

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

Revelation – Chapter 6
The Martyred Saints

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

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

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

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

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

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

Now, there are other ways than this, of course. Those of you who have been through the study in dispensational truth will know that all I'm doing here is mentioning three things. One, is law. The

other is grace. The other is judgment. Previous to Calvary, we were looking at the dispensation of the Law. From Calvary until the rapture, we are looking at the dispensation of grace. And then, in the tribulation period that follows, we are looking at a dispensation of judgment; that is, a time when God's attitude toward mankind and His method of dealing with them is seen. Now, we need to be quite clear about this matter of the dispensations and the varied words that we used to describe them.

It does not mean that at a certain time all law ended. It does not mean that at a certain time all grace ended, and nothing was then seen but judgment, because that is not true. What we are saying is that during this period of time, that was the method of God's dealing with mankind.

Don't forget that wherever you find God dealing in kindness to mankind, that's grace. And you will find grace on this side of Calvary. There are flickering lights of grace all the way through. Noah found grace in the eyes of God¹, and so on. You find that. But here is the full light of it. And then, following that, when grace has done its work and the body of Christ has been gathered out, then judgment is the thing that you see. Now, don't forget that we're talking about a time when an inheritance has been reclaimed, an inheritance that was lost, an inheritance that has now come to the worthy one who was worthy to take the documents and unloose the seals.

Now, to take that and to claim an inheritance is one thing. To really take possession of it is quite another. And the process going on during this time that we call the 'time of judgment,' just for the sake of a word there, is the driving out of the one who will not leave anymore. He is not under Law at all. He has no relationship and no consideration for Law. Under the old dispensation, at the end of fifty years, one who had had an inheritance or had come to acquire it, would automatically leave and those who had authority and the right to come, would come back again. That was Law in the year of Jubilee. But this one knows no Law. And consequently you see the process of the organizing of a world against the one who has now claimed the inheritance and is coming is coming to take possession of it. Now, that's the picture that you find all the way through.

In it you see three great things: One, the organization of those who are trying to hold on to this against the oncoming one. And we know why they're trying, why one in particular is trying to hold on to it because there isn't anywhere else for him to go. He has already been cast out of heaven. If he is cast out of this earthly inheritance to which he came, to which he was sent when he came; remember our Lord said, "I saw Satan as lightning fall from heaven"²; when he comes down here, if he's cast out of this, there isn't any place else for him to go. Now, here he is there, organizing then this world against Christ.

Now, you find all the way through, that God allows this to go on and then destroys it or knocks it down, if you want to use the word that we all understand. Here is a structure being reared, a structure of opposition. Then God comes and knocks it down, and in doing it, He is doing two things. One, He is clearing the world of those who belong to the human race who could not be allowed to go into the millennium, the kingdom period that lies beyond it. To allow them to go into it would be to destroy the beauty and purpose of the kingdom. Now, the other thing that He's doing all the way through is to bring judgment upon the very earth itself; for in the losing of that inheritance, the man who lost it, and I've

¹ Genesis 6:8

² Luke 10:18

used that as the general term because man lost it, in that, he not only lost the land on which he lived, but he lost himself as well. And because of his sin, something descended upon the man and also upon the land in which he lived.

Now, not only must rebellion be eliminated from the hearts of men, but the process of changing the world and taking out of it this curse that came because of sin. And so, when you see great judgments happening, and you can see them happening in general sometimes, and sometimes in specific areas, and see God using strange things, he's doing two things: One, he is destroying the organization that Satan is building up. He builds it up, God knocks it down. And you find again, after a period in which God is doing something else, same thing is happening again. And all the way through you will find this process of building up and then destroying. At the same time, there, God is doing something in clearing away the people of the earth who could not be allowed to go into the millennium, and the changing of the earth itself.

