

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

II Timothy – Chapter Two  
The Importance of Words  
Delivered at The Salvation Army Iowa Officers' Councils  
September 23, 1969

**Editorial Note: From 1962 – 1972, Sidney Cox lived in the retirement home of The Salvation Army in Detroit, Michigan known as “The Eventide.” His beloved wife, Violet was in failing health and ultimately died in 1967. During the last several years of her life, she suffered from severe rheumatoid arthritis which rendered her a virtual invalid. Sidney was her care giver and during this period he ceased his travels to preach and teach.**

**Following Violet’s death, he was able to resume his travels. He was still sought after by The Salvation Army to preach and teach. On this occasion in 1969, at the age of 82, he had been invited to lead services at the Iowa Officers’ Councils of The Salvation Army. This is a large regional gathering of Salvation Army officers during which they receive training and guidance to serve them in their local corps ministries.**

**All of these officers would have known about Sidney Cox, a former Salvation Army officer and his career and life. Many would have known him personally. He was an iconic figure in Army circles and almost universally known.**

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

It begins at verse 14. You'll remember that we have been considering these great pictures – parables almost. If you get – you'll be quite in order to talk about them. There's the parable about the good soldier or the parable of the athlete. And we didn't say much about the parable of the farmer - the farmer who was so fine that he was able to produce something that he was proud to place upon his own table. That's the proof of the pudding, is in the eating, so we say. And the proof of the tomato is that it was raised in your garden. And when you say that, that really means something now. And you can be right proud of it – he was. Something that he had raised in his own garden. And some of you folks, you know, let me pay you a compliment. Now you young folks, you don't need to listen to this. But some of you folks look as if somewhere in the dim, distant past, you had some kind of a contact with a farm. Did you? Do you know anything about it? (Laughs) I'm not looking at you now. But I want to tell you, all these folks have had some contact with a farm even though it's incidental. They all would agree with this: Farming isn't any soft stuff. Farming is hard work. It's sure work. That's serious business. If you're going to get down to business and produce something that's worthwhile on a farm, it's serious business. And it just carries out the thought that was there: soldiering is serious business. The athlete is a man engaged in serious business. He sure is. And the farmer is somebody engaged in serious business. And my dear, quietly and softly, a son is somebody who is engaged in serious business also. God didn't bring us into sonship in order that we might go to bed, go to heaven on flowery beds of ease. Not at all. It's serious business.

Now, I want you to turn, please, ordering your thought and to hear what he said about the subject that occupies more space than all the others put together. And it's the subject of, words. Now, here's a picture here of a workshop, because the man is spoken of as a workman. And he's "rightly dividing" something, and the something that he is rightly dividing is not wood, it's words. And there's more said about this than any other subject. One verse deals with the athlete. One verse deals with the farmer. Two verses deal with the soldier. One remark deals with sonship. But you've got five, and almost six verses on the subject of, words. And we ought to just notice it; you don't need me to lecture about it or anything of the kind. It's there right before your eyes. And this is what it says: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymenaeus and Philetus. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."<sup>1</sup> Now that's what it says about, words.

And I want you to notice here, here is a passage that emphasizes something that we ought to keep in mind in our Bible study constantly. And that is, the contrast method of teaching, where one thing is set in contrast to another. And the two things preach their own sermon. You look at one and then you look at the other and whether anything's said about it or not, you say, as you look, "Oh yes, I get the message." And after all, that's the best kind of a message to get. "What shall it profit a man if he gain the whole world and lose his own soul?"<sup>2</sup> The contrast method. And without a word being said, you look and you say "Oh yes, I get the message." Now you've got that contrast method all the way through here. You've got it in people. You've got it in words. You got it in results. Words "profitable." Words "unprofitable." And you say, "Oh yes, I get the message." People that are profitable - approved. People that are not profitable - ashamed. And are both there, and you look at it: approved – ashamed. And without saying a word, or without hearing a word, you say thoughtfully "Oh yes, I get the message." A result that is a blessing. A result that is a catastrophe. And you look, a word that "increases into godliness." And a word that "increases into ungodliness." It produces this, and another word that produces that. And you look at it as thoughtful folks, and we ought to be thoughtful when we're reading our Bibles. We can be very thoughtless, you know, when we do that. And most of us are guilty of it. I know I am, occasionally. I try not to be, but most of us are. We can be very thoughtless, very slipshod. Just going over the surface. Just reading words, but not sense. Words, but not thoughts. There's a difference, you know. We can see words; you perceive thoughts.

