

## new-covenant1 (1)

There are men's choirs and choruses that sing and have beautiful sounds, but I don't think men sound like our concept of angels.

And their voices are just simply beautiful. Women's voices really are.

So I asked Mr. Foy about the announcing of our special guest and his wife, and so he told me that I should do it.

Then I thought, what am I going to say? Then what I thought all I know about this man and his wife, if I started talking, he wouldn't get a chance to speak today. It's all very fun.

I'm going to have to go to Ambassador College and if you get ready to go up the stairway to Ambassador Hall, one of the places, there's some footsteps down there in the cement. I think it was made back around 1947.

And the footsteps of, it's not what you call it in Hollywood, people put their hands down, Dr. Hay's footsteps are there.

And one of the remarkable things, I hope I don't embarrass him. I want to say what I feel, and maybe some of it's not necessary, but I remember Sammy Davis Jr. when he used to be a part of a group. He was the only African American there.

And he spoke about the people who were his friends, who says that they were my friends when it was not fashionable to be my friends.

So I say as a servant, Dr. Hay was a servant when it was not fashionable to be the kind of servant he was.

And I think that was on 40 years ago when I saw that. And to this very day, he is a man with his wife who is a servant of the people.

I want to say this as well for your advisement of my own. He's always been an individual who thinks in a realm that you have to pray to understand him.

But I do know this. Dr. Hay knows what he's saying. God knows what he's saying. It's our responsibility to try to find out what he's saying.

And I believe this. I know you've worked. Some of our brethren have come from 1,500 miles to get here.

Collectively, we need to hear something. Individually, we need to hear something.

I believe that Jesus, about which special music was, will not fail us. Collectively, we'll hear what we need to hear.

Individually, we will. It's just up to us as to whether or not we're going to think so really seriously and focus enough to ask God to fill our cup.

So now I'd like to present to you who do not know him and to introduce. We'll introduce to you who do not know him and to introduce Dr. Herman L. Hay.

I'd like to thank the congregation here as a whole for making possible my wife's and my visit on this occasion.

We came in the spring in order to become acquainted with you. And we are very pleased to be here this afternoon.

As well as this morning. Not noon yet.

I would like to give a little comment. Not just for those who sang as the large group or the smaller group this morning.

But something happened years and years ago at the Thai temple in Southern California.

One of our students came back with a significant experience when we sent them to learn both the Thai language and to be able to help the refugees from Laos who were fleeing from communism to Thailand and then coming to third countries where either English or French was spoken.

The young lady's name then was not married April way bright from West Virginia.

She was a competent person and she learned quickly both aspects of the language as well as the musical arts of Thailand.

She was asked by our Thai teacher Sabat Yingyuan to lead in the presentation of the Thai musicians.

The Thai musicians in tradition sit on the floor or sit on the platform not on chairs.

They had never heard her before had not been led by her before.

And when she was introduced to a small number in the Thai community they paid their respects being led by a woman.

One who was not historically a part of the Thai culture.

And I wanted to just show you something of what can happen when musicians make their impact or people responsible for music accomplish what is being accomplished here.

The Thais who were men and women greeted her in traditional Thai form.

Take careful note.

When she completed her work in terms of leading the musicians in terms of leading a dance in which the Thai musicians played the music.

Words in Thai were not expressed. Clapping is not what you do.

In fact Thais do not sing in religious meetings. They find us very different and alien.

They chant but never sing.

But when it was over there was only one greeting that was expressed by them.

The difference between here and here.

Sometimes nations culturally don't have to say much. In fact nothing was said.

But when the hands moved up in position it told you where they thought she stood in responsibility.

I thought this was a memorable experience for a people who otherwise are quite different from us in terms of their culture.

God made us all and he certainly has given musical gifts both with instrumentation and voice.

He wanted to thank those who also contribute their part who were not normally here for this occasion.

What I would like to do today since I have been told that I have the opportunity to speak twice.

I'm going to introduce a topic and go only so far and draw a conclusion and pick this topic up later.

The theme today is the beginning of the new covenant.

Where we should look in the biblical account to understand what we mean by a relationship that is ever new.

It never gets old.

I have in front of me a portion of the Bible that I will use today.

This one is an English translation of the Old Testament as we call it or of the Holy Scriptures.

