

Sermon to the Saints which are at Topeka, Kansas -- Sunday, November 10, 2019

“... but when the wicked rise, a man is hidden.” (Proverbs 28:12)

John Trapp: “*That is, When tyrants are set up, "a man," that is, a good man ... 'is hidden,' lies close, and hath no heart to show himself, lest he should suffer either in his own person or in his possession. Thus the man Moses fled and hid himself from Pharaoh, David from Saul, Elijah from Ahab, Obadiah's clients from Jezebel, Jeremiah from Jehoiakim, Joseph and the child Jesus from Herod; those worthies, of whom the world was not worthy, {Heb 11:38 }from Antiochus, that little antichrist, and other persecutors, and [144,000 Jews] from the greater Antichrist*”.

[emphasis supplied]

In August, I discussed the vision of Daniel chapter seven, and identified the established characteristics of the fourth beast discussed thereⁱ. It’s good to keep in focus that we are about the business of learning what things we can fairly anticipate coming upon the scene in the last days, which include what things will fall out to the race of Jews – both elect and non-elect – as part of that display. Today, we will continue examining that beast, taking up the characteristic of his earth-wide dominion and how that looks. The passage, at verse seven, says that this beast is “**dreadful**”, coming from the root Aramaic word “*zachal*” (“*zaw-kahl*”) which means “*to shrink back, crawl away*” because of the fear. There’s something about a tyrant that rules with terror that makes even that tyrant’s followers do so out of fear.

When Antichrist rises from the dead, it causes the men of the earth to “**wonder[] after the beast.**” (**Revelation 13:3**). They are filled with marvel and admiration at this human’s capacity to sustain death and appear to conquer it. It is a “**wonder**” that is not driven out of affection, but rather a certain trepidation that causes them to declare: “**Who is like unto the beast? Who is able to make war with him?**” (**Revelation 13:4**) When the False Prophet takes the stage and gives all his own skills in oratory and mastery of humanism to promote the image of the Antichrist, part of that work is said to “**cause that as many as would not worship the image of the beast should be killed.**” (**Revelation 13:15**) There is no quarter given. There is no corner of the earth where a man can pretend that he will not “**receive the mark [of the beast] in [his] right hand, or in [his] forehead[.]**” (**Revelation 13:16**), and without that mark no human being can buy or sell any goods by which he would live.

It’s worth mentioning regarding these indicators that as I was growing up these passages regarding the rising beast were used to discuss such bloody oppression vis-à-vis the elect of God – that is, the members of the New Testament Church that would not relent. If you were a member of the church and refused therefore to abide this new treachery against Christ, you would be isolated and (if possible) murdered. It’s a logical use of the words; but an accurate focus on the Revelation demonstrates it to be misplaced. At the time of the rise of this Antichrist beast, the only elect still remaining are those Jews who have been spirited from the face of the enraged Satan (Revelation 12:6, 14-17), and are being sustained miraculously while dwelling on the Mt. Zion with the Lamb

(Revelation 14:1). Hence, this bloody oppression by Antichrist – enhanced by the malicious work of the False Prophet beast – is leveled against those world inhabitants over whom he holds spiritual sway.

This is tyranny. This is compelled worship of a human being, without exception and without mercy. Of course, the inhabitants of the earth will relent. The ten kings decreed to be in existence at that hour will agree to “**give their power and strength unto the beast**” (Revelation 17:13) because, it says, “**God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast**”. (Revelation 17:17). Humans don’t give away power without compulsion. Particularly in a period, as we have examined under the Red Horse of Revelation six, of systemic disagreement and chaos. There’s a synergy of hatred toward Christ and His people that compels unification under a man that has mastered how to terrorize the population and make them anxiously compliant.

The imaginations of mankind have put so much confusion on the subject of Antichrist and the passages in scripture that make reference to him, that it takes a good deal of quiet examination of the words and contexts to see with any clarity what the Spirit has offered. Of course, as with all of the mysteries of the gospel, the words are simply inscrutable to those to whom God desires it to be. It is a great mercy to be given any light at all, and we should pray for it continually for our lives – both temporal and eternal.

Gog and Magog is a thing about which scripture brings us words that have been so thoroughly abused over time, and the level of speculation has been dizzying for me over the years. Because I think these passages provide wisdom on this subject about which we are presently engaged – a proper understanding of the fourth beast of Daniel chapter seven, and specifically his earth-wide dominion – we now must spend some time with that subject.

