

2 THESSALONIANS

Chapter 1

Verse 1. [[@Bible:2 Thessalonians 1:1]]

{{field-on:Bible}} **In God our Father, and the Lord**, &c. As God is in his people of a truth, **1 Corinthians 14:25**, so are they in God; and as Christ is at God's right hand, so is the Church at Christ's right hand, **Psalms 45:9**. Yea, they are in him, and part of him, &c. {{field-off:Bible}}

Verse 2. [[@Bible:2 Thessalonians 1:2]]

{{field-on:Bible}} **Grace be to you**, &c. (*See Trapp on "1 Corinthians 1:3"*)

And the Lord Jesus Christ. Who is both the fountain, **John 1:16**, and the conduit, **John 1:17**; for of his fulness we have all received grace for grace. Grace, that is, God's favour and reconciliation; for grace, that is, for the favour and love that God the Father bare unto his Son, **Ephesians 1:6**. {{field-off:Bible}}

Verse 3. [[@Bible:2 Thessalonians 1:3]]

{{field-on:Bible}} **We are bound to thank God**. Duty is a debt, and a good heart is not well till it have discharged it. As he that hath somewhat lying on his stomach cannot be at ease till he hath got it up, so neither must we, till disburdened in sounding forth God's praises for the good he hath bestowed on us, or on others for our use. This, saith Luther, is *sancta crapula*; and it can be no hurt to have our hearts thus overcharged.

Because that your faith groweth exceedingly. As corn or plants do after a binding drought. They were under persecution, **2 Thessalonians 1:4**, and gat by it. Storms of persecution beat God's people into their harbour; make them look to their tackling, patience; to their anchor, hope; to their helm, faith; to their card, the word of God; to their captain, Christ; whereas security, like a calm, maketh us forget both our danger and deliverer; Adversity hath whipped many a soul to heaven, saith one, which otherwise prosperity had coached to hell. We are like to children's tops, saith another, that will go but little longer than they are whipped. How often are we sitting down on earth, as if we were loth to go any further, till affliction call to us, as the angel to Elijah, "Up, thou hast a great way to go," and then we trigg. {{field-off:Bible}}

Verse 4. [[@Bible:2 Thessalonians 1:4]]

{{field-on:Bible}} **For your patience and faith**. Faith patienteth the heart, by putting the head into heaven beforehand, and giving a man a glimpse of future glory. Faith drinks to a suffering saint in a cup of Nepenthes, and saith, "Be of good courage, and of good carriage under the cross." *Flebile principium melior fortuna sequetur*. The right hand of the Lord can mend all. Faith wraps itself in the promises, lays the soul upon Christ, and maketh it of weak to become strong, **Hebrews 11:34**. Whatsoever cross cometh upon it, faith is either as a wreath between the shoulder and the burden, that it wring not, or else a remover of it from the soul to God, by virtue of that writ or warrant, **Psalms 55:22** "Cast thy burden," &c. {{field-off:Bible}}

Verse 5. [[@Bible:2 Thessalonians 1:5]]

{{field-on:Bible}} **Which is a manifest token**. **ἔνδειγμα**, *indigitatio*. The saints' sufferings here are an ocular demonstration of a future judgment, wherein all their wrongs shall be righted, all their labour of love recompensed. This held Job's head above water, when else he had been overwhelmed with the floods of affliction, **Job 19:25**. So **Daniel 12:1, 2**. Though things be otherwise darkly delivered, yet when the Jews were to lose land and life, then plainly the general judgment is mentioned: so **Hebrews 11:35**. {{field-off:Bible}}

Verse 6. [[@Bible:2 Thessalonians 1:6]]

[[field-on:Bible]] To recompense tribulation. To trouble these troublers of Israel, and that throughout all eternity, because they would be always troubling God's people if they might; as it is said of the scorpion, that there is not one minute wherein it doth not put forth the sting. (Pliny.) **[[field-off:Bible]]**

Verse 7. [[@Bible:2 Thessalonians 1:7]]

[[field-on:Bible]] Rest with us. As Noah's ark, after much tossing, rested upon the mountains of Ararat; as the ark of the covenant, formerly transportative, was at length settled in Solomon's temple. The word *ἀνεσθι* here used properly signifieth remission and relaxation from hard labour, **Revelation 14:13** "they rest from their labours." And as the sleep of a labouring man is sweet, so here.