It is a Jewish translation into English done by not Jewish Christians but the scholarly Jewish world of the Orthodox, the conservative and the reformed Jewish scholars of the middle half of this century.

An older translation done in 1917 was felt to be in need of updating because of how the English language has been changing in this century and the skills of translation.

What I want to do is to begin in the book of Genesis to start with to give you an idea of what lies in the first few chapters and the background.

Before we get through chapter 25 of the book of Genesis, we will discover how many, many citations there are in the epistles of Paul that are based on the first half of the book of Genesis.

We will start with verse 1 from time to time.

I will comment because in translating there can be more than one possible translation, more than one possible understanding.

Hebrew is unusual, especially in the book of Genesis, in the compact way thoughts are expressed.

You are familiar with the traditional beginning in the beginning God created the heavens and the earth.

The King James goes on with the word and introducing something more.

The Jewish translation of 1917 began with in the beginning God created the heavens and the earth.

Now the earth, now in places and.

If you have the King James version, you will note that.

That is, the Hebrew text has not always been made as clear as it might.

But as it traditionally was translated, one would think that the meaning is only that there was in the beginning, an original creation, and then the earth becomes unformed and void or waste, whatever terms we wish.

Now with the and, we don't get the whole picture.

With the Jewish translation of 1917, much more similar to the authorized version of the King James version, we at least had a sense of what was in the beginning and now when the story picks up.

If God created in the beginning heavens and earth and now heavens and earth without form and void, then clearly certain events must have taken place.

The Jewish translation introduces, in fact, a form of the grammar that was never fully understood by those who translated into other languages.

So my translation in front of me says, God began to create heaven and earth, the earth being unformed and void with darkness over the surface of the deep, and a wind from God sweeping over the water, God said, Let there be light, and there was life, period, all in one sentence.

Now we are introduced, not necessarily to an original creation, but to a state of the creation in which the surface of the earth lacked the configurations we now see, darkness covering the surface, God beginning to act, Let there be light, the thought came and there was light, and so the story goes.

It is important, I think, for you to take note that as time goes by, different perspectives and understanding come out of Holy Scripture.

It is true that you could translate in the beginning God created, but grammar in different languages makes possible different understanding, not necessarily contradictory understanding, but a grasp that in some areas of literature more than one thought has been compacted into the text.

Now we are introduced here to the word God.

We are discovering God as Creator.

We learn from the authorized and earlier Jewish translation that the word spirit is used, or here, a wind.

Now we also quickly have learned, if we had listened to the sermons over the past years, that the Hebrew or the Greek wind or spirit come from the same root, same word, same sound, different meaning.

Not uncommonly, words have more than one meaning, sometimes unrelated altogether, and more often one derives from the other.

Jesus gave the analogy, He who is produced of the spirit is like the wind.

You can't see it, but you know that it's present.

Now in the same way here, we find certain things about God.

God is Creator.

God began to create heavens and earth as we now know it, or God in the beginning created the heavens and the earth.

There were indeed two significant periods brought to our attention, the commencement of the all, the universe, and the reshaping of the world on which we now live.

Not only do we see a Creator, but we also see that the spirit of God produces a wind from God sweeping over the water.

The spirit of God is here introduced, as well as God, the Creator, without further definition.

And then we discover God saying, God speaking, let there be light.

So God, not only is Creator, God moves, if you please, in this natural world through His Spirit, and He speaks the Word, and the Word produces results.

In this sense, then we have a linkage to the Gospel of John, that in the beginning was the Word, and the Word was with the God, and the Word was God.

A translation directly from the Hebrew with important use of the word Zah.

Now at this point, what we should think about when we read is why certain things are said and why certain things are not.

Now this is a very quick overview.

God speaks, there are results.

And we move along in time through one day, a second day, a third, fourth, fifth, and on the sixth day, we read, God said, let us make man in our image after our likeness.

We want to reflect on image and likeness.

Two terms not used for the rest of creation.

We've often focused on the plural, let us.

This doesn't tell you who the us is until you, of course, will read further.

As in the book of Job, you will read of many who were assembled, called the sons of God, the angelic realm.

So we read, having said, let us make.

God created the angelic world before the natural world.

There may be participants in accomplishing all that the natural world now is.

