

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

Epistle to the Hebrews - Chapter 12 (Continued)

**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.**

I'm hoping, and I'm sure you'll understand the way in which I say this – I am hoping that you are either learning or have learned to appreciate the set of notes that you have on the Epistle to the Hebrews. Now, it's quite true that I had something to do with gathering together this material and putting it in its present form, but whether you get any blessing out of it or not I sure do, because I go over it and over it and over it. And because I know from whence a lot of this material came, it's amazing how many streams of thanksgiving can go out of your heart as you thank the Lord for this man and this man and this man whose thought it was under the Holy Spirit who provided this and gave us the chance of gathering it together.

I think you will find as time goes by that you have something very much worth while in those notes. You may almost find it may be a goldmine to you. And over and over again you will find yourself turning to it. I hope you will at any rate.

Now, we have been going through the 11<sup>th</sup> chapter of Hebrews. And by the way, I have your test papers here that you can get at the close of the class. But we've been going through the 11<sup>th</sup> chapter of Hebrews and watching the pathway of faith there and the great worthies who walked it. And then we come at the end of it and turn a corner and we know we do by the use of the word, "Wherefore seeing that we are compassed about by so great a cloud of witnesses"<sup>1</sup> we find ourselves immediately involved in this thing. It wasn't just a path that they walked; it's a path we walk and we want to know how can we walk in the same way. And not only walk, but the figure changes when you get into the 12<sup>th</sup> chapter from a walk to a race.

We are moving along and we found at the beginning of it that we were, "Compassed about with a great cloud of witnesses." Most of them are named and if they are not named, we stand in awe of them, of these who were willing to give their lives in such a way as is described here in this 11<sup>th</sup> chapter of Hebrews. And we find ourselves involved in this. We are in this race. They are not only spectators sitting up on the sidelines somewhere or other waiting to see what we are going to do, but they're waiting at the end of the race to see how well we finish. Because what we do is all part of what they did. We are all involved in this thing. It's all part of God's plan for his children, not just a group that are watching somebody else. We're all involved in it.

It's the relay race, not just a short distance dash or even a long distance dash or anything like that. It's the relay race where one runner passes on the torch to the next one and he runs, and so on. And every one in a relay race is not only striving to do what they want to do and what they ought to do, but how eagerly they are watching to see how the race will finish, how the last runners in the race - and remember, my dear, that is no idle statement, because we are amongst the last runners in the race. There won't be many more. Now you just watch now. There won't be many more. We're getting right close to the end of this course that is marked, 'The Day of Grace'.

Now, we'd better just be watching our step because all these folks that have gone before and all the folks that have done what we're trying to do now through the last 1900 years or more are all watching for us. All of them are watching to see how well the race is going to be finished, how well it's going to be concluded, so that the whole thing, not only what they did but what we do, shall be for His ultimate glory and His great eternal satisfaction, because that's the thing that they are watching and the thing we ought to be watching too.

Now, we notice there that there were a number of difficulties that immediately appeared and they appeared in this 1<sup>st</sup> verse there. We should, "Lay aside every weight and the sin which doth so easily beset us"<sup>2</sup> and we shall find as we go along and you have it in your notes, particularly in the 2<sup>nd</sup> section that has to do with this chapter, that there are five things that are described as 'helps to holiness.' And you will find that one of them is this business of laying aside every weight.

And by the way, when you come to that, you be sure that you notice those five headings because there once more you've got the outline for a fine message - five helps to holiness. And don't be afraid of that title either. Don't be afraid of it.

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1 Hebrews 12:1

2 Hebrews 12:1

The most Christ-like man I ever knew and the most Christ-like man I ever saw wrote a book that's in our library and it's called, *Helps to Holiness*. Now, if you want something that'll stir your heart even though you may not be prepared to say yes to every little doctrinal implication, if you want something that'll stir your heart, that's one. And it's only a little book. It's quite a small book but, my, if you knew the man as I did who wrote it there you would know how much has gone into that, not merely words, not merely a man writing a book, not merely a man preaching a sermon. He was the sermon, that's the point about it. And everybody recognized him. He was the sermon. And when you read this by Commissioner Samuel Logan Brengle, you'll get your heart blessed.<sup>3</sup> Now, there's a lot of things about it I don't agree with theologically, but I sure agree with him. I certainly do. And one day it'll be nice to see him again. It sure will.

