§ v.] PROPHETIC IMPORT OF CHAP. I. 1—12. [intropuction   
   
 20. Le Clere holds the apostasy to be the rebellion of the Jewish   
 people against the yoke of Rome: the man of sin, the rebel Jews, and   
 especially their leader Simon, son of Giora, whose atrocities are relate   
 in Josephus: every one called God, &c., denotes the government :—“ that   
 which hindereth” is whatever hindered the open breaking out of the   
 rebellion,—partly the influence of those Jews in office who dissuaded the   
 war,—partly fear of the Roman armies: and he that hindereth, on one side,   
 the “Roman prefect,”—on the other, the “chief men of the nation, King   
 Agrippa and most of the high priests.” The mystery of lawlessness is   
 the rebellious ambition, which under the cloak of Jewish independence   
 and zeal for the law of Moses, was even then at work, and at length   
 broke openly forth.   
 21. Whitby takes the Jewish people for Antichrist, and finds in the   
 apostasy the falling away of the Jewish converts to their old Judaism,   
 alluded to in the Epistle to the Hebrews (iii. 12—14; iv. 11; vi. 4—6;   
 x, 26, 27 al. fr.). His “hinderer” is “the Emperor Claudius, who will   
 let till he be taken away, i.e. he will hinder the Jews from breaking out   
 into an open rebellion in his time, they being so signally and particularly   
 obliged by him, that they cannot for shame think of revolting from his   
 government.”   
 22. Schéttgen takes Antichrist to be the Pharisees, Rabbis, and   
 Doctors of the law, who set up themselves above God, and had im-   
 pious stories tending to bring Him into contempt: the apostasy, the   
 rebellion against Rome: the hindrance, “the Christians, who by their   
 prayers put off the event for some time, until they, admonished by   
 a divine oracle, departed from Jerusalem, and seceded to Pella:” the   
 mystery of iniquity, ‘the perverse doctrine itself,” referring to 1 Tim.   
 iii. 16.   
 23. Nésselt and Krause understand by Antichrist the Jewish zealots,   
 and by the hindrance, Claudius, as Whitby. Lastly, Harduin makes   
 the apostasy the falling of of the Jews to paganism,—the man of sin,   
 the High Priest Ananias (Acts xxiii. 2),—the hinderer, his predecessor,   
 whose term of oflice must come to an end before he could be elected.   
 From the beginning of his term, the man of sin was working as a   
 prophet of lies, and was destroyed at the taking of Jerusalem by   
 Titus.   
 24, All these preterist interpretations have against them one fatal   
 objection :—that it is impossible to conceive of the destruction of Jeru-   
 salem as in any sense corresponding to the Lord’s coming, in St. Paul’s   
 sense of the term: see especially, as bearing immediately on this passage,   
 1 Thess. ii. 19; iii. 13; iv. 15; v. 23.   
 25. A third class of interpretations is that adopted by many of   
 the modern German expositors, and their followers in England. It   
 is best described perhaps in the words of De Wette: “He gocs   
 87 .