

# THE SECOND EPISTLE TO THE THESSALONIANS

by

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## I. THE AUTHENTICITY OF THE EPISTLE

The authenticity of the Second Epistle to the Thessalonians has been more disputed by recent critics than the First. This has been mainly on account of the predictions contained in it relating to "the man of sin." It was universally acknowledged as Paul's until the beginning of the present century, when it was first questioned by Schmidt. The external testimonies in its favor are, however, if anything, even stronger than those in favor of the First Epistle.

It is admitted that the following supposed allusion to it by Polycarp (A.D. 116), given by Lardner and Kirchhofer, is doubtful: "Be ye also moderate, and count not such as your enemies, but call them back as suffering and erring members" (2 Thess. 3:15).<sup>1</sup> But the allusion by Justin Martyr (A.D. 140) seems unquestionable: "When also the man of apostasy, who speaketh great things against the Most High, shall dare to commit unlawful deeds against us Christians" (2 Thess. 2:3).<sup>2</sup> The Epistle is also directly quoted by Irenaeus, Clemens Alexandrinus, and Tertullian. Thus Irenaeus (A.D. 178) writes: "And again the Second Epistle to the Thessalonians, speaking of Antichrist, he [Paul] says: 'And then shall that wicked one be revealed, whom the Lord Jesus shall slay with the spirit of His mouth, and destroy with the presence of His coming' " (2 Thess. 2:8).<sup>3</sup> And again: "Concerning whom the apostle in the Epistle which is the Second to the Thessalonians thus speaks: 'Except a falling away come first, and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped' " (2 Thess. 2:3, 4).<sup>4</sup> Clemens Alexandrinus (A.D. 190) says: "There is not in all of us, says the apostle, that knowledge. But pray ye that we may be delivered from unreasonable and wicked men: for all men have not faith" (2 Thess. 3:2).<sup>5</sup> And Tertullian (A.D. 200) writes: "And in the Second Epistle to the same persons, he [Paul] writes with greater solicitude, 'But I beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering to Him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, namely of false prophets, nor by epistle, namely of false apostles, as from us, as that the day of the Lord is at hand' " (2 Thess. 2:1,2).<sup>6</sup>

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1 *Ad Philipp.* c. 11. Sobrii ergo estote et vos in hoc; et non sicut inimicos tales existimetis, sed sicut passibilia membra et errantia cos revocate, ut omnium vestrum corpus salvetis.

2 *Dial. cum Tryph.* c. 110. (Note: we have omitted the following Greek.)

3 *Adv. hoeres.* iii. 7, 2. Et iterum in secunda ad Thessalonicenses, de anti-christo dicens: "Et tunc revelabitur iniquus, quem Dominus Jesus Christus interficiet Spiritu oris sui, et destruct praesentia adventus sui illus."

4 *Ibid.* v. 25, 1. De quo apostolus in epistola, quae est ad Thessalonicenses secunda, sic ait: "Quoniam nisi venerit abscessio primum, et revelatur fuerit homo peccati, filius perditionis, qui adversatur et extollit se susper omne quod dicitur Deut, aut colitur."

5 *Stromata*, v. 3, 17. (Note: we have omitted the following Greek.)

6 *De resurrect. carn.* c. 24. Et in secunda pleniore sollicitudine ad eodem: Obsecro autem vos, fratres, per adventum Domini nostri Jesu Christi, et congregationem nostram ad illum, ne cito commoveamini animo, neque turbemini, neque per spiritum, neque per sermonem, scilicet pseudoprophetarum, neque per epistolam, scilicet pseudoapostolorum, ac si per nostram, quasi insistat dies Domini.

