

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

Introduction of New Chorus – *The Ransomed of the Lord Shall Return*

II Timothy – Chapter Two

Be Good Soldiers of Jesus Christ

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 about his career and life. Many would have known him personally. He was an iconic figure in Army circles and almost universally known.

On this occasion we find a vintage Sidney Cox doing the thing that perhaps most endeared him to other people – teaching them one of his new choruses. He often composed new choruses for specific occasions and he then “introduced” it to his congregation. I have had many Salvationists over the years refer to a chorus and make a comment like, “Oh yes, he wrote that chorus for us at Young Peoples’ Councils in Tampa when I was a teenager.” At the meeting, he would distribute copies of his new chorus and in many instances the attendees would have him autograph their personal copy. Again, I’ve had many Salvationists show me their “Sidney Cox mementos” that they had kept for decades.

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

Thank you so much Colonel and thank you you dear nice folks again for letting me be a part of you. It will be one of my precious memories as I’ve mentioned to you before, and I mean just that. I don’t just say words like that. When I say a thing like that, I mean it, and it will mean far more to me than perhaps you will have any idea. And I’m so grateful to you.

I was so glad to hear you sing, *God’s Love is Wonderful*. That of course is one of the songs that the Lord gave to me that has been used so extensively throughout the Army, and I’m so grateful for it. I received a letter about a year and a half ago perhaps, from Commissioner Edward Cary who was until recently the Territorial Commander in the Eastern Territory. At that time he was our International Secretary, and

he wrote me a little note and he said, “We have just had a day with the word at the Westminster Hall in London¹, and the General led it. And we spent the day with God’s word.” And he said, “We started off that day by singing “God’s Love Is Wonderful.” And he said, “We sang it over and over and over again.” And he said, “It seemed to set the atmosphere for the day.” And then he added this little note, “I just thought you’d like to know.” You see? Now he didn’t have to do that at all. Here’s one of the busiest men in the Army and yet he sits down and writes a little note, and you can imagine how grateful I am and how grateful I was to the man who said that to me.

By the way, we ought to remember him in prayer, he’s run into a very serious physical problem as you know, and it not only affects him but other lives as well. And occasionally if the name of him comes to your mind, just ask the Lord to bless him. You don’t need to make speeches to God about it, Paul didn’t. He said, “I make mention of you in my prayers.” That’s all. That’s about all you can do, isn’t it? With the multitude of our friends, we can’t stop to make long speeches to God about them. But if you ever have an opportunity, just say a quiet word there, “Lord, bless this man.” And it may mean more than we have any idea of. I’m so grateful to you for it all.

I’m glad to hear you sing. If any of you didn’t get copies of the choruses that we have already introduced, if you’ll let me know, I have a few additional copies, not many, but I can let you have one, and I want you to sing one again this morning. Now the chorus that you have before you there is a little unusual. In the first place, it is a verse of scripture, and I’m wondering whether, and I’m not asking for an answer for this, I’m wondering whether you are familiar with one of the most beautiful verses in all the scripture or out of it.

A great English literary authority made this statement a little while ago. He said, “Three great poets have arisen in the course of time - Homer, Shakespeare and Isaiah.” Now that last is a little startling isn’t it because we don’t usually think of Isaiah as a poet. And yet in that marvelous thing that we call the Book of Isaiah, we have some of the greatest prose poems the world has ever produced, and one of them is the 35th Chapter of Isaiah. It’s the one that begins, “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”² The prophet Isaiah, is looking down into the distance and he can see God’s people, and God’s promise to Abraham repeated over and over again. And it’s still God’s promise to God’s people, and I’m talking about Israel now. I’m not talking about the church, I’m talking about Israel. This is the future of Israel and, “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”

And he goes on there in that marvelous verse that we sometimes pluck out of its context, “a highway shall be there, and a way, and it shall be called the way of holiness.”³ I suppose a good many of us in this room have plucked that phrase completely out of its context and used it, and there’s no reason why we shouldn’t. But it’s there, that’s where you’ll find it. And then you come to the end of it, it seems as if he breaks out into a doxology. And he says, “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow

¹ Westminster Hall in London is the only major part of the ancient Palace of Westminster which survives in its original form. The hall was built from 1097-99 on the orders of William Rufus, son of William the Conqueror. Today it is often used for important events and state occasions, such as the Queen’s Golden Jubilee in 2002.

