

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

Epistle to the Hebrews - Chapter 8

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.

We had a look at a very interesting section of this book and of this particular study in which all the glories of the Aaronic priesthood have been set up step-by-step, and then someone set aside them who is infinitely superior. And then we noticed, being brought into this picture, this strange character of Melchizedek illustrating the crowning difference between the Aaronic priesthood and the priesthood of our Lord; namely, His eternal priesthood.

Because the thing that we notice about Melchizedek is, he was without beginning of days or ending of days, and in the typology of the scripture, here we find a man clothed in the strange garments of eternity, because pedigrees were very important to those who were connected with time, and when you do not find pedigrees, particularly in the story of the Israelitish people, you can be quite sure that you are looking at some phase of eternity when the pedigree is omitted.

I want you to notice one thing that we did not mention: when Abraham met Melchizedek or when Melchizedek met Abraham on the return journey from the conquest of the kings. These kings had

conquered Sodom and Gomorrah, taken people captive, including Lot, and had gone away back to the place from whence they came, and Abraham and his crowd followed them; his 400 trained servants followed them, and a great victory was gained. And on the way back, this character of Melchizedek appears. And, you will remember several things happened. One was, he received tithes from Abraham. And then he offered gifts to Abraham, which, strange to say, were refused because Abraham was under solemn obligation to God to believe in God's over-arching providence, that God would provide for him so that he didn't need this. It was an expression of Abraham's faith in God.

But I want you to notice something here that's very interesting, and that is, that when Melchizedek met Abraham, he brought out wine and bread. Now, remember if you please, that while the typology of the scripture is very helpful, we do not need to fall over backwards in any slavish attitude toward it. But isn't it very interesting that, in this particular meeting in which the priesthood of our Lord was now being seen in a way not seen before, in its eternal aspect, that these two elements should appear in the midst of it - bread and wine? And here were two men meeting together and, in the center, bread and wine.

Now, we can just pause and look at it and perhaps hold our breath in adoration for a moment. But, apart from that, I don't think we need to go any further. But let's take a look at it, and let's not forget it. Here, in the midst of this strange situation, 2,000 years before somebody met with a little group of men in an upper room and once again, bread and wine in evidence.

Now, take a look at it, and having taken a look at it there, we shall pass on to something else. I don't know that we need to spend any time doing anything more than that. But let's not fail to look at it. Let's not fail to observe it.

Now, I want you to notice that we have been talking up to now about the priestly ministry of our Lord, comparing Him with the priesthood, first of all of Moses and then the priesthood of Aaron and now this of Melchizedek which puts the eternal aspect of it all; and not only that, but puts upon the priesthood of our Lord, not only His ministry to the Jewish people, but to the Gentile as well, for Melchizedek, the king and priest of Salem.

By the way, what does 'Salem' mean?

Audience responds.

Peace, that's right. Can you trace something from 'Salem,' from the word, from whatever the place of which he was king and priest?

Audience responds.

Jerusalem, that's right. Jeru-salem. It just means the 'Salem' was the Jebusites; that's all. And we find this name appearing again and see the beginning of a thread that leads us to Jerusalem.

Now, we have been talking about the priesthood of our Lord from the standpoint of His personal superiority - greater than Aaron, greater than anything that Aaron ever could do or was. Aaron was full of faults. Here is one who was not. Aaron was a sinner; had to offer sacrifices for himself. Here was

one who was not. Here was one who represented a priesthood that only remained for the time being and then passed off the scene. Somebody else had to come. Here was somebody eternal in His priesthood, non-changing. And you find so many of these things, of these points of superiority in the person of our Lord. But don't forget that when you're talking about the priesthood, you have to consider something more than the person of the priest. It was not sufficient to demonstrate or to declare that Christ was superior to Aaron in His person.

Remember that the high priest ministered somewhere in a certain area – ‘place’ to put the word in a common expression. Where was the place where Aaron ministered, carried on his ordained work? Where was it? Can somebody tell me?