Prophetically, the discussion of Gog and Magog is identified in two locations; Ezekiel 38-39, and then in Revelation 20. This, standing alone, is instructive in understanding what is intended in these passages, particularly because of what we find in juxtaposition to those discussions. Two areas of examination are necessary regarding this prophetic entity before we can then be satisfied that what we learn of Gog in one of these prophecies is highly instructive on today’s subject. So, let us first consider these two offshoot issues to settle our understanding.

First, the discussion of Gog and Magog found in the prophecies of Ezekiel is placed between two other prophecies about which we have had previous and helpful examination. Chapter 37 of Ezekiel contains the discussion of the revival of the redeemed Jews through the prophecy of the valley of dry bones. These dead, dry, bleached bones are “**the whole house of Israel**” (Ezekiel 37:11). After the revival to life for these spiritually dead souls, it is said that those whose lineage comes from the ancient northern kingdom of Israel are joined again with those whose lineage comes from the

ancient southern kingdom of Judah through the metaphorical joining of two sticks into one (Ezekiel 37:15-22). The vision is then completed with those righteous Jews coming back into their temple (Ezekiel 37:26-27) – which leads me to the other side of the Gog and Magog discussion. In chapters 40-48 of Ezekiel, that temple is seen in glorious detail, as is the proper service of the Jews – in the presence of Christ “*the Prince*” – to God the father.

So, what do we learn from this contextual setting? In examining the book of Revelation, we know that the restoration of the Jewish remnant occurs under the sixth seal (Revelation 7:3) – in the early part of the first half (3 ½ years) of the period of Revelation – after which they learn to properly honor Christ as their Messiah before the feet of the Gentile elect church members (Revelation 3:9). We also know that the Jews enter the temple after the fulfillment of the seven vials – which culminate in the battle of Armageddon (Revelation 15:8; 16:16) ... which is at the latter half (3 ½ years) of the period of the Revelation. So that leaves us with an understanding of the timeframe during which the prophecy of Ezekiel 38-39 is fulfilled. It is sometime during the period *after* the elect Jewish remnant is put onto display and *before* they are put into possession of the beautiful temple made by God and placed renewed upon the top of Mt. Zion.

A further support in this time-establishment process is the language of Ezekiel in this prophecy regarding Gog and Magog. Consider these words:

“And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land [i.e., Israel, Jerusalem, Mt. Zion], that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes [by them seeing his destruction]. Thus saith the Lord GOD; Art thou he of whom I have spoken in old time [as in “old time” vis-à-vis the event] by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.” (Ezekiel 38:16-23)

So ... magnificent language. Remember that Ezekiel was prophesying here *after* the Babylonian captivity, so he could not be talking about that event even in hyperbole, since none of the natural

wonders mentioned attended the Babylonian (or any previous) slaughter of Jews. The language of this prophecy is actually similar in character to the events under the six vials and then the slaughter of the armies of the nations at Armageddon found in Revelation 16, 19, and otherwise. This similarity in language and placement between the preceding event (redemption of Jews) and the successive event (restoration of worship in a new temple) helps the mind to understand that this treatment of Gog and Magog is relating to the activities prior to and at Armageddon – by Antichrist!

Gog, in both Hebrew and Greek, makes reference to a great mountain. Gill intimates it means “*high and eminent, one in a very exalted station*”. Magog, on the other hand, is a direct reference to the land of that mountain ... or by proper extension, those over whom the high and eminent person holds sway. A simpler way to view the distinction, when it is made, is the “mighty leader” and “those over whom the leader has authority”. Gog and Magog ... leader and followers. Who the leader is has relevance, but is not found in the specifics of the name. Rather, it is found in the context of the prophecy. We’ve got more work to do in this analysis.

The other place where Gog and Magog is discussed is found in the words of John the Revelator, in the 20th chapter, to wit:

“And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” (Revelation 20:7-10)

Satan, who was imprisoned “*till the thousand years [of Christ’s reign] should be fulfilled ... must be loosed a little season.*” (Revelation 20:3) Once loosed, he comes with a great army against the camp of the saints (redeemed of Israel) and against the beloved city of Jerusalem. Here, “**Gog**” is Satan ... the mountain or leader of this movement. Here “**Magog**” are those who are in number “*as the sand of the sea*” gathered together under this leader to go against Christ and the people of the redeemed Jews, one ... last ... time. Again, “**Gog**” is the leader and “**Magog**” is the term put for the followers. However complicated this may sound ... in truth that is not the real struggle with these words.

