

**THE SERMONS, LECTURES, AND SONGS OF  
SIDNEY EDWARD COX**

Revelation - Chapter 14

A lull between the storms of Chapter 13 and Chapter 15

The six angels and God's last expression of grace and mercy. The fall of Babylon.

**Editorial Note: This is a lecture by Sidney Cox that was part of a series of lectures on the Book of the Revelation that he taught while on the theological teaching faculty at the Toccoa Falls Bible Institute during the early part of 1962. He was 75 years of age at the time.**

**During the latter part of his life, Sidney Cox had developed a close relationship with the Christian and Missionary Alliance (“CMA”). CMA operates as a vast network of churches, similar to a “denomination.” Toccoa Falls Bible Institute was closely affiliated with the CMA, provided support to the Institute and the Institute sent many of its graduates into ministry within CMA churches. CMA and The Salvation Army, in which Sidney Cox served as an officer for 30 years previously in his life, share a similar theology and emphasis in Christian outreach.**

**From 1956 – 1960, Sidney and Violet Cox lived in Miami, Florida where Sidney was on the theological teaching faculty of the Miami Bible Institute, another CMA supported institution. They moved to Toccoa Falls, Georgia in 1960, where he served on the staff at the Toccoa Falls Bible Institute from 1960 – 1962.**

**As a lecture, he was obviously assuming that his students had prepared for class by reading and studying the pertinent scripture and other class material. Thus, his comments were not like a sermon, but lectures to enhance the students’ theological understanding. He emphasized a detailed study of the scripture and incorporated analysis that he gained from his study of Bible commentaries and books on the related subject matter. These lectures are remarkably free of any personal opinions, personal illustrations or “sermonizing” of any kind. While at other times in his career he was very much the preacher and evangelist, in these late-in-life roles of Bible Professor, he was very much the educator.**

**Lastly, it might be helpful to at least comment on the historical context in which these lectures were delivered. Many biblical scholars of that day associated some of what is found in the Book of Revelation with the Catholic Church – symbols of paganism, the movement of Satan/antichrist to establish one world church, etc. Many people viewed the Catholic Church with much skepticism and fear. Further, John F. Kennedy had just been elected the first Catholic president of the United States in 1960. His election was quite controversial and many non-Catholics were concerned about Kennedy’s catholic background. Elements of these concerns and mindset are found in these lectures. In 2008, many of these fears have been discredited and some would find them to be offensive and intolerant, but they were quite prevalent and not at all unusual in 1962.**

**John Douglas Cox, grandson of Sidney Cox. December 29, 2008.**

Turn there in your notes and also in your Bible, if you wish. Let me remind you, first of all, that in Chapter 13 there is the sound and sight of a terrific storm. You see the beast out of the sea; the beast out of the land. You watch the thing that is going on. What they are not only trying to do, but are doing. And you watch the great climax of blasphemy. The erection of an image in the temple and the enforced worship of that image or else. And the more you look and the more you listen to it, the more you can see the signs of a terrific storm. In fact, it looks almost invincible, as if the storm will sweep everything before it.

Now, when you get into Chapter 14, you find another storm, for here you begin to see the preparation for the pouring out of the last series of judgments on the earth. Now, we have noticed judgments in three series: the seals, the trumpets, and the vials. Now, when you get into Chapter 15, you only have to lift your eyes and you can see the pouring out of the vials of the wrath of God. And the moment that you get to that place it is wrath only. There isn't any sign of anything else.

Now, all the way through we have seen, however indistinctly it has been there, the sign of God's mercy all the way through in the midst of judgments. We have been watching Him gathering folks out for a special purpose. We have watched folks who have been proclaiming a message from God all the way through. Now, when you get to the point that we are now approaching, and you get into Chapter 15 & 16, you do not find that at all.

In the section that we are now approaching, we shall hear God's last word of warning, and from that point on, it is judgment and judgment only until that is completed. Now, there's storm enough when you get into Chapter 15 and particularly when you get into Chapter 16, so that you see the pattern of it. Here is the storm in Chapter 13 and it looks as if the situation is hopeless. Then you find the storm in Chapter 15, but in between, in Chapter 14, there's the lull after the one storm and before the other one; and in it the Holy Spirit, through John, is answering certain questions and giving needed comfort.