Audience Responds.

It was in the tabernacle, first of all. And then later, it was in the temple itself. I don't mean that Aaron was ever in the temple, of course. But the Aaronic priesthood continued when the tabernacle had fulfilled its purpose and the people of Israel were now settled permanently in their own land and a temple took the place of the tabernacle. But that was the place where Aaron ministered, in this tabernacle.

Now, the next point of superiority is to show the place where our Lord's ministry is being carried out is superior to the place with the Aaronic priesthood was carried out. In other words, there is a heavenly tabernacle, and it is superior to the tabernacle, in spite of its beauty or notwithstanding its beauty down here upon the earth. Now that's the next point that we find before us. And here is somebody who is a minister, a priest in a superior tabernacle.

Now, we find a word being used here regarding it that we have seen a good many times in the Epistle to the Hebrews, a ‘more excellent’ tabernacle. Here is a ‘more excellent’ ministry being carried out in a ‘more excellent’ tabernacle.

Now, just for the moment, let me do something that we're all so familiar with that I hesitate to do it. But let's just have a look at it for the moment. I think we shall find space enough for it here. You tell me what I'm doing here, will you? I better just shorten that a little bit because that's altogether too large. We'd better just get that somewhere near the diagram. And, we will just leave it that way. And we've got some very beautiful things all the way around here. My apologies to David Taylor. Let's just take a look at it. One of the nice things about blackboard sketching is that you don't have to be an artist to do it; what a comfort that is, isn't it? What a comfort that is.

Now, here's the place approximately where Aaron was carrying on his ministry, and there was one particular place where Aaron's ministry was seen more clearly, more importantly, shall we say, than any other. Let me put something in here that -- I don't know whether we'll be able to see it or not. Let's put that there. What is that by the way?

Audience Responds.

Yes, the Ark of the Covenant, quite correct; the Mercy Seat, quite correct, for the mercy seat was simply the golden lid of the Ark of the Covenant; that's all. But there's the Ark of the Covenant now. If

it was David who was doing this, I know what he'd do. He'd put a couple of cherubims up here. I can't do that very well, but that's where they are just the same.

Now, here's the place where the ministry of Aaron is seen most importantly because it was into that place that he went once a year to offer the blood of the sacrifice for the people of Israel. He went in three times on the Day of Atonement into that Holy of Holies through the veil, beyond the veil, having removed his garments of glory and beauty and went in there clad only in the robe representing the righteousness of God that had been placed upon him. All the rest of it was left outside so that, when he came out again into the outer place, into the holy place, he could then assume his garments of high priestly beauty and come out to meet the people.

But, when he was in there three times - once, he went in and carried with him the sensor of the incense. And as the veil was pushed on one side, so Aaron carried with him this smoking vessel with fire and incense in it and took it into that holy place. And immediately, the smoke of the incense filled this. Now, he couldn't take one step into the presence of God unprotected by the veil of the incense. Now, you watch it and see. Then, having done that, he would come out again, wash himself again, and then return with the blood of a sacrifice for himself and for his family.

Then, having done that, he would come out once more and again wash himself before going in the third time with the blood of the sacrifice for the sin of the people of Israel. And there, before the indescribable glory of God that is spoken of as the 'Shekinah Glory,' he would stand and sprinkle the blood from the golden lid of the Ark, the Mercy Seat; this Ark that held within itself the unbroken tables of the law, the pot of manna that was miraculously preserved, and the rod of Aaron that budded.

Now, you don't need me to remind you of the occasion on which Aaron's rod brought forth buds, suddenly became alive. You don't need me to remind you of that because, if you do, then I shall know quite well that you have forgotten a lot of things that you shouldn't have forgotten that you were taught in the early Bible classes; both here, and I'm quite sure that you would have forgotten some of the things that Ms. Klinepeter told you long, long ago.¹ Because, if there is anybody that can teach the tabernacle, it's that little lady, let me tell you. She sure can.

