

THE SERMON, LECTURES, AND SONGS OF SIDNEY EDWARD COX

Hebrews – Chapter 10

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

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

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

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

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

...That is not limited as that one was because that one was not only limited in space, it was limited in those for whom it existed. It existed for one people only. The Gentile had no place whatever in the old dispensation and the old tabernacle. The law wasn’t given to him, the promises were not given to him, the covenants were not given to him. I’m speaking of the Gentile. The tabernacle was not given to him. There was no offering ever given to him. He was simply an outsider. And all that you find under the old dispensation was given specifically to the Jew.

Now, it is quite true that, in those things, there are general principles that apply to everybody. For instance, when a Jew is told specifically to behave himself, the same thing applies to a Gentile. He must behave himself. But the law itself was given to the Jewish people.

Now, we find ourselves in another realm altogether where we have a high priest who is not limited to Jew, but where Jew and Gentile are blended together in one body. And so we see the superiority of it.

We saw the superiority of Him in His relationship as high priest and in relationship to the place where He was working and where He operates.

The superiority of this one, even in the matter of His garments, there are no priestly garments that He has to put off or put on. He is now clothed with the eternal majesty of His eternal priesthood. We noticed, as we went through in this little personally conducted tour of the tabernacle, when we were talking in our last two class periods, that the place where it started was in the holy place.

And the particular spot in the holy place was the seven-branch candlestick. You will remember that we started there, the seven-branch candlestick. We moved across and took a little glimpse at the table of showbread. We paused for a moment by the golden altar and perhaps smelled the odor of the incense; watched the high priest as he was doing his work.

We saw a great hand, not our hand. We couldn't have done it, but somebody did, push aside the veil. We saw a high priest go in with a censor of an incense. We saw him stand before the inevitably glory of the Shekinah. We saw him there before that blood sprinkled mercy seat. We even dared to look on the inside when somebody lifted the lid.

And we saw there the tables of the law and the golden pot of manna that was miraculously preserved as a memorial, and the rod that budded, Aaron's rod; the symbol of divine authority. And we saw all of these. We watched the high priest as he went in and perhaps caught a sound of golden bells as he came out; all of this.

Now, there's one thing that we haven't talked about, and it was reserved until last; not our reserving, His reserving. We didn't do it, He did. You will remember that we passed the remark that, in this personally conducted tour, we were not asked to stop at the brazen altar outside or the laver, but we went on inside and saw the thing that has to do with our position as kings and priests unto God.

But now, in this final thing – and remember, if you please, this is the last thing the Holy Spirit, through this writer, is going to say to us about this. We shan't see this anymore. When he gets through with this, he will lift his finger and point it once more to those who are either failing to be what they ought to be or are turning back into Judaism. And when we get through with that, we shall be through with the doctrinal part of this blessed and wonderful book.

Now, the thing we are to look at now and see its superiority, is the superiority of the sacrifice itself. Let us remember this difference between Aaron and the great high priest we are now looking at - He not only offered a sacrifice, He was the sacrifice. Shall we change it and say He is the sacrifice? Because perhaps that would be the better way in view of his eternity. He is the sacrifice. He not merely offers it. He is the sacrifice. In Himself, He is the sacrifice; and it's a very beautiful thing that we see right here.

Now, just as in the old dispensation, a sacrifice must be correct. Now when we mean correct, we mean it is in accordance with God's instruction. It's not accordance with man's ideas. It may be quite correct according to man. But, unless it is exactly as God instructed, it is not correct. And it's just as well for us to just hide that little thought away in our hearts.

Our behavior is not correct if it is simply according to the way in which we think or that others think. It is not correct unless it is in accordance with the direct instruction of God. That's the only standard of correctness. Now, a sacrifice must be correct, and it must be correct in two things. It must be correct in the perfection of the body, and it must be satisfactory as far as the blood is concerned.

Now, these two things were always present in the old sacrifices – a satisfactory body and satisfactory blood that was given. Now, that was the requirement. Now you can go into detail all you want to about that. For instance, if it was the lamb, it had to be a male, a year old without spot or blemish. No one could bring some little runt lamb to the altar and expect God to accept it; not that there was anything wrong with a little runt lamb. After all, it's just as much alive as a perfect one. But that's not the point at all.