Now, the third thing that he's doing all the way through, and this is so important in the study of the Book of Revelation; if you just get this simple thing, there are a thousand details that will fit into the plan of it; without it, it is almost a hopeless confusion. Out of the midst of the people of the earth, God is preserving certain ones in order that they might be the center, the population center, if you like to use that word, of the kingdom that lies on the other side. Otherwise, if all the people of the earth were destroyed then there would be nobody on the other side to populate the earth. And so, out of it there are coming those who are being preserved. It's quite in order to use the word 'Those who are being saved,' because don't forget that God in His grace saves people for a heavenly inheritance and also for an earthly inheritance as well. So that it's not out of place to use the word 'saved.' There will be people saved during the millennium, but they will be saved for an earthly inheritance, not for a heavenly inheritance.

Now, those that are being saved will, in the nature of things, have to be of two kinds: One - the Jew, Two - the Gentile. Because when you get far enough back and you get back to Abraham, you will find that God's promise applied not only to the actual descendants of Abraham, but to those through whom God would bless people on the outside. But they would be blessed through the descendants of Abraham. "I will make of thee a great nation and through thee all the peoples of the earth shall be blessed."³ So that you've got to take into consideration the Jew, there must be a preservation there. The Gentile, there must be a preservation there.

Now, God does not arbitrarily preserve anybody. He does preserve on the basis of obedience, and obedience and faith centers in what God says. And whether you talk about a person being saved on this side of the cross or on this side of the rapture of the saints in the day of grace, or whether you talk about a person being saved for an earthly kingdom here, they are being saved by believing what God says. Now, obviously they are not going to be saved by the preaching of the gospel of the grace of God. That has done its work, but God says something else beside that.

He says there is a kingdom here, there is somebody coming who's right it is to reign. There is somebody coming who has reclaimed an inheritance. If you believe what is said about Him and this inheritance, you shall have part in it. But if you do not, you will be shut out of it. Now that's exactly

3 Genesis 12:2,3

the same basis as we are saved during the day of grace. If we believe what God says about the cross and the one who hung upon it, then we are saved. But if we do not, then we are lost. Now, God has a message here. And through it, He is going to save people who will have part in an earthly inheritance. Now, the message that is now to be preached is not the message of the grace of God. It is the gospel of the kingdom, and it is now to be preached.

You've got your hand up there, Bob?

Bob: Is this still the grace that saves us?

Oh yes, sure it is. It's the overarching grace of God. Of course it is. No matter what you get from God, it's by grace. We don't deserve anything. That's what I was trying to say a moment ago, that because you see grace in prominence here, that doesn't mean to say there isn't grace anywhere else, of course. But what we're talking about is the method by which God is doing it and the purpose that He has in mind. The gospel of the grace of God, of course it's grace. No matter where it is. We haven't got anything that doesn't come by grace. The rain that descends and the sun that shines and the beauty of the things all the way around us. It's all grace, whether we deserve it or not. It's all grace, but what we're talking about now is the method by which God is to save people so that they go into an earthly kingdom. And that is by believing what he says about the earthly kingdom.

Yes?

Unknown student: Why is it necessary for Him to change the message from the gospel of Christ on Calvary to a kingdom? I mean, why would a change be necessary there?

Because the gospel of the grace of God was to accomplish a certain purpose. It was to gather out a people for His name who would be the body of Christ. These people who are being saved during the tribulation are not going to be part of the body of Christ. That is all a completed thing. It was a completed thing and God saved people that formed the body of Christ. Now, when it's a gospel that saves them for an earthly kingdom, not for a heavenly one, then the form of the message is changed to fit into that which He has. It's the same thing exactly. We believe what God said about His Son, and we're saved by grace. These people believe what God says about His kingdom and they are saved for the kingdom. Now that's the process there.

Now what did He say about the kingdom there? What did He say about this on the other side, this to which we are going there? That which had been promised from time immemorial. What did He say about it? Well, He said two things: One, there is someone coming who's right it is to control that kingdom. He has taken the inheritance and holds the documents in His hands. It is His by right. Now, if you believe what the Word of God says about Him, then you will go and take part and have a part in this kingdom that is to be set up on the other side, an earthly kingdom that is to be set up. If you refuse it, then you will have no part in it at all. The principle is exactly that same as it is during the period that we call the Age of Grace.