He was the most Christ-like man I ever saw. He looked like Jesus and talked like Him and acted like Him all the way. It wasn't merely a matter of him writing something that he didn't know about – he did. Whatever we might think about it theologically, there the fact was right before our very eyes. And it was amazing. It was amazing. If you want something that'll stir your heart sometime and you'll think that, 'Well, here's this old fellow talking about books again as if he hasn't got anything else to talk about.' I don't want to talk about anything else for the time being anyhow.

But if you want something that'll stir your heart, you get Samuel Logan Brengle's biography written by Clarence Hall of the Reader's Digest staff there, a man who used to be a Salvation Army officer by the way. But you get his biography, it's called, *The Portrait of a Prophet*. *The Portrait of a Prophet*. Now, every once in a while you can see it and you can get it. You can get it in the public libraries at any rate. But it's a magnificent biography of this unusual man, and I merely throw that in as we go along.

But don't be afraid, what I started in to say was, don't be afraid of that title, 'Helps to Holiness' because if there is one thing we ought to be coming back to it's not only living holiness but talking about it too. I think one of the things that smeared it all over with question marks is the fact that we have allowed it to drop into the discard so that we don't talk about it anymore. But the holy life is still this thing that we ought to be living every day and the thing that ought to mark us every day is not just an improvement of the old life but something that is entirely different from the old life, this thing.

And don't forget, my dear, that in the 12<sup>th</sup> chapter of Hebrews that we are now discussing there is this significant phrase, 'And holiness without which no man shall see the Lord.'<sup>4</sup> Now, don't forget that that is something that can very easily be explained and I trust with blessing. When we come to it as we will in a little while we shall find what that phrase means and I hope what it doesn't mean. But here it is right in the 12<sup>th</sup> chapter of Hebrews. And we'd better be on the look out for it. We sure had.

Now, let's look at this thing that we've been talking about here and we find at the beginning of it several things. Follow in your notes. It is a race, the fact of the race, the type of the race, the witnesses, the goal, the motive, the reward, the great example. That, by the way, is a fine outline too. You can preach seven sermons on that if you wanted to on every one of those headings. You could preach a sermon on

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<sup>3</sup> Commissioner Samuel Logan Brengle was an iconic figure in the Salvation Army for his preaching on the doctrine of Holiness. He was an associate of Sidney Cox's during Cox's career as a Salvation Army officer, 1910 – 1922 and 1928 – 1944.

<sup>4</sup> Hebrews 12:14

it if you want to, every one of them. And you've got a little bit of information in your notes here. For instance, the fact of the race, the definite cost, the fact that it is a relay race, the witnesses that are there, the goal at the end. The motive is not merely to win a race or to beat some opponent, not at all. The ultimate purpose of it all is to please Him. That's the ultimate purpose of it all, not just to beat there.

And remember that in this race it isn't speed that counts, it's faithfulness. This is the race we're talking about. It comes right out of the 11<sup>th</sup> chapter of Hebrews. It isn't speed, it's faithfulness that matters. Every step of it is this. This is the thing, the reward, the crown that's at hand, the great example that has gone before us. We not only run because He asks us to and because He wants us to, but we run the race as He ran it before us. And we'd better just underscore that. He ran this race, remember, so that when He stands at the end and gives us the reward it isn't a reward that's handed out by somebody who has not been over the course himself, but who stands and gives out some award there.

Now, you can find goals at the end of a lot of races where you will find a reward is given out but frequently the person who gives out the reward has not been a contestant in the race at all. He doesn't know what it costs you. He doesn't know the agony of a step when you would like to have stopped. He doesn't know the pressures that come around. He doesn't know that moment when you stood there in the darkness and faced God when you had to put aside some weight, and it almost broke your heart to do it, because there are weights that we have to put aside sometimes that will almost break our hearts to do it.