² Isaiah 35:1.

³ Isaiah 35:8.

and sighing shall flee away.”⁴ And you can almost hear the throb of his heart as he says it. And I’m wondering you know whether somewhere in the mystery of the beyond, he may be listening to us this morning and I want him to hear, what this verse says or sounds like when we set it to music. It’s got a good swing to it there, and I want you to do just as you did yesterday - sing it as if you’ve known it all your life. I can’t help you very much in this one except occasionally because there are two or three notes that are far beyond me. I used to be able to sing them years ago, but not now. There’s an E flat there and there’s a top F, and I can’t get anywhere near it, so I want some of you tenors there to get and some of you ladies that can sing high, I want you to get underneath that and make the _____ring, will you? And it goes with a good steady swing all the way around and the more you sing it, the more you’ll like it. All right, let’s have the chord and we’ll start and sing it there. It’s right before you, just as if we’ve known it all our lives. The chord please, loud...all right, there it goes, now here it goes.

And the ransomed of the Lord shall return, and come to Zion,
With songs and everlasting joy upon their heads, with joy upon their heads,
They shall obtain joy and gladness, joy and gladness,
And sorrow and sighing shall flee away.

It sounds as if you must have known it before. Thank you so much. Let’s hear it again and let it get down into your heart and it will come out of your voice something of the glory of it. “The ransomed of the Lord shall return, and come to Zion and songs and everlasting joy shall be upon our heads: and we shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isn’t it wonderful? Isn’t it wonderful to even contemplate it? And let’s get some of the wonder of it into our singing together, now everybody.

And the ransomed of the Lord shall return, and come to Zion,
With songs and everlasting joy upon their heads, with joy upon their heads,
They shall obtain joy and gladness, joy and gladness,
And sorrow and sighing shall flee away.

Now I want you to do something else just once more please, and this time I want you to do something that’s almost impossible. I want you to look at me with one eye and look at the paper with the other. In other words, I want you to see if you can sing it from memory. Will you try it and I’ll promise you something, I won’t fuss at you if I see you just glancing down at that paper once in a while. I promise not to start to fuss at you. So come on, let’s see if we can sing it from memory, shall we? All together now.

And the ransomed of the Lord shall return, and come to Zion,
With songs and everlasting joy upon their heads, with joy upon their heads,
They shall obtain joy and gladness, joy and gladness,
And sorrow and sighing shall flee away.

⁴ Isaiah 35:10.

" THE RANSOMED-SHALL RETURN "

ISA. 35:10 SIDNEY E. COX

AND THE RAN-SOMED OF THE LORD SHALL RE-TURN, AND COME TO
 ZION, WITH SONGS AND EX-ER-LAST-ING JOY UP-ON THEIR HEADS; WITH
 JOY UP-ON THEIR HEADS: THEY SHALL OB-TAIN JOY AND GLAD-NESS,
 JOY AND GLAD-NESS, AND SOR-ROR AND SIGH-ING SHALL FLEE A-WAY.

This is the original manuscript for this chorus that Sidney Cox composed for this occasion and "introduced" at this meeting. Having been composed so late in his life, it was never further published to our knowledge and likely was only used subsequently on a limited basis within Salvation Army circles.

I want to remind you sometime this morning of an older one. I shan't do it just now, but we will a little later on in the morning, because I not only like to leave a new song with you, but I like to remind you of an older one, one that has been sung years ago. I want to remind you of the chorus that more people have sung than any other chorus of mine, I'm not going to tell you what it is: but it's the one that was used on "The Old Fashioned Revival Hour"⁵ by Charles Fuller, and remember, millions of people heard

⁵ In 1925, a young pastor named Charles E. Fuller saw vast possibilities in the new invention called "radio." He soon resigned from his pastoral responsibilities to give his full time to radio evangelism. By 1935, the voice of Dr. Fuller had

him every Sunday morning, and he used it every Sunday morning for a year. Now you multiply millions by 52 times, and I want to tell you, you've got an astronomical figure there. But there have been more people who have heard that little chorus I'm quite sure, and that's the reason, than any of the rest of the songs, and maybe all of them put together. Now we'll sing it a little later on. I'm not going to tell you what it is, so you can be thinking about, while I'm preaching at you, you can be thinking about what the song is, because you'll be thinking about something else, that's for sure. And I'm going to just follow along for a little while and the thing that we were talking about yesterday.

