and plan of God, who makes over to the true Christ his  
kingdom and power. Matt. xxviii. 18.  
 God’s king is to be a man. Therefore Satan raises, as  
his ruler over men, one who has been a man. Only  
thus, it would seem, could the devil’s scheme prosper.  
Antichrist is one whom he has already proved faithful  
unto death, just as Jesus is one whom the Father has  
proved in like sort faithful. Satan attempted to seduce  
the true Christ (Matt. iv.), by offer of the world’s glory,  
but failed.  
 The dragon gives him his “might,” or power. It  
seems to refer chiefly to power of miracle, as distinguished  
from “authority” which follows—Mark ix. 39; Luke  
vi. 19; xxiv. 29. This identifies him as “the Man of  
Sin,” of 2 Thess. ii. 9, to whom “all *powers*, *signs*, and  
*wonders* of falsehood” are given.  
 He gives him also “his throne.”  
 Civil power is represented by the throne. Satan has  
a kingdom, and a kingdom supposes a throne as its  
centre. His throne is on earth, as Jesus has already told  
us. ii. 13; xvi. 10. God’s throne we have seen to be  
in heaven: but the devil has been ejected thence. This is  
“the throne of *iniquity*,” of which the Psalmist speaks.  
Ps. xciv. 20. As Satan transfers his throne of earth to  
the False Christ, so God promises to the true, “the  
throne of his father David” on earth. Luke i. 32.  
 “The *Synagogue* of Satan” is among the *Jews* (ii. 9;  
iii. 9). His *throne* is among the *Gentiles*. The Jew  
acts with Satan against the *doctrines* of God. The  
Gentile, as possessor of the kingdom, uses *civil power*  
against the saints.  
 “And great authority.”  
 The former word shows us that the devil’s king will  
have the outward splendours of regal power. This  
adds, that he will possess the reality signified by  
it.