Yes?

Unknown student: Dr. Cox, I don't understand this earthly kingdom. Is it eternal?

Eternal, was that what you said? (Yes.) No, it is not eternal. It lasts a thousand years.

Unknown student: But then what will the people do that have been here on the earth?

Well now, supposing you wait until we get down to the end of the Book of the Revelation, will you? Because the strange thing about it is, there are others that have thought of that before you. And, God has given the answer in here, so that if we can just take it step by step, you'll find the answer to that when you get to the other side of it. Because it tells you what's going to happen to the people on the other side of this thousand years. We don't need to be wondering about that because we've got the word of it there. But before us we've got this period that is in length one thousand years in length. Now, it's repeated over and over and over and over again.

Now, let's have a look and see what He's doing. He is preserving in this day the nucleus that will inhabit the earth on the other side of God's judgments during this period of the tribulation. That which will take place on the other side, he is now preserving them, Jew and Gentile.

Now, in the imagery of the scriptures, we find them in two different ways: One, we find souls that have been martyred and we see them under the altar. Now, that's obviously a figurative way of saying these people, true to a word of God, loyal to their testimony, gave their lives and God accepted their sacrifice. And the position in which a sacrifice is finally accepted, is the blood under the altar. Now, here we find them there in the position of an accepted sacrifice.

Now from them comes, as we have noticed, from them comes prayers for God's judgment to fall. This isn't grace now. This is judgment. He is there saying, "Oh God, when will you avenge?"⁴ Now, you go back into the scriptures as we have already done, and you will find God has promised to avenge and to handle vengeance against those who are persecuted for his sake, righteousness sake, if you like to call it that. Now, he is preserving these folks. We find them then under the altar. We hear the cry that comes from them. We see God's method of comforting and caring for them because there's going to be others that will be added to that group.

All the way through this period of time, you will find martyrs, martyrs, martyrs. Jewish martyrs on the one side, Gentile martyrs on the other. And you find them all the way through. To this group there will be added others, but in the meantime, those who were first martyred during that period are conscious of the protecting care of God. And the way in which that is described is, "He gave them white robes and rest for a time"⁵. Did you notice that? It's a rest for a time. Now others will be added and the time will come to an end.

Now the other group that we find are described as a procession of those who are arrayed in white robes with palms in their hands, and they sing the song and John does not recognize them, which he most certainly would have done had they been Jews or even if they had been members of the church. If they had been Christians, of course he would have recognized them - Christians in the way in which we talk

4 Revelation 6:10

5 Revelation 6:11

about Christians. If they had been members of the body of Christ, he would have recognized them, but he says, “Who are these and whence came they?”⁶ And the answer is, “They have been gathered out of the great tribulation and they have washed their robes and made them white in the blood of the Lamb,”⁷ because that's the only way in which God ever makes anything white. No matter where it is. He does it because of the sacrifice of Calvary.

Yes?

Unknown student: Is that from the different tribes?

No, no, we're coming to that in just a moment. The different tribes would naturally be Jewish, wouldn't they? We're talking about the Gentile crowd now. The crowd that John did not recognize and says, “Who are these and whence came they?”

Yes?

Unknown student: Are these Gentiles, have they been martyred too?

Yes, they have been martyred as well or they wouldn't have been in that situation. Now, we find them there.

Yes, Bob.

Unknown student: Isn't there a theory Dr. Cox that these martyrs were from the apostolic times. Is there any relation to that?

No, there is no relation to that because the martyrs of the apostolic times there are all members of the body of Christ. They were the dead in Christ who were raised first and went up to meet the Lord in the air. They are those who have given their lives for their faith. Now, God has said, “I'm going to send Him. He's going to be the center of a kingdom. I'm going to establish His kingdom there, just as I promised from Abraham on. There will be a kingdom and I will send my son and He will be there and those who receive Him as this, and believe what God says about Him and are not afraid to make it known.” That's their testimony, you see. These are the ones whom God, in great grace, will provide a place in the kingdom that lies on the other side of this tribulation period.

