

living. The epistle itself, as Weiss remarks, shows (Chapter 5: 25) that Paul began his epistolary intercourse with the churches which he founded "by this letter and had therefore to give directions as to what use should be made of it." The same authority points out that Chapter 2: 16 has no reference to the destruction of Jerusalem, as Baur inferred and then made false deductions as to the date of the epistle.

The contents of the epistle, moreover, everywhere point to this early date, especially because of its omissions. "Nowhere," says Dr. Milligan, "does the real Paul stand out more clearly before us, alike in the intensity of his affection for his converts, in the confident assertion of the purity of his own motives, and in the fierceness of his indignation against those who are hindering the progress of Christ's work." Of all of the Pauline epistles this one represents perhaps most fully the apostle's normal and familiar style of writing. Renan describes it as "stenographed conversation." We may be sure that whatever we find in this epistle, if it were the only document left us, would be sincere and genuine in its character. It is a love-letter written to meet pressing needs, and with perhaps no thought of any wider audience than those to whom it was addressed. It was written and sent from Corinth to Thessalonica, then, as now, one of the largest and most important cities of the Levant. The things that took place in this city were not done in a corner. The apostle wrote to Jews and Gentiles who were