Now, that simple pattern of this particular section of it right in there will give to us the general plan of what we've got; as if the Holy Spirit is saying, "Well, now you've been through a rough time in Chapter 13 and you'll go through a rough time again when you get into Chapters 15 and 16. But before we do that, let's just sit down and look at certain things and bring comfort to our hearts. Let's turn our eyes upwards and remember the throne is still there, and the Lamb is still on the throne. And in case you were wondering," - now these are not my words, this is perhaps some expression of the thought that's there, "In case you were wondering what has happened and what will happen to that group called the 144,000," the Holy Spirit says through John, "I'd like you to see them, and I'd like you to hear them too. For seeing them is one thing, but when you hear them again, it's tremendous." And so he says, "I want you to look and see." And there they are, safe around the throne, not one of them missing. It isn't 139,999, it's 144,000. I didn't say those figures correctly, did I, to indicate one missing. I got off there. But they're all there, every last one of them. They are all there. The everlasting arms of God have been around them.

Not one word that they spoke for the glory of God was ever wasted. The people who heard, they didn't all respond, not by any means. But some did, some did, some did, and this is the first fruits of a harvest that's going to be tremendous. God is going to rejoice in it for all eternity, and in the meantime, He's been gathering out the first fruits and the sheaf is being waved in heaven. And here they are. And not

only that, but you're going to hear the sound of singing, such as you have never heard before. Not only the kind of singing, but the song itself, for it's going to be a new song before the throne, and it's going to be a song that has harp accompaniment and where the harp and the voices blend perfectly. "And this is the thing I want you to see," He says. "I want you to notice that there is something there immovable."

Yes, Jim?

(Student asks question): Dr. Cox, are the 144,000 saved after the rapture or before?

No, no. It has nothing to do with before the rapture. This has to do with the tribulation. The 144,000 do not appear until the tribulation. The rapture has taken place and the church is in heaven. Now, during the tribulation, a gospel will be preached and out of the tribulation there will be a gathering for the kingdom that lies beyond, and the 144,000 are the sealed and elected ones out of Israel who will do that job of proclaiming during the tribulation, God's requirements and then you will find that these are the ones.

Yes, Bob?

(Student asks question): Are they selected by accepting this gospel?

No, I don't think so. Now, there may be something to that, but that's a point where we are not definitely told. All we are told is that they are selected by God Himself. Now what God could see in them in order to cause Him to make a selection of one perhaps against another, we are not told, but the general thought is that these are the people who received the old message of Judaism on the other side of the rapture. Now they find themselves in the tribulation, but they are not like the Jew that you find in such numbers today who have entirely repudiated the things of Judaism. The old fashioned Jew these days is in the minority. There is a different kind of Judaism all together now. And you find the two things side by side.

Now, when you get into the tribulation, there will be some who, because of their teaching and because of the fact that in their hearts there is still the old things of Judaism to which they are still loyal, because of that, they will be able to see that anti-Christ is not the real Messiah. This will be it. Now, and I'm only giving you now the general thought that seems to be there, that because of this deposit of truth that's in the heart of many and many a Jew, even though he didn't receive Christ as savior and consequently goes into the tribulation. Nevertheless, there is something within his heart that the Holy Spirit can use and does use. And it may be because of that, that God selects these and makes them the 144,000. But there's nothing told us about it except it's by the election of God. It's in God's wisdom. Now what God had in mind when he did it, is something we are not told.

And so that's one of the things that you just have to accept, that God could see some reason satisfactory to Himself for selecting out of the Jewish people 12,000 from this tribe and that and the other. And then gave them the task of preaching the gospel of the kingdom and supernaturally protected them until their work is done. Now, we find them there before the throne, work completed, God pleased, His word obeyed; because don't forget, that the heart of every gospel, no matter what it is, and this morning we shall get a look at still another gospel, but don't forget that the heart of every gospel is obedience to

what God says. Now, that's the basis of it. It's always obedience to something that God has said.

Now, in a little while we shall find an angel proclaiming the everlasting gospel. And we shall see the relationship of these things. They're not different things all together. They are fruit all growing out of the same soil for a different purpose, that's true. But basically, they are alike.