Nor is the internal evidence in favor of this Epistle by any means defective. The character of Paul is impressed upon it: his lively sympathy with his converts (1:4), his tenderness when censuring them (3:14,15), his commendation of them (1:5), his characteristic mention of himself (3:7-9), and his desire for an interest in their prayers (3:1). The style is also undoubtedly Pauline. We have examples of Pauline digressions and expansions (1:3-10), of paronomasia (3:3, 11), of anacoluthon (2:3), and of numerous Pauline expressions and phrases (2:13, 15; 3:6, 9); in short, as many internal proofs of Pauline origin as could be expected to be found in so short an epistle.<sup>7</sup> Many of them are beyond the power of imitation, and all combined prove that the Epistle is undoubtedly the composition of Paul. "None of the writings of the New Testament," observes Ewald, "have so much of the living freshness of the first age of the gospel, or present so vivid a picture of the hopes of the first believers, as the Epistles to the Thessalonians."<sup>8</sup>

But notwithstanding these external and internal evidences, this Epistle, of all the Pauline Epistles with the exception of the Epistle to the Ephesians and the Pastoral Epistles, has been most severely assailed, and that not on historical grounds but chiefly on the account of the prophecy of Antichrist contained in it.

The first to question its genuineness was Schmidt in 1801, in his *Bibliothek für Kritik und Exegese des N.T.*<sup>9</sup> De Wette followed in the first edition of his *Introduction*, but in subsequent editions he modified his opinions; and latterly in his fourth edition, and in his commentary on the Thessalonian Epistles, he declares himself decidedly in favor of its genuineness. Schrader, in his *Apostel Paulus*, in various notes and in his paraphrase of the Epistle, attacks its authenticity. Kern assails the Epistle on the ground of its being subsequent to the time of the apostle, proceeding on the assumption that the man of sin was Nero.<sup>10</sup> Baur, in his *Apostel Paulus*, as well as in his *Theological Journal* for 1855, argues against the Epistle, stating the objections of former opponents with his usual ability and skill.<sup>11</sup> And more recently, in 1862, Hilgenfeld calls in question the genuineness of the Epistle and assigns it to the age of Trajan.<sup>12</sup> It has as yet been assailed by no theologian of any note in Britain.

Besides objections similar to those urged by Baur against the First Epistle, and which have already been considered, this Second Epistle has especially been assailed on account of the prophetic portion in the second chapter. The following is a summary of these special objections.

1. *The prediction of Antichrist is pronounced to be unPauline and to indicate a later Montanist origin.*

This prediction certainly distinguishes the Epistle from the other writings of Paul, but only as regards the subject treated, not the style or phraseology of the passage which is undoubtedly Pauline. To argue that the subject is one which Paul would not discuss is certainly very precarious reasoning, being a point which we have no right *à priori* to determine. And to assert that it indicates a Montanist origin is very arbitrary. Rather it may be affirmed to be a Jewish notion derived from the prophecies of Daniel, though at the same time there is no reason why it should not be considered as original and underived.

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7 Professor Jowett gives a very clear statement of the internal evidences in his *St. Paul's Epistles*, vol. i. pp. 146-149.

8 Ewald's *Sendschreiben des Apostels Paulus*, p. 13, quoted by Professor Jowett, vol. i. p. 145.

9 Also in his *Einleitung in das N.T.*, vol. ii. p. 256 ff.

10 *Tubing. Zeitschr. f. Theol.* 1839, ii. pp. 145-214.

11 Baur's *Apostel Paulus*, vol. ii. pp. 99-107; *Theolog. Jahrb.* 1855, vol. ii. pp. 141-168.

12 *Zeitschr. fur wiss. Theol.*, Halle 1862, p. 242 ff.

2. *The Second Epistle to the Thessalonians, it is alleged, contradicts the First.*

In the First Epistle Paul declares that the day of the Lord is at hand, and expresses his expectation that he and his converts would live to see the coming of Christ. But in the Second Epistle the coming of Christ is deferred, and declared to be not immediate. "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3).<sup>13</sup> But it has already been shown (in the remarks on "Paul's Views of the Advent") that there is no contradiction between the First and the Second Epistles, as there is no reason to suppose that the apostle ever taught the immediate advent of Christ. But even supposing that there is an apparent discrepancy between these two epistles, yet this would rather appear to be an argument in favor of genuineness, as such a discrepancy would have been avoided by a forger.