It's not merely a matter of putting aside a movie ticket. I'm not talking about those weights, but sometimes folks can become a weight. And there's been many and many a man who has had to deliberately face a broken heart to do what God wants him to do, and where somebody, lovely beyond words, has become a weight and that has been faced many a time. Many a time. As a matter of fact, He knew something about that, didn't He? He put something on one side. He sure did. More than we ever will. And sometimes that's the thing that's involved, and you may have to stand sometime in the darkness and face God without anybody around or without anything to help you, and make a decision. See?

Now, when you get to the end, you find here's somebody who knows all about it. Every weary step, every struggle, every decision, every darkness, every loneliness. Knows all about it and there He is. And when you get that thought in mind that there is something waiting at the end and it's in His hands, not somebody who looks dignified and says, "My dear somebody or other, I congratulate you on finishing a course," and you look at him and say, "Brother you don't know anything about it. You didn't go over this course. You didn't. Thanks very much for the award, but you don't know what it meant. You don't know how many times I sacrificed, and you don't know."

And maybe we find that sometimes, where somebody hands an award and really they don't know anything about it – what it costs. But you won't find that at the end of the race, not at all. That makes it all the more worthy and wonderful, doesn't it, to think that the crown, the recognition, the smile of satisfaction upon His face will come not merely because what we've done but because of what He did before us. That's the wonderful thing about it. That's the marvel of it, the great example. He is the pattern of our faith, the one that we look to constantly. And we keep on looking at Him. We don't turn and even look at the sidelines however wonderful they may be.

Here on the sidelines you've got all the Old Testament saints that are mentioned here. And you've got Abraham over there, and you've got somebody else over here. But we're not told to look at them. We're now told to look at Him. He's standing at the end of the race. We're looking at Him. You look at Abraham you'll find lots of faults in him. Oh, you'll find faithfulness oozing out from every pore of his body, sure, because he was the father of the faithful. Sure you'll find that. But in addition, you'll find lots of faults about him.

Look at Moses and you'll find lots of faults about him, just lots of them all the way through. But when you look there you not only find all the faithfulness you'll find anywhere else and all put together in him, but you won't find any faults with it at all. Faithfulness without fault is right there at the end. And that makes it wonderful, doesn't it? And so we're told to look at Him. Sure, we look at all these other folks and we see their courage and their constancy, and those are the two words that are in your notes there, but there were limitations to all of them. When you look at Him you don't find any limitation. You find faith commenced and continued and completed all the way through, and here it is, in Him.

Now, don't forget that He is welcoming us, giving us an award that brings us into His presence and into His joy, giving us this award. And it's something that He and He alone knows. Now don't forget that at the end of His race He went up to be there at the right hand of the Father - waits for us, to welcome us. Now, He's the one that knows what that means. He's the one that knows what it means to be welcomed home by God the Father and by the angels. He knows what it means to be welcomed back to a half-empty heaven. Did you hear that phrase? Because that's what it meant when He left. As a matter of fact, I'm wondering if we shouldn't take it even further than that. Heaven wouldn't be Heaven much without Him, would it?

And the angels and everybody else had been waiting for this, and there's the glory of His homecoming. Now He says, "I know about this. This was the joy that was set before me. I know about this and I'm not going to only welcome you as being part of the family of God, I'm going to share that with you. I'm going to share that with you. My homecoming glory is going to be your homecoming glory too." You see? Now, that's the point of it. That's the thing we're looking at. That's the reason why it says, "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him".<sup>5</sup> That's the joy that's set before Him and that's the thing that He's sharing with us – the infinite, inexpressible, eternal joy of His finished course and all the glory of His welcome home.

And he's just waiting to put His arms around us and draw us close to Himself, not in general, there where this thing took place. And someday we'll stand beside Him and the glory that enveloped Him will wrap itself around us. Yes it will. Now, it'll keep you busy for a long time trying to explain why He would do that for a person like you and like me. Don't you see? Now, that's the thing that we've got here. That's the thing, and we've got this.

