

THE SERMONS, LECTURES, AND SONGS OF SIDNEY EDWARD COX

Hebrews – Chapter 12, Part 1

Editorial Note: This is a lecture by Sidney Cox that was part of a series of lectures on the Epistle to the Hebrews 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.

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

It doesn’t make us any too comfortable, does it? We sit down beside, shall we say Enoch, and there may be moments when we’re not too comfortable in his presence. Because, there have been times, my dear – and you know as well as I do – when we haven’t walked any too close to God. You know that, as well as I do.

That’s one of the things that will disturb you unless you have spiritual intelligence enough to put it under the blood. If you do that, it won’t disturb you. But, if you don’t, it will. It sure will; the remembrance of the fact that we didn’t walk as close as we should have done. It’s nice to have Enoch. It’d be nice to have him come into the room. I’d like to see him. I’m looking forward to seeing some of these folks. It’d be nice to have him here.

But there would be a sense in which his very presence would perhaps make us just a little uncomfortable at the moment; this intimacy with God about which we know so little. This intimate walk with God that became so intimate that it wasn’t worthwhile going back home again.

Now, that's not me. That's a quotation. Somebody said that God and Enoch walked together and walked quite a distance. And then, at the end of it, it was discovered it wasn't worthwhile going back; might just as well go on, and they did and they went on together.

Now, one of the things, my dear, that you will find as we start in the beginning of this chapter to review once more -- look over it once more, this catalog of the heroes of faith - you will find something as you stand and look at them, something that will bring great joy to your heart; something that may disturb us a little bit and rightly so, rightly so.

We ought to be thanking God every day for the things that He sends along that disturb us. What a good thing He does; the very presence of some of these folks as we remember them. As we've go down the line and we remember them, my, how much they knew about God. And the more we remember how much they knew, the more we uncomfortably remember how little we know.

And so we start right in by just looking back and doing what the Word of God tells us to do. "Wherefore" -- and so we just turn right back and we look all the way back there and go all the way back from Cain and Abel and follow the line until we get somewhere near those of more recent days who gave their lives in indescribable fashion. And remember, the end is not yet. There have been others and will be others yet who will give their lives in just as great a fashion as any that are mentioned in the 11th chapter of Hebrews.

Now, I want you to notice another thing here because he's beginning to talk about a subject that Paul mentions quite a number of times. And it's one of the things that make you wonder and almost come to a conclusion about this Pauline authorship of this thing; because, of all the people in the New Testament, the writers who talks about a race, surely it's Paul who does it. He talks about it over and over again. You get there into the third chapter of Philippians and you get elsewhere and you find the picture of a race that's coming all the way through, and now we've got it.

Now, I want you to notice a change here because as he begins to talk about it, he talks about some of the essential things. But the thing he's got in mind is race.

Now, what is the great difference that you see in that figure to that which we saw at the beginning of the 11th chapter? There was a difference. We saw folks at the beginning in one way. We see them in the 12th chapter in another way altogether, there. At least it's not another way altogether. It's a development of the one. You will see what I mean by that in a moment. What was it?

(Someone in audience responds. inaudible)

Say it out loud, Joey; yes. But, I'm talking about the people that are there in that chapter. What do you find them doing right at the beginning of it? You find them doing three things in that chapter. What three things in the 11th chapter? What three things do we find these people doing? The first crowd were what? -- walking; and the other people were waiting; and the last ones were working; exactly so.

Now, you've got walking in the beginning of the 11th chapter. What have you got in the beginning of the 12th chapter? -- running. You've got -- it's changed from a walk to a race. Now, I don't know that

there's any particular significance about that. I'm not too clear on that. You may be able to see something in it, but I can't see at all in there. All we're talking about now is the mere fact of it. It has changed from a walk to a race.

Now, in your notes – and I'd be glad if you'd follow them this time because I'm going to. I'm not going to get very far away here at all. But you will find that the essential things about a race are mentioned. And I want us to see not only as we have in our notes the fact of the race, but what kind of a race is it.

Now, you will find races; different types of races mentioned in the scripture. But you will not find to any extent at all – I don't think you'll find it at all. I wouldn't be too sure about that. But I don't think you'll find the short 100-yard dash mentioned in the scripture at all. I don't think you find that.