You remember a woman that was by a well one day and all she could see, first of all, was a Jewish man talking to a Samaritan woman. That's all she could see. But after she had listened a little while, her eyesight changed, and she said "Sir, I perceive thou art a prophet."<sup>3</sup> There's a difference between seeing and perceiving, you know. And it applies so much to the word of God. I believe that one of the Holy Spirit's great delights, and I say that reverently, is to change our sight into perceiving so that we not only hear sounds, we hear thoughts as well. We not only hear the sound, we get the sense of it as well. And here are these words set side by side. If you just get that, and right at the beginning, you could preach a sermon on this particular passage of scripture without getting into a lot of complications, just

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<sup>1</sup> II Timothy 2:14-18.

<sup>2</sup> Mark 8:36.

<sup>3</sup> John 4:19.

by putting the contrasts side by side. Approved – ashamed. And just put them side by side and somebody in your audience will say, whether you say it or not, “Oh yes, I get the message.” Do you see?

Now, words are a very important thing. Why do you think it was that our Lord is spoken of in the gospel of John and only by John as the “Word of God”; and the Word was made flesh and dwelt among us; and the Word, my dear, there is a means of communication. You communicate your thought from your mind to another by means of words. That's the general way; it isn't always so. An artist will do it in color and perspective and form. A musician will do it in notes and sounds and combinations of them and so on. But you won't mind me saying this to you, we're not artists and neither are we musicians. We're just ordinary, common folks, who communicate our thoughts by words. By words. That's all. And a word, it's a means of communication. God sent a communication to us through the Word. We wanted to know certain things and he gave us the answer in the Word. We wanted to know what God was like, and he gave us the answer in the Word of God. “And the Word was made flesh and dwelt among us and we beheld his glory. The glories of the only begotten Father full of grace and truth.”<sup>4</sup> Don't you see why he came? The Word, the Word, the Word. And it's a Word that leads us on into light indescribable, into a destination that is beyond imagining.

A Word, you see. If you want the answer, he's the answer. Not he has the answer – he is the answer. There's a difference there, you see. He not only gives us the answer, but he is the answer. Christ is the answer to our every need. Colonel Maltby was quite correct about that. He didn't say Christ gives the answer for our every need, he said Christ is the answer for our every need. He's right about that. Isn't it wonderful that occasionally you'll find somebody writing a little thing like that and as you look at it, you'll say, “That's right. That scriptural. That's the Word of God.” You don't need to wonder about it at all. Why of course the Word is made flesh and dwelt among us.

And we're dealing in words. That's the major thing you do, or the major thing you ought to do. You were here, were commissioned originally to give a message and everything else flows out of it. If the thing that flows out is there, and not the message, then we've got the things in reverse all together. You were commissioned to give out a message and the message is in words. And words are so serious that we've got five times as much said about them as we have about soldiership. And words are tremendous. And words are terrible. And words can produce life. And words can produce death. And words can produce health. And words can produce sickness. Words. Words. How slippedly we let them go sometimes, don't we?