Now, here then is this picture that we have before us. And it brings to us a most important thing. We said, and I think we're quite correct about this, the reason why anybody is to be saved during the tribulation is they believe what God says about the period on the other side and the one who will be the center of it. Now, we know this: people don't believe unless they hear something, do they?

Where did these people know? Where did the word come from that they believed, that caused God to say, “Because you believe what I say about the king and His kingdom, because you believe that, you shall have a part in it.” Now, where did that message come from? Call it the gospel of the kingdom,

6 Revelation 7:13

7 Revelation 7:14

because that's the way in which it is described there. It is the gospel that tells about two things: the king and the kingdom. You can't have a gospel good news about a kingdom without telling about the king. And so here is a people who have believed something. Where did they hear that? They must have heard that.

Now, one thing that you need to keep in mind in the study of the Book of Revelation is that things do not appear always in chronological order. Let's look and see, how would these people, or anybody else on the earth when the rapture is taking place, an anti-Christ has been loosed to take charge of this world here - here he is going on with his organization - how would anybody hear this message of the kingdom? Somebody must have told them. People do not hear. "How shall they hear without a preacher"⁸, applies no matter where it is. Where would they hear? How would they hear? Who would bring the message?

Well, now you've got two different groups. And while they do not appear, one appears in the seventh chapter, and the others do not appear until a little later on; they are mentioned, but their work has been going on right from the beginning of this tribulation period. God has prepared a testimony so that because of it and by it He could gather out these people who will form part of that kingdom on the other side of the tribulation period. Now, let's mention them.

One has already been suggested here; it's that strange group that are called the 144,000. Now, the Holy Spirit selects 144,000. Now, whether that's a figurative number, it probably is, but whatever it is, here is a selection that has been made. And it's obviously a Jewish selection because there are 12,000 according to this from each tribe. Now supposing God had said "I'm going to take," let's take it literally for the moment so that we can do our thinking about it, supposing He said "I'm going to take 12,000 from this one and this one and this one and this one. I'm going to take 12,000 from every tribe but the tribe of Dan, and substitute another one in the place of that." Supposing he had said that? What do you think would have happened to them down there on this earth? When they start out to preach the gospel of the kingdom in a world controlled by anti-Christ, where he is slaughtering everybody and everything that doesn't fall down and fall in with his way of doing things, what do you think would have happened to that 144,000 selected for one purpose only, to preach the gospel of the kingdom? What would have happened to them?

Well, the obvious thing is, they would have been slaughtered too. But not one of them is, not one. This group is miraculously preserved. You will notice God does two things. He puts the mark of His seal upon them and throws around them supernatural protection. And in spite of all that anti-Christ can do, those who have been selected by the Spirit of God to preach in this day the gospel of the kingdom in order again that He might take out a people for his kingdom in exactly the same way as during the day of grace. He took out a people to be the body of Christ. Now, if that supernatural protection was not there, what would have happened to them?

But the glory of it is, this supernatural protection was there and God threw around them all his protecting care and marked them for Himself. And in spite of everything that anti-Christ could do, these were preserved and they went on with their work of preaching the gospel of the kingdom. And men all over the world were believing it and some gave their lives and came into this group of martyred

8 Romans 10:14

saints in one form or another. And some of them, "Endured to the end."⁹ Did you hear that phrase? And because they endured to the end, they were saved for this earthly kingdom.

Now let's talk about something else, because you don't meet these gentlemen until a little later on in the actual record, but their work has been going on all the time. And then in God's plan, they appear, when it's right and time for them to appear, they do appear. But they do not appear chronologically. Now there's somebody else that's been giving the message by which men could believe and become loyal to God. And we speak of these as, "The two witnesses."¹⁰ Now, you don't find them until a little later on, as far as their actual presence is concerned. When, in the plan and purpose, the unfolding of God, it's time for us to get a good look at them, then they appear.