Now, that doesn't mean to say there's anything wrong with the 100-yard dash; there isn't. But that isn't the Christian life. The Christian life isn't a 100-yard dash. You'd think it was sometimes, wouldn't you? You get a revival meeting. And, for a few days, you get a 100-yard dash. And then we've got to wait until the next revival meeting to do it again; and you find that. You even find that at Toccoa Falls if you look carefully.

It's so easy, isn't it, to think that the race is a 100-yard dash. I've told you a good many times that I've been in this business a long time and one of the things that has distressed me over and over again -- and it almost haunts me in these days when I'm no longer young – and I've haven't got much time left – is to watch in memory people who did just that, a 100-yard dash. And for a couple of weeks after the revival meeting, everything was just fine and then they were back again in the same old rut. The sow that was washed was back again to a wallowing in the mire; the same old thing.

Now, you won't find a race like that mentioned in the scripture. There is endurance about it. There's preparation about it. There's responsibility about it and there's a vast difference between the race that we normally talk about and the race that is mentioned in the scripture. The great purpose of the average contest -- whether it's a race or anything else, the average purpose is to beat an opponent. Now, that's the purpose of it all.

In a hospital in New York to the internal disgrace of this land of ours right this morning, a young Cuban lies unconscious and will probably die because of a ferocious beating that somebody gave him in a so-called ring in New York on Saturday night last. He's been unconscious ever since and will probably die because of it. And I read there that the man who did this thing said, "I wasn't thinking about anything else. I wasn't thinking about anything else, except just getting back the championship." That was all; just beating his opponent. That's all. That's all they're thinking about. "I've just got to beat that opponent."¹ Now, that's the objective in the race in the natural realm.

¹ He is referring here to Benny Paret, born Bernardo Paret (March 14, 1937 - April 3, 1962), born in Santa Clara, Cuba, who was a Cuban welterweight boxer. Paret won the welterweight title for the first time in 1960, but lost it seven months later when Emile Griffith knocked him out. However, half a year later, Paret defeated Griffith when he captured a split decision over Griffith to recapture the crown. He also attempted to win the middleweight title against Gene Fullmer, but was knocked out again. Paret had a lifetime record of 35 wins (11 knockouts), 12 losses and 3 draws. His third fight against Emile Griffith occurred on March 24, 1962 at Madison Square Garden and was televised live by NBC. In round six Paret nearly knocked out Griffith with a multi punch combination but Griffith was saved by the bell. In the twelfth round of the fight, Griffith hit Paret twenty-nine times in a row, and eighteen times in six seconds, when Paret was lying against the ropes before referee Ruby Goldstein stopped the fight. Paret went into a coma after the fight, and died ten days later.

Now, one of the things that you find in this description of the race in the spiritual realm is, that isn't the objective at all. We're not in the race just to beat somebody else; not at all. We almost disqualify us when the very thought of it comes into our minds, that we're in the Christian race to do it a little better than somebody else; ought to be a little bigger than somebody else or a little faster or something of the kind.

One preacher – I don't say that this happens at all, but you can imagine it happening; one preacher who measures his success by how much better he can preach than somebody else. And don't forget, my dear, it will face you one of these days; that very tendency to think that you're doing a better job than somebody else.

But that's not the purpose of the Christian race at all. That's not the purpose of it. We'll see what it is, and what type of a race it is. Here, you find it's a race. It's always a long distance race, always. But here, you find what type of race it is. You notice that the second point in your notes is the type of race. It's a relay race. In a little while, we'll come back to that and talk about it because if you want a subject that will thrill your heart and maybe bless your folks, you start in on this subject of the Christian life as a relay race. Because it's not a matter of how well you run. It's not a matter of how well you finish, but how faithfully you carry that which has been entrusted to you. In a relay race, remember, somebody has gone before you and when they finished there, they waited for you to come and gave you the torch. And the relay race is not merely a matter of running the distance; not at all. It's a matter of carrying something. And there's a very interesting development here in this matter. There's witnesses to this race. These folks have all gone. And remember, that the witnesses in our race are not the ordinary witnesses at all. Witnesses in an ordinary race sit in the bleachers. They pay 75 cents to watch somebody or other exert themselves because, in most cases, they couldn't do it and wouldn't do it if they could.

But there they are watching, watching, watching; that's all, spectators. But these folks that we're encompassed with are not spectators. They have gone before us. Every last one of them has run the race, has gone its distance and has handed the torch to somebody else, every last one of them; and They're watching now, just like the members of a relay team might watch. The first one goes and hands the torch to the next one and the next one and so on. And every last one of them are watching to see how the total number finish; not just how one of them finishes. We're not just individuals. We're part of a total number. We are not individual members of the body of Christ. We are part of the body of Christ and it's how the body of Christ does, not merely how I do or you; not at all.

