of faith: see ref. 1 Thess. note. The genitive

is again one of apposition), **with** (**in**)  
**power** (belongs to **fulfil**, q. d. *mightily*);  
—**that**, &e. On *the* **name** of *our Lord  
Jesus Christ*, compare Phil. ii. 9 ff.

CH. II. **1—12.**] DOGMATICAL PORTION OF THE EPISTLE.

*Information* (by way  
of correction) *concerning the approach of  
the day of the Lord: its prevenient and  
accompanying circumstances*.

**1.**]  
**But** (passing from those things which he  
prays *for* them, to those which he prays *of*  
them) **we beseech you, brethren** (to win  
their affectionate attention), **in regard of**  
(the A. V., and many ancient Commentators,

render this preposition ‘*by*,’ and  
understand it as introducing a *formula* of  
*adjuration*. But this construction is not  
found in the New Test. ; and it is most unnatural

that the Apostle should thus conjure

them by that concerning which he  
was about to teach them. It is best therefore

to take it as above; with a slight  
tinge of the meaning “*on behalf of* :” for  
the subject had been misrepresented, and  
justice is done to it by the Apostle) **the  
coming of our Lord Jesus Christ, and our  
gathering together** (i.e. the gathering together

of us, announced in 1 Thess. iv. 17)  
**to Him,**

**2.**] [**in order**] **that** (aim of  
the request) **ye should not be soon** (**lightly**,  
and with small reason) **shaken** (properly  
of the waves agitated by a storm) **from  
your mind** (your mental apprehension of  
the subject :—not ‘your former more correct

sentiment,’ as some interpret it), **nor  
yet be troubled, neither by spirit** (by means  
of spiritual gift of prophecy or the like,  
assumed to substantiate such a view), **nor  
by word** (*of mouth* : belongs closely to “*nor  
by letter*” following, as is shewn by ver. 15,  
where they again appear together) **nor by  
letter, as by** (agency of) **us** (pretending  
to be from us. Let no pretended saying,  
no pretended epistle of mine, shake you in  
this matter. That there were such, is  
shewn by this parallel position of the  
clauses with by spirit, which last agency  
certainly was among them. Sayings, and  
an epistle, to this effect, were ascribed to  
the Apostle. So Chrysostom: “He seems  
to me here to hint, that some were going  
about with a forged Epistle pretending to  
be from Paul, and that shewing this they  
affirmed the day of the Lord to be already  
come, that they might deceive many.”—  
However improbable this may seem, our  
expression would seem hardly to bear legitimately

any other meaning. Compare  
also ch. iii. 17, and note. It is impossible  
to understand the “ *Epistle as by us*” of  
the first Epistle, *wrongly understood*, which  
certainly would have been more plainly expressed,

and the Epistle would have been  
not, as here, *disowned*, but *explained*),  
**to the effect that** (‘*as if*,’ or ‘*as that*’)  
**the day of the Lord is present** (not, ‘*is at  
hand* :’ the verb here used occurs six times  
besides in the New Test., and always  
in the sense of *being present*; in two of  
those places, Rom. viii. 38, 1 Cor. iii. 22,  
*the things present* are distinguished expressly

from *the things to come*. Besides  
which, we may without presumption say,  
St. Paul could not have so written, nor  
could the Spirit have so spoken by him.  
The teaching of the Apostles was, and of  
the Holy Spirit in all ages has been, that  
the day of the Lord *is at hand*. But these  
Thessalonians imagined it to be already  
come, and accordingly were deserting their  
pursuits in life, and falling into other

irregularities, as if the day of grace were  
closed. So Chrysostom plainly, “The  
devil, when he could not persuade them  
that the announcements of things future  
were false, took another way, and having  
suborned certain pestilent fellows, endeavoured

to deceive by persuading them  
that those great and glorious events had an  
end, At one time they said that the resurrection

was already past : but in this case they