§ v.] PROPHETIC IMPORT OF CHAP. I. 1—12. [1vrropucrion,   
   
 4. Respecting, however, the minor particulars of the prophecy, they   
 are not so entirely at agreement. Augustine says (compare also Jerome   
 in the note),—‘In what temple of God he is to sit, is uncertain : whether   
 in that ruin of the temple which was built by King Solomon, or not   
 rather, in the Church. For the Apostle would not call a temple of any   
 idol or demon the temple of God3.” And from this doubt about his   
 “session,” a doubt about his person also had begun to spring up ; for he   
 continues, “ Whence some would have the word Antichrist in this place   
 understood not of the chief himself, but somehow of his whole body, i. e.   
 the multitude of men pertaining to him, together with their chief   
 himself.”   
 5. The meaning of that which hindereth, though, as will be seen from   
 the note, generally agreed to be the Roman Empire, was not by any means   
 universally acquiesced in. Theodoret says, “Some, by the words, ‘that   
 which hindereth, have understood the Roman kingdom; others, the   
 grace of the Spirit. Owing, says the Apostle, to the hindering grace of   
 the Spirit, he cometh not; but it cannot be that the grace of the Spirit   
 should ever entirely cease. . . . . . But neither shall any other kingdom   
 succeed the Roman; for by the fourth beast the most divine Daniel   
 intended the Roman kingdom: and in his time the little horn grows up,   
   
   
   
   
   
   
 eauses the lesser insects to up, and consumes them, so shall Christ, with His   
 word alone and His appearing, consume Antichrist. It is enough that the Lord is   
 come: forthwith Antichrist and all belonging to him have perished.” See the rest   
 cited in the note on ver. 8.   
 Cyrit or Jerus.: “That fore-announced Antichrist cometh, when the times of the   
 Roman monarchy shall be fulfilled, moreover the end of the world approaches. Ten   
 kings of the Romans arise together, possibly in different places, reigning at the   
 same time. After these comes Antichrist, the eleventh, grasping to himself by his   
 magic arts of evil the Roman power.”   
 Theodoret’s interpretation agrees with the above as to the personality of Antichrist   
 and as to our Lord’s coming. I shall quote some portion of it below, on the subject of   
 “him that withholdeth,” and “ the mystery.”   
 AvGusTINE: “Christ shall not come to judge the quick and dead, without first His   
 adversary Antichrist shall have come to seduce those that are spiritually dead.”   
 JEROME : “ ‘ Unless,’ he says, shall have come a departure first’. . . that all   
 the nations which are subject to the Roman Empire may recede from these, and HE   
 shall be revealed, i.e. manifested, whom all the words of the prophets announce, the   
 man of sin, in whom is the fountain-head of all and the son of perdition, i.e. the   
 devil: for he is the perdition of all, himself opposed to Christ, and he is therefore   
 called Antichrist, and is uplifted all that is God, so that he treads under   
 foot the gods of all the nations, perhaps all proved and true religion: and shall sit   
 in the temple of God, either at Jerusalem (as some think) or in the as we judge   
 to be the truer view, shewing himself as if he himself were Christ and the Son of God.   
 Unless, he saith, the Roman Empire shall have been first and Antichrist shall   
 have preceded, Christ will not come : who will thus come for that purpose, that He may   
 destroy Antichrist.”   
 3 Theodoret also: “He calls ‘the temple of God’ the churches, in which he shall   
 grasp the pre-eminence, attempting to exhibit himself as God.”   
   
 Vou. I1.—81 f