

The current affinity by many for a return to the laws of divine establishment and limited government reflects a rejection of power politics. If their efforts prove successful it will be because reason suppressed emotion.

In the Tribulation, a similar but unrestrained power struggle will result in the Beast-Dictator imposing military control over the whole of Europe with overtures of pursuing global power.

As international armies maneuver for position in the Valley of Megiddo, the stage is almost set for Armageddon. Victory by Western European forces will solidify global domination for the Beast-Dictator.

Just as his advance on Jerusalem brings terror to the souls of the Jewish people, the Lord intervenes and brings the battle to a swift conclusion.

Verse 8 jumps from the “lawless one” being publically revealed over to the Second Advent of Christ indicated by the noun **Κύριος (Kúrios)** followed by the verb **ἀναιρέω (anairēō)**. The NASB translates this with the word “slay.” It is a gnomic future active indicative of the historical reality of the Second Advent of Christ. It is best translated “annihilate.” *Anairēō* is also used in the context of a “public execution” in seven New Testament verses.¹

A “public execution” mentioned in the above referenced verses are associated with capital punishment. Such is the case when the Lord executes the Beast-Dictator. He will “publically execute him” with an oral decree: “with the breath of His mouth,” which is actually very humane.

History has documented various ways of executing those guilty of capital crimes: Blood eagle (Vikings), buried alive, burning (American Indians), crucifixion (SPQR), stoning (Israel), guillotine (France), drawing and quartering (British), noose, firing squad, gas chamber, electrocution, poison i.e., lethal injection (United States).

¹ See Luke 23:32; Acts 2:23; 10:39; 12:2; 13:28; 22:20; 26:10.

The Lord's method of capital punishment is "by the breath of His mouth." This prepositional phrase is introduced by the instrumental of means of the article **τῷ (τό)**: "by." The means by which Jesus destroys the Beast-Dictator is His breath, the noun **πνεύμα (pneúma)**: "breath" which will come from His mouth, the noun **στόμα (stóma)**: "mouth."

Secondly, the Lord will "bring to an end" the advancing demonic armies to deliver the Jews and all other innocents from the approaching conflagration.

"Bring to an end" is the second gnomic future active indicative of the verse, this time the verb is **καταργέω (katargéō)**: to annihilate, eradicate, destroy. All the armies, political entities, and religious organizations will be instantly wiped out at the Second Advent.

How this will occur is described at the close of the verse, "by the appearance of His coming." The word "appearance" is **ἐπιφάνεια (epipháneia)**: Appearance as it relates to the Second Advent.²

The footnote regarding ancient Greek literature refers to the "appearance" as a "sudden manifestation ... in the form of a personal appearance."

What appearance is cited comes next with the noun **παρουσία (parousía)**, another technical term related to the Second Advent of Christ. *Pärouisía* is transliterated in English dictionaries with the same pronunciation and defined by *Merriam-Webster's Collegiate Dictionary* as the "Second Coming."

The Second Advent reveals the Lord as battlefield royalty over the "ruler of this world" (John 12:31) and Jewish royalty as He ascends "the throne of David" (Isaiah 9:7).

² In ancient Greek literature, "ἐπιφάνεια: As a technical term relating to transcendence it refers to a visible and frequent sudden manifestation of a hidden divinity, either in the form of a personal appearance, or by some deed of power or oracular communication by which its presence is made known" (Frederick William Danker, rev. and ed., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3d ed. [Chicago: The University of Chicago Press, 2000], 385).

The termination of the human good and evil that characterizes the devil's world will be brought to naught by the virtuous violence of Jesus Christ, Who is the Lord of the Armies.

Principles on Disorganized Evil

1. Laws of divine establishment are designed to enable the four divine institutions to function.
2. Free will, which holds authority over the soul, must be protected. However, when a person's free will violates societal standards, established laws must intervene to protect the innocent victim.
3. Marriage is a divine institution that unites a man and a woman for life and establishes a household. The husband has divinely delegated authority over the household. He is held responsible by God for its preservation, safety, and tranquility.
4. The addition of children establishes the family. Parents have authority over the souls of their children and are responsible for the protection of their souls.