

The Harlot Destroyed by the Beast Revelation 17:15-18

Well let's turn in our Bibles please to the book of Revelation chapter 17. The focus of our study today is going to be on verses 15 to 18, but in order to pick up the context of that passage, we want to read the entire chapter together. So Revelation chapter 17:

“¹ And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: ² with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. ³ So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. ⁴ And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: ⁵ and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. ⁶ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

“⁷ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. ⁸ The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. ⁹ And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. ¹⁰ And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. ¹¹ And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. ¹² And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. ¹³ These have one mind, and shall give their power and strength unto the beast. ¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

“¹⁵ And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. ¹⁶ And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷ For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. ¹⁸ And the woman which thou sawest is that great city, which reigneth over the kings of the earth.”

Now in Revelation chapter 17, we have spent a good deal of time looking at the symbolic figure of the great harlot Babylon, who represents anti-Christian society in all of its economic and social and cultural aspects.

We have also spent a good deal of time looking at the symbolic figure of the beast, who has seven heads and ten horns, and who represents anti-Christian civil government, with all of its authority and all of its power.

The harlot and the beast are two of Satan's greatest helpers. The harlot seduces the world to follow Satan, and the beast pressures the world to follow Satan. Individually, each of them have tremendous power, but when working together, their power is overwhelming. And working together is what the harlot and the beast have done since the beginning of creation, clear up to almost the very end of time. The closeness of the cooperation between these two helpers of Satan is indicated by the symbolic image of the harlot riding the beast, like a person would ride a horse. The rider gives the horse direction, and the horse gives the rider power and strength, so they become as one as they work together.

And so it is with the harlot and the beast. The harlot rides and rules the beast, and the beast gives his power and strength to the harlot. This horse and rider almost become a single organism, sharing the same mind and the same motive and the same passion as they pursue Satan's evil agenda together. But all of Satan's helpers, just like Satan himself, are doomed to defeat. They all fall under the wrath of God.

Now in chapter 17 and verse 1, the angel promised John that he would show him the judgment of the great whore Babylon. But that also necessarily includes the judgment of the beast upon which she rides, because they are so closely allied with each other. And so the angel begins with a description of the beast in verses 7 to 13 of this chapter.

We were given a summary of the history of the beast and of the destruction of the beast in verse 8, but in verses 9 to 13, we are taken back and given a far more detailed history of the beast through the ages. However, the special attention of that section was focused on the final manifestation of the beast, which is the Antichrist and his kingdom. And so in verses 11 to 13, we saw that the last kingdom on earth, this eighth kingdom, will be that of the Antichrist and his worldwide coalition of all the nations of the earth, represented by these ten kings.

All the kings of the earth will submit themselves and their kingdoms to the Antichrist, place themselves under his authority, and devote their resources to him and carry out his will. They will make war against the church and destroy its visible presence and witness, and then when Christ returns to rescue the small remnant of His church that is left, Antichrist and his kingdom will make war with Christ Himself. Christ will overcome and destroy Antichrist and his kingdom, and will cast them into the lake of fire. That, then, was the description of the judgment of the beast upon which the whore Babylon rides.

But what of the judgment of Babylon itself, which the angel promised to show John in chapter 17 and verse 1? Well, we have finally come to that. Now in verses 15 to 18, and then in all of chapter 18 and clear into the first part of chapter 19, we have the description of the judgment of the great harlot Babylon. So having seen the judgment of the beast, now we will see the judgment of the great whore that the angel promised to show us back in Revelation chapter 17 and in verse 1. So let us then begin to explore this final section of chapter 17, in verses 15 to 18.

In the first place then this morning, let us consider together the identity of Babylon. The identity of Babylon is spoken about in verse 15 and in verse 18. Notice verse 15: “And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Now verse 18: “And the woman which thou sawest is that great city, which reigneth over the kings of the earth.”