It was and had to be in accordance with what God had said. The element of obedience must always be there. Every sacrifice was encased in this covering of obedience; always. Now, the body had to be just so. There wasn't any use for an Israelite to say, "Well, I've only got one lamb like this and my brother has got another one over there and they're just perfect. Why shouldn't we take these down there? If it's a lamb that's required, this is a lamb. If it's a life that's required, this one is alive just as much as the other. It's true that he's got a lame leg or something of the kind. He isn't perfect. But why shouldn't we take that one down?" But no Israelite would ever be so stupid as to take that; not at all. They all knew that God would not accept anything, except that which He had commanded.

There are folks today who try to offer to God on His altar the runt lamb of their lives; lots of folks who try to give God second best. And they forget that God is not in the business of accepting second best; not at all. God never gives second best. He will allow us to choose second best sometimes, but He never gives it to us; never. It's never His will.

Now, here is this lamb. It had to be perfect. Here is this blood. It had to be as perfect as that body could present -- could hold. And it had to be offered and offered completely in accordance with God's requirement. It wasn't any use to say, "I'll take part of the lamb, and we'll keep the others, seeing that we've got some visitors coming tomorrow and we need the two hind quarters there so that we can have something to offer them, and we'll take the other."

Oh, no. These are almost ludicrous, these suggestions there. But it does help us to think of how impossible it would be to offer anything else but the perfection, as far as perfection was possible.

Now, there was one thing that was lacking in the offering of the old sacrifices; one thing. The body was there. The blood was there. Now, before we say what the one thing that was lacking is – and I think you will find it, of course, in your notes, and you're just simply following my thought ahead of me, I trust.

But the one thing that was lacking on the one side that we see on the other was this: The will was never presented under the old dispensation. No lamb ever went willingly to a Jewish altar. He was always led. He was always brought. Shall we say -- and I suppose this would be true in many instances -- he was forced. If any lamb standing by the side of that altar could have exercised choice in the matter, do you think the lamb would willingly have gone on that altar? Oh, no, not one of them. Not one of them

would have done it; not one. And so that element was entirely lacking. There was body and blood, but not will.

Now, on the other side, when you get into the realm where our Lord is, you'll find not only body and blood being offered, but will as well. He was the only lamb who ever went to an altar willingly.

Now, let's look and see the superiority of it because God, in His requirement for the final sacrifice that will end all other sacrifices, requires not only a body, not only blood, but He requires the will as well.

Now, in the new sacrifice that we are looking at, the sacrifice of the new covenant, we find we're looking at a perfect body. We're also looking at perfect blood, and we are looking at the will in addition to both body and blood.

Now, let's stop a minute and just remind ourselves, without going into a lot of detail, the perfection of that body. Remember that the body could not, under any consideration, have any taint of sin upon it. Now, don't forget that a body has the taint of sin upon it -- that's the ordinary body; yours, for instance, mine, has the taint of sin upon it not only by what we do but by what we are.

Now, it's not merely a matter of Him being free from sinful acts. It's a matter of Him being free of a sinful nature. That's the reason why He had to be born in a way quite different to anybody else. And why the angel said to Mary, "That holy thing that shall be born of thee is the Son of God."

Now, that's the reason. That's the reason. That's the reason why Jesus could not have sinned in the wilderness - because if He had, then it would have been the reaction of a sinful nature within, and we do not have a Saviour who has a sinful nature. And when you hear that Jesus could have died – could have sinned in the wilderness, you are hearing a doctrinal theory that attacks the impeccability of Christ. The devil would be very glad to think that.

If He could have sinned then, He could sin now. If it was merely a matter of His will, he could sin now. Do we have a Saviour? If He could have sinned in the wilderness, God could have sinned in the wilderness. Could God sin? Could He?