There was a little couplet that we used to say years ago, I don't know whether we say it now or not, but it was this: “Boys flying kites haul in their white winged birds. But we cannot do that when we are flying words.”<sup>5</sup> Words. Words. And here is somebody who is talking to a young man whose business it is to give our truth in words, and he must see that the words are as they ought to be. Because if he doesn't, there is going to be catastrophe and he is going to be held responsible. And not only is he going to be held responsible, but the ones to whom he gives the word are going to be held responsible as well. Not only was Timothy held responsible for what he said as the Bishop of Ephesus, but the soldiers in the Ephesus One Corps were going to be held responsible for what they heard. Did you hear

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<sup>4</sup> John 1:14.

<sup>5</sup> *The First Settlers' Story* by Will Carleton. Published June 1881.

it? I hope your soldiers hear it too. For God not only holds you responsible for what you say to them, but he holds them responsible for what they do with the word that comes to them through somebody who has been sent of God to be their undershepherd.

Words, my dear. They are tremendous. Words. Words. Words. Words. But the wrong kind of words it says here, "They subvert the hearers." By the way, in this passage of scripture you've got a number of most unusual words that you won't find anywhere else. Let me give you this in passing. One of our great expositors of recent years was Dr. W. Graham Scroggie.<sup>6</sup> And he's one of the great expositors there. And in his commentary on II Timothy, he says this, and I'm only quoting. I have no means of verifying this at all. But he said II Timothy is so important that the Apostle Paul uses 77 words in that little letter that he hasn't used in any of the other letters. Did you hear it? Now, I can't verify that. All I can do is to quote a man whose shoes I'm not worthy to unloose. But that's what he said and so I pass it on to you. But whether it be 77 or there be 27 or if it's only 7, it marks this letter as being unusually important, doesn't it? And one of the words like that is this word 'subvert'. He's talking about words that are unprofitable, words that are dangerous, words that have the poison of asps in the center of them. Words, my dear. And they are sent out like winged birds, and they settle somewhere or other, and if the word is incorrect it subverts the hearers.

Now, my dear. Did you ever stop to find out what the word 'subvert' means? Now in our reading we just slide by-by it, don't we? So it subverts the hearers, so what? But we'd better stop because remember, dear, that the word 'subvert' is the very same word from which we get our word 'catastrophe'. A word that brings catastrophe. But, my, we've only just got to stop but a moment, and we say to each other, "I know somebody where a word brought catastrophe to that life. I know a corps where somebody released a poisonous word and it grew and grew and grew until it smashed the corps. I've seen churches that have been smashed to pieces by some word that was poisonous in it's nature that has been released into the air. And the trouble with words like that is that they grow, they increase unto more ungodliness. Words, my dear, that subvert the hearers. And you know, and I know how true that is.

You know the pathway of the Christian life is bestrewn with wrecks and many of them can be traced back to the influence, the explosive influence of some unprofitable word. My, we ought to careful, shouldn't we? We ought to be careful about these words, to see that they've got some value in them. It's one of our major responsibilities, is to see that the words we say are what God would have them. That they fit where he wants them to do. So he's "rightly dividing" the word. He's putting it where it ought to be. And again, my dear, we ought to be intelligent in that way because you can take words and apply them in different ways, even scripture words, where the Holy Spirit didn't intend that they should

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<sup>6</sup> William Graham Scroggie 1877-1958. William Graham Scroggie was born at Great Malvern, England, of Scottish parents. Being one of nine children in a home without normal educational advantages, he grew up among the brethren, and later, after a few years in business, entered Spurgeon's College in London at the age of 19 to train for the Baptist ministry. Turned out of his first two churches in London and Yorkshire because of his opposition to modernism and worldliness, he set himself to the study of the Bible. And, in the next two difficult years, when he had to live with little to support him, he laid the foundation of all his subsequent work. After pastorates in England, Scotland, New Zealand, Australia, Tasmania, the United States, and Canada, he became pastor of Spurgeon's Metropolitan Tabernacle, London, during World War II. His home was bombed on three occasions, and his historic church building destroyed during an air raid. Increasing ill health forced him to retire in 1944. He devoted his remaining years to completing his literary work, *The Unfolding Drama of Redemption*. He died on December 28, 1958.