You'll remember that we suggested that this little book of II Timothy has to do with the living of the Christian life. Living the Christian life, and that's of the utmost importance my dear, because living is more important than working. Did you hear that? Living is more important than working. Working that does not flow out of living is just "hay and wood and stubble."⁶ The only work that will abide is that which flows out of a Christian life back of it. Your work my dear, if it's to have eternal value is to be the expression of the life that God in his grace planted within you, and that the Holy Spirit is busy constantly seeing that it is complete and symmetrical and beautiful and making it useful. There's a lot of what we call Christian work, you know, that doesn't flow out of a Christian life? There are a lot of folks that are doing effective what we call, Christian work. You understand what I mean by that, whose lives don't jive with it at all. But it has no eternal value, it may have a temporary value. But it has no eternal value unless the work flows out of a Christian life.

Now here's an old man in a Roman prison cell who's writing to a young man who's going to be engaged in a lot of so-called Christian work. If you have any doubt about that, you hear, you read what the Holy Spirit said about the church at Ephesus where young Timothy was the bishop there. "I know thy works, and thy labored and thy patience and how thou canst not bear those that are evil,"⁷ and how thou hast done this and that and the other. Sure. He knew all about the problems of becoming wrapped

become a familiar sound in the Western states. On October 3, 1937 the Old Fashioned Revival Hour aired its first broadcast over the 13 stations of the Mutual Network. Charles E. Fuller soon established the Gospel Broadcasting Association to sponsor his Old Fashioned Revival Hour (OFRH) program.

In 1941 Fuller's nationwide broadcast was moved from a Hollywood studio to the Long Beach Municipal Auditorium where thousands of servicemen, enroute to the Pacific during World War II, attended the broadcast. Dr. Fuller and his OFRH musicians traveled throughout North America, holding citywide rallies which were often broadcast live.

In 1943 the Fuller Evangelistic Foundation was organized and the year 1947 marked the opening of the Fuller Theological seminary in Pasadena, California, established to train evangelical Christian pastors, missionaries and evangelists. Fuller Evangelistic Foundation's director of evangelism reported 1950 as "the most effective, in terms of number of souls saved." As the foundation expanded its outreach, the Old Fashioned Revival Hour broadcast also increased its coverage.

By 1951 the OFRH was heard over the ABC radio network that circled the globe through 650 radio stations. By 1955 one-million broadcast transcriptions had been made.

Dr. Charles E. Fuller and his associates of the Old Fashioned Revival Hour appeared in the Long Beach Municipal Auditorium for the last time on January 12, 1958. Dr. Fuller then moved the program to a Hollywood recording studio for a 30-minute broadcast. Dr. Fuller's last broadcast was December of 1968, and he went home to be with the Lord that same year. While the Old Fashioned Revival Hour Broadcasts have ended, their tremendous appeal continues to this day.

⁶ A phrase from I Corinthians 3:12.

⁷ Revelation 2:2.

up in what we call, Christian life. But this old man in that prison cell, is reminding him, and perhaps he's reminding us that the main thing is not what we do, but the life behind it that does it. And without the life behind it, what we do is but "hay and wood and stubble."

Now that's what he's talking about and all the way through you can see this emphasis. And we talked about the responsibilities of the Christian life in Chapter 1, and the seriousness of it in Chapter 2, and the dangers attending the Christian life in Chapter 3 and the rewards of it in Chapter 4. And we saw all the way through, this is what the old boy is talking about. And it's wonderful to be able to grasp the central idea in somebody's life. It's wonderful to be able to grasp it so that you can bring it right into the center of what he's writing about – this thing that we're talking about now, the seriousness of the Christian life.