Now, let's look and see what we do find here - The Lamb on Mount Zion.<sup>1</sup> We notice there that Zion is now mentioned for the first time, and it is always a picture of the center of God's government. And it looks as if there is a Zion in heaven and another one on earth. And that is quite in accordance with this, because there will be a rebuilt Jerusalem on the earth, where God's government will be carried out and the center of it will be Zion, just like it used to be. And here is a reflection of it, a New Jerusalem, and in the center of that, the center of God's government which is also called Zion. And there are some that are there and some that will be down here, and they will be singing antiphonally one to the other, to the glory of God. Now, that's the picture that you see in Chapter 14.

Now, there's something going on. It hasn't actually happened yet, but we're getting a preview of it. Two things: One is called the harvest, and the other is the vintage.<sup>2</sup> And don't forget, that the difference between a harvest and a vintage is very slight indeed. The basic thing in both cases is the gathering of something that is ready to be gathered. A harvest means the gathering of grain, that's the usual thing. The gathering of grain that is ready to be harvested. A vintage is the gathering of the fruit of the vine when it's ready to be gathered. And basically, it means the same thing.

But in one case, it's a gathering for those who have pleased God, and the other is a gathering or a vintage for those who have not pleased him and upon whom judgment must rest. Now, you've got the harvest and the vintage. Out of the midst of the harvest you hear these words, "God cares for his own." Out of the midst of the vintage you hear these words, "God punishes the wicked." Now those are basic things all the way through. Now we've been able to see some of these things, the glory of this thing.

Now, we notice in this same chapter that God is giving warning again for the last time before judgment finally falls in the form of the Vial Judgments. And I said a moment ago, that when you get beyond this point you do not hear again God's voice in warning or in mercy or anything else.

Now, it seems this is the last effort of God to arouse to a sense of danger some who may yet be reached during this tribulation period. And we find this is in a very unusual way. It comes in a most unusual way.

Notice the pattern of it. There are six angels involved in this chapter and in the center of them the Son of Man. Now, you find the last mention of the Son of Man right here.<sup>3</sup> From this point on, you will not find that name again, the Son of Man. Now you will find Him, of course, but you will not find Him as the Son of Man. For example, when you find Him in Chapter 19, and you will see Him before that, but when you find Him in Chapter 19, He has a sword. When you find Him here, the Son of Man, in Chapter 14, He has a sickle. Now, that's a sign of harvest on the one side and also of vintage on the

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<sup>1</sup> Revelation 14:1.

<sup>2</sup> Revelation 14:15-20.

<sup>3</sup> Revelation 14:14

other. It's a sign of the gathering out into the harvesting place. It's also a sign of destruction.

You do the same thing. You sometimes gather wheat for the barns and you gather tares for the burning, but you use exactly the same thing. And you find the Son of Man is now engaged in a double task, but using the one instrument. He is gathering out a harvest. He is taking and destroying the tares. But in his hand, the sickle. And you find in this He thrusts in the sickle.<sup>4</sup> Now, whether it's a gathering out for His glory or whether it's a gathering out in judgment, the same instrument is used. Whether it's the gathering of the wheat into the barn, or whether it's the tares for the burning, the Son of Man is there.

Now, here are six angels. Three of them are heralds, three of them are harvesters. Three of them have a proclamation, three of them have a task to do. And remember, this is a preview of what's going to happen. As if the Holy Spirit is saying, "Now, I want you to see what's going to happen. I want you to take a look at it, so that you will not be disturbed about it." Now, let look at these angels and see just what they are.

Remember, only one of them is numbered. The others are spoken of as 'another angel.' But when you come down to the third one, that one for some reason or other, and we're not attempting to explain it, that one is spoken of as 'the third angel.' Now let's look and see just what these angels have to do. Here they are and you will notice certain things about them.

Perhaps it would be just as well for us to read it so that we are quite sure of just where we are. Verse 6:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."<sup>5</sup>

Now, let's notice please, what that everlasting gospel consists of. Now we said a moment ago, this is God's last warning, the last time that you will hear or see until you see the final things in the Book of Revelation, where there is any sign of God warning folks or offering them even anything that looks like mercy. This is the last time you see it.

Notice what the gospel consists of:

"Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."<sup>6</sup>

Now, that's the content of the everlasting gospel. Now, let's take a look at that, because we've got a very interesting situation here. In the first place, here is a gospel entrusted to an angel. There is no other gospel that is entrusted to an angel. This is the first and the only time when you will find an angel commissioned to preach any gospel. Now, don't forget that any gospel is good news from God. Any of them, whatever the term that expresses it, it's all the expression of the goodness of God's heart, because if he offers hope or mercy or anything else, it's all the goodness of God. We do not deserve any of it. It's all God's goodness.