be that way at all. And if we do a little thinking, we can find out about it too. You've preached a many a time to sinners on how shall we escape if we neglect so great salvation, but that wasn't said to sinners at all. That was said to saints. Now, you can apply it to sinners if you want to, but we ought to be intelligent about this thing. We ought to know the difference between Israel and the church. There are things that are said to Israel that are not said to the church at all. And things that are said to the church that are not said to Israel at all. We ought to know the difference between law and grace. Because in these days in which we live, we are faced constantly and everywhere with an adulterated mixture of law and grace that is an abomination in the sight of God. Folks that are preaching a gospel that's half law and half grace. God did something; you've got to do the rest of it. And it's a mixture of law and grace. And in our pronouncements we ought to be intelligent about that. And when we are, then God gives his approval. And that's the word that's here, isn't it? There's another of the contrast words: approved – ashamed. We look at them, and we say “I get the message.” And if we don't, we ought to. I'm telling you. It'll be too late one of these days if we don't get that message. Approved – ashamed.

Approved, isn't it a beautiful word? It's a school word, you know. It's a word that a teacher loves to put on an examination paper. I don't think the average teacher likes writing B-'s, or something like that. I don't think they enjoy it. There may be a few queer characters who do. But I think most teachers would be much, much happier to write “Approved” or “Excellent”, which is the equivalent word. I think most of them would. I'm quite sure our heavenly Father would. When you turn in your examination paper, my dear, and he can write “Approved”, isn't it wonderful? And it's not just something that we're writing with our hands, we're writing it with our lives. I think it was one of our great poets, I don't agree with a lot of his thinking, but I agree with this. He said: “Life is a sheet of paper, white, upon which we each may write a word or two and then the night.”<sup>7</sup>

Did you hear it? You're writing your word or two and your heavenly Father is watching so anxiously because he wants to put “Excellent” on it. He wants to put “Approved” on it. But he isn't going to put “Approved” on it unless the word 'Study' goes in it; goes with it. Now one of the things we avoid as the plague is real, honest study of the Word of God. Now you won't mind me saying that, will you? Do forgive me for saying that, though I'm sure it's correct. Well, I know my own heart so well, but we seem as if we're so willing to get busy about everything under the sun but that. About getting down to brass tacks in the study of the Word of God, and that's hard work. But that's the path that leads to approval, and there isn't any other. There is no slipshod path that leads to God's approval. Not at all. And we are approved or ashamed, not by what we do in a thousand other things, by what we do with the Word of God, and what the Word of God does with us. But there's the two sides to it, my dear. It's not only a matter of what you do with the Word of God, it's what you allow the Word of God to do with you. And the Word of God can do marvelous things, even with ordinary, common clay like us. It sure can. Approved is a beautiful word. You'll find it over and over again in the scripture. Approved, approved, approved.

In the great first sermon of the Christian era, it isn't really the first, but we call it that, and there's no need to change it - the first great sermon of the Christian era was preached by Peter on the day of Pentecost. And you'll remember that one of the things he said with his finger like an electric flash, looking those folks right in the eyes to which he was speaking, and most of them were Jews, if not all

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<sup>7</sup> James Russell Lowell, American poet. 1819 – 1891.

of them at that time. And he was pointing his finger at them and said, "A man approved of God among you."<sup>8</sup> And he was talking about the Lord Jesus. A man approved of God. You'll remember how God the Father put his approval upon the Son. "This is my beloved Son. Hear him, approved." My. My. I wonder if he can say that about us. Well, you're wondering it, it doesn't matter whether I say it or not. But I'm quite sure you're thinking it. I hope he can say "Approved" about me, and about the thing that I'm doing.

