

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

Revelation - Chapter 18.  
Final Judgment Against Apostate Commerce  
Destruction of Commercial 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.**

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We read about the seventeenth chapter, and then into the eighteenth chapter, which reminds us that Chapter 19 is just around the corner. And we are almost in the last, final things of the Book of the Revelation.

Let's keep in mind what we're looking at now, as we've arrived at Chapter 17, 18, 19; we are looking at God's final judgments upon the earth. Hither too, we have looked at them in general. That is, we have seen judgments falling, we have seen Trumpet Judgments, we have seen Vial Judgments and we have seen other judgments all falling upon the earth. But we have seen them in general. When we get to the seventeenth, eighteenth and nineteenth chapters, we see these judgments in particular - not only the general judgment to clear out of the way people who could not go on into the millennium, these incurably, antagonistic folks against God, to clear them out of the way - their final judgment.

We have not only seen judgments falling upon the earth that would take out of the earth itself that which would make it objectionable, if not impossible for anything that God might have in mind in the future, lifting the curse out of the earth; but now we see judgment falling upon the particular things in the earth because don't forget that antagonism against God has been centered in three ways under anti-christ. One, it has been centered against a total apostate religion. Two, it is now centered against a total apostate commerce, and don't forget that commerce can be just as apostate, ungodly, as can religion. And finally, apostate government, or military exercise and power. These are the three particular things.

Now in seventeen, eighteen, and nineteen you see God's judgment not only falling in general, but what God's going to do in particular about an apostate religion. What's He going to do about an apostate commerce? What will He do when apostate religion has been cleared out of the way, and apostate commerce is cleared out of the way, and there is nothing left but apostate power, military power, organized power against God. Nothing else is left. Religion's gone, commerce is gone, now this is the only thing left.

Now that's the pattern of it that we are seeing in Chapter 18, 18 and 19. And don't forget that in Chapter 17 we see God's judgment upon organized apostate religion. Then in Chapter 18, the one we have before us today in particular, we see God's final judgment upon apostate commerce. And third, in the beginning of Chapter 19, we find God's final judgment on all that is left. The armies of the world organized against the oncoming Christ. Religion judged, commerce judged, then in the beginning of Chapter 19, you find God's judgment or the way in which He deals with these united armies of the world, gathered together in what we call the Battle of Armageddon. Now, that's the thing that we are seeing here, and I think if we can get that pattern clearly in mind that it will help us, and help us a great deal - just to see what it is that's going on.

First of all, let's keep in mind when we begin to talk about Babylon, as we shall in this particular chapter, Chapter 18, don't forget that Babylon is a general term and it is a particular term. In general, it means the whole organized system of anti-christ; is spoken of frequently as Babylon. Now, Babylon is more than that. Babylon is a center, a city, as well. And you will find that while the system is in view, the city is in view as well. Because don't forget that in each one of these centers, anti-christ has had a particular earthly center. For instance, what was his earthly center of an apostate religion? Now careful with your answer there. (waiting for response) What was the

center? (waiting) It is described for us as a city with seven mountains, or seven hills, and so on. What is it? (Students answer) Rome. That's right. Now, I think we can pinpoint that.

Now, in Chapter 17, and this is something I'm very glad to do, in Chapter 17, we watched the mark of this place, Rome, a particular place as well as a general system. The stench of it, and I think that's the right word, spread all over the whole picture. It wasn't just centered in one place, the effect of it was all over. The fog of it was everywhere. Then, we saw certain characteristics of it. For a time this system centered in Rome, the city of the seven hills, was pictured as a woman - a woman dressed in gorgeous garments, claiming not only worship, but control over the affairs of the world. And for a time, the government of the world, under the beast allowed that thing to go on, until finally the demand for worship here became so insistent that the beast whose final purpose was to be worshipped himself had to rid himself of this. Now that's what we were watching in Chapter 17 - the destruction of a religious system, that had held sway over the government of the world under anti-christ, and because it had demanded what he now wanted, religious worship, it had to be destroyed. And so in Chapter 17, this is what you find, and what I have a great deal of pleasure in putting on the board this... (pause, as he draws something on a board - can hear soft laughter in audience) Chapter 17 - that's what happens.

