

THE SECONDE EPI- stle to the Thessalonians.

1144/1224

THE ARGUMENT.

Lest the Thessalonians shulde thinke that Paul neglected them, because he went to other places, rather then came to the, he writeth vnto them and exhorteth the to pacience and other frutes of faith, neither to be moued with that vaine opinion of suche as taught that the comming of Christ was at hand, forasmuche as before that day there shulde be a falling away from true religion, euen by a great parte of the worlde, and that Antichrist shulde reigne in the Temple of God: finally commending him self to their prayers, & encouraging them to constancie, he willethe the to correcte suche sharply, as line idelly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

1 He thanketh God for their faith, loue and pacience.
11 He prayeth for the increase of the same. 12 And sheweth what frute shal come thereof.

PAUL and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

1. Thess. 1. 2.

3 *We ought to thake God alwayes for you, brethren, as it is mete, because that your faith groweth excedingly, and the loue of euerie one of you towarde another aboundeth,

a Which proceedeth of your faith as a moste notable frute.

Jude. 6.

b The faithful by their afflictions se, as in a cleare glasse the end of Gods iust iudgement, when as they shal reigne w Christ which haue suffered with him, and the wicked shal feele his extreme wrath and vengeance.

1. Thess. 4. 2. 16. c By whome he declareth his might.

4 So that we our selues reioyce of you in the Churches of God, because of your pacience and faith in all your persecutions and tribulations that ye suffre,

5 *Which is a broken of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for y which ye also suffre.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lord Iesus shal shewe him self from heauen with his mightie Angels,

8 In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Gospel of our Lord Iesus Christ,

d As God is euerlasting, so shal their punishment be euerlasting: and as he is moste mightie of power, so shal their punishment be moste fore.

9 Which shalbe punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power,

10 When he shal come to be glorified in his Sautes, and to be made marueilous in all the that beleue (because our testimony towarde you was beleued) in that day.

11 Wherefore, we also praye alwayes for you, that our God may make you worthy

of his calling, and fulfil all the good pleasure of his goodnes, & the worke of faith with power,

e The fre beneuolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation: the worke of faith concerneth our iustification, to the which God addeth glorification. f Faith

12 That y Name of our Lord Iesus Christ may be glorified in you, & ye in him, according to the grace of our God, and of the Lord Iesus Christ.

tion: and all these he worketh of his mere grace through Christ. g As the head with the bodie.

CHAP. II.

1 He sheweth them that the day of the Lord shal not come, til the departing from the faith come first, & And the kingdome of Antichrist. 15 And therefore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hashe taught them.

NOW we beseeche you, brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued fro your minde, nor troubled nether by a spirit, nor by worde, nor by letter, as it were from vs, as thogh the daye of Christ were at hand.

a As false reuelation, or dreames.

b Which are spoken or written.

Ephe. 5. 6.

3 *Let no man deceiue you by any meanes: for that day shal not come, except there come a departing first, and that that man of sinne be disclosed, euen y sonne of perdition,

c A wonderful departing of the moste parte from the faith.

d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, & all that abominable kingdome of Satan, whereof some were beares, some Lyons, others Leopards, as Daniel describeth the, and is called y man of sinne because he setteth him self vp against God.

4 Which is an aduersarie, and exalteth him self against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him self that he is God.

5 Remeber ye not, that when I was yet with you, I tolde you these things?

6 And now ye knowe what I withholdeth, that he might be reueiled in his time.

7 For the mysterie of iniquitie doeth alreadye sworne: onely he which know with-

destroyeth others, so shal he be destroyed him self. f Because the false apostles had persuaded after a sorte the Thessalonians, that the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to loke for this horrible dissipation before, and therefore rather to prepare themselves to pacience, then to rest and quietnes. for as yet there was a let, that is, that the Gospel shulde be preached throughout all, Mat. 24. 14. g To wit, pruely, and is therefore called a mysterie because it is secret. h Which shal stay for a time.

holdeth,

holdeth, *shal let til he be taken out of the waye.*

8 And then shal the wicked man be reueiled,* whome the Lord shal consume with the Spirit of his mouth, and shal abolish with the brightnes of his comming,

Isa. 33. 4
i That is, with his worde.

k Meaning the whole time y he shal remaine.

