

i Acts 1. 11.
1 Thess. 1. 10.
Rev. 1. 7.

k 1 Thess. 1. 3.
& 2. 13.
Heb. 12. 2

11 Pet. 1. 7.
& 4. 11.

a Rom. 12. 1.
1 Thess. 4. 14—16.

2 Tim. 4. 1.

b Jer. 23. 8.
Matt. 24. 4.

Eph. 5. 6.
Col. 2. 18.

1 John 4. 1.

c Matt. 21. 23.
Eph. 5. 6.

1 Tim. 4. 1.
1 John 2. 18.

Rev. 12. 11.
d Dan. 7. 8, 25.

& 8. 9, 11.
& 11. 26.

Rev. 13. 6.

καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ¹⁰ ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θανατωθῆναι ἐν πᾶσι τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. ¹¹ εἰς δὲ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, ¹² ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

II. ¹ Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, ² εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς, μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου.

³ Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι, εἰ μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ⁴ ὁ

ἀπὸ προσώπου τοῦ φόβου Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραύσαι τὴν γῆν, and teaches us to connect that prophecy with the Second Advent; as is done by the Church appointing that Chapter for a Proper Lesson on the First Sunday in Advent.

10. ὅταν ἔλθῃ] when He shall have come.

— ἐνδοξασθῆναι ἐν τοῖς ἁγίοις] to be glorified in the saints, whose glorified bodies will shine in and by the glory of Christ's Body, to which they will be made like. See Phil. iii. 21.

— πιστεύουσιν] who believed. So A, B, D, E, F, and *Iren.* So *Griesb., Lach., Tisch., Alford.* *Elz.* has πιστεύουσιν, which is less appropriate than the *arist.* here. The work of Faith will then be past, and will have been followed by, and absorbed in, Sight. Hence the Apostle says, v. 11, ἵνα πληρώσῃ ἔργον πίστεως ἐν δυνάμει. Christ will be wondered at in all them that believed in Him, for His glory will shine in them.

— ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς] because our testimony (i. e. the testimony concerning the Truth in Christ) brought to you, was believed,—not only by you, but by many others after you, even to the Day of Doom; in all of whom Christ and His Power and Love will shine forth and be admired at that Day; Christ will be admired in all who have believed in Him. (Cp. 1 Tim. iii. 16, ἐπιστεύθη ἐν κόσμῳ.) The emphatic word is ἐπιστεύθη. He uses the past tense, because he is carried forward by the Spirit to the Day of the Lord, and speaks from it as already present, and looks backward on all past ages of the world.

11. εἰς ὃ] *wherewith*—in regard to which, or with our eyes fixed on which, we also pray. On this use of εἰς, signifying the direction and aim, see Acts xxv. 20. Rom. iv. 20; xv. 2. 2 Pet. i. 8. *Winer*, p. 354.

— εὐδοκίαν] *good-pleasure.* The εὐδοκία, or 'bene-placitum,' announced at the Nativity, will then be consummated. Cp. Luke ii. 14. Eph. i. 5. 9. Phil. ii. 13.

CU. II. 1. ὑπὲρ τῆς παρουσίας] ὑπὲρ = 'super Adventu,' not only in regard to the Coming, but also on behalf of the Coming. ὑπὲρ is more expressive than περί, and intimates that in what he is about to say he is like an advocate pleading on behalf of what had been misrepresented by others; and that his discourse is a refutation of error, and an ἀπολογία or vindication of the truth. So ὑπὲρ in Rom. xv. 3, and particularly the difficult passage in 1 Cor. xv. 29, where ὑπὲρ is used in the same *apologetic* sense, 'in behalf of' what had been misrepresented (3 John 7), and cp. *Winer*, § 43, p. 343, and *Alford* here.

— ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτῶν] our future gathering together to Him in the clouds of Heaven at His second Advent. Cp. 1 Thess. iv. 17.

The word ἐπισυναγωγή used here is very expressive. Our Blessed Lord had applied the term ἐπισυναγωγῆναι (*ad-congregare*) to Himself, in order to describe His own earnest desire to gather together in one (cp. John xi. 52) the children of Jerusalem to Himself, as a hen gathers together (ἐπισυναγεί) her chickens under her wings. (Matt. xxiii. 37. Luke xiii. 31.)

Our Lord had also applied this word to describe what St. Paul is about to pourtray here, viz. the gathering together of the elect from the four winds (Matt. xxiv. 31. Mark xiii. 27). See *Theodoret* here.

Christ had also said in the Gospel, that wherever the Body is (i. e. wherever His own Body is), there the Eagles of the Gospel will be gathered together. See on Luke xvii. 36. Matt. xxiv. 28.

The comparison of Himself to the hen was adapted to the time of His first Advent in Humility; this latter reference to the Eagle has relation to the time of His second Advent in Glory.

It is *that Advent* of which the Apostle now speaks.

According to the language of the ancient Expositors, the Saints of God at the Resurrection will have cast off the old age and weakness of earth, and will have renewed their strength as eagles (Isa. xl. 31. Ps. ciii. 5); and with the glorious plumage of their risen bodies will mount up with wings as eagles (Isa. xl. 31), and will be gathered together to the glorious body of Him who is both their Food and Parent Bird, for He feeds His young with His own flesh and blood; and He is called in Scripture the Great Eagle (Rev. xii. 14), the King of Birds, the Royal Eagle of the Gospel; and Who will, as it were, spread abroad His Wings, and gather His Saints unto Him, and bear them on Eagles' Wings (Deut. xxxii. 11, see LXX), and carry them aloft above the Clouds, and above the Sun, into the regions of heavenly glory. See the passages quoted above from *Origen*, *Jerome*, *Augustine*, *Theophylact*, and others, in the note on Matt. xxiv. 23.

2. εἰς τὸ μὴ π. σαλευθῆναι ὁ ἀπὸ τοῦ νοῦς] so that you may not soon be drifted off from your mind. 'Ut non cito moveamini à vestro sensu' (*Vulg.*). A maritime metaphor. Cp. note on iii. 6.

In order that you may not be soon shaken off from the anchorage of your firmly settled mind, and be drifted about by winds of false doctrine (Eph. iv. 14), as a ship in your harbour at Thessalonica is shaken off its moorings by the surge of the sea (σάλου). So *Arrian* (Epictet. iii. 26; cp. *Wetstein*), μὴ ἀποσαλευθῆναι διὰ σοφισμάτων.