Now, here then is this picture. Once a year, he went in offering blood for himself. Now, that's the picture that's here. Now, what about the other one? Here is a heavenly tabernacle, a place where another high priest goes. Does he go once a year? Because, if he only went into the presence of God and offered the blood of the sacrifice once a year, that would be just too bad for us for 364 other days of the year, wouldn't it?

Have you ever thought what would have happened to you today if your precious and wonderful Lord was not there with the blood of His sacrifice on your behalf, right now, today? -- not yesterday, not tomorrow; now, right now, right there. Have you ever thought what would happen if it was not there?

You know, God's smile would have to be taken from his face as far as you're concerned. He smiles at us because of His son and of His blood. Yes He does. Now, there isn't any once a year up there. Now, let's remember, if you please, that this man had to go in and offer a sacrifice and sprinkle blood for

¹ Reference is to Ms. Ina Ruth Gathany Klinepeter (1905 – 2007), a respected teacher of theology at Toccoa Falls Bible Institute.

himself. Was there anything like that up there? Was this blood being offered first for himself and then for us? -- oh, no, no, no.

Here is a high priest who stands offering spotless, incorruptible blood; blood where no stain of sin ever came near it, either by act or nature. And this is the blood that is there.

Do you remember the opening statement, or one of the key statements of this book that was in and is in large letters in your notes, that Jesus' blood is superior to the blood of animals? Do you remember that? That's not quoting it exactly, but it's there just the same.

Now, you watch him. Once a year would go in and then come out again. Is that the way in which the high priestly ministry of our Lord is carried on? Is it carried on only through a veil of incense or something else?

Does He have to push aside some veil that would keep the rest of us out from the presence of God when He goes with His precious blood and stands there with His precious blood pleading our cause, our representative? Is there anything that prevents Him from going in? There was something that prevented Aaron from going in; there surely was.

Now, look at the tabernacle where He is -- no dividing veil, no once a year, no offering for the sin of the priest. The blood is all being offered in our behalf; not just once for the moment, continually, night and day without any break, he stands there all the time with His loudly speaking blood. And, by the way, that's a quotation from two or three songs that we sing. One that was written by Charles Wesley, another one that's in our book, our regularly larger song book -- the loudly speaking blood.

Here He is standing there, the superiority of the priesthood of our Lord as He stands there constantly where He ever liveth, Melchizedek to make intercession for us. Was nothing like that could ever be said about the Aaronic priesthood. And so, in the place where He is ministering, we can find the superiority again.

Now, let's remember, if you please again, that not only did our Lord exercise a superior ministry because of His person and because of the superior place where He is offering His ministry, but because of the covenant under which He operates.

Now, remember that every priest was covered by a covenant of God. In other words, he did what he was ordained of God to do. There are several words that describe this word 'covenant.' It's the most interesting study, and we're not going into it, except in three aspects. There's much more to it than that. We're just going to mention three aspects that have to do with the covenant under which our precious and wonderful Lord operates and handles His work as high priest at the throne of God.

Now remember, a covenant is the same in many respects to the word that we use when we talk about a 'constitution.' For example, down at Cape Canaveral -- and I wouldn't be surprised if it's somewhere round about now or somewhere right soon -- down at Cape Canaveral, the President will be joining in the well-deserved honors to a great man. And I think we all agree with that. It's probably happening

somewhere roundabout now. There will be a procession there and a lot of honors and all the rest of it. And in the center of it will be the President of the United States.²

Now, let me ask you something: Does the President of the United States do what he wants to do regardless, or is he sworn to uphold something? What?

Audience Responds.

The Constitution of the United States. He operates under the covenant or the Constitution of the United States. In exactly the same way, there was a covering constitution or covenant of Israel, and Aaron was under obligation to operate and do what he did under the shadow of that covenant. He was there to do what he was told to do.

Now, here is somebody in the glory who is our great high priest. And in connection with His ministry, there is a covenant as well. Now, I want you to see just what the meaning of this is. Because you will find it all the way through the Epistle to the Hebrews; the old covenant, the new covenant.