So we read, and God created man in his image, in the image of God he created him, male and female he created them.

It does not say, let us be plain, it does not say, and God created man in their image, in their likeness.

It's one thing to focus on the plural.

It's another thing to face the reality of the singular.

For the Lord our God, said Moses to the children of Israel, here, oh Israel, the Lord our God, the Lord is one, not many.

And I must tell you that because that is one of the greatest stumbling blocks, both for the Jew who could not see the Christ, and for those who haven't seen the Christ, not understanding his relationship to the Creator.

And even among those who have left our fellowship in not understanding that God is one.

What we discover here is a great deal that is written.

We'll want to come to ask, what is the good news? What is God proposing to create? If God is one, is he the Muslim God who cannot reproduce himself? Is he one God, and there is another? Two gods, one who is not the Savior, the other who is the Savior, is one Yahweh, and the other not Yahweh? Are there two Yahwehs or one? See? Now look at the good news.

God starts the story here.

We reflect his image.

We reflect his likeness.

In what sense? Now Adam might well have drawn a valid conclusion when God manifested himself to Adam.

God saw him as a manifestation.

It did not seem unusual.

He saw himself, and he saw God, and there was head, there were arms, hands, torso.

It seemed that he was indeed in God's image as God manifested himself.

The Church for many decades did not ask, what is the nature of God as Spirit when we see him not versus what is his nature when he chooses to manifest himself in the natural world? We were right, God is Spirit.

We overlooked what Moses said.

Do not think of any likeness God is not like any aspect of his creation in form and shape, but that's to go to the book of Exodus.

What we find here is that God, in dealing with us as human, in whom his image and likeness is reflected, is telling us not about our flesh and bones, is telling us about our mind, about character, about something far more important as we shall see.

It is important, however, to take note that when we start reading, we don't have all the story in one place.

We have parts of it here, and we may draw a conclusion, and then when we consider later, we may reflect on that conclusion as to whether our perception was clear.

The first Bible I read through in English, I still have.

It's marked up with every verse that I thought I didn't understand.

Lots of markings.

I chose never to go back over that book because I would be erasing here and erasing there, and then I'd go over it another time later and erase a little more, or put a new mark that I now see that I really didn't understand that I thought I did.

But it is important to consider as you go through that not everything comes to light on initial reading.

God made us, male and female, to reproduce, to have the experience of rearing children, to see ourselves again as we fail to perceive ourselves fully as children, and to see how different we are as time progresses.

The story is not finished.

The second chapter picks up.

And on the seventh day, God finished the work that he had been doing.

And he ceased, or rested, on the seventh day from all the work that he had done.

And God blessed the seventh day and declared it holy.

Because on it, God ceased from all the work of creation.

What would you do with a statement like that if you were to see it? If you saw God resting, because you were already there and your wife on the sixth day, and God was now resting and thinking of all that had been accomplished, sitting down and explaining what had happened in the five days before Adam and Eve were made.

Explaining what Adam hadn't seen.

There is no command here.

There is an example.

And you soon discover that time repeats itself in cycles of seven, not because of the sun, the moon, the earth, the stars, but because you start numbering the next day as one going through seven.

Now there are, of course, people who assume that day doesn't mean day here.

In any case, in the life of man there has never been a time when days were not.

Let's recognize the reality of that.

But the wondrous thing is that God simply tells us in this written record that He rested and now could reflect on all that had been achieved.

Having seen it all, He said that it was very good.

Verse 31, chapter 1.

But of course the physical creation wasn't finished because what it needed was another day in which to reflect and contemplate on what has been done.

How we choose to remember this is important.

When we think of a world that has forgotten God, a world that has assumed that it all in some way evolved, unless, of course, there are people who take the record of God as Creator.

Well, we have some news here.

We have an idea there's something unique about man who's in charge of everything, of life in the sky, life on earth, life beneath the waters.

And then we are told a little more about creation.

And we are told that God planted a garden.

This is now a new verse in chapter 2.

And in this garden the Lord God caused to grow trees pleasing to sight, good for food, and two trees in the middle of the garden, the tree of life and the tree of knowledge of good and evil.

Now for you this should be very easy to remember.

You've heard this story before.