With his mighty angels. Oh, what a glorious day must that needs be, when so many glorious suns shall shine at once; the Lord Christ outshining them all, *velut inter ignes luna minores!* he will not leave one angel in heaven behind him, **Mark 8:38.** **[[field-off:Bible]]**

Verse 8. [[@Bible:2 Thessalonians 1:8]]

[[field-on:Bible]] In flaming fire. Natural fire, **2 Peter 3:6, 7**, whereby the elements shall melt like scalding lead upon the wicked, while they give account with all the world on a flaming fire about their ears. Of this last dreadful fire the very heathen had some blind notions. *Esse quoque in fatis meminit, &c.* (Ovid, Metam. lib. i.) Lucretius and Cicero (De Nat. Deor.) say somewhat to it, but little to the purpose.

And that obey not the gospel. This is the grand sin of this age, **John 3:19**. No sin will gripe so in hell as this. This will be a bodkin at the heart one day, I might have been delivered, but I have wilfully cut the throat of my poor soul by refusing those rich offers of mercy made me in the gospel. **[[field-off:Bible]]**

Verse 9. [[@Bible:2 Thessalonians 1:9]]

[[field-on:Bible]] Who shall be punished. Here is the pain of sense, of eternity, of extremity.

From the presence. Here is the pain of loss, which is of the two the greater.

And from the glory of his power. God will set himself to inflict upon the damned such a measure of misery as his power can extend unto. **[[field-off:Bible]]**

Verse 10. [[@Bible:2 Thessalonians 1:10]]

[[field-on:Bible]] To be glorified. This is the chief end of his coming, like as he reprobate some that his mercy in electing others may the more appear.

To be admired. When they shall be seen to shine as the firmament, nay, as the stars, **Daniel 12:3**, nay, as the sun, **Matthew 13:43**, nay, as Christ himself, that Sun of righteousness, to the great admiration of all men. Admiration is the overplus of expectation; Christ admired at his own work in the Centurion's faith, in Nathanael's integrity ("Behold an Israelite indeed"), in his spouse's beauty, **Solomon's Song 4**. How much more shall others admire it at that day, when grace shall become glory, when there shall be no spot, wrinkle, or other deformity! when the saints shall set the crown upon Christ's head, **Solomon's Song 3:11**, and cast down their crowns at his feet, **Revelation 4:10, 11**, saying, "Thou art worthy," &c. **[[field-off:Bible]]**

Verse 11. [[@Bible:2 Thessalonians 1:11]]

{{field-on:Bible}} **The work of faith with power.** Without which power neither the goodness of God, nor the good pleasure of his goodness, that is, his decree of glorifying us, nor the work of faith, could be effected. {{field-off:Bible}}

Verse 12. [[@Bible:2 Thessalonians 1:12]]

{{field-on:Bible}} **That the name of our Lord.** It is much for the honour of the saints that Christ shall account himself glorified in their glory. Neither is it for their honour only, but for their advantage; for this glory of Christ shall redound unto them; therefore it is added by the apostle, "And ye in him." {{field-off:Bible}}

Chapter 2

Verse 1. [[@Bible:2 Thessalonians 2:1]]

{{field-on:Bible}} **Now we beseech you, brethren.** Christ's spokesmen must be fair spoken, so wooing for him that they may win upon men's hearts, leading by the hand those that are willing, and drawing after a sort those that are less willing, that they may present them as a chaste virgin to Christ, **2 Corinthians 11:2**. This earnest obtestation imports that it is both easy and dangerous to be carried away by seducers; for the Scripture doth not use to "cleave straws with beetles" to be so serious in a slight matter. "We beseech you," of all loves, **ἑρωτῶμεν** (from **ἔρως**, love). Brethren, womb brethren, as near in nature as is possible. ¹ "By the coming of our Lord Jesus," whom you love, look and long for; "and by your gathering together," **ἐπισυναγωγῇ**, as ever you desire and hope to hover under his wings, as the chickens under the hen's, that the infernal kites catch you not at that day.

By the coming of our Lord. He draweth an argument from the matter underhand wherewith their hearts were now heated beforehand. It must be an elaborate speech that shall work upon the heart.

And by our gathering together unto him. In that last and great day, when all the eagles shall be gathered to that once dead, but now all-quickenning carcass, **Matthew 24:28**; when the sign of the Son of man shall be lifted up as an ensign, and all the saints shall repair to it, as the soldiers do to their colours, **Ephesians 1:10**. {{field-off:Bible}}

Verse 2. [[@Bible:2 Thessalonians 2:2]]

{{field-on:Bible}} **That ye be not soon shaken.** **σαλευθῆναι** (*a nomine σάλος, salum*). As seamen are tossed by a tempest, and even brought to their wits' ends, **Psalms 107:27**. That ye be not shaken out of your wits, and put beside yourselves; so the words may be rendered. And indeed errors and heresies *sanam tollunt de cardine mentem*, drive men out of their little wits; as we see by woeful experience at this day.