We've got some thoughts here in this chapter that are worthwhile writing down upon the tables of your hearts – the witnesses of the race, the goal of the race -- “This is the goal at the end of the race.” That's a quotation from a line - a beautiful, old gospel song that's forgotten now. It was written by Robert

Harkness and it was one of the very first gospel songs I ever heard. “This is the goal at the end of the race” he had in it. I’m not sure about the rest of it. It’s so long ago.²

But there is a goal at the end of the race, and it’s quite different. There’s a motive in this race. We’re not running just to beat somebody else; not at all. There’s a reward. There’s an example in this race. You’ve got seven things about the race, and all of them are found in this chapter.

And, if you could see it there – and I hope you can. If you can see something in there that will help you to get this across to somebody else, that’s the big thing all the way through; seven things about it. And so, right at the beginning, we’re going to talk about something else.

You notice that one thing there is the preparation for the race, and we haven’t said very much about that. But the preparation for the race is given in that first verse. What is it? Somebody look. “Lay aside every,” what? (Audience responds.) “Every weight.” And the what? (Audience responds.) “And the sin that doth so easily beset us.”³

And let’s not get to the rather stupid place – and you know how I say that word – in our thinking where we think – where we say that everything that is obviously wrong with us is just a weight. Weights are sins and we might just as well remember - one thing about weights in the spiritual realm is, they multiply. A weight that will hinder one part of your service will multiply until it becomes two weights; and it’s always so. There’s something alive about weights in the spiritual realm.

You could tie something onto your foot in the natural realm, and it would remain that way. But it doesn’t remain that way in the spiritual realm. It speedily divides itself and becomes two weights and instead of a weight on one foot, you’ve got a weight on both of them. And that’s the way it goes in the spiritual realm.

Because, the element that’s right in the heart of it is s-i-n. Right in the beginning of this chapter, we’ve got this one who is courageous enough to say what a weight really is. A weight isn’t merely something that hinders us, because if it continues to be a weight, it immediately becomes sin. If we know to do good and do it not, to us, it is sin. And the thing we’ve got to do when we discover a weight there is to put it aside immediately. If we don’t, immediately it becomes sin. So you could see the nature of it.

Then, in the weight itself, sin is involved in it, and it speedily becomes sin. So we lay aside every weight and the sin which doth so easily beset us. And we what? – “We run with patience the race that is set before us.”⁴ And don’t forget again, it’s patience not splurges. We don’t run with splurges the race that is set before us.

One of the abominations of the Christian life is this horrible thing we call splurges where we dash for a few days and then we’re down again. And we dash for a few more, and then we’ve got to get a blessing

² Robert Harkness was born in Bendigo, Australia in 1880 and died in London, England in 1961. After attending a revival meeting by Ruben Archer Torrey and Charles M. Alexander, Harkness became Alexander’s pianist. He came to Christ shortly thereafter (“on a bicycle,” he said), and made several round the world tours with Torrey and Alexander. Harkness was especially well known for his program, “The Music of the Cross,” and as the author of correspondence courses in hymn playing. He wrote over 2,000 hymns and Gospel songs in his lifetime.

³ Hebrews 12:1.

⁴ Hebrews 12:1.

or something of the kind. And then we're up again, and we go once more. It's a series of fits and starts and jerks all the way along.

The average Christian life, my dear, is just like that. It's just a series of jerks. We dash for a little while, and then we're gone and something's got to happen that brings us up again. And it's a series of fits and starts all the way through. There's no control over it; no steadiness about it.

And this sort of thing is pointed out; the danger of it. Nobody watching the Christian life wants to be like a Christian who's up one day and down the next; in one day and out the next; rushing one day and dragging behind the next. Anybody who looks at a Christian life like that, they immediately say, "Well, if that's it, I don't want it." And they're right too. Of course, they don't want it because it's quite opposite to what the Christian life ought to be.

Now, in here, having given all these examples, he's now giving some practical principles regarding the Christian life and it's a very interesting thing. We lay these things, and we run the race with patience that is set before us, and patience is something that is a most important thing, because don't forget, patience is power. There is no power where there is impatience. But patience is power.