Now, that takes us back again, doesn't it, to that upper room where you will find an old covenant fading away and a new constitution altogether taking its place, a new covenant altogether. Now, I'm going to take this off the board again for the moment and I want to put something else on here. I'm not going to take the hallelujah off. I'm going to leave that there in spite of it.

Now, let's remember this: There are three covenants that enter into this particular phase of our work. There are lots of others, but there are three covenants. One -- these are the three that are mentioned in the Epistle to the Hebrews. One is the everlasting covenant. I will just put the one word there. You'll know what it means.

Now, let's stop a minute. If I should ask you right now to write out, in a few words, what is the meaning of the everlasting covenant, what would you say? What would you say? What?

Well now we have seen the word a good many times as we have been reading the Epistle to the Hebrews, or have you been reading the Epistle to the Hebrews? I hope you're not trying to get by in this class without reading it. I hope not. I hope not. Because, if you're not reading it, I hope God will forgive you. I sure do. I hope He will forgive you. I don't know whether He will or not, but I hope He will.

But, anyhow, we have met this phrase, "the blood of the everlasting covenant." Did you stop long enough to find out what it meant? Did you? What does it mean, an everlasting covenant? Well obviously, that isn't any covenant under which Aaron operates because that wasn't everlasting, was it? It only lasted for a little while. Where is the covenant under which Aaron operated now? It isn't there at all any no more than the tabernacle is.

² On February 20, 1962, astronaut Colonel John Glenn piloted the Mercury-Atlas 6 "Friendship 7" space capsule on three orbits of the Earth – the first American to be placed into earth orbit. On February 23, 1962, President John Kennedy visited Cape Canaveral, Florida to celebrate Glenn and his mission and to present Glenn with NASA's Distinguished Service Award Medal.

That tabernacle disappeared after a while. The temple disappeared after a while. It hasn't been rebuilt. It will be some day, but it hasn't been rebuilt. It disappeared. But here's a tabernacle that will never disappear. And our Lord is an unchanging tabernacle that will never disappear, not like this one at all.

Now, what is the everlasting covenant? Obviously, it couldn't be the covenant that Aaron operated under. What would it be? If it's everlasting, who would be involved in it?

Audience responds.

Yes, he would be; that's right. You've got to go back to an everlasting source, haven't you, in order to find out an everlasting covenant.

Now, a covenant is a contract or a constitution between two contracting parties. Now, if you're going back to the beginning of things and get back into the everlasting realm here, you have these two entering into contract, one with the other - the everlasting covenant.

Now, a covenant is always sealed with something. There's always a seal on a covenant, always, a contract. When we enter into contract with our precious Lord and He enters into contract with us, what is the seal that is put upon us to show it's a finished transaction?

Audience responds.

The seal of the Holy Spirit, exactly; Ephesians 1:13. And you will find, it's the seal of the Holy Spirit.

Now, Father and Son are entering into a contract one with the other. And, the seal of this is what? Now, remember the phrase, "the blood of the everlasting covenant." Now, what's the seal of this then? It's the blood.

Now, the Father and Son enter into a contract where blood sacrifice is involved. And the contract that these two entered into was this: That, by the blood of the Son, certain ones would be brought into eternal fellowship with the Father and the Son by the blood, and that all who were thus brought into fellowship should be the Father's gift to the Son.

Now, you go back to His high priestly prayer in the 17th chapter of John, and you will find, "All that the Father gave to me. All that thou has given to me." Here is the Son and the Father entering into covenant together. The Son is to shed his blood, and that precious wonderful thing should seal something.

Now, you can see why I didn't take hallelujah off because part of that which was sealed was me; you see. Now, it's quite true that in the councils of God, we have no right to intrude. And yet, somehow, somehow in the infinite wisdom of God, we are involved in it. For the Father and the Son have entered into contract one with the other that everyone who trusts in the shed blood of our Lord should belong to them. Now that's the everlasting covenant. And, it was entered into before the world was, before the lamb was slain, before the foundation of the world. In that infinite time or eternity when this thing took place, the blood was present just as if it had been shed that moment on Calvary's cross.