3. *Kern asserts that the prophecy concerning Antichrist refers to a later period, after the death of Paul.*

He assumes that the Antichrist, whose coming is described as impending, is Nero, who after his death was supposed to be alive, and whose speedy return from the East to the throne was dreaded as Antichrist by several among the early Christians.<sup>14</sup> He that withholds (ὁ κατέχων) is Vespasian, with his son Titus, who was then besieging Jerusalem. And the apostasy (ἡ ἀποστασία) is the general falling away of Jews and Christians. The temple of Jerusalem, however, must have been still standing, as the prediction speaks of Antichrist sitting in the temple of God. Hence, according to Kern, the Epistle must have been composed between the years 68 and 70, after the death of Nero and before the destruction of Jerusalem. Hilgenfeld, on the other hand, supposes that the statements in the prediction suit the time of Trajan, because it was then that the Gnostic heresy first arose which, according to him, is the apostasy adverted to; and because the persecution mentioned in 2 Thess. 1:4-10 suits the reign of Trajan, when the Christians were for the first time generally persecuted throughout the Roman empire, the Neronian persecution being confined to Rome.

But to affirm with Kern that the man of sin is Nero and the restrainer Vespasian are mere gratuitous assumptions, which have no foundation in the prediction and are at best only ingenious hypotheses worked out of the superstitious notions prevalent after the death of Nero.<sup>15</sup> The opinion of Hilgenfeld, that the apostasy is the Gnostic heresy, is equally arbitrary and is without warrant in the Epistle. And the various local persecutions recorded in the Acts are a sufficient explanation of 2 Thess. 1:4-10.

4. *The authentication given at the end of the Epistle, "The salutation of Paul with my own hand, which is the token of every epistle: so I write" (2 Thess. 3:17), is objected to by Baur as an evident desire of the writer to represent the epistle as Paul's, and because Paul could not thus mention this authentication as the token of every epistle, inasmuch as this was only the second epistle which he*

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<sup>13</sup> Baur's *Apostel Paulus*, vol. ii. p. 103 ff.

<sup>14</sup> This popular belief that Nero was alive was not confined to the Christians; it is alluded to by Tacitus in his *History*, ii. 8, and by Suetonius (*Nero*, 57).

<sup>15</sup> See a statement and a refutation of Kern's views in Lunemann's *Briefe an die Thessalonicher*, pp. 170-175; and in Wieseler's *Chronologie des apostolischen Zeitalters*, p. 265.

*had composed.*<sup>16</sup>

But the same authentication is expressly given at the close of First Corinthians and Colossians (1 Cor. 16:21; Col. 4:18); and it is extremely probable that the concluding salutation of all Paul's epistles was written by his own hands as a voucher of their genuineness, for it is the salutation, "The grace of our Lord Jesus Christ be with you all" (2 Thess. 3:18), which the apostle here asserts to be the token in every epistle. It is a mere assumption that this is only the second epistle which Paul wrote; but even if it were, Paul may here only express the rule which he intended to follow in all future epistles. And such an authentication in this epistle was the more necessary and appropriate if we admit, as is probable, that a spurious epistle had been circulated among the Thessalonians and had occasioned those disorders which disturbed the peace of the Church (2 Thess. 2:2).

The *undesigned coincidences* which refer to this Epistle, given by Paley in the *Horú Paulinú*, are neither numerous nor important. They amount only to three, and the third is inconclusive. They are as follows.

1. *The obscurity of the prophetic part can only be accounted for on the supposition of the genuineness of the Epistle. The whole passage is involved in mystery, and is probably inexplicable.*

But what is obscure to us may not have been obscure to the Thessalonians. The passage refers to a conversation which the author had with them on the subject: "Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholds that he might be revealed in his time" (2 Thess. 2:5,6). If such a conversation actually passed, it follows that the Epistle is authentic. "No man," observes Paley,

writes unintelligibly on purpose. But it may easily happen that a part of a letter which relates to a subject upon which the parties had conversed together before, which refers to what had been before *said*, which is in truth a portion or continuation of a former discussion, may be utterly without meaning to a stranger who should pick up the letter upon the road, and yet be perfectly clear to the person to whom it is directed, and with whom the previous communication had passed. And if, in a letter which thus accidentally fell into my hands, I found a passage expressly referring to a former conversation, and difficult to be explained without knowing that conversation, I should consider this very difficulty as a proof that the conversation had actually passed, and consequently that the letter contained the real correspondence of real persons.