And if we're going to run the race as it ought to be run, it will have to be run this way or it can't be run at all. If it's going to be successful at all, it will have to be on this basis, not any other way. It will have to be there. You can go into a great dynamo or an electrical center somewhere or another and watch the dynamos. You won't hear very much but they're going steadily on all the time. Tremendous power. If there is something there that disturbs that silent harmony, you know something is wrong at once – you know something's wrong. It runs with patience.

When your automobile engine runs with patience, what a joy it is, isn't it? As you get out on the road and you feel the smoothness of it, it doesn't take very much. It doesn't take very much to disturb it; a little fragment of dust in the carburetor or something or another, and something's wrong. And we've got to lay aside every weight. You can find illustrations galore all the way around you if you want to of this sort of thing.

Now, you notice, there are a number of other things connected with this. There's the goal at the end. I'm getting a little ahead of our notes here, but we should come back to them again. We've got time. We keep our eye on something or somebody. Right at the end of it, we're looking unto Jesus. We're not looking at Him merely because He's at the end of the race. We do look at Him in that way. But, we've got to remember that the race we're running and the track on which we're running is something that's quite familiar to Him. He's been over the ground. As a matter of fact, if you look carefully, you might find amongst the footprints on the track you are following, you might find one bloodstained. If you look, you might. It's a good thing to look sometimes. It reminds us of something, isn't it?

This race isn't any game; not at all. This race is serious business. It sure is. It's serious business. The one that, again, the Apostle Paul tells us about in the second chapter of II Timothy; the one who strives for the mastery -- the picture of the athlete there. And you've got all kinds of them there.

All right. Let's come back and just follow the path and have a look at these things and see if we can add something. Perhaps you can, and I wish you would as we go along; if there's a thought that comes to

you that we can put down here in Section Number 1, for instance, when we're talking about the fact of the race. You can see some of the suggestions here.

But, as you go along, the Lord will give you something there. And if so, just stop us, please, and let's add to this. Because here, we can start and find the first expression maybe of this business of giving something away and you give it away to the rest of us there. We'll be so glad to have it.

Look at it there and it reminds us, first of all that, if Paul is the writer of this epistle, and don't overlook that. Don't overlook the Pauline authorship, because while it is quite true that we have no particular – I don't think we have any right to become dogmatic about that. We ought to be sensible enough to see Pauline finger marks and fingerprints on it, if such they are. There are a lot of them that looks like it, and this is one of them. And this is sure one of them.

This is the man of all men who talk about 'the race.' You'll find it in almost every epistle that he wrote. You'll find something about this. Notice the things that are suggested here about this race. First of all, it's a definite course. It isn't a hit-and-miss thing. We're not just running for the sake of running. We're going places. The Christian race is not a merry-go-round.

Now, a merry-go-round can be a very busy thing, and it can cover considerable distance. But it doesn't get you anywhere. You get on, and then you get off minus your ten cents at exactly the same place where you got on. There are a lot of folks in the Christian life just like that. They go round and round and round, and they get off at the end of one year just exactly the same place that they were the year before; just exactly the same place.

Now, that's one thing that will break your heart and the sooner it does, the better, when you get out into the ministry, because you're going to have members in your church that are not going to be one bit better or one bit bigger or one bit stronger or one bit more capable or one bit more Christ-like at the end of the year than they were at the beginning; not at bit. And it will break your heart.

They won't all be like that, of course. There will be some that you will find growing in grace. But you will find a lot that are just like that. They're just going round and round and round in the same old rigmarole of church activity. I wonder the devil doesn't laugh. I expect he does, through that satanic laughter as he watches this spectacle of church activity where you're going round and round and round and round and round, and you get off just exactly where you got on at the end of the year.

And we've done this and done that and done the other and the organ in the center has played some old tune or other, and we've been content with it. And the more you stay on that kind of a merry-go-round, the more content you will be with it too. You won't want anything else. Lots of folks that don't want anything else. You go and try to disturb them and get them really running the race instead of sitting on the church merry-go-round and see where you get.

There are lots of pastors that had to leave the church because they tried that, just lots of them. You see, it may happen to you too. You never can tell. It may happen to you. That's what the folks had got against our Lord, didn't they? They didn't like the way in which He talked about their church merry-go-round, knowing they were going through their little performances and all the rest of it. And He says,

“This is all” – I almost used the word that Jack Hyles used. It wouldn’t do to do that though, would it? It wouldn’t do to do that.

