above every god, and he utters insults and calumnies against the true God. Other kings have had  
“*names* of blasphemy,” titles given by others, or  
taken by themselves. But he has the heart and tongue  
of blasphemy. His title of “God” is no idle affair,  
worn as the kings of England bore the title of “King  
of *France*.” As God he requires the homage of all. This  
Wild Beast—“the Little Horn” of Daniel, and the  
“Man of Sin” of Paul—will exceed all former boasters  
and blasphemers.  
 Men think too loftily of him. But he thinks far  
more loftily of himself, and swells against Jehovah  
with vain pride and bitter enmity. He is wonderful  
in his power, but wonderful in his *unholiness* also.  
Thence comes the title he bears in God’s book. He is  
“*the Man of Sin*.” He is such a one as man is, and  
as man loves. Satan moulds his king to suit human  
sympathies of wickedness.  
 At first the Antichrist is revealed, as (1) *passive*. He  
is the Slain and Risen One, and the receiver of power.  
Then (2) he *speaks*, and (3) lastly he *acts*. And in  
both these phases of his character the *wild beast* is  
seen. By his *speech* he strikes at God, and by his *acts*  
he strikes at men, who belong to God.  
 “Who can make war with him?” He makes war on  
the saints, and prevails; because “*it was given him*.”  
How little need we fear the most terrible enemy! This,  
the most fierce of all, can do no more than he is permitted. John xix. 11. Six times the expression—“it was given him”—occurs in this chapter; four  
times as referring to the chief Wild Beast; twice  
to the inferior.  
 God again is not only the grantor of his licence to  
act, but the setter of the limits to it. It is for three  
and a half years. But it is expressed in months, because  
it is evil. It is 6 x 7 months, or the height of