The struggle is that in Revelation 20, Gog is clearly Satan. It cannot be another, because Satan’s “superman” Antichrist has been cast alive into the lake of fire burning with the False Prophet (Revelation 19:20), and Scripture clearly intimates they remain there: “**where the beast and the false prophet are [so they are clearly not with Satan]**”. However, in Ezekiel the language is matching what is done against the Jews and Jerusalem and Zion **by** the Antichrist. Ezekiel’s prophecy is matching what we know other prophecy defines as the work by [pre-Armageddon] and against

[at Armageddon] the Antichrist beast. Why are the two references to Gog and Magog apparently incongruous? The answer is quite simple, and we should be settled on it.

Before he is cast down and destroyed and (as the prophecy of Daniel 7 puts it) "***his body destroyed, and given to the burning flame***" (**Daniel 7:11**), the work against God's people and city and mountain is conducted and directed by Antichrist. However, the power and energy driving Antichrist is expressly stated to be from Satan, as the passage on Antichrist's rise indicates:

"And they worshipped the dragon [i.e., Satan – expressly called so in Revelation 12:9] which gave power unto the beast". (Revelation 13:4)

However, that same power is executed by Satan alone, once he's loosed from prison in Revelation 20, because as it is set out in the eschatological timeline, he is no longer granted the assistance of Antichrist. There is no incongruity in power and intent ... only in the display of that power in the presence of men. Gog has always been the expression of power by Satan ... whether he does it through Antichrist or he does it on his own. Magog has always followed Satan ... whether they do so through the tyrant Antichrist, or they do so in response to a loosed and lost angel bent on making the most of his last attack against God, Christ, and the redeemed saints.

So, we must see that Gog, in the prophecy of Ezekiel, is another opportunity to view some things about the coming Antichrist. It is another opportunity to gain some scriptural knowledge of the fourth beast of Daniel chapter seven. It is another opportunity to learn how it looks when that final iteration of the great beast obtains and executes on his earth-wide dominion. That prophecy tells us a great deal about our Jewish friends' nemesis. We should drink it in, not just as we examine those things written in Daniel seven but to generally soak in the scriptural detail of this beast to be conversant on all we can learn, to be prepared to help our Jewish friends prepare to cope with him without any fear of man that would bring them a snare. Let us see what we can learn.

"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal ... Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:" (Ezekiel 38:2-3; 39:1)

I've put here the three references in this prophecy of Ezekiel to the place of origin for this Gog about whom we will now have discussion; Meshech and Tubal. Remembering that in this prophecy – which is the only place from which we find any reference to this future iteration of Antichrist in all of holy Scripture by this title – we can learn some relatively concrete information about the place from which we should expect him to rise to power, as Daniel's prophecy articulates:

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Daniel 7:8)

A brief foundation is helpful about these horns. I believe it is the indisputable opinion of expositors first that the symbol of the horn matches smoothly the reality of the horn in beasts of the earth. Beasts demonstrate their dominance over opposition with the horn or horns they have as part of their unique genetic construction. Likewise, when horns are used as metaphor, they are to depict dominance of a kingdom among men. So, in this passage in Daniel seven, the ten horns that are seen are rightly to be understood as ten kings who have emerged over ten kingdoms. In Nebuchadnezzar's vision of Daniel two, there are ten toes that are said to be part of a "***kingdom [that] shall be partly strong and partly broken***" (Daniel 2:42), but that kingdom has "***kings***" (v. 44) that will be subject to the ultimate rule of the "***God of heaven [who will] set up a kingdom, which shall never be destroyed***" (v. 44). So, ten kings that are part of a global kingdom. Finally, when we see the number ten as representing kings as part of a larger kingdom in end times, we see it in Revelation 12, 13 and 17 being depicted metaphorically as "***ten horns***" (Revelation 12:3, 13:1, & 17:3) with the last reference passage eventually explaining that "***the ten horns ... are ten kings, which have received no kingdom yet; but receive power as kings one hour with the beast.***" (Revelation 17:12)