All right. Now, let’s notice please, three things there. One, it’s a different course. Two, there are rules that govern the race. A contestant must strive lawfully. That’s Paul’s phrase in II Timothy; and the training rules must be followed. Here’s the beginning of it – the laying aside of every weight. That’s one of the first things that’s happened.

It’s been going on there down in Florida and in Arizona and all the rest of it since about the first of February and maybe before. You’ve had a bunch of folks there. The thing they’ve been doing right now for a while, at any rate, is to “Lay aside every weight.” And they’ve been doing it there. I remember down in St. Petersburg three or four years ago watching Johnny Mize. I don’t know whether any of you remember him. He was the great first baseman there who was almost a Babe Ruth there for a while; but a great big fellow. And I remember watching him there as he was trying to get his 250 pounds down to some reasonable place. Do a good job now, Lois; bless your heart. If you talk as nice as you look, you’ll be all right. Now, you have to pass the threescore year and ten mark before you can say things like that. When you’re beyond that, then it’s all right. But you watch it up to then.

But I remember watching him down there in St. Petersburg dressed in a suit of rubber clothing. I never saw anything like it. But here he was going through all this performance clad in a rubber suit. And of course, the idea was that he was going to sweat these pounds out of himself or else, and he had to do that. But here he was. He was laying aside every weight. You can find all kinds of illustrations of that sort of thing; and here it was.

Now, notice please again, in the second point, it’s a relay race. Let’s please keep this in mind that the contestants are folks who are – or the spectators, if you’d like, or those that are involved in it are not merely those who are watching. They have already run the course before us. They have gone before us; the inspiration of those who have gone before and the responsibility of it. Because every last one of us in this room has had a torch committed to us, every last one of us.

Now, I don’t know who it was who passed onto you; somebody, something. And every last one of us has had something committed to us. We have been put into this position of responsibility. You remember how Paul, again, says that when he says, “I have been put in trust with the gospel.” Something has been handed to him. Something has been put into his hand. You’ve got the light there.

And here is the picture of it, all of these folks that have gone before. What a cloud of witnesses they are? What a cloud of witnesses they are? And you know, you don’t need to stay in the 11th chapter of Hebrews because there are a lot of folks in the 11th chapter of Hebrews or in God’s honor roll of the heroes of faith, there are a lot of them that we don’t find literally in the 11th chapter of Hebrews.

I said a moment ago, we have had a torch passed on to us. I don’t know who you thought about right then. But, whoever you did, I don’t want you to forget that somebody passed a torch on to us. Now, he got tired after a while and had to pass it on to somebody else; but he did just the same.

And you won’t find him in the 11th chapter of Hebrews. But you will find him in God’s 11th chapter of Hebrews; yes you will. And whether we like it or not, a hand that doesn’t move anymore in the natural

sense -- it moves very powerfully in the spiritual sense – has passed something on to us, every one of us. And whether we like it or not, we've got this thing and it's a torch that has fingerprints on it that are right sacred. And we have just got it; that's all. We've got it.

Now, what a company of witnesses these are? Have you ever stopped to wonder how greatly you are indebted to those who have gone before you and have passed something on to you? Do you ever stop to think about that when you go into the library, do you? Have you ever stopped in the library and stopped dead in the midst of it all and have said, "My, what a cloud of witnesses there are here?" Have you?

Has the thought ever occurred to you that, in the midst of it all, you stand and there is a cloud of witnesses all around you, and we are indebted, my dear, to every last one of them. Now, some of them are getting right old now. Some of them have faded away in the distance, but there are a lot of them that are not far away from us at all. And we're surrounded by a cloud of witnesses.

I have often wondered and wished that every person who goes into our library might stand on the threshold of it and remember that the moment that you step inside the door, you are surrounded by a cloud of witnesses. It would prevent us from wasting our time, wouldn't it, sometimes? It sure would. It would prevent us from doing secondary things when we ought to be doing primary things. It sure would. It would prevent us from wasting God's time if we had the feeling that Charles Wesley and John Wesley and the rest of them were looking over our shoulders; as in deed they are, whether we like it or not.

We like it. We go into the library sometimes, and we say, "Well, I'm the only person here." Wait a minute, brother. You're not the only person there. There are a lot of folks who live in that library of ours. They sure do. We sure do. You can sit down beside them any old time you want to, yes you can; just any time you want to. And if the thought lodges in your mind and you allow it to stay there, it will be one of the little transforming things that can happen around here. It sure can. What a company they are? What a privilege it is to sit down beside them?