The argument is ingenious and, so far as appears, conclusive. At least it is exceedingly improbable that it would have occurred to a forger to take such a roundabout mode of making his writing appear to be genuine--certainly not to such clumsy forgers as those of the second century.

2. *In this Epistle we read, "Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you" (2 Thess. 3:8).*

It is evident from this that during his residence in Thessalonica the apostle received nothing from the church of the Thessalonians. And this fact is asserted by implication in the Epistle to the Philippians: "Now, ye Philippians, know also, that in the beginning of the gospel, when I

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<sup>16</sup> Baur's *Apostel Paulus*, vol. ii. p. 105.

departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only" (Phil. 4:15). And the apostle also states the motive which induced him to decline support from the Thessalonians: "Not because we have not power, but to make ourselves an example unto you to follow us" (2 Thess. 3:9).

Now in the Acts we are informed that the same conduct was pursued by the apostle at Ephesus, and that the motive which induced him to do so was the same, namely, to set an example to his converts. Thus in his farewell address to the Ephesian elders he is represented as saying, "Yea, ye yourselves know that these hands have ministered to my necessities and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak" (Acts 20:34, 35).

3. *The third instance mentioned by Paley is a supposed reference to the First Epistle contained in 2 Thess. 2:1,2: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering unto Him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."*

From these words Paley argues that the apostle here alludes to a misconception which the Thessalonians had put upon his words in the First Epistle (1 Thess. 4:15-17; 5:4). But, as will afterwards be observed, the most natural meaning of this passage is that the reference is to a forged epistle which had been circulated among the Thessalonians; so that there is here no allusion to the First Epistle. But, on the other hand, such an allusion appears to be contained in 2 Thess. 2:15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

## II. THE OCCASION OF THE EPISTLE.

The Epistle appears to have been occasioned by the intelligence brought back to the apostle by the bearer of the First Epistle or through some other channel. The circumstances of the Thessalonian Church had not materially altered. The same persecutions continued, and the same fanatical views of the advent prevailed. But with this general agreement there was some change. Progress had been made in Christian virtue, especially in the cardinal graces of faith and love. The apostle was enabled to thank God that their faith grew exceedingly, and that their charity toward each other abounded; and to glory in them among the churches of God for the remarkable patience with which they endured their persecutions and trials (2 Thess. 1:3,4). Their anxiety for the fate of those who had died before the advent of Christ had been allayed by the instructions of the apostle given in the First Epistle, but the idea of an immediate advent had taken a stronger hold on their minds. This had occasioned fear and alarm among some, and an impatient longing for the coming of Christ among others. In consequence of this there were several who had left off working for their subsistence, and the Church in general was in danger of falling into a state of religious fanaticism.

Hence the apostle was constrained to employ still stronger terms than in the First Epistle, in censuring them for their idleness and unsteadiness: "For even when we were with you, this we commanded you, that if any man would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread" (2 Thess. 3:10-12).

To this increased disorder in the Thessalonian Church the apostle alludes when he beseeches them not "to be troubled, neither by spirit, nor by word, nor by letter as from us" (μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν), "as that the day of Christ is at hand" (2 Thess. 2:2). Some suppose that the reference here is to a misinterpretation of the First Epistle,<sup>17</sup> -- that the Thessalonians erroneously supposed that the apostle taught the immediateness of the advent, whereas he only insisted on its suddenness and unexpectedness. But the words ὡς δι' ἡμῶν, which can only signify "as purporting to proceed from us," seems rather to point to a spurious epistle. It would thus appear that not only were the words of the apostle perverted (μήτε διὰ λόγου) but that a false epistle purporting to be the apostle's (μήτε δι' ἐπιστολῆς) had been circulated, announcing the immediate advent of Christ; and that this, and not a mere misunderstanding or perversion of the words of the former Epistle, was the cause of the increase of the excitement.<sup>18</sup>

Such then appears to have been the state of matters which occasioned the writing of this Second Epistle. The main design of the apostle was to correct the prevailing error concerning the advent of Christ--to refute the mistaken notion "that the day of Christ is at hand." And along with this correction of error was the removal of abuses to which it had given rise--the apostle sought to warn his converts against that idle and disorderly state into which they had fallen. But at the same time he was enabled to praise and commend them for the progress which they had made in faith and love, and to exhort them to perseverance.

