

## new-covenant2

I want to thank all those who participated this morning.

We do appreciate very much the talent that is here, it's hard to recognize that some places in this land we have talent and abundance and other places that we can be grateful for the contribution of those who are here, those who can work with them from other areas while they are here. We had the opportunity to be at Phoenix for the small congregation that is there on the first of this festival season Thursday. Originally our congregation was scheduled to have individuals in our fellowship be there for the first and the eighth day but so many were not going to be over that period in the area for many who could not go elsewhere because we rent a building that isn't always available to us being used for language school. At least the first and last days were planned but it turned out that the number of people who remained were minimal and on the other hand individuals who could not travel on their own and many would have remained home anyway for their physical condition or their age. So our departure today was scheduled on the premise that there would be a meeting that will not be held tomorrow and we wish you all well. It is in our judgment best that we return according to the original schedule because there are a few people whom we can be with tomorrow who have no other opportunity.

We do not assume that this will be our last visit to this place.

Nor do we assume that brethren who come all the way from Canada won't be down here again.

I've been very pleased to know how many want to be able to be here and I can privately tell you that some would have found the distance unusual who come from northwestern Canada or the western part who have already visited us in southern California before our arrival here.

They've gone to northern California and before leaving they are returning to southern California to be with us for a short period. Many of these people are hundreds and hundreds of miles apart.

Canada is a great nation with a fraction of the population of this country and these are faithful men and women, individuals in each case, one member for family.

That's unlike those who are here who happily include family.

Yesterday we took a quick look over the first 26 chapters of Genesis with referrals to other places on occasion with respect to the unusual description of why human beings are here. The symbolism from the Garden of Eden, the concept of life, the concept of a life that involves living forever as distinct from a life that ends after a period of time. Man lived much longer at the beginning. Today we think of the average of 70 to 80 in some countries of the world that is down into the 40s and the shocking problem of course in the Russia of today is that the average age of men is down into the 50s for reasons essentially of alcohol abuse and a kind of hopelessness.

But it is remarkable to what extent what we associate with events in the New Testament as distinct from events in the old were prefigured in the early stories that pertain to the Garden of Eden and that pertain to such men as Enoch who walked with God and communicated face to face as God manifested himself not in an incarnation but an epiphany or a theophany terms that come out of the Greek that tell us that God can choose to appear but not that he is dependent on physical life as Jesus himself was who was the word of God incarnate that is dwelling as a human being subject to sleep subject to the need of eating subject to breathing subject to death this gives us a perspective

that the idea of eternal life was not new and in fact religions have attempted to explain the problem and proposed solutions in different periods of time we discovered that God did reveal himself in a manner to the first one who was murdered Abel the brother of Cain God did not impose the kind of judgment in the days of Cain as he imposed later when we read the judgments that occur in the law of Moses then God revealed himself both to Enoch and to Noah Noah was a preacher of right doing right living making clear how men ought to live in the world that had become perverse then generations went by and God called Abraham and asked him to walk before him and be wholehearted in his responsiveness perfect is the word of the king James Jesus at a later time is quoted in Matthew I'll just turn to that for the moment so you'll see a connection I do not think the word perfect answers the entire question of how to explain what Abraham was asked do and to be but at least if we were to look at the gospel account when Jesus is addressing the story in chapter five six and seven of Matthew Jesus said be you perfect as your father in heaven is perfect now perfection is a matter that could be controversial is it perfect because it has been made so is it perfect because it is so and to what extent in terms of human beings are we talking about absolute sinlessness so though that word may be useful I think it is remarkable that Abraham as the Jews understood their language and understood themselves and understood Abraham they said that God asked Abraham to be blameless that is to be free of blame guilt that he might seek to walk in God's presence and in so doing to be the kind of person who could not be held chargeable a man who depended for his future on a god who could make promises who could encourage a man who had such doubts that he let his wife go to Pharaoh and she had to God herself in Pharaoh's household but Abraham learned over time and Abraham had a remarkable son Isaac who prefigured the Messiah for Abraham was asked to offer Isaac an astonishing request for which any of us could have argued this doesn't really make sense but Abraham knew God and he had already learned the answer when Isaac said after walking with his father and noting all the he had the wood he had the the let us say the kind of wood that you can create a fire with but where was the offering and Abraham understood that what God was asking was to prefigure what God himself would choose to do and that is to become the savior of the world now you probably have not found a conflict with my use of the word God there and yet the church is still made up of people who think they know and are still befuddled as soon as you address the nature of God who is this God who is prefigured by Isaac this is the God the God of wisdom the God of justice the God of mercy the God of love the God of faith and hope this God was revealing himself and made Abraham some remarkable promises that through him there would come a descendant who would save the world whom the Jews perceived to be an anointed one someone chosen for the task hence he is called Mashiach or the anointed one the Greeks called him Christos no matter who he may have been I haven't given the name but someone who would have that off thus when the Greeks wanted to know what the Hebrew scriptures were saying the Jews translated in Alexandria and Egypt the text of the Old Testament and they used the word Christos anointed one oily one something that was unusual because the Greeks didn't anoint with olive oil some man who came to office they often crowned them with various kinds of precious things or something so simple as I believe if you note Roman custom that man of course the New Testament reveals but what is significant is that Abraham trusted God that God would send a lamb someone who would take upon himself the sins of the world someone who would enunciate the way we ought to live who would be the standard by which we interpret life this brings us then to the story of Isaac and Jacob and the promise that was given to Abraham that his seed or his heirs his offspring would inherit the land of Canaan from the river Euphrates to the Mediterranean to the Negev to the shores of the Red Sea at the Gulf of Aqaba but we think of historically as earlier Canaan and then Palestine now it is important that there was this physical promise many children there was also the promise of one Paul emphasizes that word offspring refers to a unique individual now when Abraham perceived his death would be coming sometime in the future he asked in Genesis 15 how