— μηδὲ θροεῖσθαι] nor yet be agitated by fear (*Vulg.*). The best MSS. have μηδέ. Cp. *Winer*, § 55, p. 437. *Elz.* has μήτε.

— μήτε διὰ πνεύματος] neither by a false spirit, as that πνεῦμα Πύθωνος which flattered St. Paul at Philippi, Acts xvi. 16—18, where see the notes.

— μήτε διὰ λόγου] nor by word of mouth as from us. (*Theodoret*). Cp. v. 15, εἶπε διὰ λόγου, εἶπε δι' ἐπιστολῆς ἡμῶν, where λόγου is to be connected with ἡμῶν as here.

— μήτε δι' ἐπιστολῆς] nor by an Epistle forged in our name. *Tertullian*, de Res. c. 21. *Chrys.*, *Theoph.*

— ὡς ὅτι] as if the Day of the Lord were now instant; "tanquam instet" (*Vulg.*). The force of the ὡς here is to qualify that which is recited by the ὅτι, and to cast a shade of discredit upon it. So *Isocr.* *Basir.* org. p. 420, κατηγοροῦν αὐτοῦ ὡς ὅτι κατὰ δαίμονα εἰσφέρει, where the Latin would be "tanquam inferat." Cp. 2 Cor. xi. 11, and *Winer*, § 65, p. 544.

— ἐνέστηκεν] is instantaneously imminent. He does not reveal to them when the Resurrection will be, but he tells them that it will not be now. *S. Chrys.*

— Κυρίου] So the majority of the best MSS. and Editions.—*Elz.* Χριστοῦ.

3—12. ὅτι, εἰ μὴ ἔλθῃ ἡ ἀποστασία πρῶτον—ἀδικίᾳ] These Ten Verses contain one of the most solemn Prophecies ever delivered by the Holy Spirit to the world; a Prophecy, upon the right understanding of which the everlasting happiness of thousands of immortal beings depends. They demand therefore a full and minute examination. They will be best understood by being considered collectively:

- i. As to the Text.
- ii. As to their *literal Translation.*
- iii. As to their *Exposition.*

I. As to the Text.

In v. 4, *Elz.* inserts ὡς Θεὸν between τοῦ Θεοῦ and καλῶσαι; but these two words are not found in A, B, D*, and in many Cursive, nor in the oldest Greek and Latin Fathers—*Iren., Origen, Tertullian, Cyprian*, nor in many ancient Versions, and are cancelled by *Gb., Sch., Lu., Tj., Luu., Alford, Ellicott.*

ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὅστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός.

⁵ *οὐ μνημονεύετε, ὅτι ἐτι ὦν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;*

⁶ *καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.*

⁷ *τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας μόνον ὃ κατέχων ἄρτι ἕως ἐκ*

e Matt. 16. 9.
Mark 8. 18.
Luke 21. 6, 7
Acts 20. 31.
f Acts 20. 29.
Col. 2. 18-28.
2 Tim. 2. 17, 18
1 John 2. 18.
& 4. 3.

In v. 8, Ἰησοῦς is omitted by *Elz.*, but is found in A, D*, E*, F, G, I, and most of the earliest Fathers who quote the verse, and is received by *Gb., Sch., Ln., Lün., Alford, Ellicott.*

In v. 10, *Elz.* inserts τῆς before ἀδικίας, but this is not found in A, B, F, G, and is cancelled by *Ln., Tf., Lün., Alford, Ellicott.*

Also in v. 16, *Elz.* inserts ἐν before τοῖς, but this is not found in A, B, D*, F, G, and is cancelled by *Sch., Loch., Tisch., Lün., Alford, Ellicott.*

In v. 11, *Elz.* has πῶς. But A, B*, D, F, G have πέμπει, the prophetic present (*Glasse, Phil. Sacr. p. 144.*) which is received by *Sch., Ln., Tf., Lün., Alford, Ellicott.*

II. As to their literal Translation.

The following is the most ancient form in which the passage occurs in the language of the Western Church:

"Ne quis vos seducat ullo modo, quoniam, nisi veniat abscessio primò, et reveletur delinquentiæ homo, filius perditionis, qui adversatur et superextollitur in omne quod Deus dicitur vel religio, uti sedeat in templo Dei affirmans se Deum esse.

"Nonne meministis quòd cum apud vos essem, hæc dicebam vobis?"

"Et nunc quid detineat scitis, ad revelandum eum in suo tempore.

"Jam enim arcanum iniquitatis agitur tantum qui nunc tenet [teneat] donec de medio fiat. Et tunc revelabitur iniquus, quem Jesus interficit Spiritu oris sui, et evacuabit apparentiã sui; cuius est adventus secundum operationem Satanæ in omni virtute et signis atque portentis mendaciæ, et in omni seductione injustitiæ eis qui perent." *Tertullian* (de Res. Carnis. c. 25). See also *Tertullian* (c. Marcion. v. 16). See also the ancient Latin version of *Irenæus* (iii. 6), "Qui adversatur et extollit se super omne quod dicitur Deus vel colitur. . ."

"Et tunc revelabitur iniquus quem Dominus Jesus Christus interficit spiritu oris sui, et destruet presentiam adventus sui, illum cuius est adventus secundum operationem Satanæ in omni virtute et signis et portentis mendaciæ."

See also *Irenæus*, v. 25, where we read,

"Et omni seductione malitiæ pereuntibus, pro eo quod dilectionem veritatis non receperunt ut salvi fierent. Et ideo mittit eis Deus operationem erroris, ut credant mendaciò, ut iudicentur omnes qui non crediderunt veritati sed consenserunt iniquitati." (See also *ibid.* iv. 28.)

In English, the Apostle's words, literally rendered, may be represented as follows:—

"Now we beseech you, brethren, on behalf of the coming of our Lord Jesus Christ, and our gathering together unto Him, in order that ye be not soon drifted off from your mind, nor be disturbed either by means of a spirit, or of word or of letter as from us, as if the Day of the Lord were immediate.

"Let no one deceive you by any means. For [that Day shall not come] except the falling away shall have first come, and the Man of Sin shall have been revealed, the Son of perdition, he who opposeth and exalteth himself exceedingly against every one that is called God, or is an object of reverence; so that he goeth and taketh his seat in the temple of God, showing himself forth that he is God.