But you ask yourself, why is one tree the tree of life? What's wrong with the pear? What's wrong with the apple? What's wrong with the pomegranate? Well, those provide for physical life.

See, there's an implication that you are sustained by the other trees that are good for food, but there is a tree that is symbolic of more than natural life.

That's the preliminary news of the new covenant.

There is a tree of the knowledge of good and evil.

Now when the story is finished, we learn that as for the tree of the knowledge of good and evil, and this now is verse 17, you must not eat of it for as soon as you eat of it, you shall die.

Now we, of course, can go ahead.

We remember already having read this.

The remarkable thing is that Adam and Eve ate of the tree of the knowledge of good and evil, and they didn't die right away.

So now we discover there must be death of two sorts.

One, the death of the body, and one, the sentence of death that came on them at that moment.

Let us proceed.

The knowledge of good and evil.

It's good to have an understanding of good and evil.

The Jewish translation has a nice rendering.

It calls it good and bad because the word evil can have a difference.

Evil can include natural disasters, not merely criminal misdeeds.

If Adam had taken of the tree of life, and Eve had taken of the tree of life, would they have ever learned what is good? Would they have ever learned what is bad? I once gave not this topic, but this was a part of it.

I said now, I was being translated into Spanish in Costa Rica, I said, now if they had taken of the tree of life, they would have learned God's definition of good and bad.

No, enough Spanish the translator said.

And if they had taken of the tree of knowledge of good and evil, and at that point I stopped him.

I said, please translate it as the tree of life.

Do not assume that was a slip of the tongue for the tree of the knowledge of good and evil.

So let us make clear.

It isn't that the tree of life provides no understanding of good and bad.

It is that if you take of the tree of life the source of your knowledge of good and bad comes from God.

He tells us right from wrong.

You would have obeyed and to give you life you would have received the spirit of God to empower you to go the way of good as you continue to grow.

But Adam and Eve for different reasons took of the knowledge of good and evil and obeyed someone else which obedience was in fact disobedience of God.

The source of the knowledge of good and bad in this world comes from the devil.

Because our society that has been created as a result of the minds of Adam and Eve and their children has depended not on the word of God for truth and error.

It has depended on the concept here is the way I look at it.

What is your point of view? See? Now I think what is your perspective? This is modern education.

We were warned about that kind of thinking decades ago so that when we go to college we are prepared should be prepared in high school junior high school or middle school and sometimes we should be prepared to understand at all times that the revelation of God gives us the knowledge of good and evil.

That revelation comes through today our willingness to ask of life from God to receive his spirit that gives us understanding.

So here we have one of the most remarkable sections of the Bible.

We are privileged to know right and wrong because if we repent and if we believe the written record here and if we acknowledge we want to die to our past as symbolized by burial in water we have access to the tree of life.

In the year that Indira Gandhi was assassinated a number of us were in fact in flight having left Calcutta to land in Faro Valley in Bhutan.

Mr. Armstrong could not go in 1985.

He had been to other countries because to go from the place where only planes land you had to go over a pass that was more than 10,000 feet in elevation and he simply was not able to do so with his age and state of heart.

So we went through.

When we had the chance to see some of the art of the Tibetan Buddhism because the Tibetan form of Buddhism is there we were astonished at one of the vast renderings because there much of what is scripture Buddhist scripture is drawn out in works of art.

Now in one of them there was a tree of life.

This tree was rooted on earth and was so high that its fruit was in the heavens.

Completely inaccessible to the little people on earth and they had axes in their hand.

The tree was full of fruit.

Having axes they were trying to cut down the tree of life to get access to the fruits.

And as the teacher said, man has never been able to do that.

We have never been able to obtain the fruits of life.

I thought what a remarkable understanding of the people who've never read the Bible.

The human family has been living on the tree of the knowledge of good and evil with that coming out of the mind of an adversary and out of human minds that simply experiment.

So here we have the background of the importance of life as a revelation of God to man.

This form of life can only come from God not from experimenting with a tree of knowledge of good and evil.

We go on with the story in chapter 3 and there we learn what I already have touched upon that Adam and Eve took of that tree and God in fact sent them out.

They no longer had access to the tree of life unless God should choose to make life known.

So the human family started its long march without this knowledge.

The knowledge of life which opens up a clear understanding of the way to live.