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4 Revelation 14:15

5 Revelation 14:6

6 Revelation 14:7

Now, that's the first thing we notice. Here is an angel entrusted with a message that is called a gospel. Now you won't find that anywhere else. That's the only time that you will find a gospel entrusted to an angel. It is called 'the everlasting gospel.'

Now, let's remember this: that God deals with folks in two particular ways. Of course, there are many others, but I just want to mention two ways. One, He was dealing with men before there was any written revelation of His will at all. Now for centuries God dealt with mankind on the basis of His requirement but it was not written. When you get along on the other side of the Flood and you get into the days when Job and Moses appear, then you begin to find written revelations of God's Word and God's will, God's purpose. Now, how did He deal with men before that? How? Now, God has always dealt with men right from the very beginning. He had something to say to Adam. He had something to say to Abel. He had something to say to Noah. He had something to say to Enoch. But none of these things were written words, they were pronounced words. Now, what was God's basic requirement for Adam and Abel and Enoch and Noah and the rest of them before the written word appeared at all?

What was His basic requirement? It was just this: "You obey God and reverence him." Now, that was His basic requirement. Now, you can go back in the Garden of Eden and that's the basic requirement right there. The reason why things became in such a dreadful condition in the Garden of Eden and out of it, was simply because people who should have obeyed God and revered him, did not do so. And disobedience came and irreverence came in the place of obedience and reverence. Now you can find all the way through, that's God's basic requirement. As a matter of fact, God hasn't changed that. It is still exactly the same thing. It is expressed in different terms, that's true. But God's basic requirement for us is still that.

How did you get saved, my dear? How? You just got saved on this basis, you believe on the Lord Jesus Christ and Thou shalt be saved. And on the basis of obedience to that word, that revelation, you were brought out of darkness into light. Now it's quite true that God took that basic requirement and expressed it in a way that gives color and meaning and detail to it. But when you take everything away, the basic requirement of God was, always has been, always will be, obedience and reverence. Now, that's the basic requirement. Now, the everlasting gospel is simply the expression of God's original basic word to mankind.

Before there was any written word at all in which God gave details of obedience - what is the law, anyhow? It's simply a record of the detail of God's requirement of obedience. You are to obey God in this; obey God in that; and obey God in something else. And you find the law is simply the unfolding, the breaking apart, if you wish, of that word obedience. And giving to us detail of how and in what way we are to obey. That's all. And out of the midst of it all there comes reverence to God. What is the first word of the law, which is God's break up and detail of His requirement of obedience. "Thou shalt love the Lord thy God with all thy heart."<sup>7</sup> It's simply the expression of God's basic requirement of recognition of him and worship of him. Now, that's all.

Now, here are men on the earth who, many of them, heard the gospel of grace and rejected it. Here are men still on the earth during this tribulation period who have also heard the gospel of the kingdom and

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7 Deuteronomy 6:5

have rejected it. Now, God in, I'm not sure about this, I was going to say almost in desperation, in His overwhelming anxiety to get some more in, the last word He says, "I will now send an angel and he shall proclaim in a loud voice that can be heard the world over, my original basic requirement that I said to men right from the very beginning."

And you will find the everlasting gospel is simply the expression of God's original requirement for man. That's all. Now, out of it there comes, with detail, with glory, not with additions, because in God's basic requirement, everything was included. God hasn't added anything to what he originally said, not at all. That is, the cross and the blood, while they are not seen here, they were all in the heart of God remember, right from the very beginning. Nobody ever came into fellowship with God except on the basis of that which was in the heart of God. And the heart of God always held the cross, and the blood, always. It was always there. Now here is this basic thing, out of the soil of it grows the gospel of the grace of God. Out of the soil of it grows the gospel of the kingdom.

But it all comes from this one basic thing: you fear God and obey Him, for obedience is the heart of that requirement. You put God where He ought to be and that is the basic requirement for any satisfaction between us and God.