In the 16<sup>th</sup> chapter of Romans, there you will find the role call of the heroes of faith. That's one of the contrasting chapters with the 11<sup>th</sup> chapter of Hebrews, which was the role call of the heroes under the law. And by the way, those heroes under the law, put us to shame, don't they? They were better people under the law than we are under grace. And that isn't anything to our credit either. But you read them and see what they did. And there wasn't any of them, not one of them from beginning to end, that ever trod an easy road or ever claimed his rights. Not one of them. Not one. And there they are. But in the 16<sup>th</sup> chapter of Romans – it is the 16<sup>th</sup> chapter, the last one, isn't it? - Look, somebody correct me on that if it's wrong. I think it's the 16<sup>th</sup> chapter of Romans. That's the last chapter in the book. And you'll find a man in there, one of the unusual people. And his name is Apelles. And this is what it says about him. "Apelles, approved in Christ."<sup>9</sup> Did you hear it? Wouldn't it be wonderful, if it could be said truthfully about us? Approved in Christ. Isn't it beautiful?

You know I'm rather fond of visiting cemeteries and reading the inscriptions. And I go to all kinds of places. I don't know whether that's a sign that there's something wrong with me, but anyhow, I like to read the inscriptions. You know, I've never seen anywhere, where on a little white stone by a grave somewhere, that said a name, a date here, a date there, and underneath "Approved in Christ."

Do you mind if I make a suggestion to you, dear? We talk about making our Wills, and you ought to. If you've got as much sense as you look as if you have, you'll have done that. And you will do it without delay. And you ought to take care of details. For instance, when a little white stone is put at the head of your grave, what's going to be on it? Have you told folks yet? You'd better. Or they may put all kinds of stuff on it, you know? And a lot of the things they put on little white stones are not true at all. You see, we usually preach a glowing sermon about somebody at the funeral service, and you know in your heart, and a good many of the folks are listening, you're saying "Oh, yeah?" You know that. But wouldn't it be wonderful if, on that little white stone, there were the words "Approved in Christ." George So and So, date here, date there, "Approved in Christ." Wouldn't it be wonderful? It would be wonderful if it was true. But don't forget, your heavenly Father puts it up to you, and he says, "you take care of those words that lead to his approval." There, I charge you before the Lord, that you do it. That's something he holds us responsible for. He sure does. I make the suggestion.

And I want to tell you this, my dear. If sometime or other, when the sounds have all died away, and taps has all died away in the distance, and there's a little quiet spot where you are resting, with a little white stone, and on it, it says your name and "Approved in Christ", I want to tell you something that will happen. Folks will go by that cemetery plot and they'll stop and look at it. And they'll say, "My, I sure would have liked to have known a person like that." "Approved in Christ", you see.

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<sup>8</sup> Acts 2:22.

<sup>9</sup> Romans 16:10.

But the other side of it, is Ashamed. We're ashamed when words fly away from us and they slip away from us and it's so dangerous. Words, my dear. Words that lead to approval or words that lead to disapproval. And then the old man seems to get excited about it. He must have known something about Christians as they are today. You know, because he says, and here's another thing that we have to do. We must shun, and that doesn't mean just ignore. It means walk in the opposite direction. It means you cross over the road. You don't just ignore it. You just cross over. You get as far away from it as you can. Shun what, in heaven's name? What? And then he says something that none of us would dare to say to each other. I wouldn't dare to say it to you, unless it was in the Word of God. And you wouldn't to me either. We don't say these things to each other. But he says "Shun profane and vain babblings." My, and he talking to Christians. Shun profane and vain babblings. What words, aren't they. My. What words. And we look and say, "Paul, here now, be reasonable. After all, we're (?) everything is, you know." You know what I'm talking about, don't you? Shun profane and vain babblings. Now what's the meaning of the word "profane"? The word profane is the opposite of, holy. It's a word that includes everything that is unholy. Profane.