Now, we've got the sacrifice. We have the perfect body. Let me remind you of something else. Let me remind you of something else. The scriptures tell us that God himself from the eternal councils fashioned that body, "A body hast Thou prepared for me." You will find it there in the 40th Psalm, and you will find strange words in changing that, as you will see it later on elsewhere – "A body hast Thou prepared for me."

The eternal councils of God were all busy about this. There must be no question about that perfect body. It can't be like any other body. Otherwise, it could only function under the old covenant. But this is something new. It must be absolutely perfect, perfect in its origin; perfect in its composition. So that, when it hangs upon that cross, not merely as the lamb offered to God, but as the Lamb of God. Do you see the difference?

But, when it hangs there upon that cross, there is absolutely nothing there that Satan can possibly claim. And consequently, all of it can be given to pay a debt that we could not pay. Now, that's the point of it there. That's the point of it. And you can see it there in the perfection of His body.

One of the wonderful things about it – and I'll just mention the phrase. Don't let me forget it when we come to this section where we're talking about His will being presented. But one of the translations – and the right one too – there, or it is at least a legitimate one, says not only, "A body has thou prepared for me," but – listen to this – "Ears has thou pierced for me." Now, you keep that phrase in mind, because you'll find it in the margin of your Bible. You'll find it in the revised version. You'll find it all the way through. You'll find the indication that that is the meaning of, "The body Thou hast prepared for me."

Now, let's stop a minute and we'll go on and talk about the blood that comes from this perfect body. That too must be absolutely incorruptible. If our Lord had had any taint of sinful nature that could have responded to sin, either in the wilderness or out of it, He would not have had incorruptible blood. But here was incorruptible blood.

Peter speaks of it as, "Precious blood," not merely incorruptible, but precious. It's different blood to any other blood. Let us remember, no blood that was ever shed was like that; none. No blood was ever shed that was like His blood; none. That's the reason why we sing, "What can wash away my sin; nothing but the blood of Jesus." That's the reason for it.

It's not an idle phrase. It's not a little bit of a catch phrase in a song that we like to sing; oh, no. No, no. This blood is absolutely incorruptible. It can go under the microscope of God, and there is not one single thing in it that is corruptible, that has the mark of death upon it, for that's the meaning of corruption. Corruption is the mark of death.

I've sometimes said – and it won't hurt to repeat it. But the man who knows most about corruption in any neighborhood is the undertaker, for he's dealing with it all the time. And all he can do with corruption is to just cover it up for a little while; three or four days maybe and then has to hide it away down in the quiet bosom of Mother Earth, or somewhere else.

That's all. You can't do anything with corruption, except put it aside. But there isn't any corruption here. This is blood that cannot only be shed upon the cross but can stand before the throne of God forever, right now. Right now, at the throne of God, changing it from a throne of judgment into a throne of grace is the blood; not corruptible blood, incorruptible blood. That's the blood that was in His veins. That's the blood that was shed upon Calvary; not ordinary blood.

There was other blood that was shed on Calvary, but it wasn't the same as His; not at all. The blood that flowed from the wounds of those two thieves, one on either side of Him, that was not incorruptible or precious; not at all. But His was; His was.

I think that all Heaven watched as every drop of this indescribably precious something or another fell from His wounded body. I think they did. All Heaven watched. And they knew that every last drop of its value would be gathered together in the hands of God so that forever it might be before the throne loudly speaking, that blood.

Now, there's the requirement of God, a perfect body and perfect blood, not this; oh, no. This is the only thing that can pay the bill in full. The other, because of its obedience and because it is following God's order, that can pay the yearly interest of the debt. But that's all. It never reduced the debt. It simply paid the interest on the debt. That was all the old sacrifices could do; that's all. It never reduced the principal.

The debt was always the same. All they did was to prevent it from getting larger and to pay the interest on it; that's all. Now, that's a very imperfect illustration. But it'll help perhaps just for the moment. There are a lot of faults about that illustration, but it'll help us perhaps just for the moment.