Now, here's an angel with this. I don't know what the result was, because we are not told. But we do know this: that God in a last expression of his mercy sends an angel. Not a human this time. It would have been difficult for any of the 144,000 to do in that very short time and in that almost fragment of time there, as an angel flies through the skies, and proclaims to the people on the earth this basic requirement of God that is spoken of here as 'the everlasting gospel.' Doesn't take long, does it? It doesn't take long.

We all heard either while it was going on or a little while afterwards, we heard the voice of a man giving messages back to the earth. And he went around this old world of ours in a very short time, wasn't it? - about less than an hour to go around it. And on every point on earth, his voice could be heard. It isn't any great miracle that God is working. It is a great miracle, of course. But even in these days, we're sort of used to this sort of thing now. It doesn't impress us like it would have done folks a thousand years ago, when suddenly a voice can be heard in every part of the earth. It can be heard now. This time it's an angel. And if Colonel Glenn can go around in 45 minutes, how long do you think it will take an angel to go around there? He's used to longer distances than that, you know, much longer.<sup>8</sup>

There was an angel that came from the throne of God and by the time dear old Daniel had got through with praying, and if you read his prayer in chapter nine of his book, you will find it'll take you just over two minutes to read it. And when he started to pray an angel was on the way, and by the time he got through the angel was here. And let me tell you, my dear, that's a much longer distance than just going around this old ball of mud. It sure was. And he did it in two and a half minutes - an angel with the message of God's last message.

I've sometimes wondered if there was a realization in the mind of the angel just what he was doing then, just what he was doing. I've sometimes wondered if heaven is taking a recording tape or

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<sup>8</sup> John H. Glenn, Jr. launched from Cape Canaveral (renamed Kennedy) and made America's first orbital flight on February 20, 1962, piloting the Mercury-Atlas 6 Friendship 7 spacecraft on the first manned orbital mission of the United States.

otherwise of his voice as he proclaimed this last word of grace and mercy. I wonder. Wouldn't it be wonderful if sometime on in the future there, we could hear things like that? I'm quite sure that if we ever do, we shall detect a note of urgency as if this angel is saying, "Oh, for God's sake, listen!" Because he knew what was on the other side. The people to whom he was speaking, most of them, didn't care. Now, you've got angel number one. And we are looking at him.

And we find another one, angel number two comes with a very interesting thing. And he says, and don't forget, these are all things that have not yet happened. They're only just around the corner, it's true. But here is the Holy Spirit saying through John, "Have you wondered what's going to happen to this great make up and build up of world power that the anti-Christ has been doing? Have you wondered what's going to happen?" You know, of course, that when a great dictator like this starts a world campaign of conquest he's got to have certain centers for it. Now, he says, "I'm going to tell you about the great center that anti-Christ has been building commercially." Now let me explain what I mean by that. Let's go on over here.

You will find that in those days, the build up of Satan's affairs on the earth are all centered in three places. And two of them will be rebuilt places. One of them is rebuilt Babylon. Now remember we're looking at Babylon here and that's the first time it's mentioned in the Book of the Revelation. Here again, we've seen it. Now, let's look and see. Because all we know about it here is, "Babylon is fallen, is fallen, is fallen".<sup>9</sup> But don't forget, that whenever you hear a thing like that you wait a chapter or two and you'll get all the details about it, and you sure do. Now, here is the preview of it. That's one center where anti-Christ, in this building of a world empire against the oncoming Christ, this is where he's been centering the commercial interests of the world.

Now, the other one is Rome. And that is where he has been centering the governmental. The military interests are all centered there. It will be his governmental, his military center.

Now, you've got another one down here and it's Jerusalem, and you don't need to ask what he's going to center there, do you? - because he has already caused a temple to be rebuilt. He has already caused a image to be erected in it. He has already caused men everywhere to either worship or else. Now, this is his religious center.

Now, you've got three centers, and you can't have a world empire without these. They've either got to be in separate places, or all in one place. You've got to have a commercial center. You've got to have a military center. You have to have a religious center. And here you find the beginning of the process of destruction, because if God is going to clean this thing out of the way, he's got to do this all the way around.

What am I getting into here? That's the trouble about big feet, isn't it? They just get into things there.

Now, he's got to do this. Now, you don't see all at once where Rome is destroyed, that is the great center of the military activities of the world. You don't see where Jerusalem is to be destroyed, that is the religious power. But you do see here, a little preview that will be enlarged as we get around the corner into the next chapters. And you do see a little preview of the great Babylonish center where

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<sup>9</sup> Revelation 14:8



commercialism will be center.