9 Euen him whose ^k comming is by the working of Satan, with all power and signes, and lying wonders,

l Satans power is limited that he ca not hurt the elect to their destruction

10 And in all deceiueablenes of vnrighteousnes, amog the that ^l perish, because thei receiued not the loue of the trueth, that they might be saued.

11 And therefore God shal send the strong delusion, that they shulde beleue lyes,

m Delited in falie doctrine.

12 That all they might be damned which beleued not the trueth, but had ^m pleasure in vnrighteousnes.

13 But we oght to giue thanks alwaye to God for you, brethren ⁿ beloued of the Lord, because that God hathe from ^o the begining chosen you to saluaciō, through sanctificacion of the Spirit, and the faith of ^p trueth,

n The soueigne of our electiō is the loue of God: the sanctificacion of ^q Spirit, & beleuing the trueth are testimonies of the same electiō.

o Before the fundacion of the worlde

p And Gospel.

q By our preaching.

r That is, the doctrine.

s That is, by my preaching of the Gospel.

14 Whereunto he called you by ^r our Gospel, to obtaine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and kepe the ^t instructions, which ye haue bene taught, ether ^u by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hathe loued vs, and hathe giuen vs euerlasting cōsolacion and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and good worke.

CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper. 6 And giueth them warning to reprove the ydle. 16 And so wissheth them all wealth.

Ephes. 6. 18.
colos. 4. 3.

1 **F**Vrthermore, brethren,* pray for vs, y the worde of the Lord may haue fre passage, and be glorified, euen as *it is* with you,

2 And that we may be deliuered from vnreasonable and euil men: for all men haue not ^a faith.

a Although thei boast them selues thereof. b From the slights of Satan.

3 But the Lord is faithful, which wil stablish you, and kepe you from ^b euil.

4 And we are persuaded of you through the Lord, that ye bothe do, and wil do the things which we ^c commande you.

c By ^q worde of God.

5 And the Lord guide your hearts to the loue of God, & the weating for of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues frō euerie brother that walketh inordinately, and not after the ^d instruction, which he receiued of vs.

d Which is, contrari, if he wil eat, Chap. 2. 15.

1. Cor. 4. 12.

1. thes. 4. 11.

Act. 20. 34.

1. cor. 4. 12.

1. thes. 2. 9.

7 For ye your selues knowe ^e how ye oght to folowe vs: * for we behaued not our selues inordinately among you,

8 Nether toke we bread of anie man for nocht: but we wrought with labour & trauaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie, * but that we might make our selues an eniample vnto you to folowe vs.

1. Cor. 11. 1.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not ^e worke, that he shulde not eat.

e Then by the worde of God none oght to liue idelly, but oght to giue him self to some vocation, to get his liuing by, and to do good to othere

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are suche, we commande and exhorte by our Lord Iesus Christ, that they worke with quiennes, and eat their owne bread.

13 * And ye, brethren, be not wearie in well doing.

Galat. 6. 9.

14 If anie man obey not our sayings, note him by a letre, * and haue no companie with him, that he maie be ashamed.

Mat. 18. 17.

1. cor. 5. 9.

15 Yet count him not as an ^f enemie, but admonish him as a brother.

f The end of excommunication is not to driue from the Church suche as haue fallen, but to winne them to the Church by amendment.

16 Now the Lord of peace giue you peace alwaies by all meanes. The Lord be with you all.

g Whether thei be mine Epistles or othere mens.

17 The saluacion of me Paul, with mine owne hand, which is the ^h token in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

The seconde Epistle to the Thessalonians, written from Athens.

THE FIRST EPI- stle of Paul to Timotheus.

THE ARGUMENT.

IN writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to kepe other in awe, which wolde haue rebelled against him, because of his youth. And therefore he dooth arme him against those ambitious questionistes, which vnder pretence of zeale to the