The Christian life is meant to be a way of life not conforming to rules that you wish you didn't have to do.

A man of prominence in 1995 left our fellowship who said to me you know if I weren't required to tie I wouldn't.

He's still tied.

He thinks he's required to.

Another one said you know a lot of these things were given to the Israelites in the days of Moses was binding and among Christians it's even more binding.

He shook like that.

Now is that why you do what God says but wish you didn't have to? Of course not. I hope none of you think in those terms.

God rested the Sabbath day.

He didn't say to Adam and Eve if you don't rest I'll strangle you.

Is that the way it should be? Of course not.

We rest because God set an example that we may reflect on what he did and reflect to on the passing week and what God has done in and through us.

So when we look at this we really discover how things went wrong.

Chapter 3 verse 22 the conclusion now that man has become like one of us knowing good and evil but the wrong way experimenting what if he should stretch out his hand and take also from the tree of life and eat and live forever.

So God banished man from the Garden of Eden.

You see God essentially closed the door from the human family to life and to eternity.

Our children once were impressed with a little bit.

They came home from school and immediately discovered so this goat was definitely special.

They immediately saw in trying to do something for the animal that it had human nature.

That's what they said.

I want you to do this.

You want to have the goat do this and the goat wanted to do that.

That's the way the human world has been going all along.

But God did not choose to keep himself from calling individuals along the way whom he would want to but the family of man went on its way as a whole.

God drove the man out to keep the way to the tree of life being accessible to the human family.

I like in a way a certain expression here.

It's not in the greatest English but I think it is one of the wonders of how we can use English.

This is a description of the world.

Eve first took out the tree and gave to her husband and then God asked the man, what's all this I perceive? And of course he blamed the woman.

God skipped.

But her answer I thought was beautiful in this translation The serpent duped me.

I had to laugh when I read that one again this morning.

The serpent duped me.

Not merely deceived me or something like that or seduced.

The whole world has been duped.

That's the world in which we live.

The devil duped the Germans into choosing their leader who wrote a book about his anger and his frustration.

It was called my struggle, my encounter.

Having followed the wrong leader, the country fell into catastrophe.

Sometimes people don't have a choice.

Somebody takes power.

Stalin came from within a party that had warred its way to the top.

How many millions perished before the war as well as during the period of World War II? The whole world is duped and it's a terrible story.

When we reflect on how it got started how can we avoid realizing that all the internal catastrophes including the American Civil War in which we lost more men and women and children than in all other wars we have been involved in both with Native Americans with the British.

World War I and II with Spain and Korea in Vietnam in Afghanistan and in Iraq.

We paid a terrible penalty.

But that's to be expected when indeed there is an adversary who dupes human beings.

Now when we come to the fourth chapter we do have a new story of the world on its way.

I want you to just take a note of a few things.

On its way we have two brothers.

I won't go into the details there until I come to the fact that one of the two brothers murdered the other and the one who was the murderer God simply expelled.

But later on after the world of the flood God didn't do that anymore.

God said by man shall man's blood be shed.

He who takes the sword perishes by the sword.

Now God has let man make decisions and God finally puts his foot down.

God made decisions in dealing with the children of Israel and the wandering in the book of Exodus.

And he didn't always deal with them in the same way.

At first he clamped down and they didn't change and so he said let them go and finally they were expelled.

To start with God didn't clamp down that far on Cain.

And look what happened.

The world came to be full of violence and then the flood.

So God introduces in chapter 9 a very important aspect of what we would call judicial administration, judicial life.

No society can live without some kind of framework.

I will require a reckoning for the slaying of human life.

God tells us in the fifth verse of chapter 9 you require of every man that of his fellow man who is a murderer who so sheds the blood of man by man shall his blood be shed.

For in God's image, in his image did God make him.

Verse 6 chapter 9 We are introduced for the first time to a society that does not in fact have God ruling that society but God has at least given orders that for capital crimes there is a capital punishment.

Before that there was not to start with and violence filled the earth.

But we will soon learn that human beings don't do this and criminals get by and society becomes corrupt more and more.

Those are perspectives that you will note as you go along.

Now let us move a little further into the life of a person called Abraham coming out of modern Iraq.

Abraham was in business in southern Iraq, the city of war on the Euphrates River.