So, simply put, as the last days come upon the earth there will be ten kingdoms making up the political structure under Satan and his superman, Antichrist. When it says "***which have received no kingdom yet***" we are to understand that John the Revelator is being told that those kingdoms that *then* existed and that John had familiarity with would not be the same as those in existence when these matters come to pass. The point is that this is a distribution of power that is new to the world as the Day of the Lord – the Revelation of Jesus Christ – is coming to pass. Finally, we should understand from this unique language of Daniel seven "***there came up among them another little horn, before whom there were three of the first horns plucked up by the roots***" (Daniel 7:8) that as Antichrist comes into his dragon-driven power there are three of those newly-developed kings that resist his advancement in some notable way. They are, by God's providence, subdued by this rising new authority so that all ten kings are finally put into a place where "***these have one mind, and shall give their power and strength unto the beast***" (Revelation 17:13). These two unique factors – presence of ten kingdoms ruling the earth and the open resistance to this new monarch by three of them – are additional indicators to those who have eyes to see about these coming things on the earth. We'll discuss the ten kings a bit more later.

So, the little horn in Daniel seven is this Antichrist. The little horn, therefore, must come from some place and when he comes, he engages in some decidedly powerful action to cause three that were in existence to be "***plucked up by the roots***". That phrase is the Chaldee word "***aqr***" ("ak-ar"), which term does NOT mean they are destroyed, but that they are put into subjection, which is why in a later part of Daniel's vision it is said that the three preexisting horns shall be subdued before

this new one (Daniel 7:24). So, if we are to improve our ability to anticipate the nature of the ten kingdoms and the rise of this Antichrist among them, it is valuable to have an idea from where this Antichrist will arise. So, understanding a little about Meshech and Tubal has value. Like Sodom and Gomorrah – which term actually referenced five separate “***cities of the plain***” (**Genesis 9:19**) – this identifier “***Meshech and Tubal***” is to articulate a region of the world. I will not put here all of the analysis, because it is extensive and really irrelevant to the bottom line. This descriptor shows that Gog, in this prophecy, is coming from what is known today as Russia and southward into today’s Turkey – including references that show descendants in all of the eastern European nations that are identified in today’s geographical map – all of which is north of Israel. “Meshech”, through all of its etymology, winds itself to the Muscovites, from which the name of Russia’s capital *Moscow* derives. “Tubal”, similarly in etymological tracking lands eventually in the territory at the southern end of the eastern European nations south and east of the Black Sea – so Turkey, Georgia, Azerbaijan, and even into Syria. Both in Scripture and in nearly every historical reference to these two names (Meshech and Tubal), they are considered peoples of similar history and are both sons of Japheth; grandsons of Noah.

It is worth mentioning that, as I addressed somewhat in my two-part sermon on the Antichrist, in Scripture the iterations of Antichrist that have been identified in what is now history are given names that reference previous great kingdoms over which those iterations ruled. These include “***king of Egypt***” (**Ezekiel 29:3**); “***king of Assyria***” (**Nahum 3:18**); “***king of Babylon***” (**Isaiah 14:4**); “***prince of Persia***” and “***prince of Grecia***” (**Daniel 10:20**). So, it should not be seen in any way incongruent to find a location-descriptor for that final iteration of Antichrist whose kingdom is not yet for many years from the prophecy but should be known in part by his point of origin.

This Gog ... this “***chief prince of Meshech and Tubal***” ... is dwelling and ruling and notable among the territory in which he is known. Then, in precipitous fashion he is turned about to the business for which God has planted this renowned tyrant, to wit:

“And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.” (**Ezekiel 38:4-7**)

As if God is declaring to this human leader through prophecy “I’ve put you in this uniquely influential place in preparation, now it’s time to ‘***bring thee forth***’ as if being led by a ring put into your nasty nose, to do some assigned work in bringing this world to her conclusion!” The language in this passage, when considered in proper grammar, shows that the gathering of the various nations to join Gog comes *after* he is turned about to this business. The language of the seventh verse shows

that the gathering of those armies together is part of the preparation. Now Antichrist is coming forth to be a “***guard unto***” those elliptical nations over which Gog is appointed to assume control – Persia, Ethiopia, Libya, Gomer, Togarmah, and later mentioned Sheba, Dedan, Tarshish, and finally the isles. The scope of the language used is to encompass the known peoples near and far, land and sea. This Antichrist is assigned to assume rule over many bands “***like a cloud to cover the land***” (**Ezekiel 38:9, 16**). So we see in more descriptive detail that this emerging leader – appointed by God and energized by his majesty the Devil – will assume control through fear and intimidation and power over all the armies of the earth “***to gather them to the battle of that great day of God Almighty***” (**Revelation 16:14**). His target will be more fleshed out as we continue our examination of Daniel chapter seven.

