falsehood” (2 Thess. ii. 9). Now, as all jugglery supposes the *absence* of power, he who possesses “all  
power” will not rest his pretensions on mere deceits.  
The addition—“of falsehood”—teaches us the character  
of the system on behalf of which the wonders are  
adduced. But the same diabolic power which belongs  
to the Antichrist is possessed also by the False Prophet.  
Hence, while the prophecy of 2 Thess. ii. relates primarily to the False Christ, it bears secondarily on the False Prophet.  
 Scripture certainly supposes the possibility of real  
supernatural evidence being adduced on behalf of wickedness. He who can resist the evidence which appears at  
the very first glance in the history of Moses’ contest  
with the Egyptian magicians, is impregnable to argument. He can in no way overthrow the truth, but by  
denying the words of Holy Writ. “Aaron cast down  
his rod before Pharaoh and before his servants, *and it  
became a serpent*. Then Pharaoh also called the wise  
men and the sorcerers: now the magicians of Egypt  
*they also did in like manner with their enchantments.  
For they cast down every man his rod*, AND THEY BECAME SERPENTS: but Aaron’s rod swallowed up their rods” (Exod. vii. 10-12, 22; viii. 7, 18, 19).  
 The possibility that supernatural proofs may sustain a  
false religion is supposed in Deut. xiii. 1-5.  
 The miracles of the two true prophets come first.  
Those are rejected, and their persons slain: then  
permission is given to iniquity to step in and deceive.  
 One of the False Prophet’s wonders is specified:  
either as being the most popular and convincing, or as  
the most frequently exhibited. It is the calling down  
of fire from heaven.  
 By this we may see, that miracle by itself is not a  
sufficient proof of the doctrine affirmed. God has now