§ v.] PROPHETIC IMPORT OF CHAP. IL. 1—12. [inrropuction.   
   
   
   
   
 SECTION V.   
 ON THE PROPHETIC IMPORT OF CH. 11. I—12.   
   
   
 1, It may be well, before entering on this, to give the passage, as it   
 stands in the rendering in the notes to my Greek Testament’:   
 “(1) But we entreat you, brethren, in regard of the coming of our   
 Lord Jesus Christ, and our gathering together to Him,—(2) in order   
 that ye should not be lightly shaken from your mind nor troubled,   
 neither by spirit, nor by word, nor by epistle as from us, to the effect   
 that the day of the Lord is present. (3) Let no man deceive you in   
 any manner: for [that day shall not come] unless there have come the   
 apostasy first, and there have been revealed the man of sin, the sou of   
 perdition, (4) he that withstands and exalts himself above every one that   
 is called God or an object of adoration, so that he sits in the temple of   
 God, shewing himself that he is God. (5) ..... (6) And now ye   
 know that which hinders, in order that he may be revealed in his own   
 time. (7) For the mysTERY ALREADY is working of lawlessness, only   
 until he that now hinders be removed: (8) and then shall be REVEALED   
 the LAWLEss OnE, whom the Lord Jesus will destroy by the breath of   
 His mouth, and annihilate by the appearance of His coming: (9) whose   
 coming is according to the working of Satan in all power and signs and   
 wonders of falsehood, (10) and in all deceit of unrighteousness for those   
 who are perishing, because they did not receive the love of the truth in   
 order to their being saved. (11) And on this account God is sending to   
 them the working of error, in order that they should believe the false-   
 hood, (12) that all might be judged who did not believe the truth, but   
 found pleasure in iniquity.”   
 2. It will be my object to give a brief résumé of the history of the   
 interpretation of this passage, and afterwards to state what I conceive   
 to have been its meaning as addressed to the Thessalonians, and what   
 as belonging to subsequent ages of the Church of Christ. The history   
 of its interpretation I have drawn from several sources: principally   
 from Liinemann’s concluding remarks to chap. ii. of his Commentary,   
 pp. 204—217.   
 8. The first particulars in the history must be gleaned from the early   
   
   
   
   
   
   
   
   
   
 \ I must again caution the reader, as I have already done in the Preliminary Notice   
 to this volume, that the rendering given in my notes is not in any case intended for a   
 polished and elaborated version, nor is it my object to put the meaning into the best   
 idiomatic English: but I wish to represent, as nearly as possible, construction and   
 intent of the original. The ditference between a literal rendering, and a version for   
 vernacular use, is very considerable, and has not been enough borne in mind in judging   
 of our authorized English version.   
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