Do you know, and here again is your notes and here again is an outline for you, that four times in this letter, this Epistle to the Hebrews, four times in this Epistle to the Hebrews we find this inexpressible glory of His person is mentioned. We find it mentioned there, I'm just following along in the notes that are there, His personal glory, section D somewhere or other. You've got it. The glorious Son at the

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5 Hebrews 12:2

right hand of the Majesty on High. Four times this is seen there. The right hand of God is mentioned four times there.

Now, there's an idea for a sermon for you. Why don't you preach sometime, what, why don't you preach sometime on the subject, "The Right Hand of God" and what you find there? And don't say, "I'm going to be there," although you will someday, but don't say that. You just keep your eye on the one that's there now and it'll make something for you. It sure will. The glorious Son at the right hand of the majesty on high, our great high priest having finished His work here, gone to Calvary and there through the tomb and up through the ascension and is now at the right hand. And our great high priest, and there He is at the right hand of God again, and the perfect sacrifice because we might wonder, did He leave His sacrifice behind? Did He leave His blood behind? Did He leave the value of what He did behind? Oh no, it's right there along with Him. It's there, the perfect sacrifice is right there. He sat down at the right hand of God, and the man in the glory in 12:2, He has sat down at the right hand of the throne of God. And you've got four times where this glory of our precious Lord is seen. Four times in one book.

And where you find a pattern like that coming out of the scripture, that's the thing we ought to be preaching about. That's the kind of thing we ought to be preaching about, because there you've got patterns and forms and outlines already made for you. They're already there. And then because of that we are told to consider Him and look at Him. And it's wonderful to look at these other folks, but how much more wonderful to look at Him and the suggestion in your notes is made, they were shadow – He is substance. They commenced – He finished. Now, that would be great encouragement to these Hebrew Christians. And it ought to be just as great to us because the cloud of witnesses has been increasing every day, every year.

There are additions to the cloud of witnesses. Every day we hear of somebody else. Every day somebody close to you slips away and the cloud of witnesses is getting larger all the time. And this is where we're getting involved in it, you see? Because they all go marching by and we see them there in the glory of this march heavenward. And we look around and we say, "My goodness, the end of the line is over here." You look 1900 years and then two or three thousand years before that and that's a long old march under glory. It sure is.

But you look back here and you'll find, my, the end of the road is getting here. There's not many more there and how wonderful it is that God invites us, not just to watch them going by, but to step in line and march with them. That's the point about it. He invites us to step in line and become a part of the march heavenward. Of course He does. That's the thing, that's the point about it, not merely that we may observe it or know how they did it or what was the secret of it or the strength behind them or before them, but that we are all part of this. Now that's the thing that is there. To those Hebrew Christians to whom this letter was written, they were their forefathers, but from the time this letter was written, they're our forefathers. You see? That makes all the difference, doesn't it?

Alright, now let's go on now and have just a little look at this other part of it there where we come to this phrase, "The beauty of holiness, the path of faith." Now, why would he mention this? Why would we find a big section having to do with a subject like that? What? Why? Because it's not merely a matter, my dear, of what we do on this road, not even what we do in the way of faithful, skillful

running. But it's a matter of what we are. That's the point about it. These folks are not merely faithful, skillful runners; they are something quite distinct in themselves.

And you look carefully about them and there's an aura around them. There's a glow about them that you just can't find anywhere else. There's a something about them that marks them out. There's a something there, a radiance. You can tell it every once in a while, can't you? You can tell it. It ought to be seen much more than it is. It ought to be seen much more than it is. It ought to be the simplest thing in the world to detect a real born again Christian every time you see them. We ought to be able to tell every born again Christian we meet in Belk's store. We ought to be able to tell them, but we don't always, do we? We don't. Every once in a while that unearthly glow will make itself known in the life of the believer.