Now, let's have a look and see what's going to happen to the other place, because it would seem, and you can't be too dogmatic about these things. You can think your way into them and come to some reasonable conclusion. But it seems as if just as there was a center for apostate religion, so there was a center for apostate commerce, where the kings and the merchants and the ship masters had their center, and it is a center that is spoken of as, 'Babylon.' Now, it's this commercial center that's in view in Chapter 18, and we want to see if we may, just what happens to this - this picture in Chapter 18 of the destruction of commercial Babylon.

Now, you will notice if you please, that in the destruction of the religious apostate center, that God allowed anti-christ to destroy that himself. You will notice that in Chapter 17 there is no picture of falling rocks and fires and unusual things destroying a religious system - there's no picture of that. But there is a picture of God allowing anti-christ to destroy that himself, because it was now in His way. It was in His way, and consequently it must be got out of the way. Now when you get into Chapter 18, you will find God in the judgments taking a specific hand in the destruction of commercial Babylon.

Now, let's look and see just what we've got here. Evidently, it is a city that is to be rebuilt, because while it is true that there has been a small community and it is growing now in size, by the way, that has been Babylon all the way through. The total destruction of Babylon, as we find it here, and as we find it in the ancient prophets of the Old Testament, the foregleam of it, of the total destruction of Babylon, let's keep in mind, that has never taken place. Babylon was never totally destroyed. There was always a community that persisted and went on. Now for a long time, it was a little insignificant thing that was scarcely worth putting on the map. But after awhile, it began to grow. And in these days in which we live, Babylon is a growing place.

One of the interesting things, I'm not putting any interpretation on it, merely mentioning it to you, but in a class like this where we seeking to think our way into things that have to do with, shall we say signs of the times, or something like that, we can't avoid the implications of certain things. Here

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is a city that is now growing. Babylon is becoming an important place once more. Now, when anti-christ takes over after the church is gone, this place will be all ready to be rebuilt as his great commercial center. Don't forget that it is on the, or located, ancient Babylon was located on the shores of the Euphrates River, which of course is the great inland waterway that leads up from the Indian Ocean. And you will find that in the destruction of Babylon, and the things that are mentioned in commercial Babylon, most of these things would come from the east by way of the Indian Ocean rather than coming from say the Mediterranean or something like that. That's the waterway that's in mind here. You'll see as we get along, just how that fits in.

Now, commercial Babylon then is a place that will evidently be rebuilt as the great center of commerce when anti-christ takes over and takes control of things, and we find a city to be rebuilt. Now, we can see in any number of the Old Testament prophecies an indication of that. I believe in your notes, you have one or two references there, like Isaiah 13:19-20, and Isaiah 13:9 and Jeremiah 50:40, and Jeremiah 51. We're not going to stop and read them, but they are there and it might be well sometime or other when you're just checking these things over to be quite sure that you read those references.

Now, here then is the chapter that describes for us how this great commercial center, with its access to the sea, with its great center in the midst of anti-christ's realm now, how that thing is coming to a head in importance. And you can see how very important it is. Now watch the chapter that describes the destruction of this center, and then we'll do at the end what we did at the beginning, and with pleasure, we'll put another cross through another place. And you will see that all it will leave will be Jerusalem and the place where the armies of the world are being gathered together, as far as we can judge there; because don't forget, that Armageddon is much nearer, it's the Valley of Megiddo, and I'm just going to put the "A" here, so that you can see what we have in mind. That's not at all so far as distances are concerned - I'm just putting it on, so that we can visualize it. But it's much nearer to Jerusalem than it is to either of these other centers. And here these armies are being gathered together. We can see the process of it. We've watched it there, we watched them coming from the east. We watched them coming from here and there, gathering together in here - an enormous army, the armies of the world against Christ.<sup>1</sup>