"Do ye not remember, that when I was yet with you, I was wont to tell you of these things?"

"And now ye know that which restraineth, in order that he may be revealed in his own season.

"For the Mystery of the Lawlessness (of which I am speaking) is now working inwardly only until he that now restraineth shall have been removed out of the way; and then the Lawless one shall be revealed, whom the Lord Jesus will consume with the breath of His mouth, and destroy with the manifestation of His Coming; him, of whom the Coming is according to the inner-working of Satan, in all power, and signs, and wonders of lying, and in all deceit of iniquity to them that are perishing, because they accepted not the love of the truth in order to their being saved; and therefore God sendeth to them an inner working of error in order that they should believe the lie; that all may be judged who believed not the truth, but took pleasure in iniquity."

On the language of this Translation a few short notes may be inserted here. The *Exposition* will follow after.

v. 3. Observe ἀποστασία with the definite article signifying 'the falling-away;' 'that notable falling-away.'

v. 4. 'who exalteth himself exceedingly against.' It is to be observed here, that the Apostle does not say that the Man of Sin will exalt himself ὑπὲρ, above, every one that is called God, but ἐπὶ, against.

The word ὑπεραιρόμενος, 'exceedingly exalting himself,' or 'exalted exceedingly,' is used by the Septuagint concerning *Hezekiah* in 2 Chron. xxxii. 23, where it means much magnified; and it is used by St. Paul in another place when speaking of himself (2 Cor. xii. 7), ἵνα μὴ ὑπεραίρωμαι, 'that I may not be exalted above measure by my revelations.'

This is a common use of ὑπὲρ in composition in St. Paul's writings, as ὑπερπλαν 2 Cor. xi. 5, xii. 11; ὑπερβάλλω 2 Cor. ix. 14; ὑπερβολῆ i. 8, xii. 7, Gal. i. 13; ὑπερκερισσοῦ 1 Thess. iii. 10, v. 13; ὑπερχῆ 1 Cor. ii. 1; ὑπερφρονεῖν Rom. xii. 3.

v. 4. 'every one that is called God or object of worship,' σέβασμα. Observe the original here.

v. 4. 'goeth and taketh his seat in the temple of God.' The preposition εἰς connected with καθίσαι, and followed by an accusative, shows that the Apostle has in his mind the entrance of the power here described into God's House, and his session there.

Observe also that he does not say ἱερὸν Θεοῦ, but ναὸν,—not therefore any outer court, but the inner part of God's house; that part where He is specially to be supposed ναεῖν, to dwell, and where worship is offered to Him, as in the Holy Place of the Temple at Jerusalem, into which the Priests alone were allowed to enter. Cp. Luke i. 9. 21, 22; xxiii. 45. On ναὸς as distinguished from ἱερὸν, cp. Matt. xxi. 15. Mark xi. 15. Acts iii. 2, and *Dean Trench*, Syn. N. T. § iii.

v. 4. Object of reverence. The original is σέβασμα. The only other passage where it occurs in the New Testament is Acts xvii. 23, where the *Allar* to the Unknown God is mentioned among the σεβάσματα of Athens.

v. 5. When I was yet with you (at Thessalonica), I was telling you (ἐλεγον, imperfect), or used to tell you, these things.

v. 6. 'that which restraineth;' τὸ κατέχον, neuter gender, called also ὃ κατέχων, 'he that restraineth,' in the next verse. The word κατέχειν, literally to 'hold down,' is explained in *Hezychius* by κρατεῖν, καλύειν, συνέχειν.

This verb is not followed here, in either verse, by an accusative case. This is observable. St. Paul therefore does not say that this restraining power would check the Lawless One by any direct action upon him, but would occupy a place, so that he should not be manifested before his season, but be manifested in that season.

'In order that he may be revealed,' i. e. God permits the present restraint, in order that he who is now restrained (κατέχεται) may not be revealed before his due season, but in it.

v. 7. Mystery of Lawlessness. Observe both these words.

Mystery (μυστήριον, from μύω, μύστης, μυστικός), something secret, and professing to be sacred (cp. Rev. xvii. 5. 7), fitly therefore coupled with ἐνεργεῖται, 'works inwardly.'

Lawlessness (ἀνομία), what sets law (νόμον) at defiance. Cp. ὁ ἄνομος, 'the lawless one,' v. 8.

The mystery of the Lawlessness, i. e. which I am now about to describe. Observe the Article repeated with each substantive.

The sense of this otherwise difficult verse, v. 7, is to be cleared up, by observing that there should be no comma after ἀνομίας, and that ἡδῆ, 'now,' is opposed to καὶ τότε, 'and then;' and that the phrase 'the Mystery of the Lawlessness' (which he is describing), is to be illustrated by the words, 'the Lawless One' in the next verse, and that μόνον is to be connected with ἐνεργεῖται, 'worketh inwardly,' which is contrasted with ἀποκαλυφθήσεται, 'will hereafter be revealed outwardly.' On the transposition of ἕως cp. that of ἵνα in Gal. ii. 10, μόνον τῶν πτωχῶν ἵνα μνημονώσωμεν.

The Apostle therefore means that the Mystery now works inwardly, and will continue to work so, till the restraint which prevents its manifestation shall have been removed; and then it will no longer only work inwardly, but the Lawless One himself will be displayed openly to the world.

g. John 4. 9.
Isa. 11. 4.
Rev. 19. 15, 20, 21
h. Deut. 13. 1.
Matt. 24. 21.
John 8. 41.
2 Cor. 4. 4.
Eph. 2. 2.
Rev. 13. 13, &c.
1. 2 Cor. 2. 15.
& 4. 3.
j. 1 Kings 22. 22.
Ezek. 14. 9.
Rom. 1. 21, &c. 1 Tim. 4. 1.

μέσου γένηται. ³ ^g Καὶ τότε ἀποκαλυφθήσεται ὁ ἀνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, ⁹ ^h οὗ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, ¹⁰ ⁱ καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτοῦς. ¹¹ ^j Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πι-

v. 8. ὁ ἄνομος, 'the Lawless One' (cp. v. 7), something more than the *Mystery* (or *arcantum*) of *Lawlessness* in v. 7.

8. ἀναλώσει τῷ πνεύματι] *will destroy with the breath.* See Isa. xi. 4, LXX.