Now, here is something that is coming, a body and blood that cannot only pay the yearly interest on it, on the debt of sin, but can cancel it entirely so that it isn't there anymore. It isn't there anymore. The debt is gone. He takes all the records of it, all the accounts of it, all the bills that have been presented. He takes them all; all the requirements of the law, puts them altogether, and nails them to His cross – you see?

Now, there's one thing that we haven't spoken of, and we're coming back to it. And it's the element of His will. No other sacrifice was ever taken willingly to an altar, no. But He did. There wasn't anybody that carried Him there. No Roman soldier forced Him unto that. No dirty hands of the servants of the high priests ever took Him there. They thought they did, but they didn't. They didn't.

He went to that cross a conqueror, willingly. Nobody else could have done it. No one else did do it. You won't die willingly. He did. He did. Something will take your life one of these days, my dear. Nothing took His life; not at all. He laid it down of himself. Now, that's the majesty of this. That's what God, in His righteousness, must require. That's why God, in His righteousness, could only express a temporary satisfaction with these things that were going on day by day and year by year on all Jewish altars. It was only a temporary satisfaction.

The only thing that God could approve about that was the element of obedience that was encircling it and wrapping it around. That's the thing God approved. God didn't approve of a faulty body. God approved of an act that was in accordance with His instructions. That was the thing He approved all the way through.

Now, here is this. Here is this, and it is a willing sacrifice. "I come to do Thy will, oh, God." All the way through, this was it. This was it. "I come to do Thy will. I have finished the work thou gavest me to do. It is finished," is His cry. There it is.

Now, let's go back to that strange thing in the 40th Psalm, "Ear hast Thou pierced for me" which is the legitimate interpretation of the words, "A body had Thou prepared for me." You know, that in the olden days, when a slave was released, perhaps in the year of Jubilee or for some other reason, a slave was released. On that year of Jubilee, slaves were set free. Debts were cancelled.

Now, there were many slaves who didn't want to be free. They preferred to remain in the service of their old master. Lots of them were there, and they had the choice as to whether they would go free or whether they would remain voluntarily in the service of their master. But, if they did remain in the

service of their master, it was a once for all decision. They couldn't do it this week, and then say, "Well, I've made a mistake. I think I'd like to be free now."

If they chose to remain as the servant of their master, then it was a life decision. There was no changing it at all. And the formula was to take a slave who had thus decided that he would rather be a slave in this household than a free man anywhere else, they would take him to the door jam there, the side of the door and with a sharp-pointed instrument would pierce the lobe of his ear. And wherever he moved afterwards, there was the mark of his voluntary slavery, of his voluntary servitude. And he always bore in his body, the marks.

Now, did you notice that I have quoted something that Paul said? Didn't I? Now, I'm deeply convinced that that's what Paul had in mind. When he said, "I bear in my body the marks of the Lord Jesus," I'm deeply convinced that what he has in mind was not merely the stripes that he bore upon his back from his scourgings and all the rest of it, not merely the things that came upon him there because of the care of the churches; not at all.

I think he had that in mind, but I'm quite convinced that he had something more in mind. For Paul had become the voluntary bonds slave of someone. And in the councils of God, he had been marked with the mark of the Lord Jesus. He belongs to Him just as that slave, no matter where he goes. Folks wouldn't wonder what kind of a slave he was when they saw this mark in his ear. They would know that he had been a freed slave who preferred to be in the bondage and in the service of his old master.

The only thing they could ask him was, "To whom do you belong?" That's all. That's all. They wouldn't ask him, "Do you belong to somebody?" This was the answer. The only thing they could ask him, "To whom do you belong?"

Now, the only thing they could ask Paul was, "To whom do you belong?" Not, "Do you belong to somebody?" But, "To whom do you belong?" What a golden opportunity that was for Paul to tell them, wasn't it? It sure was. What a golden opportunity that gave him. The marks of the Lord Jesus.

Now, here is somebody who not only presents His body a living sacrifice, not only presents His blood incorruptible, but who presents the majesty of His will as well. I willingly do this.

Now, that's the thing that made the bells of Heaven ring. That's the thing that made the cross the final answer to God. It not only had a body on it, it not only had the stains of blood upon it, but it had the wool of the lamb that was offered there as well. That's the big thing about it. That's the big thing.