Now, let's see what we've got here now and as we follow it through the chapter itself. Notice if you please, the chapter begins with these words, "After these things." Now the things that we have been watching have been under or in the hands of angels. We have watched trumpet judgments, we have watched the opening of the seals, we have now watched the pouring out of the vial judgments; but, every last one of them has been in the hands of an angel. Now, after these things, an angel appears again, but you can quite see right at the very beginning that this angel is no ordinary angel. It's quite true that in the angelic world there are degrees of angels as we can readily see from the scriptures. They are in their courses, their degrees, but here is someone who is quite different to any angel that

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<sup>1</sup> The Valley of Megiddo is also known as the Jezreel Valley. Megiddo was a site of great importance in the ancient world, as it guarded the western branch of a narrow pass and an ancient trade route which connected the lands of Egypt and Assyria. Because of its strategic location at the crossroads of several major routes, Megiddo and its environs have witnessed several major battles throughout history. The word Armageddon, which means "Mount of Megiddo" occurs only once in the Bible. In the sixteenth chapter of Revelation this word is used to designate the place of the final conflict between Jesus Christ and the Antichrist.

we have seen before, apart from the fact that we did see somebody in Chapter 10, and also somebody in Chapter 8 who was quite obviously different to the ordinary angel.

Listen what it says about him, “After these things,” now that’s the turn in the corner, a new subject is coming, “After these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.”<sup>2</sup> Now that is never said of anyone else except one person. Now he isn’t mentioned here; he isn’t named I mean. He isn’t named. But let’s remember, indications of his presence are seen all the way through. There is no other angel who ever ‘lightens the earth with his glory.’

Now, let’s see, “And he cried mightily with a strong voice.” Now, we’ve seen angels’ voices and heard them before, but there is only one voice that is ever described in words like this. “And he cried mightily with a strong voice saying, ‘Babylon is fallen, Babylon the great is fallen, is fallen, and is become the habitation of devils and the hole of every foul spirit, and the cage of every unclean and hateful bird.’”<sup>3</sup>

Now, let’s look at it step by step. First of all we see a phrase that indicates we are turning a corner. When you get around the corner, what do you see? Or should we say, who is in view as you turn? Now he’s described here as a great angel, but there is every indication, and notice the way I say that, there is every indication that this is another appearance of our Lord Himself. Just as we found in Chapter 10, an angel that was not spoken of as the Lord Jesus, but he came and stood with one foot on the land and one foot on the sea, and claimed an inheritance. Now, we saw him again in Chapter 8 doing a similar thing. Now we find him again in 18, this great one with a mighty voice. And with perhaps a moment of hesitation, and perhaps with the slightest reservation, we can say this one looks like the Lord Jesus. Now the more you look at him, the more he will become like the Lord Jesus. And that’s not just me talking, I’m only telling you now what the vast majority of reliable scholars and commentators say about that particular point. It looks very much like the Lord Jesus, and most of them become courageous enough to say, it is the Lord Jesus. Now, that’s the second thing we find.

Now we find another thing, and here we get an indication once more of a thing that we have seen many a time. Something that is mentioned and then later it’s developed. You will remember that in Chapter 14, Verse 8, if you want to check it there, we heard this cry before, “Babylon is fallen, is fallen.” Now you’ll find that in 14, Verse eight. Now, here we find it repeated again, but we not only find the cry repeated, we see the process by which the thing is done. And so you find, first it’s mentioned, then it’s developed. And this is the thing that you see, and we hear this cry, “is fallen, is fallen.” Now, if this be the Lord Jesus, don’t forget how very important everything is when he uses a double expression like that. Like, “verily, verily,” and the rest of them. Every time you find something repeated like that, it’s always a matter that ought to be underscored - of great importance. “Babylon is fallen, is fallen.”

Now, let’s look and see how this Babylon is described, because here’s the center of the commercial activity of the world - anti-god, and you see what it says about it. “Babylon, the great, is fallen, is

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<sup>2</sup> Revelation 18:1

<sup>3</sup> Revelation 18:2

fallen and is become the habitation of devils,” because if there is one place where the devil can take over it is ungodly commerce. If there is one place where he feels very much at home, it is in the midst of business that ignores God. Now you will find if you just stop a moment and just do a little quiet thinking, it is questionable if satanic influence is being felt in any other position, except the religious world, with more detriment to this world than it is in the midst of commerce, and it’s getting worse all the time. Commerce is becoming more and more of a “dog eat dog” business all the way through, and let me add this - it’s “dirty dog eating dirty dog.” And commerce is becoming more and more slimy all the way through. It is shot through and through, not only with dishonesty, not only with selfishness spelled in capital letters, but with dirt of every single description. And you will find Satan, if he’s exercising influence at all, and he is, has got his hands on commercialism in a way that is almost as great as he has his hands upon apostate religion.