I remember riding along with one of the great Bible teachers of today, Dr. Alex Stewart, whom some of you may know. And he was riding - I was in a conference with him, and we were riding along together and he was saying, "Has it ever occurred to you how much we owe to two groups of folks who have passed on the torch to us? And then he named them. He named the old brethren writers of yesterday, and then he named a rather strange group, the Evangelical Ecclesiastics of what we call, the Church of England or something of the kind; men like Bishop Handley Moule⁵ and Bishop Griffith Thomas⁶ and all the rest of them, and how much we owe to them.

⁵ Handley Carr Glyn Moule (born Fordington, Dorchester, 23 December 1841; died 8 May 1920, Cambridge) was Bishop of Durham from 1901-1920. Moule was schooled at home before entering Trinity College, Cambridge in 1860, where he graduated BA in 1864. He then took up a college fellowship and became an assistant master at Marlborough College before he was ordained deacon in 1867 and priest in 1868. Between 1867 and 1872 he was his father's curate, then for five years dean of Trinity. In 1880 he became the first principal of Ridley Hall, Cambridge, and then in 1899 became Norrisian Professor of Divinity at the University of Cambridge, until his appointment as Bishop of Durham in 1901. Moule was active in the Higher Life movement and was one of the speakers at the inaugural Keswick Convention. He was a New Testament scholar who wrote over 60 books and pamphlets.

How poor we would be? What would we do without them if we had to battle our way through the theological fogs that occasionally gather around us, and we didn't have any light like that? How poor we would be? What would we do? And yet, God in great grace has surrounded us with a cloud of witnesses and has put them so that they're very much available to us.

Now, I didn't come this morning to give a lecture about the library. As a matter of fact, it wasn't in my thought at all. But it looks here, when we talk about what a company and what a privilege it is to have fellowship with them, we can soon see how greatly privileged we are. We can soon see. It's wonderful it is to sit down beside some of these great men and let them talk to you. It sure is.

It's just wonderful to see some of these men who, like Enoch, walked with God and you feel instinctively when you get anywhere near them -- even though it's only a book that when you get anywhere near them, here was a man who knew God intimately and he's saying something to me. Surely, I ought to have sense enough to listen carefully. And he does, and he will and keep on saying things to you. What a privilege?

And the wonder of it is -- I don't know whether you noticed that second item in your notes there under this heading of witnesses; not only what a company we have, but the fact -- and this is almost unbelievable -- that we will be numbered amongst them. We will form part of them, these witnesses. What a privilege to be numbered amongst them so that somebody might be able to say of you some day, "I knew him. I knew him. I saw somebody who walked with God. When he came beside me, I knew this was it." You see; what a company.

12th Chapter of Hebrews children. We'll bring it up again on Monday and go on a little bit as long as the Lord will give us the privilege.

⁶ William Henry Griffith Thomas (1861-1924) was an Anglican clergyman and scholar from the English-Welsh border country. He has been quoted by theologian Alister McGrath in the science-versus-religion debate. Griffith Thomas was born in Oswestry, Shropshire, England, to a Welsh family. In addition to several pastorates, he taught for several years as Principal of Wycliffe Hall, Oxford (1905-1910)^[1] and then at Wycliffe College in Toronto, Canada (1910-1919).^[2] He was a co-founder with Lewis Sperry Chafer of Dallas Theological Seminary. He authored several books including a systematic theology text based on the 39 Articles of the Anglican Communion. Theologically conservative, Griffith Thomas was both a Calvinist and an early dispensationalist. Gaining the reputation of a popular author and speaker in dispensationalism and victorious Christian life, he spent the last five years of his life writing and speaking at conservative gatherings. Partially funded by the Milton Stewart Evangelistic Fund, Thomas traveled with Charles G. Trumbull to Japan and China in the summer of 1920. In 1920 after returning to the United States from China, he made a sweeping accusation of the modernist tendency among China missionaries in the famous speech, "Modernism in China." The speech was delivered to the Presbyterian Social Union in Philadelphia in January 1921 and caused a great deal of debate among the churches and mission boards in North America. Thomas was accused of being directly responsible for the founding of the Bible Union of China. His reply was that "I had nothing to do with the formation of the Bible Union, except in so far as my address seems to have been the immediate occasion for it." There is certainly no evidence that Thomas personally initiated the Bible Union in China, but his speeches in China during summer missionaries retreat had the effect of significantly intensifying the conservatives' negative sentiment toward modernism in the field and prompting them to take public action.