Forgive me for saying this, but once in a while somebody will say to this man, unworthy as he is, where I'm doing business with them or something of the kind, and somebody will look at me and say, "Are you a preacher?" See? And I always feel like getting down on my knees, thanking God for it. You see? That somehow or other, even in a life as unworthy as this one the difference could be seen. And every once in a while you meet that. Somebody says, somebody says, and you know they know. Whether they know what you know or not, they know what you've got and what you are is quite different, perhaps, to what they are. Now, that can be seen and it ought to be seen all the time. It sure does.

And that is the thing that is spoken of here under this beautiful phrase, "The beauty of holiness". Now, let's look and see because it's not merely a matter of running a race. It's not merely a matter of completing the course. It's a matter of carrying this radiance with us, every step of it. "The beauty of holiness" all the way along. Now, don't forget, that at the beginning of this book we started out with, 'So great salvation' and we go step by step and step by step until finally we face this, "The beauty of holiness."

Now, what was the purpose of the great salvation? Just in order that we might be brought in, another statistic on God's roles? Well now that's wonderful that it is so, I'll tell you. There's nothing that's more comforting than to know that your name is written in the Lamb's book of life. But it wasn't just in order to have another name in the Lamb's book of life even, not at all. But that all the way through somebody might be coming more and more like Jesus, all the way through and that the inward glow that was kindled in that moment when you came out of darkness into light might be coming more and more and more evident all the way along. Now, that was the purpose of it, so that when we get into His presence, and I almost hesitate to say it, it seems so wonderful, we shall be like Him. Now, that's the purpose of it. Now, on this old road of ours we need some help, don't we? If that's the objective, we need some help. We sure do. We need some help. Yes, sir. Our hands just go up there, "Lord help us," if that's the objective. If that's it.

Now, there are five helps to holiness that are given here in your notes. One, the attraction of our glorified Lord. And two, the encouragement of the cloud of witnesses. And three, the urgent necessity or the warning against the besetting sin. And then, another help to holiness that we may not like to even think about it, and that is, that the Father chastens us as we go along. And that's not only a help to holiness but that's the greatest complement that God ever paid you, that you were worth chastening. If

you were not worth chastening, and chastening did not come, it would be an evidence that you were not a son. Let's say that, because the word that is described, we hesitate to use it even. But those who are in the family of God, God chastens.

And there's a danger. The danger here that ought to be an incentive to holiness all the time, the gravest danger we face is the danger of losing God's best and settling - did you notice the word I used? Settling for God's second best. That's the greatest danger we face, is the danger of settling for God's second best. There's lots of folks like that. Now, here are these five things and we keep them in mind and they're an urge to us, an incentive to us, a power to us. They carry us along.

The great attraction of our Lord. We keep our eye upon Him. He is the goal at the end of the race, not merely the crown He gives. Not on the crown He weareth. I think it was, I'm not sure who, who wrote the song, *The Sands of Time Are Sinking*. That's one of the old fashioned lovely old songs. You'll find it in most of the songbooks that are worthwhile. *The Sands of Time Are Sinking*. You'll find it in great hymns and so on there. But one verse says, "The bride eyes, not her garment, but her dear bridegroom's face, not on the crown she weareth but on her king of grace." Now, that's the thing.

When we get to the end of the road there may be the laurel crown awaiting us and it may be His great delight to give it to us. But we won't be thinking about that at all. You won't be thinking about that, my dear. You'll be thinking about Him and how wonderful that He is. That's the thing we shall be thinking about. That's the attraction, isn't it? And we're talking about helps to holiness.

There was a woman and I heard her sing this song one time. I heard her sing it in the old Moody Church years and years ago.<sup>6</sup> And she wrote a song where the refrain ends with this, "And the things of earth grow strangely dim in the light of His glory and grace." Now, he says, if you want to know one of the secrets of day by day, moment by moment, holiness of life - that's one of them. You keep your eyes on Him and the things that would clutter and spoil it will grow strangely dim. They not only become strangely dim, they become actually obnoxious. They smell when you look at Him. They sure do.

