

And first of all, he is called "*the opposer*." The first part of this word is the same that is found in the first part of the name Antichrist. It is rather feebly translated in our version "*who opposeth*," for, if strictly rendered, it means, "one whose habit it is to oppose"; or who is so well known to be an opponent as to have gained for himself the name and reputation of being such. The thing which he opposes is, mainly, the honour of Christ, as the name, Antichrist implies, but it is not necessarily confined to this. His object is to set himself above all authority recognized amongst men, whether it be human or divine; and he sets himself in opposition to everything that stands in the way of his unholy ambition. Let it be a doctrine of Scripture, or a commandment of God, or a law of the State, he claims the sole right to sit in judgment upon it, and oppose and condemn it, if it is in any way derogatory to his power.

He is next described as one "*that exalteth himself above all that is called God, or that is worshipped*"; literally, "above every one called God, or an object of reverence." This is the most important statement which the Apostle makes in this description of Antichrist; it is indeed the key to the whole passage, and everything depends on the right interpretation of it. Does he mean to include the true God, under this expression, *every one that is called God*? There are some interpreters, of high name, who affirm that he does; but we decidedly differ from them, and maintain that he alludes only to those who were called Gods in the current language of the heathen world, especially of the Roman Empire, in his day. In the second term, an object of worship,* we think there is an allusion to the Roman Emperors, and the worship that was given them. The word occurs only here in the New Testament, as a substantive noun. As a verb, it occurs in the first chapter of the Epistle to the Romans, and is

* *Sebasma*, an act, or object of reverence, see Lidd. and Scott.