Israel at Sinai worshipped a *calf*, the work of their  
own hands. Now they, and Gentiles with them, adore  
a *Wild Beast*. One is sent them in displeasure by God.  
 Resurrection is the basis of the worship rendered to  
the False Christ. He professed himself to be God  
before he was slain. His living anew, with strong assurance, confirms the doctrine to the eye of men.  
 They speak his praises. “Who is like the Wild  
Beast?”  
 This is a strong way of asserting that he has no equal.  
Something very extraordinary must be his. It cannot  
be simply a rise after great depression. Resurrection  
calls forth this loud acclaim. True it is, that Jesus aiso  
rose. But *His* resurrection is not believed by men.  
The Saviour’s rising again is susceptible of very disadvantageous comparison with that of Antichrist. “Jesus  
showed not Himself to the world after His resurrection,  
as His own followers confess. But this Anointed one  
fearlessly offers himself to every eye.”  
 He possesses supernatural power. That was of old  
conceived to belong to one risen from the dead. Herod  
believed Jesus to be John Baptist risen, “and *therefore*  
the Powers work in Him” (Matt. xiv. 1, 2). See *Greek*.  
Also Matt. xvi. 14.  
 The question asked by Antichrist’s admirers exalts  
Him above every being. Thus does the Man of Sin exalt  
himself above every *object of worship*. 2 Thess. ii. We  
are, then, to take the words in their full force, as they are  
used concerning God Himself. After Pharaoh’s swallowing up in the sea, Moses sings—“*Who is like unto  
thee*, O Lord, among the gods?” (Exod. xv. 11). “O  
God, *who is like unto thee?*” sings the Psalmist (Ps.  
lxxi. 19; cxiii. 5).  
 “Who is able to war with him?”  
Who can slay him, who has the power of resurrection?  
“Neither can they die any more.” He was once put