Or be troubled. Or, terrified, **θροεῖσθαι**, as with a sudden hubbub, alarm, tumult, uproar. It imports such perturbation as ariseth from rumour, **Mark 13:5-27**, or relation of something troublesome.

Neither by spirit. Pretended revelations, such as was that whereby the old impostor deceived that young prophet into a lion's mouth.

Nor by word. Traditions, unwritten verities, &c.

Nor by letter. Counterfeited, supposititious, spurious, such as were those Gospels that went under the names of St Thomas, St Bartholomew, &c. Or by wresting and writhing that passage of his former letter, **1 Thessalonians 4:17**, to another meaning than ever the apostle intended it. So St Austin was served, and he foresaw it: I believe, saith he, that some of my readers will imagine *me sensisse quod non sensi, aut non sensisse quod sensi*, that I was in many things of another mind than ever I was indeed. And it happened accordingly; for as Baronius witnesseth, after St Austin's death there arose up divers, *Qui ex eius scriptis male perceptis complures invexerunt errores*, who by mistaking of what he had written, brought in many pernicious errors, and vouched him for their author. (Baron. Annal. tom. 6.)

As that the day of Christ. Peter's scoffers asked, "Where is the promise of his coming?" as if Christ would never come. These were afraid he would come too soon, and take them with

¹ **Ἀδελφός**, from **ἄ** and **δελφύς** *uterus: fratres uterini*.

their task undone. The devil usually tempteth by extremes, as he did our Saviour, **Matthew 4:1-11**, and as he did Mr Knox upon his deathbed, first to despair, by setting his sins before him; and then to presumption, by reminding him of his reformatations.

Is at hand. Just now, this present year, for so the Greek ἐνέσθηκεν signifieth. This fear racked and almost wrecked their minds, as a storm forceth a ship riding in the road to cut cable.

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Verse 3. [[@Bible:2 Thessalonians 2:3]]

{{field-on:Bible}} **Except there come a falling.** Gr. ἀποστασία, an apostasy, viz. of people from the truth, when the whole world went a wondering and a wandering after the beast, **Revelation 13:3**. To the fathers these prophecies of Antichrist were riddles. The prophecy is sealed to the end, **Daniel 12:9**, till unsealed by event. Austin saith ingenuously, he understood not this text. And herein he did better than those other of the Latin Fathers that interpreted it of the falling away of various nations from the Roman empire. Daniel set forth Antichrist typically, in that little Antichrist, Antiochus; Paul topically, in this chapter. John writeth the mystery of Antichrist, in his Revelation; Paul sets a commentary upon him, and graphically describeth him, calling him apostasy in the abstract here, as some will have it; and in the next verse, "that man of sin," that is, *meram scelus*, sheer wickedness, as Beza hath it.

And that man of sin. That breathing devil, so portentously, so peerlessly vicious, *Ut eius nomen non hominis, sed vitii esse videatur* (as Lipsius saith of one Tubulus, a Roman praetor), that sin itself can hardly be more sinful.

The son of perdition. Destined to destruction, even to be cast alive into the "lake of fire burning with brimstone," **Revelation 19:20**. Well might Pope Marcellus II strike his hand upon the table, and say, *Non video quomodo qui locum hunc altissimum tenent, salvati possunt*, I see not how any pope can be saved. (Onuph. in Vita.) When I was first in orders (said Pope Pius Quintus) I had some good hopes of salvation; when I was made a cardinal, I doubted; but now that I am pope, I do almost despair. (Cornel. a Lapide in **Numbers 11:11**) {{field-off:Bible}}

Verse 4. [[@Bible:2 Thessalonians 2:4]]

{{field-on:Bible}} **Who opposeth himself.** ἀντικείμενος, who standeth in full opposition to Christ, as a counter-christ. The enemy and adversary is this wicked Haman, **Esther 7:6**, so this "man of sin" that Antichrist of Rome. When the pope sets forth any bulls, commonly he thus concludes, *Non obstantibus constitutionibus Apostolicis, caeterisque contrariis quibuscunque*, The constitutions and ordinances of the apostles, and all things else to the contrary notwithstanding. The pope's interpretation of Scripture, though it never so much cross the text, yet it is to be esteemed the very word of God, saith Hosius: *Tamen est ipsissimum Dei verbum*.