What is vain? What does it mean? What's the meaning of it? The word vain means empty - empty and unholy chatterings. My. He's getting personal now, isn't he? He's stopped preaching, and he's getting personal now. He sure is. And don't forget, I'm just quoting. Profane and vain babblings. And you know they increase unto more ungodliness. And increase, dear, as you will see there, increase is an agricultural word. It's the very same word that is used when we read "Paul plants, Apollos waters, but God gives in the increase."<sup>10</sup> It increases to more ungodliness. Because in the Word there is life. That's the difference between a word and anything else. A word has life in it. And when it's planted somewhere it brings forth something. It increases unto more ungodliness. And the profane and vain babblings that is sometimes heard, it increases unto more ungodliness. Not only in loudness, but in the character of the chatterings that go on.

I don't know whether you've heard it, but I've heard Christians occasionally who come right close to borderline cussing in their babbling conversations. And words come out. Words come out. Thoughts, they just fly out, you know. And you've seen it, haven't you? And you've heard it, and so have I. But here's an old passage out of the Word of God that brings it forth before us this morning. And here we are, listening to it. Here we are. Profane and vain babblings. And they increase unto more ungodliness and they produce something.

What do they produce there? "And their word will eat as doth a canker." Now that's a word that Paul hasn't used anywhere else. That's one of these words. A canker. Now dear, again, seeing that we are doing some thinking, I presume. What is the meaning of the word "canker"? When you read that the last time, did you stop long enough to find out what the meaning of it is? Did you turn to your Bible dictionary to find out what's the meaning of the word "canker"? What is our word that we use, because we don't use that word. It may be found sometimes, perhaps in an old-fashioned doctor's book, or something of that sort. But what's the word we use? The word we use, my dear, is, gangrene. Did you hear it? They produce gangrene. Now my dear, let me ask you this, quietly. Have you ever seen gangrene? Have you? Have you ever looked into the face of a doctor and walked into a hospital room and took one look at a leg turning black with gangrene? Have you watched the look on his face as he

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<sup>10</sup> I Corinthians 3:6.

says there isn't any cure for that? The only answer, right, is amputation. Have you ever looked into the face of a patient to whom that what said? Have you? And you look at the thing itself, and you look at the face of the doctor, and you look at the face of the one who hears the sentence. I hope you never will. You may happen in a hospital sometime, and perhaps see gangrene. But occasionally, my dear, some folks have to see it in another light all together. I was in a hospital room where I watched a foot and a leg turning black with gangrene. I watched a doctor when he came in and said it must be amputated. I looked into the face of the loveliest girl God ever made, when the doctor said that to her.<sup>11</sup> Now here's a word here. It's right in the book. Here are words that can produce that kind of thing. An incurable situation, where the only remedy is a major operation. And sometimes, my dear, because we have failed in our responsibility for words, God has to produce and effect a major operation. Sometimes he has to cut us off.

And again, along the line of our Christian life and service, there are any number of folks who have been set aside, because words have done their foul worst in their lives, and their words have done their foul worst in other lives. And God has set them on one side. There are corps like that; churches like that. There's lots of them. Churches by the dozens like that where something has gone out that has not been to the glory of God. God has had to set it aside. Oh sure, we've got all kinds of excuses and reasons why. Neighbors changing; colors are changing; this and that and the other is changing. But the fact remains, there used to be a place there where fire was burning and where words of power were going forth, and now it's a warehouse of some kind or a garage, or something. And our land is just dotted with them, in a time when we need every place we can get to send out the word of God in these last days when he's giving us the chance to do it for the last time. Words, that are there. Did you hear them?