Now simply as a dead town surrounded by sand, the river is somewhere else, trade doesn't go there anymore.

What we have is the story of a person who is called out, who goes down to Egypt and comes back and lives in southern what we call the Negev or southern Israel today near the Gaza Strip.

Now there are problems that are raised in the story but I want you to see a few things that are recorded here.

God said at the beginning of chapter 12, I'll make you a great nation and bless you and all the families of the earth shall be blessing or shall bless themselves by you.

That is some way through your descendants, the nations will receive a blessing that comes by the presence of one or more of your children.

Sometimes it's to be understood in its plural, sometimes in the singular.

Jews have yet to discover who the singular one is, whom we call Jesus of Nazareth.

Anyway, to move along, we come to another place in chapter 13, no longer at the beginning of chapter 12 but chapter 13.

And in verse 15 God said, I will give this land to you and to your offspring forever.

Now offspring is an interesting word, different translations could you see.

It's interesting because it's a singular form with either a singular or plural usage.

And so Paul, as we know later, picks up the singular meaning.

That is only one of all the children of Abraham would be found perfect, who would give his life.

And now we will come very shortly to the conclusion and we move quickly through this.

We discover that Abraham is in contact with God.

He's in contact with a manifestation of God, who is called a high priest.

God can manifest himself as a high priest and still be God.

If God chooses to manifest himself, as he did to Adam in the garden, don't assume that God wasn't God filling the universe.

There are some people, I am sure, who thought that God stepped on the other side and then on the side of visibility, but that's to completely misunderstand the greatness of God, who upholds all.

From the moment of time in which he can appear, God isn't limited to this natural world.

He does what he wishes, and he can appear or not appear.

And he appeared as King Melchizedek.

And at this spring time, because the armies had been demolished, detain from southern Iran and Mesopotamia, and came in the early part of spring, the end of winter, because the Jericho Valley was where the grain ripened unusually early.

There was a warm and lowly moist.

And when Melchizedek came, there was a most unusual meal that is presented here.

Melchizedek presented to Abraham bread and wine.

This story is quite unexpected to have such a statement appear.

We read also in the end of verse 20 that Abraham gazed God at tenth of everything.

Now, it doesn't say he paid God or paid God dredgingly, or he wished he didn't have to, but he did it anyway because it's required.

You see, if all you do that you learn from God you do, because you want something from him that he has promised, and you fool yourself into thinking that if you do it, even if you don't want to, you fool yourself into thinking you're going to get it when you won't.

When your children, I'm talking to adults who once were children, when your children do what you ask, what you like to see is, they like to do it because they understand it's the right thing to do, and they do it voluntarily.

They may even go out of their way more than they are asked.

I won't ask all the children here how often they do that, but that would be very nice to know.

I would say some of them certainly go out of their way in the contribution to music.

So in our story in chapter 14, Melchizedek brought out bread and wine, a priest of the Most High God, and Abraham gave tithes.

Bread and wine, what would a high priest be doing? Well, we'll put this aside.

Let's say we haven't read any more than this, but I will ask you, if you have read the New Testament which you have, was there a high priest who upon the evening before his death introduced bread and wine? So, you know, I haven't gone out of the 14th chapter yet into the 15th, and here I am discovering the story of life, the tree of life, good and evil, and I'm discovering here bread and wine, and I'm discovering that there are penalties, I discover that there are also blessings, I discover that there needs to be a judicial system to administer punishment in the world, I see a man who volunteers to tithe, I see God who presents a day of rest, if you please, the first social legislation anywhere in history, that man may have a day off, if you please, each week.

We won't call it social legislation except to talk to the secular world.

It is God's blessing for us.

Then in chapter 15, we are introduced to the future, and there we learn that the children of Israel would ultimately have a heritage, and now chapter 17, a very interesting chapter.

Verse one, God says to Abram, I am the almighty El Shaddai, walk in my ways and be blameless.

Now to walk is to voluntarily move.

That is, you are moving in a certain direction.

You walk with God.

This is the German's march.

Be blameless, English translation historically was perfect.

I think the word perfect has taken on a rigid meaning, but to be blameless means to so conduct yourself that any infraction is not chargeable. You are not to be blamed. You have reconciled yourself. I like the word blameless. I think it's very good. It conveys a whole new different perspective.

