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in the temple of God, showing himself that he is God; or rather, as if he were God, for the Latin translation of Jerome comes nearer the original here than our own. There are some who argue that the Apostle means here the temple in Jerusalem, because that was the only material temple which such a writer as Paul could speak of as the Temple of God; and that consequently Jerusalem is the place where Antichrist is to make his appearance, or, at least, to fix his seat. But it is sufficient to reply, that Paul uses this phrase in a figurative sense, in more than one of his epistles, and it is therefore quite agreeable to his usage to understand it in the same sense here. He says to the Corinthians, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you;" and to the Ephesians, "in whom the whole building, fitly framed together, groweth unto an holy temple in the Lord." The temple then means the New Testament Church; and the following comment of Calvin appears to explain the real purport of the Apostle's words; namely, that Paul does not intend to specify any temple in particular, but to teach that Antichrist is not an enemy, who is to come against the Church from without, but is a domestic foe, who arises within the Church herself. As Jesus Christ has his seat above, in the Church triumphant, so Antichrist has his seat below, in the Church on earth, where he affects to be Christ's vicar or representative, and to exercise supreme authority in his name.

Thus far, all that I have attempted is to explain the words which the Apostle employs in the text, according to the rules of Biblical criticism, comparing Scripture with Scripture. And we have found his words amount to this: That Antichrist is the opponent of our Lord Jesus Christ, in his honour and authority; that he exalteth himself above all objects of human worship, whether it be a God, so called, or a lawful Magistrate; that he has his seat in the Christian church, and exhibits himself