After declaring Christ’s victory over the beast in verse 14, the angel now directs John’s attention back to the great whore that sits upon many waters, who was initially described in verse 1. Notice chapter 17 and verse 1: “And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.”

Now it says in verse 1 that the harlot Babylon sits upon many waters, and we are told explicitly in verse 15 what those waters symbolize. Notice verse 15: “And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Now this inclusive, universalistic formula of peoples, multitudes, nations, and tongues is used throughout the book of Revelation to designate the people who constitute Babylon and who make up anti-Christian society.

Turn back for a moment please to Revelation chapter 11. It says in verse 7, regarding the two witnesses representing the church, bearing witness to the gospel throughout this age, it says, “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them,” that is, against the church, “and shall overcome them, and kill them.”⁸ And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

Now notice verse 9: “And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.”¹⁰ And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” And so we see that this universalistic phrase of peoples, multitudes, nations, and tongues, is used of this anti-Christian society, over which Antichrist rules.

We see the same thing in chapter 13 and in verse 7 and 8. In chapter 13, we have once again the beast that rises up out of the sea, anti-Christian, government, and notice what it says in verses 7 and 8: “And it was given unto him”—this final manifestation of this beast, the Antichrist—“it

was given to him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. ⁸ And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

We see the same formula being used in chapter 14 and in verse 6, when it says, “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, ⁷ saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.”

And so the angel is addressing the lost multitudes of the earth, and proclaiming to them, It’s all over. The judgment has arrived. So repeatedly, this inclusive, universalistic formula of peoples, multitudes, nations, and tongues, is used throughout the book of Revelation to designate the people who constitute Babylon and who make up anti-Christian society, because it is *out of* every kindred, tongue, people, and nation that the elect are saved and redeemed by the blood of Christ, so that they no longer are identified by those terms anymore.

For example, notice Revelation chapter 5 and verse 9. It says, regarding the saints in heaven, “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood *out of* every kindred, and tongue, and people, and nation; ¹⁰ and hast made us unto our God kings and priests.”

When you are saved, you no longer are part of every kindred, and tongue, and people, and nation. In Christ, there’s neither Jew nor Gentile, there’s neither bond nor free, there’s neither rich nor poor, there’s neither Asian nor American nor African, nor Black nor White. All of those distinctions disappear. We are the bride of Christ, we are the body of Christ, we are the temple of God. We are a single people, who are the children of God, and all those distinctions go away.

And so when those terms are used, they are used of the unsaved mass of humanity, living in rebellion against God, *out of* which we were saved, and *of* which we are no longer a part. So this phrase in chapter 17 and verse 15: “peoples, and multitudes, and nations, and tongues”—represents the people of the earth who live in rebellion against God, and who together constitute anti-Christian society in its economic and social and cultural aspects.

Now the reason why I say Babylon represents anti-Christian society in its economic, social, and cultural aspects is because the beast out of the sea represents anti-Christian government, and the beast out of the earth, otherwise known as the false prophet, represents anti-Christian religion. So Babylon has to represent something besides those, and therefore does not include those. That’s why I don’t speak of Babylon as representing a religious system, because the false prophet represents the religious system. I don’t speak of Babylon as representing political power, because the beast out of the sea represents political power. And so Babylon represents anti-Christian society, in its economic, social, and cultural aspects.

Now wherever in the world unsaved people gather together to form a society, there is where Babylon exists, no matter the nationality, language, or race. In a word, all wicked societies throughout the world collectively constitute Babylon the harlot.

This same metaphor of many waters to represent many nations is also used in the Old Testament. I'd like you to turn, please, to Isaiah chapter 17. Isaiah chapter 17, beginning at verse 12: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! ¹³ The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." And so clearly, this metaphor of many waters representing the many nations of the earth is not something new and unique to John. This is a metaphor that has been used frequently in the Old Testament.