Now, here’s the description of Babylon. If that be so now, what’s it going to be then when any restrictions are gone, because in the Babylon that will be in the future, there will be no influence that would be detrimental to what anti-christ wants; the only thing that’s there is, there may be a few of those who are still loyal in their hearts to the Word of God, and remember there’s going to be a scattered group of them, a remnant of them, but in this chapter we are told definitely, they are told to, “Come out from amongst it, come out of the midst of it, don’t stay in here any longer.” Whatever they were doing there, they are now told to come out. Now you watch and see what kind of a place it is. It’s the habitation of dragon, of devils; it’s the hold of every foul spirit, and it’s the cage of every unclean and hateful bird.

Now, let me remind you of something that our Lord said. You go back again to that thirteenth chapter of Matthew, that much misunderstood chapter, and you will find that one of the things he talks about was a monstrosity that grew into a great tree. And the birds of the air found their nesting places in its branches. And one of the things that we reminded folks about when we were studying that was this, and I think I’ve mentioned it to you, you won’t mind if I repeat it - that whenever birds are mentioned in the scripture, if they are the kind that God can use, and does use, the name is always given. But when they are birds of an evil character, they are always described by the general term, always.

Now you let your mind go back there a little while. Now, there was a little bird that God used that came into the center of God’s approval. It fluttered out of the ark; it came back again with an olive branch in its mouth. Will you tell me the name of it please? (Students answer, “The dove.”) Alright, there was a prophet of God, very much discouraged who sat down under a juniper tree, and God sent birds to minister to this one. Will you please now tell me the name of them? (Students answer, “The raven.”) The raven, alright. Fine. There is a certain type of a little old bird that we don’t care anything about, but the Lord Jesus did. And he said something about, “He noticed every last one of them that fell.” Will you tell me the name of it? (Students answer, “The sparrow.” Now you’ll find that goes all the way through, but where a bird is not mentioned at all, it’s always evil. But where it’s mentioned and the name is given, it’s always good.

Now, you watch what happens here, because here you’ve got the total reflection of the thing that appears in the thirteenth chapter of Matthew. Here is a monstrosity that grows, an apostate church that spreads its branches all over the world, and in the branches of it, every bird finds a nesting place. And you’ve got the queerest bunch of birds you ever saw in your life in this tree that is now

spreading all over the world. You can see the advanced shadow of it everywhere - its branches everywhere, this one world church, everywhere, into which anybody can come, regardless of whether there's anything in their hearts or in their heads. They can come into this and find one place where we can be all together in one great world church. But when the saints have gone, because the saints aren't in that tree at all - you won't find any saint in that one, not at all, not amongst that bunch of birds. You won't find one of them there. And consequently, when the saints have gone, this great thing is going to be there, and it's going to find in the branches of it there, in the branches are the birds of all descriptions. Now you say, "But this is commerce. That's what you're talking about is religion." But don't forget, my dear, that apostate religion is one of the chief customers of commerce. Don't forget. You would be amazed to find how much commerce depends upon organized religion.

Now, here we've got the picture of it. Now let's see if we can see what this thing looks like here. "He cries mightily. All the nations are drunk with the wine of the wrath of her fornication. The kings of the earth have committed fornication with her. And the merchants of the earth are waxed rich through the abundance of her delicacies."<sup>4</sup>

Now you will find immediately following this, what kind of a place it is. And you will see that all the way through these kings, merchants, and ship masters, who are the ones who are now lifting their hands in pitiful distress, when they see their commercial empire, that looked as if it was impregnable, being smashed into pieces. And don't forget this is one place where the indication of a very short time is given. One hour it took God to do this. Now let's be careful again. Don't let's put sixty seconds into that phrase unless you feel that's right. It may be a whole lot less than sixty seconds. But it means, a short period of time. Just a short period. Now if you take the general meaning of it, then you'll come to the conclusion this is safe; it didn't take God long to destroy commercial Babylon. Now you can see how He did it. And as this destruction was going on, those who were vitally interested in it cry out in their agony, and they say, "Alas, alas, alas," and you will find that, "Alas, alas," the double words again, three times in that chapter.