— τῇ ἐπιφανείᾳ] *with the manifestation.* Cp. *Clem. Rom.* ii. 12, ἐκδεχόμεθα καθ' ὧραν τὴν βασιλείαν τοῦ Θεοῦ . . . ἐπειδὴ οὐκ οἶδμεν τὴν ἡμέραν τῆς ἐπιφανείας τοῦ Θεοῦ . . ., where our Lord Jesus Christ is expressly called *God.* Cp. 1 Tim. vi. 14.

9. οὗ ἡ παρουσία] *whose Coming or Advent:* cp. note on Rev. xvii. 8, and on xviii. 11; and observe the same word *παρουσία* applied to *Christ* here, v. 8.

v. 10. τοῖς ἀπολλυμένοις, to them who are in the way of *destruction*, as opposed to οἱ σωζόμενοι, those who are in the way of *salvation.* Acts ii. 47. See on 2 Cor. ii. 15; iv. 3. Hence he adds, "because they *accepted* not (οὐκ ἐδέξαντο)," but *rejected* the love of the truth, for their *own salvation*; and says, that because they were not willing to believe *the truth*, but rejoice in unrighteousness, God punishes them by sending them an *inner* working of error, that they may believe *the lie*, i. e. the lie of the *Lawless One* here described 2 Thess. ii. 2—13.

v. 11. ἐνέργειαν πλάνης is not any thing *external* to them, but an *inner working of error*, which they bring upon themselves by not accepting the love of the truth. Compare the remarkable words in Matt. vi. 22, 23. Luke xi. 34, 35, and that admonition repeated fourteen times in the New Testament, "He that hath ears to hear, let him hear." *Bp. Butler*, Sermon on 1 Pet. ii. 16, note. Cp. below on 2 Cor. iv. 4, and on 2 Pet. ii. 15.

III. Let us now proceed to the *Exposition* of this Prophecy.

Three questions arise here:

i. What is the *restraining Power* here mentioned?

ii. Has that *restraining Power* been removed?

iii. Who is the '*Man of sin*' (v. 3), or the '*Lawless One*' (v. 8), who the Apostle foretells would be *revealed* on the removal of that *restraining Power*?

The answer to the two former of these three questions will suggest a reply to the third.

i. What then was the *restraining Power* which *hindered* his manifestation?

In reply to this question, be it observed, that

(1) St. Paul reminds the Thessalonians, that he had often spoken to them on this matter (v. 5) when he was among them, which was a short time before the Epistle was written; and that he had then told them *what* this *restraining Power* was; and he recalls the words which he had then used to their recollection: *Do ye not remember that when I was with you I used to tell you these things?* (v. 5.)

Therefore the *restraining Power* was some Power which St. Paul had mentioned to them by *word of mouth* at that time, and it was a Power which he knew they would remember by name, when they reflected on what he had then *spoken* to them.

(2) He contents himself with *referring* them to what he had then *said*; and does not proceed to say more on the subject of this *restraining Power* in this his *Epistle* to them. Therefore,

(3) There must then have been something in the character of this *restraining Power* which made it requisite for St. Paul to practise *reserve* concerning it in *writing*, although he had described it clearly to them in *speaking*.

Otherwise, why did he content himself with referring them to what he had *spoken* to them on the subject? Why did he not write as plainly concerning it in his *Epistle*, as he had spoken when he was with them by *word of mouth*?

(4) Therefore the *restraining Power* here referred to *cannot* have been the power of *God*, or any Christian power, such as that of the *Gospel*.

There could not have been any reason why St. Paul should not have *written* as plainly as he had *spoken* concerning such a power as that.

This has been already remarked by *S. Chrysostom* here: "If he had meant the *Holy Spirit* when he speaks of the Power that *restrained*, he would have spoken clearly, and said so."

What then was the *restraining power*?

(5) Let us remember, that the passage before us occurs in one of *St. Paul's Epistles*.

(6) These Epistles (as he himself enjoins) were to be *read publicly*, and they were so read and circulated throughout the world (see on 1 Thess. v. 27).

This is an important consideration; for,

(7) Hence it is certain, that when *this Epistle* containing this remarkable prophecy came to be read in Thessalonica, they who heard it publicly read, and who remembered what the Apostle had *said* to them concerning the *restraining Power*, would (as he commanded them to do, v. 5) *recall to mind* his words on this subject; and others also would be sure to inquire of those who knew,—what St. Paul had said on this matter?

Thus, by the public reading of this Epistle in the Church of Thessalonica, and in the other Churches of Macedonia and of Europe and Asia, to which this and the other Epistles of St. Paul were communicated, a continuous tradition would be preserved on this subject.

(8) Hence therefore the question now arises, *Was* there any primitive tradition as to the *Power* which St. Paul here describes as the *restraining Power* (τὸ κατέχον) which was to continue to exist till the manifestation of the *Lawless One*, and be succeeded by him? (v. 7.)

(9) There are two early Christian writers, already referred to, distinguished by extensive learning and ability, and living in the next century to St. Paul, who have commented on this prophecy, viz. *Tertullian* and *Irenæus*.

The former, in his exposition of this passage, puts this question,—

What is that of which the Apostle speaks? What is this *restraining Power*? And he replies, "Quis, nisi *Romanus* status?" What is it but the *Roman* state? (*Tertullian*, De Resurr. Caruis, 24.)

Accordingly, *Tertullian* says in his apology for Christianity (c. 32) that the ancient Christians had special need to *pray* for the continuance of the *Roman Empire* ("pro omni statu Imperii rebusque Romanis"), "because some terrible violence would ensue on its removal."

Similarly *S. Irenæus* affirms, that St. Paul, in describing the Revelation of the *Lawless One*, is describing what would take place on the *dismemberment* of the Empire which was then in being, viz. the *Roman Empire*, which he recognizes as the Fourth Empire spoken of by the prophet Daniel, vii. 23. (Compare *Irenæus*, v. 25 with v. 26.)

