1—5. Il. THESSALONIANS. 501   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 no man deceive you by any ceive you in any way: for T [that + rhese   
 means: for that day shall day shall not come], unless there are not   
 not come, except there come shall have come the apostasy first, pressed the   
 a falling away first, and and ¢the Man of + Sin ‘shall have ¢ original.   
 that man of sin be re- been revealed, &the son of perdi~ pov ancient   
 vealed, the son of perdi- tion; \*he that opposeth, and } ex- rpan.yi   
 tion; 4 who opposeth and alteth himself ‘above every one lawlessness,   
 exalteth himself above all called God, or an object of worship ;   
 that is called God, or that so that he +sitteth down in the John xvii   
 is worshipped ; so that he temple of God, shewing himself that h Isa.   
 as God sitteth in the temple he is God.   
 of God, shewing himself) 25 & xi.   
 that he is God. ® Remem- i1 Cor. 5.   
 ber ye not, that, when I 5 Remember ye not, tas ced is   
 was yet with you, I told that, when . omitted all   
 I was yet with you, I pat).   
 said that the judgment was come, and the as ‘every God’ would have been a sense-   
 presence of Christ, &c., thus removing fear less and indeed blasphemous expression for   
 of retribution for the evil, and hope of a Christian.” Liinemann), or an object of   
 reward for the good. And what was worst adoration (compare the close parallel in   
 of all, some of them repeated sayings of Dan. xi. 36, 37. Notice, that the meaning   
 Paul to this effect, some feigned Epistles of these words cannot by any probability be   
 as having been written by him”). fulfilled any one who, as the Pope,   
 3.] Let no man deceive you in any manner creates objects of worship, and thus (by   
 (not only in either of the foregoing, but in inference merely) makes himself greater   
 any whatever): for (that day shall not than the objects which he creates: but it   
 come) (so A. V. supplies, rightly. There is required that this Antichrist should   
 does not seem to have been any intention set HIMSELF up as an object of worship,   
 on the part of the Apostle to fill up the above, and as superior to, “ every one that   
 ellipsis it supplies itself in the reader’s is called or worshipped ”) ; so that he   
 mind), unless there have come the apos- sits in into, sets down in, and   
 tasy first (of he had told them when remains in) the temple of God (this, say   
 present, see ver. 5: and probably with a some Commentators, cannot be any other   
 further reference still to our Lord’s pro- than the temple at Jerusalem: on account   
 phecy in Matt. xxiv. 10—12), and there of the definiteness of expression, sits   
 have been revealed (ch. i.7. As Christ in the temple of God. But there is no force   
 His time, so Antichrist in his time, is ‘re- in this. Zhe temple of God is used meta-   
 vealed’—brought out into light: he too is phorically by St. Paul in 1 Cor. iii.   
 a mystery to be unfolded and displayed: and why not here? see also 1 Cor. vi. 16 ;   
 see vv. 8, 9) Man of Sin (in whom sin Eph. ii. 21. From these passages it is   
 ig as it were personified, as righteousness that such figurative sense was familiar to   
 in Christ. The genititive, of is called the Apostle. And if so, the sitting makes   
 Ellicott that of the predominating quality. no difficulty. Its figurative as hold-   
 Notice the variety,—of lawlessness, which ing a place of power, sitting as judge or   
 is the term used below, vv. 7,8), the son of ruler, is frequent still : in St. Paul,   
 perdition (see John xvii. 12, where our 1 Cor. vi. and Matt. xxiii. 2: Rev. xx.4:   
 Lord uses the expression of Judas. It to which indeed we might add the many   
 seems merely to refer to Antichrist him- places where our Lord is said to sié the   
 self, whose essence and inheritance is per- right hand of God, e. eb.i. 3; viii.   
 » dition,—not to his influence over others) 5 x. 12; xii. 2; Rev. ili, 21. Respecting   
 he that withstandeth (the expression is the interpretation, see Introduction, § v.),   
 absolute, ‘he that withstands Cunist,’ the shewing himself (not merely attempting to   
 anti-christ, 1 John ii. 18), and exalteth shew himself, but the words import that it   
 himself above (in a hostile sense) every his habit and office to exhibit himself as   
 one that is called God (compare a similar God) that he is God (not ‘a god,’ but the   
 expression, 1 Cor. viii. 5. “The expression word designates the divine dignity which   
 includes the trze God, as well as the false he predicates of himself. The emphasis is   
 ones of the heathen—but that is called is on 18—shewing himself that he 13 God).   
 a natural addition from Christian caution, 5.] conveys a reproach—they would not