But all the way through, from the time the church was raptured and this period came in, all through that time, these two were witnessing - supernaturally protected, given powers, heavenly visitors, carrying out the will of God. Given supernatural power; power over earthly things; power over natural things to bring fire upon the earth and the rest of them.

Now, if somebody, getting ahead of us, should say, "Who are these two witnesses?" I can only tell you this. That they look like Moses and Elijah. Now, I think you will find as we get into that, and I'm only mentioning it now because a little later on we shall stop and take a good look at them, because it's all part of the plan. But you will find here are two men who represent the Law and the Prophets. And in both cases, as far as we know, neither one of them died in the ordinary way. Now, it's more than likely that Moses did, but we have no record of that at all. There is nothing there that says that Moses died, although we do get this little fragment of truth in the book of Jude, that Satan wanted to get the body of Moses.¹¹ Now, we do find that. But in any event, here is the representative of the Law and the Prophets.

Now, it won't keep you out of heaven, my dear, if you don't know who these two witnesses are, according to their name. If, at the gates of glory, somebody stops you and said, "I'm not going to let you in here unless you can tell me who the two witnesses are." Now, I can assure you, there'll be nobody like that. And you won't be kept out of heaven. But what we can do is to use our sanctified common sense and what the Word of God says about it, and come to some conclusion. And when you do, you will find that there are folks just as good as you are who don't agree with you. Now that's strange, isn't it? But that's true, just the same. There will be lots of folks who will put Enoch in as one of those two witnesses, just lots of folks.

But what we've got here is the work of two men, two men who are brought down into human relationship, and here they are. And they have been giving the same message, so that if you want to know why people believe and because they believe are saved for the purpose of God on the other side of this tribulation period, it is because there has been a preaching going on that is called the gospel of the kingdom right from the time the preaching of the gospel of grace ended. And it's been going on. It's all to bring men into the purpose of God.

9 Matthew 24:13

10 Revelation 11:3

11 Jude 9

Now, this was a promise of God. God couldn't ignore that. Otherwise, if that kingdom is not on the other side, what has happened to God's promises to Abraham and to all the children of Israel? What has happened to it? What? Well, these promises that talk about a kingdom and the kind of kingdom that it is, and all of these words that describe what kind of a kingdom it is where righteousness shall cover the earth as the water cover the sea,¹² and when men shall live in peace and happiness together, and when the things will be so changed that the little child can play with that which it wouldn't be allowed to play with in these days.¹³ He couldn't play with the serpent, not at all. He couldn't play with this. There are changes that have been made there. The lame man doesn't leap as an hart now; and the tongue of the dumb sing.¹⁴ Not at all. The wilderness shall waters break out and streams in the desert,¹⁵ unless this be true, then Isaiah was simply a nice, old, imaginative poet, who wrote beautiful things that had no foundation in fact. But here it is. This is it. And somebody's going in to it. It's going to be populated and God's going to carry out His purpose in it all. And you can see it all the way through the Book of the Revelation.

Now, one of the things that we need to do is to keep in mind the purpose of God in it all. What is God trying to do, or doing, not trying to do? Doing. Now, let's look and see at this other thing for just a moment.

What about the destruction that is going on? Because when you get to the end of Chapter 6, you begin to find yourself in the middle of earthquakes and what have you, and it's a tragic situation. Here you can see somebody's been building something up, and now God's knocking it all down again. Here you will find the people of the earth have been gathered into a circle by this great superman who comes and now God knocks it all down, and these folks that were so loyal to him, they now cry, "Where has our loyalty been centered? What kind of a thing is this? What is it there?"

