have been so lightly moved, if they had  
remembered this.

**6.**] **And now** (not  
*temporal*, but as “*seeing that this is so*,”—  
in 1 Cor. xiii. 13,—‘now’ in our argument)

**ye know that which hindereth** (viz.  
‘ *him’*—the man of sin: not, *the Apostle  
from speaking freely*,—nor the *coming of  
Christ*), **in order that** (the aim of *the  
hindrance* [in God’s purposes] — ‘that  
which keeps him back, that he may not  
be revealed before his,’ &c.) **he may be  
revealed** (see on ver. 3) **in his own time**  
(the time appointed him by God).

**7.**] For (explanation of last verse. I keep  
in my rendering in the notes to the literal  
force of the original) the MYSTERY (as  
opposed to the *revelation* of the man of  
sin) ALREADY (as opposed to “*in his own  
time*” above) **is working** (not ‘*is being  
wrought*.’ I retain the inversion of the  
words, to mark better the primary and  
secondary emphasis: see below) **of law-  
lessness** (i. e. ungodliness—refusal to recognize

God’s law—see reff.—The genitive  
is one of apposition: the **lawlessness** is  
that wherein the *mystery* consists), **only  
until he that now hindereth be removed**  
(the phrase is used of any person or thing  
which is taken out of the way, whether by  
death or other removal).

**8.**] **And  
then** (when he that hinders shall have  
been removed: the emphasis is on this  
word) **shall be revealed the Lawless One**  
(the same as the **he** of ver. 6: viz. the  
“*man of sin*”), **whom** (by this relative  
clause is introduced his ultimate fate at  
the coming of the Lord. To this the  
Apostle is carried on by the fervency of  
his spirit, and has to return again below  
to describe the working of Antichrist previously)

**the Lord Jesus will destroy by  
the breath of His mouth** (from Isa. xi. 4.  
It is better to keep the expression in its  
simple majesty, than to interpret it, as  
Theodoret, “that the Lord has but to  
speak, and shall deliver the wicked one to  
utter destruction ”),**and annihilate** (not,  
as Olshausen, ‘*deprive of his influence*,’  
nor can Rev. xix. 19 be brought to bear  
here) **by the appearance of His coming**  
(not ‘the *brightness* of his coming,’ as very  
many Commentators, and A. V.; but as  
Bengel: “The apparition of His coming  
is anterior to it, or at all events is its first  
shining forth :” the mere outburst of His  
presence shall bring the adversary to  
nought. Compare the sublime expression

of Milton, —‘far off His coming  
shone’) :

**9, 10.**] {9} **whose** (refers back  
to the “*whom*” above—going back in time,  
to describe the character of his agency)  
**coming is** (the present is not used for the  
future, nor is the Apostle setting himself  
at the time prophesied of,—but it describes  
the essential attribute, as so often) **accord-  
ing to** (such as might be expected from,—  
corresponding to) **the working of Satan**  
(Satan being the agent who works in the  
“*lawless one*”) **in** (manifested in, consisting  
in) **all** (kinds of) **power and signs and  
wonders of falsehood** (**all** and **of falsehood**  
both belong to all three substantives: the  
varieties of his manifested power, and signs.  
and wonders, all have falsehood for their  
base, and essence, and aim), {10} **and in all**(manner of) **deceit** (not, as A. V.