Now the literal Old Testament Babylon that took Israel captive in 586 B.C. had as its capital the city of Babylon, which had the Euphrates River flowing through the center of it. From this river, a whole system of canals carried its waters throughout the city of Babylon, so that in Jeremiah 51 and verse 13, Babylon is said to be the city that "dwelleth upon many waters."

Furthermore, Old Testament Babylon was a tremendous persecutor of the people of God, and therefore the title "Babylon" is a fitting metaphor for the whole mass in society of humanity that seduces and persecutes the people of God in their anti-Christian society. So literal Old Testament Babylon that dwelled upon many waters provided the symbolism for all cultures and societies throughout the world across time that seduce and that persecute the people of God.

Now please turn back to Revelation 17. Notice if you will Revelation 17 and verse 18. In Revelation 17:18, it says, "And the woman which thou sawest"—this is the harlot Babylon—"is that great city, which reigneth over the kings of the earth." Here we have further information about Babylon. She is called "that great city." And this term "great city" is used repeatedly and universally to describe Babylon.

Now it was called the great city, not because it was great in the sense that it was something to be admired. We often speak of a great man, and what we're saying is, There's someone to be admired and looked up to, right? He's an example. That's not how the term "great" is used here. Babylon was great in the sense of being large and powerful and prosperous and successful, in the ruthless pursuit of its evil agenda. Was Hitler a great world leader? Was Stalin a great world leader? Was Mao Tse-tung a great world leader? By anyone's measure, those terms apply to those men, but it wasn't a positive term, was it? So when it speaks of "that great city" here, it's not speaking of it in a positive way, as though it is something to be admired. It is speaking of it as being large and powerful and prosperous and successful, in the ruthless pursuit of its evil agenda.

I want you to turn back to Revelation chapter 11. Now because of the cyclical nature of the structure of the book of Revelation, we see these same themes addressed over and over again, don't we? And so back in Revelation chapter 11, verses 7 to 9, it says: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit"—that's Antichrist—"shall make war against them," that is, against the church, "and shall overcome them, and kill them. ⁸ And their dead bodies shall lie in the street"—notice—"of the great city." Now whenever you read this phrase, "the great city," it's speaking about Babylon. And so it says, that "great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Now I want you to notice verse 8. It says "their dead bodies shall lie in the street of the great city," that's Babylon, "which spiritually is called Sodom and Egypt, where also our Lord was crucified. Now it's important for us to notice that this chapter speaks of two cities. In verse 2, it talks about "the holy city." You'll remember when we expounded it, verse 2, "the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." And so we saw when we studied this passage that the holy city represented the church.

But here in verse 8, we read about "the great city," which represents anti-Christian society. It's called Sodom, representing the immorality of that society. It's called Egypt, representing the bondage of that society. And it's called Jerusalem, representing the apostasy of that society. What was Sodom noted for? Its immorality. What was Egypt noted for? The bondage that the people there experienced—the enslavement to Pharaoh. What was Jerusalem noted for? Apostate religion that crucified the Lord of Glory, right? So immorality, enslavement, and apostasy are what characterize Babylon.

So what is being described in verse 8 when it speaks of this great city—what's being described there is the city of Babylon—a city of sexual immorality, a city of slavery to Satan, and a city of religious apostates who hate Christ and His people, and who rejoice when Christians are slaughtered.

Now turning back, please, to Revelation 17 and verse 18, we learn a second thing about Babylon. Not only is Babylon that great city, a city that represents immorality and slavery to Satan and religious apostasy, we learn a second thing about Babylon. She rules over the kings of the earth. Notice verse 18, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

Now the beast of anti-Christian government has always had to bow to and serve the harlot Babylon. Anti-Christian societies are the source out of which anti-Christian governments arise, and governments must serve the societies that formed them, or else the society will rise up and replace the government. That's what America did with England, right? When the beast got a little too obnoxious, the harlot Babylon threw it off and chose to ride another beast, called the American Constitution—American society got off of King George, got onto the Constitution.