We followed various things through and I'm not going to spend time reviewing them this morning. But we saw quite a number of interesting locations. The location of a home for instance. The location of a church at Ephesus. The location here and there. And now in the 2nd Chapter, where we deal with the seriousness of it, and as I reminded you yesterday, there are seven illustrations of it. And that of course reminds us of something else, doesn't it that we talked about yesterday – Paul's pattern of teaching. There is instruction. There is exhortation. There is illustration. And Paul is talking and giving instruction about the Christian life, and he's giving exhortation and he says, "You be sure you stir up that gift of God that is in thee." And now in Chapter 2, it just overflows with illustrations, and every one of them thunder at us, the Christian life is serious business.

Now I'm not going to start at the beginning, we mentioned the beginning yesterday. The Christian life my dear begins with "sonship." It doesn't begin with soldiership at all. But the illustration that we're going to consider this morning is that which begins at the passage of scripture that was read in your hearing this morning. You are to be, "a good soldier of Jesus Christ."⁸ And we remarked yesterday that soldiership is serious business. Regardless of whether a man wants to go to Viet Nam, when he gets there, he finds himself involved in a very serious business. Have you ever noticed on your television set the faces of the boys that are over there, when occasionally you get some flash from the battlefield on your television set. Have you ever noticed their faces? Have you ever watched the burdens that they're carrying? Have you ever watched the mud and the mire and the filth through which they have to walk? Have you? Have you ever watched the faces of those who are carrying back to a helicopter, or something of the kind, one of their buddies who has finished his term of duty? Have you ever looked at them? Well, regardless of what you think about them, and regardless of all the other things that seem to be surrounding us and that are in that atmosphere, regardless of that, you look at those fellows and I tell you, war is serious business. It sure is. And war my dear is serious business.

I looked into the faces of four women on the television set just the last few days. They had gone over there to France to see if they could find out something about their husbands who had disappeared in the morass and mire and mud and mystery of war. Did you look at their faces? They wanted to know whether they were widows or wives. Did you see their faces? I tell you my dear, war is a serious thing, regardless of what you may think about it, regardless of whether we may think the war is right or wrong. I suppose we have a right to our opinion about that. But war itself is a serious business.

⁸ II Timothy 2:3.

And here's an old man writing to a young man and saying, the Christian life is like soldiership, and not only like soldiership, it's like good soldiership. For I suppose everywhere there are first class soldiers and second class soldiers and mediocre ones and some that are not worth their salt. I suppose you find that everywhere you go. You certainly do in the Christian church, don't you. You've got a lot of that, just lots – good soldiers, and then just soldiers and then something else that's got the name and that's about all. You know something about that, don't you? You'll find them in every corps and I suspect I'll find one or two of them like that if I visited your corps. And if I didn't find them there, yours is the only corps in The Salvation Army where you wouldn't find them. That's for sure. You'll find second class ones almost anywhere. But here's an old man who writes to a young man and he says, I don't want you to be second class. I want you to be a good soldier of Jesus Christ. Not just a soldier, but a good soldier of Jesus Christ.

And in the background, there is this thought, that when the soldier of Jesus Christ is chosen, and remember, that's the word you heard a few moments ago – we are chosen. We don't just volunteer. You remember we've got a Salvation Army because somebody objected to the word, volunteer. You remember your history well enough to know that – that when there was a document there that was being prepared and the name on the top of it said, "We are a volunteer army." Somebody with a long beard⁹ struck out the word, volunteer and said, "I'm no volunteer. This is a Salvation Army!" Sure. That's where we got our word from.

But it's more than that, we are just chosen. We have been called into this thing with a holy calling as we heard yesterday. But one of the things that came flowing out of our salvation was our calling, and it wasn't into something easy at all, this is into something that is difficult. We are called to be "good soldiers of Jesus Christ."

Now my dear, you've preached on that over and over again, and you will again, of course you will. Everybody that's worth their salt talks about folks in the corps or out of it about being a good soldier of Jesus Christ. But let me remind you again, and this may help you the next time you do it, don't just take the same old notes that you thrown away there and that's in the bowl of, getting moth eaten there. Don't just take them out and do it all over again. Rewrite it. Do it all over again. Live it all over again. Work it out all over again.