This evidence (which might be much enlarged by quotations from *Cyril Hierosolym.* Catech. 15; *Chrysostom* here; *Theodoret*, in Dan. vii. 7; *Augustin*. De Civ. Dei, xx. 19; *Jerome*, Qu. xi. ad Algasiam, vol. iv. p. 209, in Hierem. xxv. 26. "Eum 'qui nunc tenet' Romanum Imperium ostendit," *Lactant.* vii. 15; *Primasius* here) may be summed up in the words of *S. Jerome* (in Dan. vii. vol. iii. p. 1101), "Let us therefore say,—what all *Ecclesiastical Writers* have delivered to us,—that, when the *Roman Empire* is to be destroyed, Ten Kings will divide the Roman World among themselves, and then will be *revealed* the *Man of Sin*, the *Son of Perdition*, who will venture to take his seat in the Temple of God, making himself as God."

Hence then

(10) It appears that the *restraining Power*, which was in existence when St. Paul wrote, and would continue to exist till the season had arrived for the manifestation of the *Lawless One*, and which, on its removal, would be followed by that manifestation (v. 7), was the *Heathen Power of Imperial Rome*.

(11) This conclusion is confirmed by other considerations.

It enables us to account for the fact, that St. Paul, who had specified this *restraining Power* by *word of mouth* when he was at Thessalonica, did not venture to describe that Power explicitly in *writing* in this Epistle, but contented himself with *referring* the Thessalonians to what he *said* to them on that subject.

That reference, he knew, would revive their recollection of what it was requisite for them to know; and therefore what he had *said* would be preserved to them and to the world.

But, let us remember, this Epistle was to be read publicly, at Thessalonica and throughout Christendom. Copies of it would be circulated in all parts of the *Roman Empire*.

If, instead of *writing* as he has done, "Do you not re-

στυῆσαι αὐτοὺς τῷ ψεύδει, ¹² ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ^{k Rom. 1. 32.}
ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ. ^{& 2. 8.}
^{& 8. 7, 8.}
^{& 12. 9.}

member that I said these things to you?" and "ye know *what* restraineth;" and "*when* he that restraineth *shall* have been removed out of the way, then the Lawless One will be revealed," he had written openly, "the *Roman Empire* is that which restrains;" and if he had proceeded to say, "when the *Roman Empire* shall have been removed,"—then he would have exasperated the passions of the authorities of the Roman Empire against himself, and against the Christians, and against the Gospel of Christ.

The Romans imagined that the Roman Empire would *never* be removed. They thought it was imperishable. They engraved on their coins the impress, "Romæ Æternæ." The language which their national poet, Virgil, puts into the mouth of Jupiter, represents their national belief: "Imperium sine fine dedi" (*Virg. Æn. i. 278*). How then would they have tolerated a doctrine which professed to reveal what would follow *after* the removal of that National Polity which they fondly believed to be eternal?

St. Paul, as he afterwards proved by his martyrdom at Rome, was ready to shed his blood for the truth. But he had wisdom and charity as well as courage. He would not recklessly expose himself and others to persecution. He would not rashly obstruct the progress of Christianity. He would not tempt any to be guilty of the sin of persecuting it. He remembered what he had said to the Thessalonians on this important and awful subject. He knew that they would recollect his words, and would communicate them to others after them, and so all the purposes of his prophecy would be answered.

(12) This observation is also confirmed by ancient writers, whose testimony shows that they not only recognized the *Roman Empire* as the *restraining Power* here adverted to by St. Paul, but also discerned the *cause* why he practised this wise and charitable reserve in writing about it in this passage.

Thus *S. Jerome* says (qu. xi. ad Algasiam), "If St. Paul had written openly and boldly 'that the Man of Sin would not come' until the *Roman Empire* was destroyed, a just cause of persecution would then appear to have been afforded against the Church in her infancy."

S. Chrysostom also here says, "If St. Paul had said that the *Roman Empire* will soon be dissolved, the heathen would have destroyed him as a rebel, and all the faithful with him, as persons who took up arms against the State.

"But St. Paul means the Roman Empire. And when that shall have been taken away, then the Man of Sin will come. For as the power of Babylon was dissolved by the Persian Dynasty, and the Persian was supplanted by the Greek, and the Greek by the Roman, so the Roman will be dissolved by Antichrist, and Antichrist by Christ."

It is well said also by another ancient Father, "The Apostle writes obscurely, lest some of the Romans should read this Epistle, and excite a persecution against him and the other Christians on the part of those *Romans* who imagined that they would reign for ever." *Remigius*, *Bibl. Patr. Max. viii. p. 1018*.

Hence, we may observe in passing, it is clear that the *Ancient Fathers* did not suppose that the *Gnostic Heresies* had fulfilled St. Paul's prophecy concerning the *Man of Sin*, as some have imagined in recent times; or that it had been fulfilled at all in their days.

(13) Let us remember also that this Epistle, being published to the world, and designed to be generally read, would come into the hands of the *Jews*, St. Paul's bitter enemies, who were ever on the watch to excite the *Romans* against the Apostle and the Gospel (see above, on I Thess. ii. 14—17). They would not have failed to avail themselves of any declaration on the part of the Apostle, that the Roman Empire would be destroyed, as an occasion for exciting the rage of the Roman Empire against St. Paul and the Gospel.

(14) Here another important confirmation suggests itself of the conclusion above stated, viz. that the *Roman Empire* was the *restraining power* alluded to here by St. Paul.

St. Paul here recalls to the recollection of his Thessalonian readers what he had said to them on this subject when he was at Thessalonica. What he had said on such a solemn subject as this would doubtless make a deep impression there. It could hardly fail to be repeated from mouth to mouth; and would in all likelihood be rehearsed to some who were unfriendly to him.

Now, if we turn to the narrative of St. Paul's visit and preaching at *Thessalonica* (to which he here refers), our attention is drawn to an incident mentioned in the Acts of the Apostles. If we consider the character of St. Luke's narrative, and re-

cognize the work of the Holy Spirit in his writing, we shall feel assured that this incident is very significant;

The incident is as follows:

The *Jews* (of *Thessalonica*) being moved with envy (because the Gospel was preached to the *Gentiles* by St. Paul with success), and having taken to themselves some lewd persons of those who frequented the market, and made a tumult, set the city in an uproar, and having assaulted the house of Jason, sought to bring them forth (i. e. *Paul* and *Silas*) to the people . . . and cried, These all do things *contrary* to the decrees of *Cæsar*, saying that there is another King, *Jesus*. (*Acts xvii. 5—7*.)

This incident fits in very harmoniously with what St. Paul says here concerning his own Teaching at Thessalonica, as now expounded.

