said that the judgment was come, and the  
presence of Christ, &c., thus removing fear  
of retribution for the evil, and hope of  
reward for the good. And what was worst  
of all, some of them repeated sayings of  
Paul to this effect, some feigned Epistles  
as having been written by him”).

**3.**] **Let no man deceive you in any manner**  
(not only in either of the foregoing, but in  
any whatever): **for** (**that day shall not  
come**) (so A. V. supplies, rightly. There  
does not seem to have been any intention  
on the part of the Apostle to fill up the  
ellipsis : it supplies itself in the reader’s  
mind), **unless there have come the apostasy**

**first** (of which he had told them when  
present, see ver. 5: and probably with a  
further reference still to our Lord’s prophecy

in Matt. xxiv. 10—12), **and there  
have been revealed** (ch. i.7. As Christ in  
His time, so Antichrist in his time, is

*‘revealed’*—brought out into light: he too is  
a *mystery* to be unfolded and displayed:  
see vv. 8, 9) **the Man of Sin** (in whom sin  
ig as it were personified, as righteousness  
in Christ. The genitive, **of sin**, is called by  
Ellicott that of the *predominating quality*.  
Notice the variety,—**of lawlessness**, which  
is the term used below, vv. 7,8), **the son of  
perdition** (see John xvii. 12, where our  
Lord uses the expression of Judas. It  
seems merely to refer to Antichrist himself,

whose essence and inheritance is *perdition*,

—not to his influence over others);  
**he that withstandeth** (the expression is  
absolute, ‘*he that withstands* CHRIST,’ the  
**anti**-christ, 1 John ii. 18), **and exalteth  
himself above** (in a hostile sense) **every  
one that is called God** (compare a similar  
expression, 1 Cor. viii. 5. “The expression  
includes the *true* God, as well as the false  
ones of the heathen—but **that is called** is  
a natural addition from Christian caution,  
as ‘*every God*’ would have been a senseless

and indeed blasphemous expression for  
a Christian.” Lünemann), **or an object of  
adoration** (compare the close parallel in  
Dan. xi. 36, 37. Notice, that the meaning  
of these words cannot by any probability be  
fulfilled by any one who, as the Pope,  
creates objects of worship, and thus (by  
inference merely) makes himself greater  
than the objects which he creates: but it  
is required that this Antichrist should  
*set* HIMSELF *up as an object of worship*,  
above, and as superior to, “ every one that  
is called God or worshipped ”) ; **so that he  
sits in** (enters into, sets himself down in, and  
remains in) **the temple of God** (this, say  
some Commentators, cannot be any other  
than *the temple at Jerusalem*: on account  
of the definiteness of the expression, **sits in  
the temple of God**. But there is no force  
in this. *The temple of God* is used metaphorically

by St. Paul in 1 Cor. iii. 17:  
and why not here? see also 1 Cor. vi. 16 ;  
Eph. ii. 21. From these passages it is plain  
that such figurative sense was familiar to  
the Apostle. And if so, the *sitting* makes  
no difficulty. Its figurative sense, as holding

a place of power, sitting as judge or  
ruler, is more frequent still : see in St. Paul,  
1 Cor. vi. 4: and Matt. xxiii. 2: Rev. xx.4:  
to which indeed we might add the many  
places where our Lord is said to *sit* on the  
right hand of God, e.g. Heb.i. 3; viii. 1;  
x. 12; xii. 2; Rev. iii. 21. Respecting  
the *interpretation*, see Introduction, § v.),  
**shewing himself** (not merely attempting to  
shew himself, but the words import that it is  
his *habit* and *office* to exhibit himself as  
God) **that he is God** (not ‘*a* god,’ but the  
word designates the divine dignity which  
he predicates of himself. The emphasis is  
on IS—*shewing himself that he* IS *God*).

**5.**] **conveys a reproach**—they would not