Now, let's see who it is that's crying - the kings, and the merchants, and the ship masters. Now, notice and see what is said about her, "Her sins have reached unto heaven, and God hath remembered her iniquities."<sup>5</sup> You can just hear the striking of God's clock. It's taken a long time, but here it is. You can hear the striking of the clock.

And he's going to, "Reward her even as she rewarded you, and double under her double, how much she hath glorified herself and lived deliciously. So much torment and sorrow. Therefore her plagues are coming, and the kings of the earth who have had this unlawfully, illegal connection with her, and lived deliciously with her...bewail. Standing a far off,"<sup>6</sup> and they see God destroying this thing.

Now, he does it in two ways: one, by the sending of great stones, and the other by the sending of great fires. And you can see the destruction of it. "And the merchants of the earth weep and mourn for no man buyeth their merchandise anymore."<sup>7</sup>

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<sup>4</sup> Revelation 18:3

<sup>5</sup> Revelation 18:5

<sup>6</sup> Revelation 18:6-10, paraphrased

<sup>7</sup> Revelation 18:11

Now, I want you to notice something. Here's something, you may want to put this down, because I don't believe this is in your notes. This is only just a little bit, but it occurred to me to be worthwhile observing. Following that, is the description of the merchandise of Babylon, this commercial center. What does it deal in? What kind of merchandise? Now, you keep in mind that we gave the indication that Babylon seems to be located on the shores of the Euphrates River, which opens right out into the Indian Ocean and that most of the things that you can see seem to have some far eastern flavor about them. Now you notice the merchandise of, "Gold and silver and precious stones, and of pearls and fine linen, and purple, and silk and scarlet, and of thyine wood. And all manner of vessels of ivory, and manner of vessels of most precious wood and of brass, and iron and marble and cinnamon and odors and ointments and frankincense and wine and oil and fine flour and wheat, and beasts and sheep and horses and chariots and slaves, and...the souls of men."<sup>8</sup> Now that's the catalog.

Now this is the thing that I noticed, and I put it down because it interested me and I thought it might do you. You can divide that list of merchandise under seven headings. The first one - valuables and ornaments. Here's the description of the merchandise of Babylon. Valuable and ornaments.

Second - costly array. Notice the silver and precious stones and pearls. Then you get the costly array - fine linen, purple, silk, and scarlet.

Then you get three - sumptuous furniture. Notice, thyine wood, all manner of vessels of ivory, most precious wood of brass and iron and marble.

Now, you've got three headings there - valuables and ornaments. Two - costly array. Three - sumptuous furniture.

And then as you go on, "And cinnamon and odors and ointments." Four - rich odors.

Then as you go down, five - abundant living, because you've got flour and wheat and wine and oil and so on.

Then, six - triumphant pageants, because here you've got not only the beasts and the sheep, but the horses and the chariots. Now, horses and chariots are always the symbol of some kind of unusual pageantry. Now, this is going on in Babylon.

And finally, it's infamous traffic - the souls of men.

Now you've got seven things, let me read them to you again- One - valuables and ornaments. Two - costly array. Three - sumptuous furniture. Four - rich odors. Five - abundant living. Six - triumphal pageants. And seven - infamous traffic.

Now, you can find that in the library if you care to look for it. You remember that I mentioned a book sometime ago, this may bring it back to your mind. But I mentioned to you a book on the

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<sup>8</sup> Revelation 18:12-13

Revelation by a writer named Walter Scott. Now I mentioned him to you quite some time ago...a few weeks ago. But his book on the Revelation is one of the great standard works, and you'll find it in the library there. Walter Scott. He is the one who gathered all this stuff together here, and gave us those seven headings.<sup>9</sup> And it interested me and I thought I'd just pass it on to you. Here they are mourning, these folks.

