INTRODUCTION. ] 2 THESSALONIANS. (cu. 1x.   
   
   
 Fathers. And their interpretation is for the most part well marked and   
 consistent. They all regard it as a prophecy of the future, as yet unful-   
 filled when they wrote. They all regard the coming (parousia) as the   
 personal return of our Lord to judgment and to bring in His Kingdom.   
 They all regard the adversary here described as an individual person,   
 the incarnation and concentration of sin’.   
   
   
   
 2 The following citations will out the assertion in the text:   
 Inzyzvs: “ For he (Antichrist), on him all the power of the devil, come,   
 not as a righteous king, nor as lawfully appointed in obedience to God, but as impious,   
 and unjust, and lawless, and iniquitous, and murderous, as a thief and robber, summing   
 up in himself the details of the devil’s own apostasy: setting aside idols, persuade   
 men that he himself is God: exalting himself as the one idol, containing in himself the   
 manifold error of all other idols: that those who with various abominations adore the   
 devil, may by this one idol serve Antichrist himself, concerning whom the Apostle in   
 the second Epistle to the Thessalonians says” (he then quotes verses 3 and 4).   
 Again, ib. 3: “\*‘ Unto a time of times, and half a time’ (Dan. vii. 25), i.e. during   
 three years and a half, in which he shall come and reign over the earth. Concerning   
 whom also the Apostle Paul in the second to the Thessalonians, at the same time   
 announcing the causes of his coming, says” (verses 8 and following).   
 Again, ib. 30. 4: “ But when this Antichrist shall have devastated all things in this   
 world, he shall reign three years and six months, and shall sit in the temple at Jeru-   
 salem: then the Lord shall come from the heavens in the clouds, sending him and all   
 who obey him into the lake of fire, bringing to the just the times of the kingdom,   
 that is, rest, the seventh day which was sanctified: and restoring to Abraham the   
 promise of the inheritance: in which kingdom the Lord saith that many coming from   
 the east and from the west, sit down with Abraham, Isaac, and Jacob.”   
 TERTULLIAN, de Resurr. c. 24, quoting the passage, inserts after “he that with-   
 holdeth,” “Who is this, but the estate Rome? the sundering and dispersion of which   
 into ¢en kings shall bring in Antichrist, then shall the wicked one be revealed.”   
 Justin Martyr: “Two comings of the Lord are announced : one, in which He is   
 described as suffering, and inglorious, and dishonoured, and crucified, and the second   
 in which He shall come with glory from the heavens, when also the man of the   
 apostasy, the same that speaketh great things against the Highest, shall have dared to   
 do impious deeds against us Christians.”   
 OrIGEN, against Celsus: “ Him that occupies one of these extremes, and the best, we   
 must call the Son of God, on account of His pre-eminence; but him who is diametrically   
 opposite to him, the son of the wicked spirit, and of Satan, and of the . . . And   
 Paul saith it, when he is teaching concerning this so-called Antichrist, and setting   
 before us somewhat obscurely in what way he shall come, and when, upon the race of   
 men, and for what reason.” He then quotes this whole passage.   
 Curysostom in his comment on this passage: “ Who is this? is it By no   
 means: but some man possessed with all his energy. ‘dnd (until) the man shall be   
 revealed,’ says he, ‘who setteth himself up above every one that is called God, or an   
 object of worship.’ This man shall not bring in idolatry, shall be an adversary of   
 God, and shall abolish all Gods, and command men to worship him instead of God, and   
 shall sit in temple of God, not that of Jerusalem only, but that of the universal   
 Church.”   
 And below : “And what follows ? close this comes the consolation. For he adds:   
 ‘ whom the Lord Jesus shall consume with the breath of His mouth and destroy with   
 the appearance of His coming. For just as fire, when it is approaching, merely   
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