And if you turn to the scripture you may find something that will help you in that. For as we would expect, there are three marks of a good soldier, and here you've got a sermon outline again and you've probably got it in the one you preached, but here it is in case you missed any of them. There are three things that a good soldier of Jesus Christ - is marked by three things. The good soldier of Jesus Christ endures hardness. He avoids entanglement. And his one business is to please him who called him to be a soldier. You see it? And this three just leaps at you, doesn't it? You can't miss it. If you just turn your eyes and your heart along with your eyes, oh we can turn our eyes without our hearts going, and we frequently do. But you turn both your eyes and your heart toward that and these three things just leap at you. They sure do.

⁹ Obviously referring to William Booth, founder of The Salvation Army.

A good soldier endures hardness – that’s a little old fashion, isn’t it? We don’t major on that in these days in anyway, do we? But I’ll tell you somebody who did. The Lord Jesus never called anybody to be a soldier or to be a disciple or to follow him - he never called anybody but he told them the truth about it. The Lord Jesus was the original one who told things as they were. He told it as it is. He sure did. There was a rich young ruler one day who wanted to follow him who wanted to be a soldier and he sure got told, didn’t he? He certainly did – “you go and sell all you have and give to the poor and come and take up your cross and follow me, and I haven’t got anything to offer you but blood and sweat and tears.”

There was a great man who lived just a little while ago who told the people of his land, that in the day of terrible emergency there was nothing that they could be offered but blood and sweat and tears.¹⁰ And I want to tell you my dear, it saved England. Sure it did. It saved England. And I’m deeply convinced Colonel, that if he could get loud voices telling folks everywhere that to be a disciple of Jesus Christ involved blood and sweat and tears, it might save the Christian church and it might save the Army in the process! I don’t know about that. All I’m doing right now is just thinking out loud, and when I look into your faces my dear, you certainly encourage a man to just think out loud. You sure do. It’s just wonderful just to look at you. It certainly is. A good soldier enduring hardness.

We get very much disturbed don’t we if we don’t have our rights. And most of our rights my dear are connected with softness. I don’t know anybody who protested because he didn’t have the right to endure hardness. I never heard of anybody like that. I’ve heard a lot of folks who protested because they didn’t get softness - just lots of them. Oh sure, it’s our right, isn’t it? We’ve got to have rights. We’ve got our rights. And we could raise the dickens about something or other if we don’t have an extension telephone in our bedrooms, or something of the kind. And I’m quoting there. (Laughter). You see what I mean.

We major on our rights and we avoid hardness if we can. And, the worst of it is we encourage other people to do that too. We send our young people into the training college with the idea that everything’s going to be provided for them, and you go into the average training college and you look at the place where the cadets are living there, and then you wonder what they’re going to do when they get out to Podunk Center, or something of the kind. You sure do. Everything, sure. We’ve got to pay the bills and we’ve got to do this and got to do that, everything. Softness. Softness. Softness. And we’re paying the bill for it too, in more ways than one, don’t forget it. We sure are. We’re paying the bill.

This business of our rights you know my dear, the soldier doesn’t have any rights. The moment that he puts his name on the dotted line, his rights go out of the window. Ask the sergeant. It sure does. He hasn’t got any rights from then on. He does as he’s told from then on. This business of our rights, we better soft pedal that. Don’t major on your rights my dear. If you’re under grace, you have no rights at all. If you’re under law, you might have some. But if you’re under grace, you don’t have any rights at all. The only right that you have under grace is the right to put your rights on one side and not claim them at all. By the way, did you hear that? The only real right that we have as a child of God is our right to put our rights on one side. Not claim them at all. That’s our highest right. Our holy right is not to claim that which I could say is mine by right.

¹⁰ Obvious reference to Winston Churchill.

I heard an old man in a deacon's meeting in a church, and if I mentioned the church, some of you may have heard it, the name of it there. It's up in the north of England and it's called, the church's name is, The House of the Interpreter. How do you like that for the name of a church? The House of the Interpreter. And this wonderful old man was there, the chairman of the board of deacons. I'll tell you his name in a little while and it'll make you ashamed if you don't recognize it when I do. But he was in a meeting there and some of the good brothers there were claiming their right to this and they were talking loudly about I've got a right to this and I'm going to have my right to that. The old fellow hard of hearing was listening to them and he cupped his ears after a while and said, "My brother, did I hear you talking about your rights? Did I hear you talking about your rights? He said, "I'd like to remind you that if you had your rights, you would be in Hell right now."

