II. THESSALONIANS. Il.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 told you these things? And now you these things? §©   
 ye know what hindereth, that he now ye know what with-   
 might be revealed in his own holdeth that he might be   
 eS time. 7 For the mystery of law- revealed in his time. 7 For   
 lessness doth already work, only the mystery of iniquity doth   
 until he that now hindereth be already work: only he who   
 taken out of the way. 8 And then now letteth will let, until   
 he be taken out of the   
 way. § And then shall that   
 shall the Lawless One be revealed, Wicked be revealed, whom   
 mmm-vi1 1 whom the Lord + Jesus shall con- the Lord shall consume   
 + So of our ™ with the breath of his mouth, with the spirit of his   
 versions, and shall destroy "with the appear- and shall destroy with the   
 ance of his coming: 9 whose coming brightness of his coming:   
 is °after the working of Satan in all Seven him, whose coming   
 is after the working of   
 Satan with all power and   
 ‘a. power and Psigns and wonders of   
 p See Deut. Matt, xxiv. Rey. 13, xix.   
   
 have been so lightly moved, if they had his spirit, and has to return again below   
 remembered this. 6.] And now (not to deserihe the working of Antichrist pre-   
 temporal, but as “seeing that this is viously) the Lord Jesus will destroy by   
 in 1 Cor. xiii. 13,—‘now’ in our argu- the breath of His mouth (from Isa. xi. 4.   
 ment) ye know that which hindereth (viz. It is better to keep the expression in its   
 ‘ kim’—the man of sin: not, the Apostle simple majesty, than to interpret it, as   
 Srom speaking freely,—nor the coming of Theodoret, “that the Lord has but to   
 Christ), in order that (the aim of the speak, and shall deliver the wicked one to   
 hindrance [in God’s purposes] — ‘that utter destruction ”),and annihilate (not,   
 which keeps him back, that he may not as Olshausen, ‘deprive of his influence,’   
 be revealed before his, &c.) he may be nor can Rev. xix. 19 be brought to bear   
 revealed (see on ver. 3) in his own time here) by the appearance of His coming   
 (the time appointed him by God). (not ‘the brightness of his coming,’ as very   
 7.) For (explanation of last verse. I keep many Commentators, and A. V.; but as   
 in my rendering in the notes to the literal Bengel: “The apparition of His coming   
 force of the original) the MYsTERY (as is anterior to it, at all events is its   
 opposed to the revelation of the man of shining forth :” the mere outburst of His   
 sin) ALREADY (as opposed to “in his own presence shall bring the adversary to   
 time” above) is working (not ‘is being nought. Compare the sublime expres-   
 wrought? I yetain the inversion of the sion of Milton, —‘far off His coming   
 words, to mark better the primary and shone’) : 9, 10.] whose (refers back   
 secondary emphasis: see below) of law- to the “whom” above—going back in time,   
 lessness (i. e. to re- to describe the character of his agency)   
 cognize God’s law—sce reff.—The genitive coming is (the present not used for the   
 is one of apposition: the lawlessness is future, nor is the Apostle setting himself   
 that wherein the mystery consists), only at the time prophesied of,—but it describes   
 until he that now hindereth be removed the essential attribute, so often) accord-   
 (the phrase is used of any person or thing ing to (such as might be expected from,—   
 which is taken out of the way, whether by corresponding to) the working of Satan ~   
 death or other removal). 8.] And (Satan being the agent who works in the   
 then (when he that hinders shall have “lawless one”) in (manifested in, consisting   
 been removed: the emphasis is on this in) all (kinds of) power and signs and   
 word) shall be revealed the Lawless One wonders of falsehood (all and of falsehood   
 (the same as the he of ver. 6: viz. the both belong to all three substantives: the   
 “man of sin”), whom (by this relative varieties his manifested power, and signs.   
 clause is introduced his ultimate fate at and wonders, all have falsehood for their   
 the coming of the Lord. To this the base, and essence, and aim), and in all   
 Apostle is carried on by the fervency of (manner of) deceit (not, as A. V. ‘de-