### III. THE CONTENTS OF THE EPISTLE.

The Epistle is divided into three distinct parts. The first part is *eucharistic* and contains the thanksgiving of the apostle on behalf of the Thessalonians (1:1-12). The second part is *apocalyptic* and contains the prediction concerning the man of sin (2:1-12). And the third part is *practical* and contains warnings against idleness and disorder, and admonitions to honesty and diligence (2:13-3:18).

In the first part the apostle thanks God for the progress which the Thessalonians had made in faith and love, praises their patience in the endurance of persecutions, encourages them to perseverance by the prospect of victory and recompense at the advent of Christ, and prays for their further perfection in Christianity. In the second part he adverts to their error of regarding the day of Christ as at hand, admonishes them not to be shaken in mind or troubled concerning it, and reminds them of his former conversations with them on this subject--how he had told them that the coming of Antichrist must precede the coming of Christ. In the third part he exhorts them to continue in the instructions which he had delivered to them; requests an interest in their prayers that he might be delivered from his enemies, and that the cause of Christ might continue to prosper in the world; admonishes them to walk worthy of the gospel, especially warns them against that unsteadiness and idleness which prevailed among them, and exhorts them to a diligent performance of their earthly duties; and concludes the Epistle by appending with his own

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<sup>17</sup> Bleek's *Introduction*, vol. i. p. 415; Paley's *Horae Paulinae*, Second Thessalonians, No. III.; Reuss' *Geschichte N.T.*, p. 71.

<sup>18</sup> See Ellicott *in loco*; Neander's *Planting*, vol. i. p. 204; Lunemann *in loco*. See also Alford. Howett's opinion is that the apostle is not referring definitely to any particular epistle, but to the possibility only of some one or other being used against him.

hand his apostolic benediction.

#### IV. THE DATE OF THE EPISTLE

There is very little controversy concerning the date of this Epistle among those who admit its genuineness. It was evidently written shortly after the first. The circumstances both of the apostle and of the Thessalonian Church remained in a great measure unchanged. Paul was still in the company of Silas and Timothy, whose names are attached with his own to this Epistle (2 Thess. 1:1). But after Paul left Corinth, these two fellow workers were never again together with him. Timothy rejoined Paul at Ephesus (Acts 19:22), but there is no further mention of Silas in the Acts of the Apostles. Besides, the relations and wants of the church are similar to those which are presupposed in the First Epistle--similar commendations, warnings, instructions, and prayers are contained in both Epistles.<sup>19</sup>

This Epistle, then, like the first, was written during Paul's residence of a year and a half at Corinth. It cannot, however, with any certainty be determined how long after the writing of the First Epistle it was composed. We must allow time for further information concerning the Thessalonian church to have reached the apostle, and also for the progress which the Thessalonians appear to have made in Christian virtues. An indication of time is supposed to be contained in 2 Thess. 3:2, when the apostle entreats the Thessalonians to pray for him that he might be delivered from unreasonable and wicked men, which is supposed to allude to that outbreak of Jewish hatred and fanaticism which occurred toward the close of Paul's residence at Corinth (Acts 18:12,13). The allusion, however, is doubtful. Still we cannot be far wrong in fixing the date of the composition of this Epistle in the year 53, during the latter part of Paul's residence at Corinth.

Some (Grotius, Ewald, Baur, Laurent, Davidson, 2d ed.) reverse the order of the Epistles and suppose that the Second Epistle was in reality the first. Grotius supposes that it was written to Jewish Christians who had fled from Judea even before Paul had been at Thessalonica. The reason of this strange supposition was a desire to identify the man of sin with Caligula, who demanded to be worshipped as God and attempted to place his statue in the temple of Jerusalem.<sup>20</sup> Ewald thinks that there are in the Epistle itself evidences of its priority, and that it has been placed second on account of its brevity. The Second Epistle, it is argued, alludes to conversations which the apostle had with the Thessalonians; and the authentication attached to it, as the token in every epistle, agrees best with the fact of its being the first which the apostle wrote to them. Besides, there are indications in the First Epistle which presuppose a longer lapse of time than merely a few months.<sup>21</sup> Accordingly Ewald supposes that the Second Epistle was written from Berea before the apostle came to Corinth, and that the First Epistle was written at the close of the Corinthian residence.<sup>22</sup>