It's a good thing that God doesn't deal with us on the basis of our rights, isn't it? It sure is, because that's exactly...and the man's name was W.D. Longstaff.¹¹ Mean anything? Does it? Anybody know? Did anybody hear it before? You've seen it lots of times. It's in your songbook and it's just one of those songs where you didn't even bother to look until you find out who wrote it. He wrote the words of the song, "Take Time To Be Holy, and speak oft with thy Lord." W. D. Longstaff. The moment you put your name on the dotted line my dear as a soldier of Jesus Christ, your rights go out of the window. The only thing that he had to offer you is the hardness that will make you something that softness will never accomplish! Never. Softness will make us the kind of soldiers that are not worth the powder to blow us up. But hardness will make something out of us.

That's the reason why God allows afflictions and that sort of thing to come into our lives because he's refining the gold and the silver. God never refines "hay and wood and stubble," he just burns it up. It may be all right roofing or something of the kind for a little while but is eventually it's consigned to the flames and that's where it belongs all the way along. Hay and wood and stubble, but God uses hardness to develop something in the life of a person like you. We don't need to be wondering why afflictions come and why sorrows come and why suffering comes and why afflictions come, why of course. God can do more with somebody in jail than he can out of it. He did with Paul, that's just the same. That's exactly what he does. He put Paul in jail, hardness, because he could do more with Paul in jail than he could with him out of it. And he can do more with you my dear in the midst of affliction of one kind or another than he can when everything is going along so softly and so easily and we're getting our rights. Our rights. We'd better just cross that out altogether. A good soldier of Jesus Christ doesn't tell claim his rights, he endures hardness.

¹¹ W.D. Longstaff was born in Sunderland, England in 1822. He composed the words to the well-known hymn *Take Time to be Holy* which he introduced to churches in England in 1882. Longstaff was acquainted with D.L. Moody and I.D. Sankey, both icons of The Moody Bible Institute, Chicago. The story is that Longstaff's church, which had split off from the Church of England, was one of the first churches in England to allow Moody to preach in its pulpit. Sidney Cox, born in 1887 in Northampton, England, worked as a young man on his uncle's farm in Yorkshire – in the north of England. Years later, after immigrating to Canada and ultimately to the U.S. he served on the staff of The Moody Bible Institute in Chicago. The source of his story here would be fascinating to know more about. It likely grew from his experience at Moody, or from his experience as a young man in England. I've been unable to learn anymore information about "The House of the Interpreter" church that might shed light on this story. The House of the Interpreter was a part of the story of *The Pilgrim's Progress* by the English author, John Bunyan, but I do not think there is a connection to Sidney Cox's story above. J. Douglas Cox. Grandson of Sidney Cox. January 25, 2009.

Did you notice the second thing? He avoids entanglements, and that's a war word too. By the way, this soldier that we're talking about is a soldier at war, he's not on parade. Not at all. "No man that warreth"¹² - you see. There's the word. He's at the front. He isn't somewhere there on dress parade somewhere or other. We can look very nice sometimes, can't we, when we put all our decorations on and we're on dress parade. Oh, we can look something and we march down the street and all the people of the city wherever we may be say, "Aren't they wonderful folks and wonderful people and all that." We can make that kind of an impression. This soldier is not on parade. He was at war. "No man that warreth." And one of the first things that a soldier learns when he goes to war is to avoid entanglements. Have you watched again our boys as they are parading and marching through some of those swampy places where they have to look for hidden mines and all the rest of it. Well sure, that's what they're looking for, entanglements. That's a war word, isn't it. You know who it was that first invented barbed wire entanglements, it wasn't a military leader, it was the devil. He first invented barbed wire entanglements, when he found Christians were leaving Israel and going into another, he began immediately to spread barbed wire entanglements for our feet. Sure it is. He avoids entanglements, the good soldier of Jesus Christ. He doesn't step into them even though they may be decorated with all kinds of fancy colors. And one of the things that the devil is an expert at is not only laying the barbed wire entanglements, but camouflaging it, until sometimes the very...of it (Audio ends).

¹² II Timothy 2:4