Alright, notice the terrible phrase, "One hour,"<sup>10</sup> and don't forget that there is an equally terrible phrase when God says, "No more."<sup>11</sup> Now there are two words there, and you can't measure the weight of their hopelessness - "One hour," and "No more." Notice her final degradation - the souls of men, because commerce, Satan controlled, is always aiming at that: the enslavement of the man himself, not merely the merchant as such, but the man inside the merchant becomes the property of Satan. Now that's the thing that he's after, and you can see here. It's always the final control of the dictator.

I heard something very interesting - two things very interesting this morning, but one in particular. I heard this: it was a news report of what's going on in the trial of these fellows in Cuba, who were involved in this invasion of Cuba a little while ago, 1100 or more of them there.<sup>12</sup> And it says, they have already been divided into three sections. One section will face the firing squad, they will be executed. The second section will be imprisoned, heaven knows how long, but that's the general term. And the third section - this is the thing that interested me, are going to be, they are already earmarked to be brainwashed into communism. Now that was the report that came over this morning - the three groups. But you can see the ultimate objective of the dictator, no matter who it is - whether he's big or little. But you can find the ultimate objective is the control of more than the bodies of men.

Now, slaves are mentioned here - that's bodily control. But when you get into the realm where you talk about the souls of men, you get in much deeper than that. And that's always the objective of the dictator. And you can see it here.

Now you can see the picture, the dramatic scene of a stone like a millstone that is being dropped into the midst of the waters - the picture of the total destruction of it there.<sup>13</sup> And fire from heaven as it fell upon Sodom and Gomorrah, total and final destruction.<sup>14</sup> And the condemnation of it is always that included in this, there is the blood of the prophets of the past and the blood of the martyrs in the present. And you can find this infamous thing is now to be finally destroyed.

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<sup>9</sup> See the class lesson on *Revelation Chapter 4 – The Throne of God in Heaven*. Cox is referring again to the book *Exposition of the Revelation of Jesus Christ* by Walter Scott.

<sup>10</sup> Revelation 18:17

<sup>11</sup> Revelation 18:21

<sup>12</sup> He is referring here to an incident known as The Bay of Pigs invasion. The Bay of Pigs Invasion was an unsuccessful attempt by a CIA-trained force of Cuban exiles to invade southern Cuba, with support from US government armed forces, to overthrow the Cuban government of Fidel Castro. The plan was launched in April 1961, less than three months after John F. Kennedy assumed the presidency in the United States. The Cuban armed forces, trained and equipped by Eastern Bloc nations, defeated the exile combatants in three days

<sup>13</sup> Revelation 18:21

<sup>14</sup> Revelation 18:18

Now don't forget...excuse me...I'm going to do it again with pleasure. Let's do it, shall we, and you can all say, "amen" if you want to. (Students answer "amen") Alright, we'll do that. But don't that this is what's left, you see. If this apostate religious center is now cleared out of the way, and apostate commercialism is now cleared out of the way, and we're watching last things. And the only thing that remains now, the only thing that anti-christ has left on the earth is this final gathering together of the armies of the world for the last great battle against Christ.

And in the beginning of Chapter 19, that's what you see and in the end of Chapter 19 you hear Him coming and He sure does coming. I'll tell you something children, we're going to come with Him, too. Hallelujah! Yes, we will.

Now, we haven't seen ourselves in the Book of Revelation for quite a while. In fact, you haven't seen yourself in the Book of Revelation since the fourth chapter, but you're going to see yourself in the Book of Revelation now. And when He comes, we're coming with Him. For in the beginning of the fourth chapter of Revelation we saw, we went to be with Him. Then, in 19 we find Him coming with His saints. And don't forget that He couldn't come with His saints, until He had first come for his saints. That seems to be an elementary mathematical proposition that shouldn't cause anybody any difficulty...not even theologians ought to be able to understand that. They certainly should.

Now, here we've got this, and in the next chapter, this is what we're going to be looking at.

Well, you've been a nice class this morning, so I'm going to let you out five minutes early.