And so it's ever been. Societies will not tolerate the beast ruling them; they must rule the beast, and they always do. Now the beast exercises some rule over them, but if it gets too obnoxious, they just rise up and throw it off. And governments recognize that, to some degree, they have to pander to and please the populace they rule or their rule will be destroyed. And you see that—when dictators get too arrogant, too cocky, too oppressive, they wind up losing their heads.

So the harlot Babylon rides and rules the beast, and the beast uses its power to serve the harlot. This has been the case from the creation to the Antichrist. *But*, we are going to see now how in the days of the Antichrist, at the end of this age, Babylon will be thrown off by the beast and will be crushed by the beast. No longer will anti-Christian government serve anti-Christian society; anti-Christian government will turn on anti-Christian society and destroy it.

And that brings us to our second major point this morning. Having seen the identity of Babylon in verses 15 and 18, notice in the second place the destruction of Babylon in verses 16 and 17. Notice verse 16: “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”

Now once again, we have the same development of the explanation regarding the destruction of the harlot Babylon as we previously had regarding the description of the destruction of the beast. You recall that the destruction of the beast was summarized back in verse 8, and then a much more detailed explanation was given in verses 9 to 14—a summary, and then expansion and explanation. This same structure is true with the description of the destruction of Babylon.

The destruction of Babylon is summarized in verses 16 and 17. And then a much more detailed and extended explanation of that destruction will be given in chapter 18, verses 1 to 24. And so we have summary here, and then we're going to have an expansion and explanation in chapter 18.

Now verse 16 tells us again about the ten horns of the beast, which were explained to us previously in verses 12 and 13. Remember verse 12: “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. ¹³These have one mind, and shall give their power and strength unto the beast.” Verse 16: “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.”

So when we studied verses 12 to 13 last week, we saw that these ten horns represented ten kings. Ten is the number that symbolizes perfection and totality. Therefore, what is being conveyed is that when the Antichrist arises, there will be a perfect unity of the totality of the kings of the earth and all of them will yield their power and loyalty to the Antichrist and will serve him and his evil agenda with one mind and with one heart. All the kings of the earth will serve the

Antichrist and his agenda with one mind, and all of their resources will be devoted to him and to his cause. So, this coalition of Antichrist and all the nations of the earth will first form, and then in a surprising act of amazing folly and self-destruction, they will turn on and destroy one of Satan's helpers and one who has been their own ally, namely, Babylon the seducing harlot.

The unified anti-Christian government of the world will turn on and destroy the economic, social, and cultural aspects of anti-Christian society, and thereby not only destroy *it*, but impoverish themselves. For some reason not revealed to us, the government of the world will grow suspicious of the economic powers of the world, will see them as a threat, and will preemptively move to crush the economic, social, and cultural centers of power and influence so that the commerce of the world is brought to a virtual end. Anti-Christian society will be decimated and destroyed at the core of its strength, which is its economic power. The symbolic language in verse 16 is very graphic. The whore will be made desolate and naked, her flesh will be eaten, and she will be burned with fire.

Now this same graphic language is used to describe God's coming judgments on faithless Israel in Ezekiel chapter 16 and in Ezekiel chapter 23. And we know what happened to Israel when Babylon came and decimated it and destroyed Jewish society. Well, this same language and imagery that was used to describe God's judgment on Israel and the destruction of her society, is now applied to the destruction of the Babylonian harlot and the society that it represents. What Old Testament Babylon did to Israel and Jewish society is now turned around and is done to the Babylonian anti-Christian society of the New Testament era at the end of this age, after Antichrist arises.

So the political power of the world turns against the economic power of the world and in a self-destructive civil war, destroys all the centers of commerce and banking and finance, so that economic activity grinds to a virtual standstill. Later on, in chapter 18, we will see that the kings of the earth will mourn and regret the havoc they have wrought on the economic foundation of society, because they wound up impoverishing themselves in the process of crushing that which they suspected was their rival and their enemy.