Words. Oh, the people that have been destroyed. The things that the Army has lost because of words that have no value and words that were destructive. Do you know that we've got more Salvation Army soldiers outside of the Army than we have in it? We've got more folks who used to be Salvationists than we have in it. We sure have. And they're living everywhere. Every community you go to. You can find them here and there and everywhere. And occasionally you run up against somebody like that, who used to go to the corps and used to do this and that and the other. And occasionally you go and visit him. And you go and say, Now Bill, why don't you come on back again. You used to go to the Army, why don't you come now? Come on, let's come on back. Oh no, he says, I can't do that. I've got to clean my car on Sunday morning or we've let something patch. And here we are. I can't do that. Oh now, Bill, you know you're only kidding me. You don't pull that over my eyes. I know you. Why don't you come back? You tell me. Why, he said, you used to be. Yeah, sure, I used to take up a collection sometimes. And there he is. And his name is legion. And you get a little closer, and you say, Bill, why don't you come back? In nearly every case he'll say to you, Well, I'll tell you, when I was in the corps old so and so said so and so, or old so and so did so and so. And if that's religion I don't want any more of it. Now he's dead wrong, of course. But you've heard that story, haven't you? Any number of times. And you'll find them everywhere. People that are on the outside. We've got as many preachers that are on the outside as we have on the inside. And we've got far more members on the outside that used to go to church sometimes, but they don't go any more. In nearly every case, it was because a word that

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<sup>11</sup> He is undoubtedly referring here to his wife, Violet who had died two years previous in the fall of 1967. Violet suffered from debilitating rheumatoid arthritis. Her condition led to many health complications during the final stages of her life, including sores and infections caused by poor circulation.

had poison in it produced something that was catastrophe. And you can find it where ever you go.

Now, my dear, he gets down to business on this. For he, here, he tells us actually what the word was that produced catastrophe. And it wasn't a cheap, blasphemous word that you find coming out of the saloon that the Christian borrows once in a while when he says, I wanted to be emphatic. And so he used some four letter word or something of the kind. And there are lots of them that do that, you know. Just lots of them. But this wasn't that at all. Who were these people whose words were producing the cancer? And what was it? Where was the point where they went wrong? They went wrong, my dear, at the point of the resurrection of Jesus Christ. Did you see it? Did you see it? The resurrection of Jesus Christ. And they were wrong about that. And they said the resurrection is already passed, and they were undermining the faith that was there. The resurrection of Jesus Christ.

Now my dear, that is the major point where Satanic poison is seen. It's at the point of the person and work of the Lord Jesus Christ and particularly the work that he did in the matter of atonement and redemption from our sins. Not at the point of healing the sick. Most everybody is prepared to agree to that. A lot of your neighbors are quite prepared to have Jesus, the Healer, but when you come to the matter of sin, and his dealing with sin, and that's something all together. But the resurrection is the culmination, the climax of that which he did in the matter of sin. And without it, we have no gospel at all. And our faith is in vain. And here were people who were attacking the vital thing about the ministry of our Lord. They sure were. They were wrong about Jesus.

And do you know, my dear, and I hope I'm not going to say something here that I shouldn't say, but I'm quite sure you'll understand. Every false cult is wrong at that point. If you want to know whether a cult is wrong, you find out what they think and what they teach about the ministry of our Lord, and particularly what he did about sin. And every last one of them are wrong about that. Either sin is error of mortal mind, and so they put it away. And sin doesn't exist. It's just an upward stumble in the dark. Have you ever heard that? You've got preachers in your neighborhood who are preaching that stuff, that sin is just an accident along the road of life. To do something for which we're responsible and that a sinner is really somebody who is sick, all that rest of this stuff. And you'll find it everywhere. They attack the fact of sin. And then they attack the Savior from sin. And then they attack the result of sin. And you've got a lot of folks in your neighborhood who call themselves Christians that if you happen to mention the inevitable result of sin, they'll get red in the face and say, "Don't talk to me about Hell being fire, or something of the kind." And they'll attack the fact of it, the savior from it, and the result of it. And you can find it everywhere. And here were people who were wrong. Because if we haven't got any resurrected Savior, we haven't got a Savior at all. Not at all. We haven't got anybody who bore our sins in his own body on the tree. Because he was sinless, but he was able to bear your sin and mine, and death had nothing that it could claim about him. And consequently, he rose on the third day, and we've got a risen savior who's now in the glory, interceding for us, that everything depends on that empty tomb. Sure, he came out in glory. Isn't it wonderful? I'm telling you. And here are folks that are wrong about that. Wrong about Jesus. Wrong about this thing that is so very vital.