And exalteth himself. *Perfrica frontem*, said Calvus to Vatinius, *et digniorem te dic qui Praetor fieres quam Catonem*. Pope Boniface III set a good face upon it, and arrogated the title of Universal Bishop. The ancient Romans painted Pride with three crowns on her head. On the first was inscribed *Transcendo*, I transgress, on the second, *Non obedio*, I do not obey, on the third, *Perturbo*. I through into confusion, The modern Romans see all this daily acted by their bishop.

Above all that is called god. In the year 1540; Pope Paul III suffered himself to be thus blasphemously flattered, *Paulo tertio optimo maximo in terris Deo*, to Paul III, the greatest and best God in the world. In the year 1610, books were printed at Bonony and at Naples, with this inscription, *Paulo V vice-deo, Christianae reipublicae monarchae invictissimo, Pontificiae omnipotentiae conservatori acerrimo*: To Paul V, vice-god, most invincible monarch of

Christendom, most stout defender of the papal omnipotency. The pope can do all that Christ can do, and is more than God, saith Hostiensis the canonist, and after him Zabarel: Of wrong he can make right, of vice virtue, of nothing something, saith Bellarmine. (Lib. i. de Pontif. Rom.) He is lifted above the angels, so that he can excommunicate them; he can dispense against not only the law of nature, but against all the evangelists, prophets, and apostles, saith Pope John XXIII *in extrav.*; one of his parasites clawed him thus,

*"Oraclis vocis mundi moderaris habenas:
Et merito in terris diceris esse Deus."*

Or that is worshipped. **σέβασμα.** Or, that is august, above princes and potentates. He is cried up for "Lord of lords and King of kings," one that hath both the swords throughout the world, and an illimited empire over all reasonable creatures, Dulia adorandus, &c. How he trod upon the emperor of Germany, and how he lashed Henry II of England, and Henry IV of France till the blood followed, is better known than that I need here to relate. Sed exorto Evangelii iubare sagaciores (ut spero) principes ad nutum Romani Orbilii non solvent subligacula, saith one. Our Richard I, going for the Holy Land, had conference with one Joachim, a Cistercian abbot, being then in Calabria, near Sicily; whom, at his coming, he heard preaching and expounding the Apocalypse touching the afflictions of the Church, and concerning Antichrist, which (said he) was then born and in the city of Rome, and shall be advanced to the see apostolic; of whom the apostle said, "He shall extol himself above all that is called God"; and that the seven crowns were the kings and princes of the earth, that obeyed him: (Hoveden.) Much about the same time, Pope Celestine crowned the emperor Henry and his empress Constantia at Rome with his feet, and kicked off the same crown again. (Speed.)

Sitteth in the temple of God. Sitting is a style proper to the pope; who is said not to reign, but to sit so many years or months; and his place of dominion is called his "see," or "seat." Robert Grossetete, bishop of Lincoln, called him in a letter, "heretic, Antichrist sitting in the chair of pestilence, and next to Lucifer himself." Benedictus the Sorbonist affirmeth that the ass in the history of Balaam signifieth the Church. *An quia Pontifex Balaam est qui ei insidet?* saith Dr Raynolds, *i.e.* Doth he not mean by it, that the pope is Balaam that sitteth upon that ass? (De Idolol. Rom.) England was once called the "pope's ass," for bearing his burdens, and obeying his mandates. But beside the present Reformation (which is such as ages past despaired of, the present admire, and the future shall stand amazed at), in the year 1245 (lo, so long since) the pope was denied entrance into England; it being said that he was but like a "mouse in a satchel," or a snake in one's bosom, who did but ill repay their hosts for their lodging. (Scultet. Annal.) {{field-off:Bible}}

Verse 5. [[@Bible:2 Thessalonians 2:5]]

{{field-on:Bible}} **Remember ye not.** Satan usually hides from us that which should help us. But as the soul should be as it were a holy ark; so should the memory be as the pot of manna, preserving holy truth for constant use. {{field-off:Bible}}

Verse 6. [[@Bible:2 Thessalonians 2:6]]

{{field-on:Bible}} **What withholdeth,** &c. viz. The Roman empire, which had its rise, reign, and ruin, whereupon the popedom was founded, and grew to that excessive greatness, that it laboured with nothing more than with the weightiness of itself. {{field-off:Bible}}

Verse 7. [[@Bible:2 Thessalonians 2:7]]

{{field-on:Bible}} **For the mystery of iniquity.** Policy palliated with the name of piety; dissembled sanctity, which is double iniquity. The Council of Trent (where Popery was established by a law in all parts of it, and a divorce sued out from Christ) was carried by the

pope and his complices with such infinite guile and craft, as that themselves will even smile in the triumphs of their own wits (when they hear it but mentioned) as at a master stratagem, a very mystery of iniquity. (Spec. Europ.)