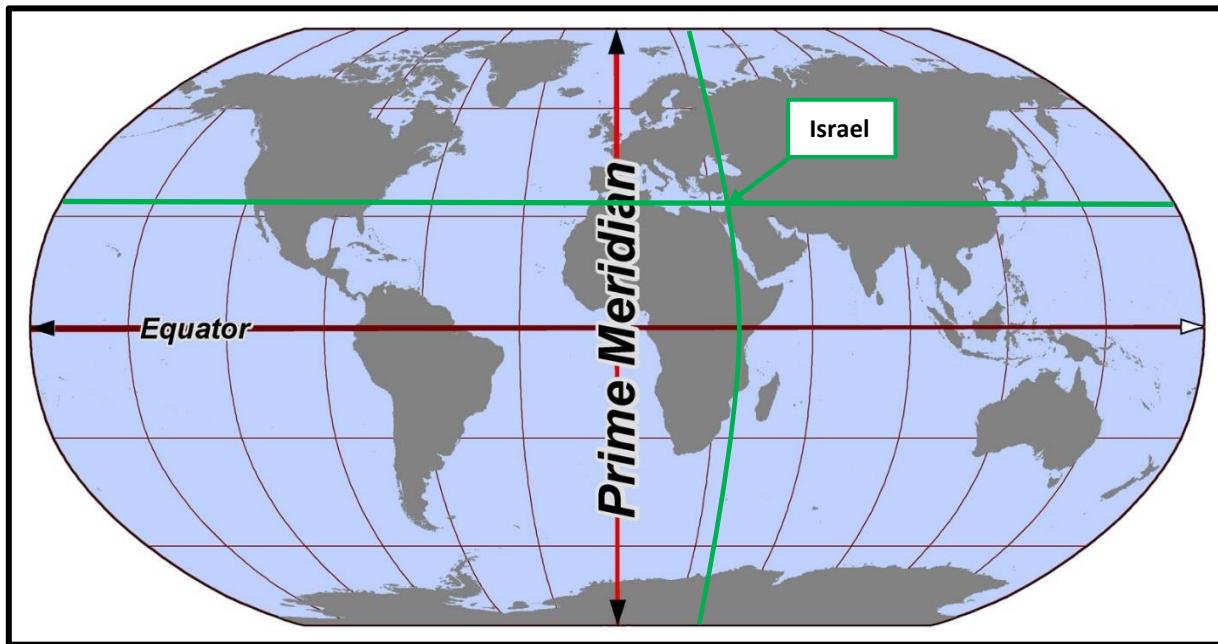
A bit more about these ten kings ... taking from the language regarding the image of Nebuchadnezzar, ten toes that are incapable of natural cohesion. They are made of iron mixed with miry clay, intimating that though “***they shall mingle themselves with the seed of men [] they shall not cleave one to another.***” (**Daniel 2:43**) It is instructive to consider what our Scripture teaches about the dynamic in which this Antichrist leader assumes his throne. As we have examined out of Revelation in many instances, rule of law has collapsed, peace is gone, food is scarce, disease is rampant, beasts are aggressive, the natural world and the first and second heavens have been cataclysmically disrupted, and the inexplicable presence of the ghastly locusts and horrifying dragons have tortured and slain many of the earth’s inhabitants. Men are desperate for something to intervene ... *someone* to intervene. Lack of cohesion among men – as peace has been removed – creates instability in government like never before experienced in this earth, likely since the Tower of Babel; “***the LORD scattered them abroad from thence upon the face of all the earth***” (**Genesis 11:8**).