God doesn't have to wait for the ticking of a clock or something to happen. In God's eyes and in God's heart, thank God, Calvary has always happened. It has always been there.

Now, here's an everlasting covenant. Let's remind ourselves that Aaron was only involved in that in as much as the blood would cover him for his iniquity just as it covers everybody else. He didn't operate under this at all. Now, that's the everlasting covenant.

Now, we've got several others. And the two that we are particularly involved in are the two that are mentioned here. Now we've got the everlasting covenant. Let's take a good look at it. It'll keep you busy looking at that for all eternity.

Now, let's look at the next one. There is a covenant that's mentioned here in the Epistle to the Hebrews that is called the old covenant. Now, what is that? Remember, here is a letter written to Hebrews. What is the old covenant under which the Hebrew nation operated? It was given to them on Mt. Sinai. It became their overshadowing place of operation. God dealt with them on the basis of this. They were under obligation to obey it. They were under obligation to live according to it. What old covenant was that? What do we call it? What?

Audience responds.

The Mosaic Covenant, the law of Moses is the old covenant. Now, this old covenant proved itself to be, just as the old priesthood did, both ineffective and faulty. Aaron was a faulty person; that is, there were faults in Aaron. And that was the reason why he always had to offer a sacrifice for himself.

Now, here is this old covenant filled with faults. Let me ask you something: As you let your mind, for just a moment, run back over the history of the children of Israel, can you find any time at all, except an isolated spot here and there that didn't last long at all, when the children of Israel ever obeyed the Covenant of Sinai?

Now, you just let your mind go back, and you can see here is a covenant that certainly didn't produce a righteous people, not at all. Then, if it was not given for that purpose and if it didn't, what was it given for, this old covenant? What? If it didn't produce a righteous people, then what did it do what? What?

Audience responds.

To reveal sin, exactly so; to reveal sin. Can you add to that?

Audience responds.

It was a schoolmaster to bring us to Christ; that's right. Can you give me another one? Some of you used one this morning. I hope you did. What?

Audience responds.

It was a mirror; that's right. It was a mirror to reveal the necessity for cleansing their shortcomings - the mirror into which they might look. Now, that was the purpose of it. It was to show the necessity for a

saviour. If the old covenant had been perfect, that is, if it had been doing all that was required -- producing a righteous people -- then there would have been no necessity to set it on one side. But the schoolmaster was leading them on until the one who would fulfill this covenant in Himself and be infinitely better should come.

Now, here is this thought before us. Here is somebody who is not only fulfilling the old covenant but bringing in a new covenant. What did he say in that upper room? What?

Audience responds.

It's the new testament or the new covenant; exactly so. A new testament, a new covenant bring I -- give I unto you. Is this something new altogether? Now, here's a new one that's taking the place of the old. Notice the contrast again, the old covenant of the law, because all the sacrifices and all the formulas of Judaism were all connected with the law.

Why did they have to have a sacrifice at all? Why did they have to have a sacrifice in the morning and another one at night? Why was this continual bloodletting and blood shedding and blood offering? Why? Why? It was because the covenant was being continually broken; now that was the reason.

Now, here is somebody coming and brings in in Himself a new covenant altogether. The old one was faulty. This one is faultless, this new covenant that he brings in. It was something that came in His person Himself. It had been in the mind of God from all eternity.

Now, let me ask you -- let me remind you of something. This new covenant that our Lord brings in bears upon it the reflection of the everlasting covenant between the Father and the Son. This is the child of that one. It has to do with God, the Father's contract with God's son; and these two together have entered into contract that certain things should be done.

Now, the new covenant is the way in which this accomplished work is now to be carried out. Now, let's look and see just what is said here. Because here, I want you to go back, if you will, right into the scripture. I believe you have it in your notes. Do you have written out Jeremiah 31, verses 31 through 34? Do you have it? Is it written out, or is it just the reference?