Now, this one then, this great sacrifice, is the completion of it all. Did you notice? I think I'm correct in this. Check it with your notes sometimes. Let me make this statement, and I want to say it that it's absolutely right. But you check it, will you, and see.

I think you will find the phrase, "Once for all" in that tenth chapter about seven times. Now, I think you've got that in your notes. You've got the exact figure, I believe, in your notes; "Once for all" about seven times there in this particular chapter; "Once for all, once for all."

Now, when you stand beside the cross and you realize that upon that altar the Lamb of God was offered -- body, blood, and will -- is it any wonder that these words "Once for all" are repeated? Is it any wonder? Is it any wonder that our Lord in that act put on one side these other things that had been satisfactory as far as they could go all the way along waiting for this complete thing to happen? But now, it has happened. There is no need for this, not at all; not at all.

Let's imagine something. Supposing a Jew -- in that act about that time when the cross was there and when the Lamb of God had just said, "It is finished." Suppose some Jew had brought a little bit of an altar of his own, and it said, "Yes, that's very nice. That's very nice. That's very nice. But, I've got to do something about this too."

And so he builds his little altar at the foot of the cross and slays his little lamb at the foot of the cross and says, "Now, I've offered my lamb. That makes that complete." Don't you see how stupid that would be, how ludicrous it would be, how it would've made angels weep to think of anybody so foolish as to erect their own little altar at the foot of the cross? Let me tell you, my dear. You don't need to build any altar at the foot of the cross. You've got everything that you need right there. You don't need to build your little altar; not at all.

And remember, that's the thing that so many folks are trying to do. That's the thing that's in the heart of so much theological teaching. You've got to build your own little altar at the foot of the cross, and you've got to put your own faithfulness on it and your own this and your own that and your own the other. In other words, you've got to add something to that cross. God forbid; God forbid; God forbid.

Now, there will flow these things from the cross, but you don't need to add it to it at all. It isn't that cross, plus what you do. It's that cross alone; that's all. That's all. "Once for all." Oh, sinner, believe it; "Once for all." Oh, wonder of wonders, isn't it? "Once for all." Sure.

Now, that's the thing that he's trying to say and is saying, because it isn't just a man trying to say it. It's the Holy Spirit who is trying to say it. Now, when you rest in that finished work on the cross, with that perfect body, that incorruptible blood wrapped around in the golden silver of His surrendered will, when you rest there, you are resting where God rests.

Now, that takes up back to one of our lessons, doesn't it? It sure does. You wrote such nice things about that -- on that subject, The Rest of God. And I was praying every time I looked at your test papers, "Lord, get it down into their hearts. Don't let it just remain on a test paper. Get it down into their hearts; get it down into their hearts." You'll never find peace anywhere else. But there, you'll find it entirely. You don't need to add one single thing to it. All you need to do is to live in the glory of it; that's all. That's all.

Now, here is this thing. And, consequently, we find in verse 18, "No more offering for sin." Why, of course, not; of course, not. One of the tragedies of the day in which this letter was written was, for 40 years, after this thing had been completed on Calvary, the priests of Judaism, in spite of the fact that there was no veil there in the temple or the veil had been rent from top to bottom. And there was nothing there now.

In spite of that, they kept on with their sacrifices. Priests were still standing, remember, when this book was written. And God put up with the blasphemy of it for 40 years, and then smashed the whole thing to smithereens by allowing Titus and the Roman army to go in there and destroy it completely. He wouldn't tolerate it for one second longer than that. God's clock struck in that year of A.D. 70. There was no more of it; but what a pity? What a pity?

But the tragedy of it is that in those days where this book is being written, there were those who were still turning their eyes back to the feeble little lamb there upon an altar. And this blood that was so corruptible, they were still turning themselves back to it, and some of them actually going back to it. If having looked at this, if having been instructed in this, they then turned back, what more could God do than that?