He had said to the Thessalonians that *Jesus* would *not* come and that His kingdom would *not* be established *before* the revelation of the Lawless one, who would appear in the world when the *power* which *restrained* his manifestation had been removed. That restraining power was the power of *Rome*.

What, therefore, was more likely than that these words of his, spoken at Thessalonica, should have been caught up by some, and made the occasion of an imputation against him on the part of the *Jews*, stirring up the people and the Magistrates against him on the plea that he opposed the authority of *Cæsar*, and taught that there was *another King*, who would supplant the Roman Empire, namely, *Jesus*?

This public accusation of St. Paul would help to keep alive his teaching on this subject in the minds of the Thessalonian Christians.

(15) On the whole it may be concluded, that the *restraining Power* of which St. Paul speaks in this Prophecy, was the IMPERIAL POWER OF HEATHEN ROME.

We may now proceed to the next point;

ii. Has this *restraining Power* been now removed out of the way?

To this question there can be but one reply, viz. in the affirmative;

All territories which were possessed by the Emperors of Rome, in St. Paul's age, have long since been dispersed among other Rulers; there is no "Roman Empire" marked in any Map of the World, there is no army under the command of any Roman *Cæsar*, there is no coinage which bears his name.

We may therefore pass on to Question

iii. Who is the "Man of Sin," or "the Lawless One," whom the Apostle foretells as to be revealed on the removal of the *restraining Power*?

1. Since, on the removal of the *restraining Power*, the Man of Sin was to be revealed (see *v. 6, 7, 8*), and since that restraining Power has long since been removed, it follows that the Man of Sin has been long ago revealed to the world.

2. Since, also, the Man of Sin is described here by St. Paul as continuing in the world from the time of the removal of the restraining Power even to the *Second Advent* of Christ (*v. 8*), therefore the power here personified in the "Man of Sin" must be one that has continued in the world for many centuries, and continues to the present time.

3. Also, since it has this long continuance assigned to it in the prophecy,—a continuance very far exceeding the life of any *one individual*, therefore the "Man of Sin" cannot be only one *single person*.

4. The restraining Power (τὸ κατέχον, in the neuter gender, *v. 6*) is also called by the Apostle "he who restraineth" (ὁ κατέχων, in the masculine gender, *v. 7*), because the *restraining Power* was swayed by a series of *single persons*, viz. the *Roman Emperors*, following one another in succession.

So, in like manner, the "Man of Sin" has a *corporate* existence continued by means of a long succession of Persons bearing the name and exercising the power belonging to his place; or he could not remain, as the Apostle predicts he will, to the *Second Advent* of Christ.

5. Here we may reply to an objection. Many of the *Ancient Fathers* of the Church expected that the Man of Sin would be a *single person*, and therefore it is alleged, he is so.

Doubtless they so thought. And we should probably have done the same if we had lived in their age. They wrote while the Roman Empire was yet standing. And the Fathers were not Propets, and could not tell how long the Roman Empire might stand. It might stand (for what they knew) till almost the time of Christ's *Second Advent*.

They therefore might well suppose that the revelation of the Man of Sin, who they knew was to be revealed on the removal of

11 Thess. 1. 4.
ch. 1. 3.
2 Tim. 1. 9.
1 Pet. 1. 2.

13 ¹⁴ Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι ἔλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν

the Roman Empire, might soon be followed by the *Second Advent* of Christ. Therefore they might well imagine that he would be only a *single person*.

But we have seen the removal of the Roman Empire. We know that it has been removed for many centuries. And we also know that Christ is not yet come.

We do not pretend to be wiser than the ancient Fathers. But Time, the great Interpreter of Prophecy, has made clear to us what could not be clear to them; namely, that the Man of Sin, who, as the Holy Spirit foretold by St. Paul, would be revealed after the removal of the Roman Empire, and continue to the Second Advent, cannot from the nature of the case be a *single person*. And we are persuaded that the ancient Fathers, who knew and taught that the restraining Power was the *Power of Heathen Rome*, would, if they were alive now, be also of our mind. Compare below, *Introduction* to the Apocalypse, p. 149, on the degree of authority to be conceded to the *Fathers* as interpreters of *unfulfilled Prophecy*.

6. The time at which the Man of Sin is to be revealed is marked by St. Paul. He was to be revealed to the world, when the *restraining power* had been removed.

St. Paul also remarks the *place* at which he is to be revealed.

He says that when the restraining Power has been removed *out of the way* (ἐκ μέσου, v. 7) the Man of Sin will be revealed. The power that hindered is called τὸ κατέχον, ὁ κατέχων, *holding, keeping down*, by occupation of a particular place.

This verb is not followed in either verse by an accusative; and therefore does not denote a direct action on the Man of Sin by which he is kept down, but it indicates that the existence of the restraining Power is an impediment to the revelation of the Man of Sin; as the possession of a seat by any one person is an hindrance to its occupation by any other.

And since the *removal* of the restraining power is specified as a pre-requisite for the *revelation* of the Man of Sin, it is intimated that the *place* occupied by the restraining power, will, on the removal of that power, be occupied by the Man of Sin.

7. We are therefore led to believe that the Man of Sin was revealed *when* the restraining power had been "removed out of the way," and that it came up in the *place* from which the restraining power was removed.

3. Therefore the following questions arise here:

(1) Did any great, domineering power appear in the world after the dissolution of the Roman Empire?

(2) Did any such power come up in its place?

(3) Has that power continued from that time to this?

(4) Has it been continued by a succession of persons?

The answer to these questions cannot but be in the affirmative. And therefore,

(5) What is that power?

The reply is,—

THE POWER OF THE POPES OF ROME. See below on Rev. xiii. 3; xvii. 3.

(6) Does the Power of the Popes of Rome correspond in its exercise to the description of St. Paul?

Is not St. Paul's prophecy (it may be said) of too dark a character to be applied to any Christian Church?

To that inquiry it may be answered, that this is a question of which we are not competent judges;

St. Paul was inspired by the Holy Ghost. To the eye of the Holy Spirit evils may appear far more evil than they do appear to us; especially may corruptions of doctrine and worship in a Christian Church have a far more heinous and deadly aspect in His eyes than in ours. He sees all their enormities at one view in their proper light, and in all their bearings and ultimate results—even for eternity.

He not only saw at one glance what the Papacy is, and has been for many centuries, but what it may yet become before it is destroyed by the *Second Advent* of Christ.