This one-world government crushed the society and the people that it exercised power over, but it wound up harming itself fatally in the process. In the perennial power struggle between the economic powers of the world and the political powers of the world, in the final days of this earth, the political powers will destroy the economic powers, and anti-Christian society will crumble into poverty and ruin. This, of course, is the sign of the end of Satan's kingdom.

Turn please to Mark chapter 3. Now you recall that the Pharisees hated Jesus a lot, and so when Jesus did wonderful things like casting out demons, instead of saying, Wow! He must be from God! they said, Oh, He casts out demons by Beelzebub, the prince of the demons. Now notice Mark 3:22: "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils." In other words, Satan indwells Christ, they're saying, and by the power of Satan, He's casting demons out.

Verse 23: “And he,” that is Jesus, “called them unto him, and said unto them in parables, How can Satan cast out Satan? ²⁴ And if a kingdom be divided against itself, that kingdom cannot stand. ²⁵ And if a house be divided against itself, that house cannot stand. ²⁶ And if Satan rise up against himself, and be divided, he cannot stand, but *hath an end*.” Now three times, He said, If the kingdom of Satan turns on itself and starts a process of mutual destruction, then Satan’s kingdom can’t stand. It can’t stand. It can’t stand. Three times He says, It cannot stand. And then He says, It ends.

Understand, people, that the wicked are not just one big happy family. They are filled with suspicion, they are filled with jealousy, they are filled with envy, they are filled with fear, and as a result, they often attack each other, and that is the case here, with catastrophic results for both the victor and the vanquished. This is a Pyrrhic Victory, in which in order to win, you have to destroy yourself in the process.

Turn back please to Revelation 17, and notice verse 17. Why do they do what is described in verse 16? Well, now we know what’s going on behind the scenes. As to the particular provocation that was visible to the Antichrist and his kingdom that caused them to attack the harlot, we don’t know what that is. But we do know what the ultimate cause of it was. Verse 17 tells us. “For God hath put [it] in their hearts.” That is, in the hearts of the Antichrist and his kingdom, God has put it in their hearts “to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” Now verse 17 tells us that the wicked are never out of God’s control, and that His sovereignty directs their choices, such that they wind up serving His purposes, even though in their minds they are striving to work directly against His purposes.

In Proverbs 21 and verse 1, it says, “The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.” And that’s exactly what happens. It is God who put it in the hearts of the Antichrist and his supporting kings and kingdoms to turn on anti-Christian society, especially in its economic dimension, and crush it. Now they don’t think they’re serving God. They think they’re doing what they want to do and what’s in their best interests. God overrules and controls all political events to defeat His enemies, to save His people, and to glorify His name.

Now turn please in your Bibles to Isaiah chapter 10. The Assyrian king thought he was doing what he wanted to do when he came and conquered and captured Israel. But notice what God has to say about this event, when the Assyrian came and took away the Northern kingdom. It says in verse 5, God is speaking here: “O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.” In other words, God is saying the Assyrian is a tool in His hand.

God says in verse 6: “I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.” Now notice verse 7: “Howbeit he meaneth [it] not so, neither doth his

heart think so.” He doesn’t think he’s serving me. He doesn’t think he’s an instrument in my hand. He doesn’t mean to serve me. He doesn’t have a clue about me.

The King of Assyria is doing what the King of Assyria wants to do, and in his mind, there is no consciousness that God is in control of what he does. And yet God says very clearly in verses 5 and 6, I’m in control of him. He’s an instrument in my hand; verse 7, but he doesn’t see it. He doesn’t comprehend it. “Howbeit he meaneth [it] not so, neither doth his heart think so; but it is in *his* heart”—this is what *he*’s conscious of, that he is going “to destroy and cut off nations not a few.” And so while he’s out doing his thing, he’s really doing God’s thing, because nobody does anything without God being in control of it.