Now, if they're ever to be brought back, He's got to do something more than Calvary. What more can God do than He has done on Calvary? Now, that's the tragedy of the thing. And that's the reason why, at the end of it, you find such words as, "If you draw back from this, then there is nothing more that God can do; and you draw back once for all." That is, "Once for all." You draw back from that once for all, and you face the once for all of your decision. There will never be any change again; never, never. There will never be any change anymore.

From that moment on, Satan puts His mark of possession upon those who knowing all about Calvary, having seen all about it, having felt the impact of it and the impulse of it, and yet turn away, back to these feeble, miserable little things of Judaism, when that has been before their eyes, then there is no more renewing them again unto repentance.

Now, that's the thing that you find here at the close of this scriptural or doctrinal portion of this book. And you find yourself, we have covered it very inadequately, but you find yourself approaching the end of the tenth chapter. And it's a very interesting thing as you do, because you not only find -- when you get to the end of this, you not only find that someone in that sacrifice on Calvary has completed all the demands of the broken law and taken care of all of it and across it is written, "Paid in full." It's not only an altar, it's a doorway. Because remember, at that particular moment, God rent two veils, not one. One could be seen; the other could not. He rent two veils, my dear; not just one. He rent the veil of the temple to say, "That order is done." But He rent the veil that would keep us from the presence of God, so that now we march on into the presence of God in a new and living way. You see?

Now, that's what happened. The rent veil was one thing. The new way into the presence of God, that's quite something else. Now, if they turn away from that, with their hearts hardened and their eyes blinded and their will set against it, for they could never do it any other way. How could they turn away from that unless by a process that has been going on and there's (inaudible) for us?

Their hearts have become hardened, and their eyes have become holden, to use the strange old word of the scripture, and they turn back again, and they say, "We prefer this. We prefer this." And if they love that darkness rather than this light, then there is no changing of that situation from then on.

There are words that are given, words beautiful to those who are trusting in the finished work of Christ on Calvary. "Let us draw near." We had no right to draw near before. Look at verses 22 and 25, "Let

us draw near.” We had no right to draw near. What would have happened if you had drawn near to the presence of God before? What?

You can only draw near in the presence of a high priest. You had to stay a long way away, and he couldn't draw near but for the fact of the shed blood and its sprinkling upon the mercy seat. He couldn't draw near either. Let us hold fast; one is faith, and the other is hope. Let us consider, one is love. And don't forget, my dear, and don't ever lose sight of it that, when you talk about hold fast, you are talking about two hands clasp together.

You're not holding fast to something. You're holding fast to someone. And you can be quite sure where the strength is. This hand of mine can't hold fast, but His can. And how wonderful it is when His eternal hand takes this weak incompetent thing of mine and clasps it and holds it. That's hold fast. Don't forget it. That's hold fast. There is no other way of holding fast. There's no other way. That's hope.

Let us consider that's love, for consider means get your eyes fastened on something and look at it with everything that you possess, just as you look into the face of the one girl in all the world when you find her.

Do you see? Now, that's, “Consider.” That's what it means. That's what it means. That's what it means. You hold fast. And then there's the warning against the final act of apostasy. I would like to remind you again, you've got it there in your notes. You've got two or three things there that are valuable in the final part of your notes there.

For instance, you have, in the final part of it, I think it is in section 3 -- it will be right toward the end of this particular part -- you will find the gathering together of the places where these warnings occur. You will remember that we said there were seven warnings in this epistle. There may be five. But what I was talking about was, there were five of them in this first part of it. Now, you find two more at the end.

And, finally, you've got seven of them altogether. You've got the references for them there. You've got what a Jew had to do when he went back into the synagogue, having refused finally the ministry of the cross and the enlightenment of the Holy Spirit, and he went back into it. You've got that which is there. You've got this assurance that comes. “We are persuaded better things of you and things that have to do with salvation.”¹

You've got the downward steps in section four in this course that leads to final apostasy. And you've got the words of encouragement there all the way through. There is great recompense of reward - God has some certain things laid up for them who love Him; not only what we have now, but in that which is to come. And you can find all of these things as you go along.

Now, with that, I think.....

(audio ends).

¹ Hebrews 6:9.