If, therefore, the conclusions above stated are true, then the application of this prophecy to the Papacy cannot be set aside by any subjective notions on our part as to the moral or religious guilt of the Church of Rome.

On the contrary, the strength of the denunciatory language of the Holy Spirit on this subject, must be regarded as a guide to regulate and enlighten our judgment upon it, and as designed by the Holy Spirit to convey a warning proportionate in solemnity and awfulness to the strength of the language employed by Him to describe it.

But further:

iv. As to the correspondence between this Prophecy and its fulfilment in the Papacy, be it observed,—

(1) That the first word used to describe what is here pre-announced, is ἡ ἀποστασία (v. 3), *the falling away* ('discessio' or *declension* from the primitive standard of Christian faith). Cp. 1 Tim. iv. 1, where the cognate verb is used with the word *faith*.

This word indicates a previous profession of the Truth. For none can fall away from ground on which he did not once stand. It is therefore characteristic of a *corrupt Church*.

(2) The word ἀπίστανται is therefore frequently applied to the ancient Church of Judah and Israel sliding back from the Truth (see LXX in Deut. xxxii. 15. Jer. ii. 5. 19; iii. 14. Isa. xxx. 1. Dan. ix. 9.) Compare the words addressed to a Church in Rev. ii. 5, "Remember whence thou art fallen; and repent and do the first works."

The declension of the Papacy from the primitive Faith may well be called *the falling away*, because no one system of ἀποστασία can be compared with it in long continuity of time, and in wide extent of place.

(3) The person who is its principal agent is called the 'Son of perdition' (v. 3).

These words are used as a name in one other place of the New Testament, and are applied (not to an Infidel Power, but) to a Christian Apostle, Judas (John xvii. 12).

They may therefore be fitly applied to a Christian Bishop, a successor of the Apostles, if he betrays Christ.

And if the Bishop of Rome is unfaithful to the trust he has received from Christ, they may well be applied to him.

(4) The system, described in this prophecy, is called a *Mystery*.

It is not therefore an *Infidel* system. That is open, and is no *Mystery*.

It is also something which purports to be holy. Compare the word (*Mystery*) as used by St. Paul, 1 Tim. iii. 9. 16. Eph. v. 32.

It is therefore fitly applied to the religious system of a Church.

(5) This *Mystery* is not a *Mystery* of Faith and Godliness (1 Tim. iii. 9. 16), but of *Lawlessness*.

Bp. Butler (Serm. v.) calls Popery, "as it is professed at Rome, a manifest open usurpation of all human and divine authority."

The *Mystery* of "Lawlessness" has been revealed in the manifestation of "the Lawless one."

(6) But here it may be objected, How could this power be said to be at work in St. Paul's age?

To this it may be replied, that St. Paul was inspired by the Holy Ghost. The Holy Ghost can see what man cannot see. And he says expressly, that what he is describing was then a *Mystery*, and was not as yet revealed, but was only working inwardly, and would be revealed in its due season, which was not then come, and which did not arrive till some centuries afterwards.

No wonder then if we at this time (in looking back on the Apostolic age) should not be able to discern what was then not openly visible.

Besides, when we consider that the whole system of the Papacy, as such, is grounded on the corruptions of human nature, viz. on pride and lust of power, and on the operations of the Evil One opposing himself to God (as St. Paul declares, v. 9), and doing his work by subtlety and spiritual wickedness, who can decline to accept the assertion of the Holy Spirit Himself, that what was afterwards fully revealed was then secretly at work?

(7) The person in whom this system is embodied is described as ἀντικείμενος (v. 4), i. e. literally one setting himself in opposition, and particularly as a rival foundation, in the place of or against another foundation.

Now, be it remembered that St. Paul says, "Other foundation can no one lay, than that which already lieth (κεῖται, remark the word), which is Jesus Christ" (2 Cor. iii. 11).

May not he, therefore, the Bishop of Rome, who calls himself the *Rock of the Church*, be rightly called ὁ ἀντι-κείμενος? Cp. note on Matt. xvi. 18.

(8) The same person is said "to exalt himself exceedingly against (ἐπι) every one who is called God" (v. 4).

It has been said, indeed, that this description in v. 4 is not fulfilled in the Papacy, and represents a degree of pride and blasphemy far beyond what can be imputed to it.

This objection has arisen in great measure from non-attention to the words of the original. They do not import that the "man

ἀγιασμῷ Πνεύματος καὶ πίστει ἀληθείας, ¹⁴ εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

¹⁵ ^m Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατέετε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

¹⁶ ⁿ Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, ^o παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίζαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

III. ¹ ^a Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, ² ^b καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων ἡ πίστις. ³ ^c Πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίζει ὑμᾶς, καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. ⁴ ^d Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν ὑμῖν καὶ ποιείτε καὶ ποιήσετε. ⁵ ^e Ὁ δὲ

m 1 Cor. 15. 58. & 16. 13. & 11. 2. Phil. 4. 1. ch. 3. 6. n 1 Pet. 1. 3—5. 1 John 3. 2, 3. o 1 Thess. 3. 2, 13. Heb. 13. 9. 1 Pet. 5. 10. Jude 24. a Eph. 6. 19. Col. 4. 3. b Acts 28. 24. Rom. 10. 16. & 15. 31. c John 17. 15. 1 Cor. 1. 9. & 10. 13. 1 Thess. 5. 24. d 2 Cor. 7. 16. e 1 Chron. 29. 13.

of sin" exalts himself above every one that is called God, but that he exalts himself exceedingly against every one that is so called. See note above on the translation of that verse.

Is this assertion too strong for the Papacy?

In Holy Scripture Civil rulers are called gods, *Elohim* (Ps. lxxii. 6). Cp. Job. x. 34.

It is unnecessary to prove that the Bishop of Rome exalts himself exceedingly against them. Every Pope in succession, when he is crowned with the tiara, is solemnly addressed by the minister who crowns him as "Pater Principum et Regum, Rector Orbis." And it is said on his coins, "Omnes Reges servient ei." See below on Rev. xiii. 5.

(9) It is further said that "he exalteth himself exceedingly against every thing that is an object of reverence (*σέβασμα*), so that he goes into The Temple and takes his seat there, showing himself that he is God" (v. 4).