But the reasons given are without weight. Rather the Second Epistle refers to the First. The First Epistle describes how the Thessalonians received the gospel, while the Second mentions their advancement in faith and love. The First Epistle alludes to the commencement, the Second to the progress of the Christian life. And indeed the First Epistle seems to be directly mentioned

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<sup>19</sup> See Lunemann's *Briefe an die Thessalonicher*, p. 167.

<sup>20</sup> Suetonius' *Caligula*, 22, 23; Josephus, *Ant.* xviii. 8.

<sup>21</sup> Davidson's *Introduction to the New Testament* (new edition), vol. i. pp. 30-33.

<sup>22</sup> Ewald's *Sendschreiben des Apostels Paulus*, pp. 16-18; *Geschichte des apostolischen Zeitalters*, p. 455.

in the Second: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or *our epistle*" (2 Thess. 2:15). It is a mere evasion to assert that the Epistle here mentioned may be an epistle now lost, an assertion which is destitute of all probability.

The place of composition was Corinth. The note at the end of the Epistle, "The Second Epistle to the Thessalonians was written from Athens,"<sup>23</sup> is of no authority, and is undoubtedly erroneous. This, then, is the second in order of the extant epistles of Paul.

## V. THE PECULIARITIES OF THE EPISTLE.

The great distinctive peculiarity of this Epistle is its apocalyptic nature--the prediction of Antichrist contained in the second section (2 Thess. 2:1-12). This distinguishes that section from all the other writings of Paul and allies it to the prophecies of Daniel or the apocalyptic visions of John. Paul here glances into the future and reveals what is to happen. It is almost the only purely prophetic portion in his writings. (See, however, Rom. 8:19-24, 11:25; 2 Tim. 3:1-5.)

Still, as already observed, the difference is of subject rather than of style or phraseology. "The passage in question," observes Dean Alford, "will be found on comparison to bear, in style and flow of sentences, a close resemblance to the denunciatory and prophetic portions of the other epistles. Compare, for instance, ver. 3 with Col. 2:8, 16; vers. 8, 9 with 1 Cor. 15:24-28; ver. 10 with Rom. 1:18, 1 Cor. 1:18, 2 Cor. 2:15; ver. 11 with Rom. 1:24, 26; ver. 12 with Rom. 2:5, 9 and Rom. 1:32."<sup>24</sup> And although this passage has been much objected to by modern critics, yet there is scarcely any passage in the New Testament which is more frequently alluded to by the early fathers, and that without the slightest doubt that it formed a part of a genuine epistle of Paul.

Besides the important commentaries of Calvin, Bengel, Olshausen, De Wette, Alford, and Wordsworth, in their works on the New Testament, the following are the best exegetical commentaries on the Epistles to the Thessalonians: those of Lünemann (third edition, 1867) in Meyer's *Kritisch exeg. Commentar über das Neue Testament*, Jowett (second edition, 1859), and Ellicott (third edition, 1866).<sup>25</sup>

Paton J. Gloag, *Introduction to the Pauline Epistles* (Edinburgh: T. & T. Clark, 1874). **Note:** The text has not been modified, except that punctuation has been modernized and long paragraphs have been divided.

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23 This is the superscription in AKL; other MSS. read ἀπὸ Ῥώμης.

24 Alford's *Greek Testament*, vol. iii., Prolegomena, p. 55.

25 For dissertations on the "man of sin," see Lunemann's *Briefe an die Thessalonicher*, pp. 214-229; Alford's *Greek Testament*, vol. iii., Prolegomena, pp. 55-68; Jowett *On the Thessalonians*, vol. i. pp. 178-194; and Wordsworth's *Greek Testament*, in *loc.*; also Bishop Newton's *Dissertation on St. Paul's Prophecy of the Man of Sin*.