Now my dear, for the biggest part of an hour, you folks have sat and listened while I've taught that. And now shall we just review it for a moment or two? And then in a very few minutes from now, with the Colonel's permission, I'm going to sit down. Because, I'll tell you what, I'll tell you a secret, I feel as tired this morning as some of you folks look.

Now let's review it, shall we? Words, how serious they are. Here's your sermon that you're going to preach there when you get back. Words. Here's the sermon you're going to live when you get back. Words. Words for which we are held responsible. Words that have in them power for blessing or for cursing. Words that can produce life. Words that can destroy life. Words that can produce health. Words that can produce incurable disease. Words that fly out. Words that are so important that when they are used correctly, God gives his approval upon it.

Don't forget that word "approved," my dear. Don't forget. And if you want an additional illustration on that, you will find that there's a church to which the Apostle Paul wrote these words, how he prayed these words in thanksgiving for them. They approved things that were excellent. Now do you know what church that was? To whom did he say that? "This I pray, that your love may abound yet more and more in knowledge and in all judgment and that ye may approve things that are excellent." What church was that? (Answer from the audience: Philippians) Philippians, exactly. Sure. That's Philippians 9,10,11, that I've been talking about this morning, the 1<sup>st</sup> chapter. And they have approved things that are excellent. This is the mark of the one who God puts his stamp upon them and puts his hand to prevent them from ever becoming ashamed. Approved or ashamed. Words that have life in them. Words that increase, and increase unto more ungodliness. Words that produce catastrophe. Words that produce gangrene.

And the center of error in words centers in the person and work of the Lord Jesus Christ. It's not a matter of major importance that we call down anathemas upon some politician's head. But we are commissioned to say the right things about God's Son and why he came and what he's doing and what he's doing right now, at the right hand of the Father.

The resurrection. Now that's the message that we were to bring to you this morning. And I think if you don't mind, we'll just leave it right there. I think we've had enough, perhaps, to think about.

But there's one thing I want you to do before you come back this afternoon. And I believe, am I to go on with this this afternoon, is there a few minutes? Yes, because there is one other picture and I'm very anxious that you should see it because it'll be useful, not only in your own life, but in your ministry as well. We have seen several interesting locations in this chapter. A battlefield. We saw a sports arena. We saw a farm. We've been to a workshop. Now, for a few minutes this afternoon, we're going to take a look at a great house. And I want you to read before you come, what is said about that great house. And remember what we've been talking about this morning about the contrast method of teaching, because there you'll find it again. And you'll find things there, that if you take a good look at them, you will say, "Oh yes, I get the message." Things that are there in contrast, one to the other, and we'll talk about that. The great house and the vessels that are in it. And the secret. Because this is the thing we ought to go away with – the secret of how to move from wood and earthenware, to gold and silver. The contrast. Wood and earthenware – gold and silver. What's the deciding factor between them? And it's the utmost importance for us, my dear, in this matter of our own personal Christian life and what you're able to do for somebody else.

Let's stand and sing "My Lord Knows the Way Through the Wilderness" and then, if the Colonel has any final word here, he'll say it right then. Alright, everybody together, and we'll just sing "My Lord

Knows the Way Through the Wilderness, all I have to do is follow.” (Audio ends; however, following are the words to that chorus.)

My Lord knows the way through the wilderness,  
All I have to do is follow,  
My Lord knows the way through the wilderness,  
All I have to do is follow.  
Strength for today, is mine always,  
And all I need for tomorrow,  
My Lord knows the way through the wilderness,  
All I have to do is follow.

Words and music by: Sidney E. Cox

***Audio resumes, but this is the beginning of the sermon on CD 81-2:***

And I'm so grateful for the privilege of coming. I'm regretting that it seems as if I'm almost at the end of the traveling ministry that the Lord has given to me, because... (Audio ends.)