I will establish my covenant between me and you, and I will make you exceedingly numerate.

Now, this is interesting. Verse 7, I will maintain my covenant between you and me and your offspring to come as an everlasting covenant throughout the ages to your offspring to come. Now, be there God. Now, here we have a singular and a plural meaning to a word, offspring, seed, no other terms. Offspring is very good in the Jewish translation.

There is one who was perfect. The others died each in their generation.

It started with the blessings to Sarah of Isaac, and now I will skip and conclude two things, one out of chapter 25.

Well, let's say it would, I'll leave it at this point. I must get to the place where Abraham is deceased, and when he dies, God speaks to Isaac. Yes, chapter 26. We'll look at verse 5.

Inasmuch as Abraham obeyed me and kept my charge, my commandments, my laws, and my teachings.

Now, this is a remarkable verse. Not the last one we'll focus on, but when Abraham died, Isaac was told that Abraham was a very blessed man. He obeyed me, kept my charge, special order, and you know, Isaac had to be offered, kept my commandments, my laws, and my teachings. But I wouldn't know any of these if I hadn't read a little before, and I must wait for the rest of the story.

Now, for me to say I can't know what God means by my charge, my commandments, my laws, my teachings, I would have to presume that God changes his mind. But God tells me he doesn't change his mind.

When it comes to right and wrong, when it comes to right and wrong, God knows it from the beginning.

I can't say. I do notice that Abraham gave time. Now, I may discover that a tithe or a tent will turn up in God's law. But at this point, I know that Isaac had a father who listened to God and had vast instruction, of which we are given no further detail, because it will come to light in the days of Moses. There we will discover God's instruction much more. But I keep my mind open on this. I think the wonderful thing is that Abraham did this voluntarily. Now, Abraham did have an heir. This is not

here in the Bible, because I have to go to the book of Galatians. I'll end with this. Abraham had an heir.

He is Jesus of Nazareth. Jesus of Nazareth, son of Abraham, son of David, Messiah, called the Christ. He died and rose again. He offered himself as high priest. He is now in heaven.

Read the book of Hebrews at some later time. But let's look at a thought that you should recall from having had it read. If you belong to Christ, then you are Abraham's offspring and heirs according to the promise. Now, this is an unusual statement. If you belong to Christ, if you're his, and he claims you as his servants, then you are heirs of Abraham.

Now, how is that possible? You see, Abraham received a covenant that is permanent, to which life is attached, because ultimately it involves living forever. His seed would inherit forever.

Isaac died. He was an imperfect man. We all inherit the traits from Adam and Eve. We all grow up in a world in which there is sufficient deception, delusion, misinformation, that we never always take the right step. Christ died to pay for all this, but he was perfect. And he said the night before that the bread and wine represent his body and his blood, and that guaranteed or certified a new covenant relationship for those who were willing to become Christ. That is to say that I repent of what is another matter, believe I will be baptized. I'm filling in, you know, the New Testament story. I will die to my past and I will walk in Christ's footsteps. He becomes my captain. If you please, he becomes the leader. And if he leads me, he says I will inherit everything that he inherited from Abraham, because Christ is the only perfect son Abraham ever had. And Christ developed the New Testament or covenant, that is this new relationship in which he says, if I die, all of you can become my heirs. If the Messiah dies, we can become his heirs. I don't think most of us have understood this. I think some of you have thought about it, but the New Covenant is a relationship in which all that Abraham received as a promise, including to be heir of the world forever could only have gone to the Messiah because all the other sons were imperfect, all the daughters imperfect. Christ alone is perfect.

And when he died, he says we can inherit eternal life if we accept him as our captain and our savior and do what I ask. If we voluntarily do what he asks, we inherit, therefore, eternal life, presence of God, Chapter 5, Book of Matthew.

We shall see God. We shall be blessed. We shall live forever. We shall inherit the earth.

All that represents the gifts from a covenant that we now call the new one that we haven't even touched on the old one. But it's based on what happens here in Genesis through Chapter 17.

That is, we are looking for the offspring. That one will be the Messiah who is perfect, who gave his life for all of us. The next time we'll pick up the story in between.

And I hope you take a look at all that is hidden in these first 26 chapters of the Book of Genesis.