Ten toes ... ten horns ... ten kings. All three images articulating the same dynamic. At the time of this beast’s reign, the Lord pours out upon their heads a condition that dries up the river Euphrates, “***that the way of the kings of the east might be prepared.***” (**Revelation 16:12**) This statement, with the toes of the image, could reasonably lean toward the conclusion that the world is aligned in ten kingdoms; five west and five east. West and east of what? Jerusalem; since that is where the center of this conflict between Christ and Antichrist can be found. Remember what Paul says of this beast:

“[Antichrist] opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (**2 Thessalonians 2:4**)

To help with the visualization of this, take a look at the map below, showing the Equator (splitting the earth between north and south) and the Prime Meridian (splitting the earth between east and west). The division line of the Equator is easy to understand because it measures the point on the

globe that is equidistant from the points at the north and south poles. If you go ninety degrees north or south (a fourth of the 360-degree circumference of the globe moving north or south) you come to one of the poles. The decision as to where to place the Prime Meridian – which separates the eastern hemisphere from the western (180-degrees, or half the “ball”) – came from explorers and scientists needing to fix a location on the globe to begin the measure, moving east or west from this Prime Meridian. That is, there are no “poles” to fix on to help establish a center point, so they met in the late 19th century to discuss and decide where to place that point of beginning or separation.



Presently, the location of Jerusalem is marked as 31.7683° N, 35.2137° E from the joint of Equator and Prime Meridian. I've marked roughly on the drawing above where the line would be drawn in the earth to place the separation point directly at Jerusalem, to give a reference to you regarding how the conceptual layout of the earth would change if Antichrist were to make his location the literal center of the earth for purposes of world measurement. It is an instructive thing to consider, because one of the characters of this beast, as articulated in this prophecy is that this beast will ***“think to change times and laws”*** (Daniel 7:25), demonstrating how utterly possessed he is with his own power and dominion.

What is absolutely clear in this prophecy of Daniel is that we are dealing here with a king who has settled into his dominion. He has put all those who are reprobate under him, requiring that each assent to his rule and wear the brand of his sovereignty upon their right hands or foreheads ... not in some mysterious and cryptic manner, but in bold open declaration of whom they serve. A toxic mix of fear and awe drives men to give this exalted Gog obeisance, being deceived into believing that with such unified power he will be able to go to battle against God and against Christ the

anointed of God so that the bands and cords of the immovable covenant of grace and mystery of the gospel will be broken and Christ's kingship will be prevented:

"The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Psalm 2:2-3)

The language of this Psalms passage fits the description of the kings of Revelation 17, who have all consented to join with Antichrist for this final showdown that draws the powers of humankind together in conflict with the powers of God. This is a distinct mark of the beast of Daniel seven as he rules the heathen with "***all power and signs and lying wonders***" (***2 Thessalonians 2:9***).

There is still much to learn about the rise of this fourth beast. There is still much to learn about his conflict with the Jewish saints, the crescendo of his rule, his demise, and the kingdom that replaces him in the earth. When I next have opportunity to speak on this amazing work in Daniel's vision, we will see what else Scripture teaches us about the coming milieu in which such a monstrous sinner against God and man can thrive and rule. Please continue to study these things and with all your life energy "***looking for and hasting unto the coming of the day of God***". (***2 Peter 3:12***).

I love you all.

Amen.

ⁱ Here are the characteristics listed in the August 18, 2019 sermon on the fourth beast of Daniel seven:

- It will be a great kingdom that has a character unlike any kingdom ever before known to mankind – "***shall be diverse from all kingdoms***" (v. 23).
- It "***shall devour the whole earth, and shall tread it down, and break it in pieces.***" (v. 23)
- It is a kingdom that is "***dreadful and terrible***", causing (as the Aramaic word intimates) those over whom it rules to "***shrink back, crawl away***" in fear.
- It is made up of ten kings initially, after which three are subdued under one that is exalted to preeminence in the kingdom.
- The crowning achievement of the preeminent ruler is his blasphemy against God and perpetual harassment of His saints in the earth at the time of his dominion.
- The dominion of this ruler is limited strictly to three- and one-half years; "***a time and times and the dividing of time.***" (v. 25)
- The preeminent ruler is destroyed and delivered to the "***burning flame***" (v. 11)
- A concomitant event to the ruler's and kingdom's destruction is the vision of "***one like the Son of man [coming] with the clouds of heaven***" (v. 13) who is then given "***dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him***". (v. 14).