Doth already work. In those ancient apostates and antichrists St John complaineth of. Tertullian condemneth the bishop's sprouting ambition in these words, I hear that there is a peremptory edict set forth lately, *Pontifex scilicet maximus. Episcopus episcoporum dicit, &c.* Thus saith the chief priest, the bishop of bishops, &c. *Odi fastum illius Ecclesiae*, saith Basil, I hate the pride of that Western Church. ² Ammianus Marcellinus (a heathen historian) sharply taxed the Roman bishops of his time for their pride and prodigality. How stiffly did Gregory the Great oppose John of Constantinople for affecting the title of universal bishop; and yet how basely did the same Gregory colloque with Phocas the emperor, that himself might be so styled. This Phocas, a wild, drunken, bloody, adulterous tyrant, advanced the bishop of Rome (Gregory's successor) to the primacy, and was therefore slaughtered by Heraclius, who cut off his wicked hands and feet, and then his genitals by piece-meal. (Zonaras.)

Until he be taken out of the way. That is, the Roman emperor have removed his seat to Constantinople, that Rome may become the nest of Antichrist. Joannes de Columna writeth, that Otho, emperor of Germany, thought to have seated himself at Rome (as former emperors had done), and began to build him there a stately palace. But at the earnest importunity of the Romans he gave over that design. The like had been attempted 300; years before by Constans, nephew to Heraclius, but could never be ejected. This was a singular providence of God (saith Genebrard, a Popish chronologer) that the kingdom of the Church prophesied of by **Daniel** might have its seat at Rome. If he had said, that the kingdom of Antichrist, prophesied of by St Paul and St John, might have its seat in that city seated upon seven hills, he had said the very truth, he had hit the nail on the head. {{field-off:Bible}}

Verse 8. [[@Bible:2 Thessalonians 2:8]]

{{field-on:Bible}} **And then shall that wicked.** Gr. *ἀνομος*, that lawless, yokeless, masterless monster to whom in the Council of Lateran, 1516 (one year only before Luther stood up to reform), there was granted plenary power over the whole Church; which was never settled upon him in any former Council. Pope Nicholas I said, that he was above law, because Constantine had styled the pope God. But the very gloss derides him for this inference.

With the spirit of his mouth. *i.e.* With the evidence of his word in the mouths of his faithful ministers. *Vide catalogum testium veritatis.* Bellarmine confesseth to his great grief, that ever since the Lutherans have declared the pope to be Antichrist, his kingdom hath not only not increased, but every day more and more decreased and decayed. (Lib. iii. de Papa Rom. cap. 21.) What long hath been the opinion and fear of some not unconsiderable divines, that Antichrist before his abolition, shall once again overflow the whole face of the west, and suppress the true Protestant Churches, I pray God to avert.

With the brightness of his coming. At the last day. The holy city shall they tread underfoot forty and two months, **Revelation 11:2**, that is (as some compute it) till the year of grace 1866. But that is but a conjecture. No more is that other, that Solomon's temple was finished in the year of the world 3000; and was destroyed, together with the city, by the Romans, in the year of the world exactly 4000, therefore the spiritual temple shall be consummated in 3000, or perhaps in 4000; more. (Lightfoot's Harm. 206.) {{field-off:Bible}}

² This he called *ὄφρ'ὅν διῳικήν*. Vehiculis insidentes circumspecte vestiti, epulas curantes profusas, &c.

Verse 9. [[@Bible:2 Thessalonians 2:9]]

{{field-on:Bible}} **After the working of Satan.** Who (as God's ape) works effectually in his and by his agents upon others. By corrupt teachers Satan catcheth men, as a cunning fisher by one fish catcheth another, that he may feed upon both.

And lying wonders. The devil is ashamed (saith the Jesuit Gretser) to confirm Luther's doctrine by miracles. But he that now requireth miracles to make him to believe, is himself a great miracle, saith Austin. **{{field-off:Bible}}**

Verse 10. [[@Bible:2 Thessalonians 2:10]]

{{field-on:Bible}} **And with all deceiveableness.** Popery is nothing else but a great lie, a grand imposture, a farrago of falsities and heresies. It is not without cause that the Centurists say, "That all the old heretics fled, and hid themselves in the Popish clergy." (Cent. x. c. 11.)