Now notice verse 12 of Isaiah 10: “Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem,” that is, through this Assyrian king, “I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.” In other words, Once I’m done using the King of Assyria to punish Israel, I’m then going to turn around and punish Assyria for her arrogance and her pride in thinking that she was the one who did it and conquered.

And so in the same way, God is going to use Antichrist and his one-world coalition to do His will, and when He’s done, He then sees to their destruction. And so He allows Babylon to exercise all of her economic and cultural and social evil until He’s done using her for His purposes. And then He brings about her destruction.

The point is this—and I want you to listen carefully. Those who are not God’s *willing* servants always wind up being God’s *unwitting* agents, and serve His purposes after all, whether they thought they were or not; but in serving His purposes, they receive no reward for doing so, like His willing servants do.

So once again, what do we see? We see that God is in control, we see His purposes are being accomplished, we see the wicked destroying themselves, and we see our persecutors falling under the wrath of God. The wicked self-destruct, and the wicked always self-destruct, because sin can never provide a foundation for unity or strength or success.

What does Satan build his kingdom on? Sin. What does Antichrist build his kingdom on? Sin. What does the harlot build its society on? Sin. Sin is like the foundation of sand, and when the wind comes and the waves come, it always collapses. That’s true in an individual’s life, when he builds his life on sin. It’s also true in a nation’s life, in a culture’s life, in the life of any religious system. When they’re built on sin, they always collapse. The only kingdom that’s never going to collapse is the kingdom of God, because it’s built on a Rock, Jesus Christ.

And that’s why you need to build your individual life on Jesus Christ, and be God’s willing servant, and receive His reward of blessing and protection and salvation, instead of being His unwitting agent, thinking you’re fighting against Him and triumphing against Him, all the while

simply carrying out His plans and purposes; and then when He is done achieving those through you, He destroys you. This is the God of the Bible, this is the God of history, and this is the God of the future.

And what God did with Assyria, God will do with Babylon. God will cause instruments to rise up to destroy that which He wants to have destroyed, and He will provide instruments to save that which He wants to save. And therefore, as we look at the political events in this world as they unfold, we are not in any fear or terror or dread as to what is going to happen, because what is going to happen is what the Lord has put in the hearts of the kings of the earth to do. And this does not mean that what they're doing is right or that it's good—only that it serves the purposes of God in working all things together for good for His elect people.

And in that is our comfort and our confidence—that things are not out of control. Everything is unfolding according to plan, and that plan is being exercised by a good God who loves His people, and will protect them and guide them and guard them until that great day when He vindicates them and exalts them and glorifies them before the whole world. And the beast that persecuted us and the harlot that seduced us will be destroyed, and we will stand in victory over them both by the grace of God, and as a result of the redemption provided by Jesus Christ.

So let us face the future with confidence, with optimism, and fight the good fight today, knowing that the battlefield has been designed for our victory. Shall we pray together.

Our Father, we thank you so much for this foresight into how bad evil and wickedness can be, and yet how in control you are of all of those who live in defiance against you, and how you have set your King upon your holy hill of Zion, the Lord Jesus. And He shall break the nations with His rod of iron when He returns. And He will dash them in pieces and vindicate your authority and rule over the universe, and the people who have served Jesus Christ.

Father, we ask that you would give us patience and grace to fight the good fight in our generation, knowing that it is a piece and a part of that whole victory that Jesus Christ is accomplishing as He destroys the work of the Devil, and as He crushes the head of the serpent and all of his helpers. Father, we hear the screaming, we see the marches, we listen to the blasphemy that flows out of the mouths of the wicked, and we say, Ah! There is the beast. There is the harlot. They're going down to defeat. Father, may that be a comfort to us, and may we continue on faithfully in the battlefield of the kingdom of God, until peace finally reigns at the return of Jesus. Father, we ask these things in Jesus' name. Amen.