Audience responds.

It's just the reference. Well, you find it in your Bibles, please, Jeremiah 31:31-34. Now, the wonderful thing about it is that this new covenant was given in words six or 800 years before our Lord ever spoke them up there in that upper room.

Now, let's look at it, please. Will you read it together aloud, Jeremiah 31:31-34? -- all right; together.

Audience reads:

“Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel and with the House of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt which my covenant they brake, although I

was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the House of Israel;”

Now watch it!

Audience continues:

“After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord:”

Fine. All right, go on.

Audience continues: “For I will forgive their iniquity, and I will remember their sin no more.”

All right. Now, let's look, please, for a moment -- we won't all be able to do this because it's strange to say that there were some, even while we were reading that beautiful thing there and that important thing, who weren't one bit interested, not a bit; didn't read a word. I question very much whether they heard a word of what was said.

Now, here is the new covenant set out seven or 800 years before Christ came and put it into words. Now, let's look at it please, and do a little thinking for a moment. What's the difference -- and there are a half of dozen differences immediately in evidence -- between that and the Covenant of Sinai? All right, Tom?

Tom: “For one thing: God's laws were put before them in the old covenant, and in the new it's put within them.”

Yes, let's put it in another way here. On what was that old covenant written?

Audience responds.

Tables of stone. That's on the outside. That's the thing you're saying there. It was on the outside. Where is the new covenant to be written?

Audience responds.

It's on the heart. It's on the heart. Now, here's a change of situation entirely from something on the outside to something on the inside. Now, that's the first thing.

All right. Now, you look and tell me again another difference -- distinction between the old covenant and the new covenant as we have it set forth here.

Audience responds: It says, “I will remember their sin no more,” whereas in the old covenant, they were continually having to make sacrifices, and with the new one, they wouldn't have to.”

Yes, it was a once for all sacrifice; not a continuous sacrifice. Yes, Tom?

Tom: "Well, one other difference in this old covenant, He says that I was a husband unto them then, He says he will be their God under the new."

Yes, and the precious thing about it is that He becomes God and Father; you see. Instead of being in the old relationship, it's something that's altogether new. All right. Can you see anything else?

Audience responds: "It says they won't have to teach one another to know the Lord."

Now, why? Why?

Audience responds – (inaudible)

Yes. Now, you're touching the spot right there. You surely are. Now, why is it that God's law can be written within our hearts?

Audience responds.

Why, exactly so. There is something now under the new covenant that is entirely different to anything that was seen under the old one. There the Holy Spirit came upon them. The Holy Spirit did for them that which was in the will of God. But there is no suggestion that the Holy Spirit dwelt in them until after Calvary and the resurrection, and then the Holy Spirit took up His abode within.

Now, here's the executor of the new covenant within. It's not a matter now of looking at a mirror without and discovering some need for cleansing. It's a matter of somebody within who is constantly prompting us to see the necessity of obedience to God's will in all that we do.

Let me ask you this: How do we, as Christians, know -- and we know all right - but how do we know when we have strayed from the path of obedience? How?

Audience Responds.

We are convicted by whom?

Audience Responds.

Exactly so; exactly so. There is a conviction by the Holy Spirit within. Now, the Holy Spirit's conviction within not only stays within, but it gets up into your eyes so that, when you turn your eyes to the Word of God, you can see conviction written on the Word of God that you might not have seen and wouldn't be able to see at all apart from the indwelling presence of the Holy Spirit within.

Now, here is the new covenant. It's a different thing altogether.

Now, let me ask you one other question and, with this, we'll bring this to a close. One other question, and that is: Where does this new covenant lead us to? It brings to us what? -- one word with four letters in it. What? We were? We are? What? We were dead. We are alive. This is a covenant that leads to life.

Now we'll pick it up again and do one or two more of these distinctions. Thanks very much for thinking your way through this. It's not an easy section and you've been just fine.