Because they received not the love. This is the great gospel sin, punished by God with strong delusions, vile affections, just damnation. *Infatuati seducentur, seducti iudicabuntur.* Given up by God they shall be seduced, and being seduced they shall be condemned. It is Austin's note upon this text. **{{field-off:Bible}}**

Verse 11. [[@Bible:2 Thessalonians 2:11]]

{{field-on:Bible}} **Strong delusion.** Gr. the efficacy of error. As in those at Genoa, that show the ass's tail whereupon our Saviour rode, for a holy relic, and perform divine worship to it. (Wolph. Mem. Lect.) And in those that wear out the marble crosses graven in the pavements of their churches, with their often kissing them. (Spec. Europ.) The crucifix which is in the city of Burgos, the priests show to great personages, as if it were Christ himself; telling them that his hair and nails do grow miraculously, which they cut and pare monthly, and give to noblemen, as holy relics. The Jesuits confess that the legend of miracles of their saints is for the most part false; but it was made for good intention: and herein, that it is lawful and meritorious to lie, and write such things, to the end the common people might with greater zeal serve God and his saints; and especially to draw the women to good order, being by nature facile and credulous, addicted to novelties and miracles. (Spanish Pilgr.) **{{field-off:Bible}}**

Verse 12. [[@Bible:2 Thessalonians 2:12]]

{{field-on:Bible}} **That they all might be damned.** Heresy is the leprosy in the head, **Leviticus 13:29**, which is utterly incurable, and destroys the soul. See **Revelation 19:21**.

Had pleasure in unrighteousness. These are delivered up to that dead and dedolent disposition, **Ephesians 4:19**, losing at length all passive power also of awakening out of the snare of the devil, who taketh them alive at his pleasure, **2 Timothy 2:26**. **{{field-off:Bible}}**

Verse 13. [[@Bible:2 Thessalonians 2:13]]

{{field-on:Bible}} **But we are bound,** &c. Lest they should be discouraged with the former discourse, the apostle tells them, that being elect they cannot be finally deceived. So the author to the Hebrews, **Hebrews 6:9**. Zuinglius, after that he had terrified the wicked, was wont to come in with *Bone vir, hoc nihil ad te*: This is nothing to thee, thou faithful Christian. We cannot beat the dogs, but the children will cry, and must therefore be stilled and cheered up.

And belief of the truth. That is, of Christ the object, in the glass of the gospel.

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Verse 14. [[@Bible:2 Thessalonians 2:14]]

{{field-on:Bible}} **To the obtaining of the glory.** This is the end of faith, as faith is of effectual calling. {{field-off:Bible}}

Verse 15. [[@Bible:2 Thessalonians 2:15]]

{{field-on:Bible}} **Stand fast.** Though never so many fall from the faith. Falling stars were never but meteors. God also will have the tree of his Church to be shaken sometimes, that rotten fruit may fall off; and that there may be a shedding of the good from temporaries.

Hold the traditions. Hold fast by these, that ye may stand the faster. {{field-off:Bible}}

Verse 16. [[@Bible:2 Thessalonians 2:16]]

{{field-on:Bible}} **And good hope.** The fruit of everlasting consolation, ***Romans 15:4.*** And well called good, because it hath for its object the greatest good, and that which is of greatest certainty, ***Hebrews 11:1.*** {{field-off:Bible}}

Verse 17. [[@Bible:2 Thessalonians 2:17]]

{{field-on:Bible}} **Stablish you.** Taking you by the hand, and laying hold on you, like as ye lay hold upon his word, ***2 Thessalonians 2:15.*** {{field-off:Bible}}

Chapter 3

Verse 1. [[@Bible:2 Thessalonians 3:1]]

{{field-on:Bible}} **Finally, brethren,** &c. *Quod superest*, τὸ λοιπὸν, That which yet remains, brethren. Ministers have never done, but have somewhat more to say (*Redit labor actus in orbem*) when they have said their utmost.

Pray for us. As he had done for them, **2 Thessalonians 2:16, 17.** See the like, **1 Thessalonians 5:23, 25.** (See Trapp on “1 Thessalonians 5:23”) (See Trapp on “1 Thessalonians 5:24”) Oh, pray (said a dying Dutch divine) that God would preserve the gospel: *Pontifex enim Rom. et Concilium Tridentinum mira molunfur*, For the pope and his Trent conventicle are plotting strange businesses.