Now, let's look and see just a little bit, because it's interesting in this respect to notice how little is said about it at this particular point. Now you will notice I'm reading Verse 8.

“And there followed another angel, saying,” - notice, the angel isn't numbered. You don't get a number until you come to the third one and then he's spoken of in some way or other as the third angel. But here it is again. “And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”<sup>10</sup>

It was the center of man's commercial interests without any recognition of God. Now, all it says here is, in case you thought Babylon would last forever, just around the corner this is what happens. And God says, “Babylon is fallen, is fallen.”

And I want to tell you, beloved, that one of the most thrilling pictures in the Book of the Revelation is the actual picture of what happens when Babylon falls - the people that are there; the merchants that are there; the kings that are there; the wealth that is there. It's all described for us. And you can see it coming on, and you can see - this is getting a little ahead of ourselves I know, but you can see the heart of what went on in the commercialism of Babylon. It wasn't merely things - they traded for the souls of men. It was commercialism gripping the man himself, as well as his possessions. And he became an object of trade and barter and selling - the man himself. Now, this great thing is now fallen.

And as if the Holy Spirit is saying, “I want you to take a look at it, because in a little while I'm going to give you details about this. But you take a look at it and don't get the idea that Babylon, great as it is, immense as it is, important as it is, is going to last forever. It isn't.” When God's finger touches Babylon, down it comes and the only way to describe the way it comes down is, 'Is fallen. Is fallen.' A repetition; it's like a ‘verily, verily,’ isn't it? And you can see what's happening. This is the proclamation against Babylon.

Now, you'll hear proclamations again, and see God's judgment against both of the other places. But this is the general pattern of the way in which anti-Christ, organizing the forces of Satan, and we know why, has made the world his theater, his field, and has three centers of operation: one, commercial; one, military; and the other religious.

Now, these have all to be destroyed, and they will be. Now, let's look again.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”<sup>11</sup>

We don't like to talk about those things, do we? We don't like to talk about it and sometimes we say

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10 Revelation 14:8

11 Revelation 14:9,10

and sometimes thoughtless people say, “Do you believe that's literal?” Literal fire and literal brimstone. I always answer, “Yes, I hope so.” Now, that's a strange word to say, when somebody says, “Do you believe that the fire of hell is a literal hell?” And I say, “I hope so.” And the reason I say that is this, because if that fire is only a type of something, then the something of which it is a type is worse than the type itself. Because whenever you find a type in scripture pointing to a reality, the reality is always greater than the type. You see what I mean?

And so if hell fire is only a type, what must the reality be? If this is only just a little feeble glimmer of a type, pointing to a reality, what must the reality be? And so we say out of our little hearts, “In heaven's name, let it be real.” Because if it isn't, that to which it points is infinitely worse than it could ever be. And so, if folks ask me do you believe in a literal fire, I always say, I hope so. And then explain why.

Now, you've got something here. Here is something that is dreadful because it's the answer to another question. The question is simply this: What has happened or what will happen to the things that anti-Christ has been building up so religiously, right here? What has he been building up here with this as the center? He's been building up a Satanic form of worship with an image, with somebody who is in great control, compelling the people of the earth to worship. He has put his mark upon them. Now what? And an angel comes and says, “All this shall be destroyed, that this image shall disappear, that the ones who caused it shall come under God's eternal judgment, those who are bound up to him by the mark upon their foreheads and their hand. Those who have surrendered hand and mind, all of life, to anti-Christ, will be destroyed along with him, and it's just around the corner.”

Now, we've got three angels and three more come after this. And we shan't say very much about them because they are all engaged in carrying out the harvest or the vintage of the wrath of God. We shan't say very much about them. But it's well to look – three angels and three angels, and in the center, the Son of Man.

It's an old picture of the second and third chapters, or the first chapter of the Book of Revelation. Here were seven churches, and in the center the picture of Christ. Here are six angels, and in the center, the picture of him who now holds the sickle in his hand. This is the one, my dear, who stood with one foot on the land and one foot on the sea and said, “Time shall be no more”.<sup>12</sup>

Now, you've been very nice to listen to that as you have done. And I can't tell you how much I appreciate it. But our class is closed and.....

(Audio ends)

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<sup>12</sup> Revelation 10:6