Notice there, "And I beheld, when he opened the sixth seal and there was a great earthquake."¹⁶ Now don't forget that God's judgment has been described as an earthquake many a time. The end of the day of grace was an earthquake. What happened when Christ died upon the cross? Here you find the same thing again, all the way through. There was a great earthquake. There was the evidences of supernatural power in the things all the way around. "The sun becomes as black as sackcloth of hair, and the moon becomes as blood; and the stars of heaven fell unto the earth, even as the fig tree casteth her untimely figs, where she is shaken as a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island was moved out of their places."¹⁷

Now, whether you take that literally or figuratively, and I think we're entitled to take it both ways, I think it has a spiritual meaning, but God has moved things before. God has moved things, of course he has. God has moved things by the touch of his finger. If you have any doubt about that, ask the people of Peru, and they might be able to tell you what happens when God puts his finger on a mountainside.¹⁸ They might be able to tell you. Now, if God can put his finger and do that, what's going to happen

12 Habakkuk 2:14

13 Isaiah 11:8

14 Isaiah 35:6

15 Isaiah 35:6

16 Revelation 6:12

17 Revelation 6:12-14

18 In May and November of 1960, Peru was struck by major earthquakes. This lecture was delivered in early 1962.

when God puts his hand on it?

Let me recite for you somebody, or the words of somebody, who told us things like this would happen and he told us in the midst of it all, "You who belong to God do not fear." Now, let me give it to you. "God is our refuge and strength, a very present help in trouble." Now watch it. "Therefore, will not we fear though the earth be removed and though the mountains be carried into the midst of the sea, and though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof."¹⁹ Now, somebody was looking at God. And when you've got your eyes on God, things happen that simply do not happen when God is outside of the picture.

Now, there isn't any question that there is a spiritual application to that as well. What we do see is that in the midst of it all, there are great earthly convulsions that are going on? What is God doing by it all? Just demonstrating his power? Oh, no, not at all. Changing the contours of the earth; changing the construction of it; changing the nature of it. It's all part of a process that goes on clear to the end of the book in which God is doing something on the natural inheritance and moving it out of the way. You can be quite sure that there is a spiritual application, certainly.

Governments are always represented in the scriptures as mountains - the mountain of God's judgment, of course. The sea is always the picture of the restless nations of the world. You don't have to be imaginative to say, "A mountain is cast into the midst of the sea". I think I've said this in my classes a good many times and some of you, I'm quite sure, have heard it, but during the first fifty years of this century in which we live, fifty thrones that looked as if they would last forever disappeared into the restless sea of the nations. And the end is not yet by any means, not end. There's more to come, more. Now we can see all this. It doesn't take a long stretch of imagination, and we have a perfect right to exercise it, when we say that mountains represent authorities. When governments are being disturbed; when the people are being subjected to something or other that causes them to cry out for deliverance from these things; the rocks and the mountains to hide them from the face of Him who sitteth upon the throne.²⁰

It doesn't take long, but the point about it is this: You will not find one single word of repentance in the midst of this judgment or any other judgment. There's no word of repentance. Hiding, sure. Regret, sure. Distress, certainly. That is all there. There is no sign of repentance at all.

Now, we've been going through here and we've taken a look at the fifth seal and the sixth seal, and there will be a great deal more that can be said about it because we don't hear the end of this, not by any means. When we get into the next part of it there, and we begin to watch the seventh seal open, you will see again signs of this martyred group that God is taking out and you will also see the beginning of another series of judgments all together.

But there's two things you need to keep your eye on. What's happening because of the witness of those two witnesses who are giving God's truth and are being supernaturally preserved as they do so. And what's happening because of the witness of the 144,000. The answer is: there are those that are being gathered out, some will endure, some will be martyred, but God has a purpose for them. And let's

¹⁹ Psalm 46:1-3

²⁰ Revelation 6:16

remember that whether we are in one company of believers or another, there is only one place of delight and joy and satisfaction, and that is to be in the will of God. And these folks are just as much in the will of God as are those who have been united with Christ as His body.

Now, thank you very much for listening too. You've been a nice class this morning. You sure have.

(audio ends)