May have free course. Gr. *πρεχῆ*, may run its race, as the sun doth, **Psalms 19:4, 5.** Eusebius saith that the gospel spread at first through the world like a sunbeam. (Hist. ii. 3.)

And be glorified. As it was, **Acts 13:48.** The word never worketh till it be received with admiration. {{field-off:Bible}}

Verse 2. [[@Bible:2 Thessalonians 3:2]]

{{field-on:Bible}} **From unreasonable.** ἀτόπων, men compact of mere incongruities, solecising in opinion, speeches, actions.

For all men have not faith. And are therefore unreasonable; nothing is more irrational than irreligion. An unbeliever is no better (but in some respects worse) than a beast; a brutish person skilful to destroy, **Ezekiel 21:31.** {{field-off:Bible}}

Verse 3. [[@Bible:2 Thessalonians 3:3]]

{{field-on:Bible}} **But God is faithful.** Though men be faithless; and though they be evil, as **2 Thessalonians 3:2**, yet he shall keep you from evil, from whatsoever adverse power either of men or devils. Thus the saints may find and fetch comfort from God under whatsoever disasters. They go always under a double guard, the peace of God within them, **Philippians 4:7**, *φρουρήσει*, and the power of God without them, **1 Peter 1:5**, *φρουρούμενοι*. How then can they possibly miscarry? {{field-off:Bible}}

Verse 4. [[@Bible:2 Thessalonians 3:4]]

{{field-on:Bible}} **That ye both do and will do.** *Qui monet ut facias quod iam facis, ille monendo laudat*, &c. Here the apostle, like an orator, entereth their bosoms; and by praising their present obedience, artificially wresteth from them a redoubled diligence; *Virtus laudata creseit*. Thus being crafty, he catcheth them with guile, as he did those Corinthians, **2 Corinthians 12:16.** It must be an elaborate discourse that shall work upon the heart. {{field-off:Bible}}

Verse 5. [[@Bible:2 Thessalonians 3:5]]

{{field-on:Bible}} **And the Lord direct.** Or rectify your crooked hearts and distorted affections, that stand across to all good, till God set them to rights, *κατευθύναι*. Men's persuasions are but as a key to a lock that is out of order, unless God cooperate. {{field-off:Bible}}

Verse 6. [[@Bible:2 Thessalonians 3:6]]

{{field-on:Bible}} **Now we command you.** To show how hardly we are divided from evil company, as loth to depart as Lot's wife out of Sodom, *Velut canis famelicus ab uncto corio*.

That ye withdraw yourselves. That ye shun them as studiously as the seaman doth a rock or shelf, *στέλλεσθαι*, *Nautarum proprium*.

From every brother that walketh disorderly. From every profligate professor, and carnal gospeller, that walketh *contra gnomonem et Canonem Decalogi, cuique vita est incomposita, et pessime morata* (as an interpreter speaketh), contrary to God, and to every good work reprobate.

And not after the tradition. *sc.* That men should sweat out their living, and earn it before they eat it. Sin brought in sweat, **Genesis 3:19**. And now, not to sweat, increaseth sin.

{{field-off:Bible}}

Verse 7. [[@Bible:2 Thessalonians 3:7]]

{{field-on:Bible}} **For yourselves know.** You idle addleheads, ³ **2 Thessalonians 3:11**. For these he here directs his speech, that by doing nothing, had learned at length to do naughtily. *Nihil agendo male agere discimus*.

We behaved not ourselves disorderly. Gr. *ἡτακτήσαμεν*, We brake not our ranks, as unruly soldiers. {{field-off:Bible}}

Verse 8. [[@Bible:2 Thessalonians 3:8]]

{{field-on:Bible}} **Any man's bread for nought.** But earned it before we eat it. Bread should not be eaten, till it sweat in a man's hand, or head. {{field-off:Bible}}

Verse 9. [[@Bible:2 Thessalonians 3:9]]

{{field-on:Bible}} **Not because we have not power.** *Posse et nolle nobile est.* (Chrysost.) (*See Trapp on "1 Corinthians 9:4"*) (*See Trapp on "1 Corinthians 9:5"*) (*See Trapp on "1 Corinthians 9:6"*) (*See Trapp on "1 Corinthians 9:7"*) (*See Trapp on "1 Corinthians 9:8"*) (*See Trapp on "1 Corinthians 9:9"*)