The Temple of God here (*ναὸς Θεοῦ*) is the Church. See *Jerome, Chrys., Theodoret, Theophyl.*, cited by *Bp. Andrewes*, c. Bellarm. p. 226.

The action which is specified here in evidence of his exaltation against every *σέβασμα*, is that of his session in the *ναὸς* or holy place of the Church of God.

It may be also noted that in the only other place in the New Testament where the word *σέβασμα* occurs, it is used to introduce the mention of an *Altar* (Acts xvii. 23).

This prediction is signally fulfilled by the first public official act which is performed by every Pope in succession on his elevation to the Papacy, and by which he takes possession of his place as such.

Every Pope on his election is carried into the principal Church at Rome, his Cathedral, St. Peter's.

He is there lifted up by the Cardinals, and is placed on the high *Altar*. When there placed, and sitting in the Church of God, on the Altar of God, he is adored by them kneeling before him and kissing his feet.

The word by which this act is described by the Church of Rome herself is no other than "the Adoration" (see *Notitia Curie Romane*, p. 125); and the words on the Papal Coin, "Quem creant, adorant" (*Numism. Pontif.* p. 5); and the description of the ceremony, in the *Ceremoniale Romanum*, ed. 1572, Lib. iii. sect. 1. See below on Rev. xiii. 14; xvii. 1. 8.

(10) This Prophecy of St. Paul bears a striking resemblance to certain prophecies of St. John in the Book of Revelation, and appears to concern the same subject as those Prophecies. And there is good reason for believing that those Prophecies of St. John describe the workings of the Papal Power. See below on Revelation, xiii. 5; xvii. 8. 11.

(11) Lastly, if the above statements and reasonings are true, they will need no authorities to confirm the conclusion to which they have now led. But it may be satisfactory to the reader to remember that this conclusion is one which is sanctioned by the names of some of the holiest, wisest, most charitable, and judicious persons that have expounded the word of Inspiration, particularly *Bp. Jewel, Richard Hooker, Bp. Andrewes*, and *Bp. Sanderson*, and the framers of the *Authorized English Version* of the Holy Bible. See their Dedication prefixed to the English Bible, where they speak of "the Man of Sin;" and *Bp. Jewel's Works*, Portion ii. pp. 891—923, ed. Camb. 1647; *Hooker*, Sermon on Jude 17, pp. 841. 843; *Bp. Andrewes*, c. Bellarm. c. ix. and x. p. 220; *Bp. Sanderson*, i. p. 333, iii. pp. 13. 146. 161. 283; the *English Translation*, Dedication to King James I., A.D. 1611.

11 πιστεύσαι τῷ ψεύδει] to believe the lie. Cp. the Prophecy, 1 Tim. iv. 2.

13. ἀπ' ἀρχῆς] from the beginning. So *Etz.* with A, D, F, I, K.

Some of the best MSS., B, F, G, and several cursives, have ἀπαρχὴν, and *Vulg.* has "primitias," and so the *Æthiopic* Version and *Lachmann*; a reading not unworthy of consideration, and not unlikely to be altered by copyists into ἀπ' ἀρχῆς, from non-advertence to the fact that the *Thessalonians* might be called the first-fruits of the harvest of the Gospel in Europe, having been converted to Christ by the Apostle of the Gentiles on his first missionary visit to Greece; a circumstance which would impart a special significance to the word ἀπαρχήν. Cp. 1 Cor. xvi. 15, ἀπαρχὴ τῆς Ἀχαΐας. Phil. iv. 15, ἐν ἀρχῇ τοῦ εὐαγγελίου.

However, the reading in the text is confirmed by the preponderance of authority, e. g. Eph. i. 4, and appears on the whole to be most in harmony with the context, as declaring the wonderful mystery that the *Gentiles*, though despised by the *Jews*, and for a long time aliens from God, were chosen by Him from the beginning. See Eph. ii. 1—19; iii. 1—9.

14. εἰς περιποίησιν] 'in acquisitionem' (*Vulg.*). See on 1 Thess. v. 9.

16. αὐτὸς ὁ Κύριος ἢ. I. X.] our Lord Jesus Christ Himself. *Jesus Christ* is here named before the Father—a proof of his co-equality. *Chrys.* Cp. 2 Cor. xiii. 14.

— αἰωνίαν] This feminine form is found in the New Testament only here and in Heb. ix. 12.

17. ἔργῳ καὶ λόγῳ] So most of the best MSS. and Editions, and *Vulg.* 'in omni opere et sermone bono.' *Etz.* has λόγῳ καὶ ἔργῳ, a reading which feebleths the sense.

CH. III. 2. οὐ γὰρ πάντων ἡ πίστις] for faith is not the property and privilege of all men, but only of those who have special pre-requisites for its reception, namely, who possess the qualities of meekness, and gentleness, docility, and readiness to receive the evidences of the Gospel, and to listen to its precepts.

The construction of the words may be compared (as it is by *Hestl.*) with the proverb οὐ παντὸς ἀνδρὸς εἰς Κόρυθόν ἐστ' ὁ πλοῦς.

The connexion therefore is, Pray that we the Ministers of the Gospel may be delivered from absurd and evil men; and do not be surprised, perplexed, and staggered because we have enemies, and that the Gospel, although it is the word of God, does not make converts of all men; for absurd and wicked men are by their absurdity and wickedness disqualified from receiving it. Being ἀποστοὶ καὶ πονηροί, they are not εὐθετοὶ εἰς βασιλείαν τοῦ Θεοῦ (Luke ix. 62).

The Gospel hides itself from the proud and ungodly, and reveals itself to those who are humble, and practise what they know. See our Lord's words, Matt. x. 11 and xi. 25, and *Dr. Barrow's* excellent observations quoted above on Acts x. 5.

3. τοῦ πονηροῦ] the Evil One. See Eph. vi. 16. 1 Thess. ii. 18; iii. 5. 2 Thess. ii. 9, whence it will appear that in these, his two earliest Epistles, St. Paul is careful to remind his hearers of the existence and activity of the Devil, whose works they had renounced in their Baptism.

4. παραγγέλλομεν] we charge you. A strong word used by St. Paul five times in these Epistles to the Thessalonians (1 Thess. iv. 11. 2 Thess. iii. 4. 6. 10. 12), and once to Timothy (1 Tim. vi. 13), and twice to the Corinthians (1 Cor. vii. 10; xi. 17), but not in his other Epistles.