Now, He's saying, "Here is this, this is it. You keep your eye on Him." And when you can discern His face and see the reflection of His wounded hands and know what He's there for, know the look on His face as He's looking at you and saying there perhaps in an unspoken way, he's saying, "Come on, come on, come on. It's only a little while longer. Come on." You see? Now, that's encouragement. That's encouragement. That's encouragement.

Many a boy has done what would be impossible for a boy to do because his dad has stood off somewhere or other and said, "You can do it! You can do it! You can do it! I know you can do it!" And because of it, a boy has done something that he would never have been able to do any other way. Now, you talk about living a life that, you can use any phrase you like about it, but we're just using this one for convenience for this morning. You live the kind of life that's mentioned in here "Without which no man shall see the Lord,"<sup>7</sup> but you live that kind of life. And we say, "Well I can't do that." He knows that too. He knows that.

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<sup>6</sup> Sidney Cox served on the staff of the Moody Bible Institute and related Moody Bible Church in Chicago from 1922 – 1927.

<sup>7</sup> Hebrews 12:14

But one of the great incentives of it is to say and to listen quietly and look carefully, and all the time we're hearing Him say, "You can do it. You can do it. You can do it." As a matter of fact, he's doing it, but that's what He says, you see. Just like any father would say to a boy, "You can do it," when as a matter of fact, it's the dad himself that does most of it. But you can find this all the way through.

This cloud of witnesses. My, our highest ambition ought to be worthy of them so that we don't bring a false step into that. You know there's nothing that's more objectionable than to watch a march going by and find somebody out of step. It's the most objectionable thing to just see somebody who's just out of step. And we don't want to get into that march and find ourselves out of step with somebody or something either. We don't.

And then we watch and pray all the time because there is the possibility of besetting sin. What is the besetting sin, my dear? Now, sometimes sin is not described, but it is here. We don't have to wonder what the besetting sin is. What is the besetting sin? Will somebody tell me? What is it? (audience responds) Yes, it's not only weights, it's something else connected with weights. What? And it's the easiest thing we do. That's why it's says, "The sin which doth so easily beset us".<sup>8</sup> What is it? (audience responds) Yes, now you're getting right close to it, David, but you've got to add one more thing to that. (audience responds) Yes, but you've got to add one thing that makes it a besetting sin. And it's the sin that doth so easily beset us.

It's not only the recognition of a weight and something that's hindered, it's the failure to do something about it. And when we fail to put weights on one side and get rid of them then that becomes the besetting sin and that's the easiest thing we do. It surely is. That's the reason why it's spoken of as, the sin which doth so easily beset us. That's the reason. The failure to deal with some hindrance.

And our Lord in great grace has said, "I'm going to let you do this. I'm going to let you say no to that thing and yes to this one. I'm going to let you do that. I'll give you all the strength you want. I'll give you all the power you want. I'll give you all the light you want. But the decision's going to be yours." Isn't it wonderful that He does that? That He doesn't make us into automatons. That we're not just puppets on the end of a string. Isn't it wonderful? We would never be like Him if we were, never. And so we watch and pray about this.

And then, don't forget, that the chastening that comes is another of the encouragements along this road of holiness, an encouragement to live as we ought to be living. This is one of the encouragements there. Don't forget that chastening is mentioned in two ways in the scripture. One is testing and the other is chastening. And they are two parts of one thing.

Testing – the silver is put into the vessel and the fire underneath it. No refiner of silver or gold ever wastes time or heat on something that is worthless, never. It's always because in that vessel there is something worth refining. And our Father puts us into the refining process because He looks down into lives like ours and says, "There's something there worth refining."

And in exactly the same way the word chastening is used. Sometimes we think of it in a way that

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<sup>8</sup> Hebrews 12:1

perhaps brings a little inward resentment in our hearts, but our heavenly Father chastens those who are His and whom he loveth. And it's the mark of His interest and His family concern about us when He does the thing He does sometimes, and the thing we don't like sometimes. But really it's one of the finest complements. God never spans an outsider. He just lets the outsider cause things that spank himself. We'll pick it up later on. (audio ends)