But to make ourselves an example. Those therefore that have enough to live on, must yet be doing something whereby the world may be the better; and not think to come hither merely as rats and mice, only to devour victuals, and to run squeaking up and down. These are ciphers, or rather excrements in human society. By the law of Mahomet, the Great Turk himself is bound to exercise some manual trade or occupation (for none must be idle), as Solyman the Magnificent, that so threatened Vienna, his trade was making of arrow heads; Achmat the Last, horn rings for archers. (Peacham.) {{field-off:Bible}}

Verse 10. [[@Bible:2 Thessalonians 3:10]]

{{field-on:Bible}} **That if any would not work.** In the sweat of thy nose shalt thou eat thy bread, was the old sanction, **Genesis 3:19**; yea, Paradise, that was man's storehouse, was also his workhouse. They bury themselves alive, that, as body lice, live on other men's labours; and it is a sin to help them. Seneca professed, that he had rather be sick in his bed than out of employment. {{field-off:Bible}}

Verse 11. [[@Bible:2 Thessalonians 3:11]]

{{field-on:Bible}} **Working not at all.** But making religion a mask for idleness; whose whole life is to eat, and drink, and sleep, and sport, and sit, and talk and laugh themselves fat. These are an odious sort of Christians; a kind of vagrant people that, having little to do, are set to work by the devil; for idleness is the hour of temptation. Standing pools are full of vermin.

³ Applied contemptuously to one whose intellect seems muddled. ⒺD

Behemoth lieth in the fens, *Job 40:21*.

But are busybodies. *Nihil agentes, sed curiose satagentes*: Not working at home, but over working abroad, though to no purpose or profit. {{field-off:Bible}}

Verse 12. [[@Bible:2 Thessalonians 3:12]]

{{field-on:Bible}} **That with quietness.** Being no meddler in other men's matters, but minding his own. *Res tuas age*. The pragmatic person is an odious person, and the place where he lives longs for a vomit to spew him out. (*See Trapp on "1 Thessalonians 4:11"*) {{field-off:Bible}}

Verse 13. [[@Bible:2 Thessalonians 3:13]]

{{field-on:Bible}} **Be not weary in well doing.** No, not to those disorderly (and therefore less worthy) walkers, if in extreme necessity, or if thereby ye may win them from the error of their way. As if any prove refractory and irreformable.

Note that man. σημειοῦσθε, or, notice him, as infamous; brand him, beware of him; let him see a strangeness in you toward him.

That he may be ashamed. Gr. ἵνα ἐντραπή. *Ut quaerat ubi se possit prae pudore occultare*. (Cameron.) That he may turn into himself, or turn short again upon himself; recognize his disorders, and return to a better course. The repenting prodigal is said to come to himself, *Luke 15:17*, and those relenting Israelites to bethink themselves, or to bring back to their hearts, *1 Kings 8:47*. The Greek here signifies that he may hide his head for shame; *Sed illum ego periisse dico, cui periit pudor*. (Curtius.) He is past grace that is past shame. {{field-off:Bible}}

Verse 15. [[@Bible:2 Thessalonians 3:15]]

{{field-on:Bible}} **Yet count him not,** &c. If there be but *aliquid Christi*, anything of Christ to be discerned in him.

But admonish him as a brother. Conscience is a nice and sullen dame; man a cross, crabbed creature, and will hardly be wrought upon by a stoic sourness, or an imperious boisterousness; but must be gently handled, and fairly admonished. Gentle showers comfort the earth, when dashing storms drown the seed. {{field-off:Bible}}

Verse 16. [[@Bible:2 Thessalonians 3:16]]

{{field-on:Bible}} **Now the Lord,** &c. He begins, continues, and concludes with fervent prayer. All our sacrifices should be salted with salt, perfumed with this incense of prayer, *Colossians 3:17*.

The Lord be with you all. Thus he poureth out his affection, by prayer upon prayer for them. A sweet closing up! {{field-off:Bible}}

Verse 17. [[@Bible:2 Thessalonians 3:17]]

{{field-on:Bible}} **So I write, The grace,** &c. This is that St Paul would have every, of his Epistles stamped with his own hand, viz. prayer for all his people. {{field-off:Bible}}

Verse 18. [[@Bible:2 Thessalonians 3:18]]

{{field-on:Bible}} **So I write, The grace,** &c. This is that St Paul would have every, of his Epistles stamped with his own hand, viz. prayer for all his people. {{field-off:Bible}}