long will it be before my descendants inherit the promised land God said before hundred years the Jews have interpreted that as they might but indeed it was 400 years from the death of Abraham to the completion of the basic conquest of the land west of Jordan after six and a half years of struggle and they then divided the land now Moses didn't seem to have quite realized that story fully because he thought that in delivering the children of Israel from Egypt they would go by way of Sinai straight to the promised land what he didn't realize is the Exodus was only 360 years after the death of Abraham 40 more to go he was a man before his time so to speak he wanted to lead them in another man in this past century was a man before his time Herbert Armstrong realized that he was called to speak and to communicate to leaders of the world in a generation before the leaders of this world faced their final crisis not many who were seen in the 1960s 70s 80s I had a privilege of being with the court of Leopold of Belgium in 1968 with my wife Leopold died later and his son has already gone grandson is on the throne in Belgium the king of Thailand will be 77 years old this year each year I do try to be at Wattai to commemorate the new year and the life of his majesty with the Thai community but soon most of the leaders will have gone the new generation under Joshua entered the promised land but to get there they had to learn that they must be different from the Canaanites who were there before we know the Canaanites is Phoenicians from Greek and Roman history their morality offered something to gaze at in amazement and they burnt their offspring and sacrificed to bale of Baal God said if you the children of Israel are going to enter the promised land you can't live that kind of life I won't let you stay there if you do start it so what God asked at the time of the Exodus he said I want to take you to a place that none of you have seen except Moses and Aaron and that Sinai God revealed himself and he proposed a covenant before he proposed a covenant he had told the children of Israel we'll look at the book of Exodus briefly here in chapter 16 the children of Israel were on their way God had given them an example of the kind of gifts that he wished to offer them who had been in slavery they had been in slavery now four more than three quarters of a century they were not enslaved the entire period so God said what you people need is something that I revealed to our first parents a rest from your laborers he told them how to go about leading their lives week by week but they didn't take it seriously and God asks in chapter 20 chapter 16 verse 28 how long will you men refuse to obey my commandments and my teachings mark that the Lord has given you the Sabbath therefore he gives you food for two days he wants you to have a fundamental break now there are wonderful nations who saw that the British were making progress in the 1800s and they thought that they could outdo the British who walked who worked full days no significant siestas in the afternoon like Mediterranean countries now the British can do so much more and build an empire it was the Germans who came up with the idea of working 24 hours a day in different eight hour shifts one of our longtime members Peter Miller who was in the British concentration camp because he was working in Britain in 1914 when he was on the continent before he went to England he was a baker he got up in the morning had an hour before he had to be at work and they worked 12 hours a day one hour in the morning before he had to go to work and then he got home in the evening so that he would have to be up at five and get home at seven that's how they lived their lives God had his reason for providing a time of rest but the interesting thing is God asks how long will you refuse to do what I asked there's something wonderful about a people who do what God asks who do what employers ask we had a man like that who employed one of the first who was a teacher in Planada California died in 1964 he was a wealthy man because he took care of paying the laborers what they were due he said I hire Mexican Americans because I thought to hire whites they thought they knew better how to run the ranch than I did and I asked the Mexicans to work for me he said they did what I asked something so simple he died unexpectedly he was a man who helped develop the distribution of the water system in the state of California and at his funeral the wealthy came the simple people came and their Chevrolets and Fords and there were people who walked and some walked in bare feet not buttons on the shirt and they all sat down side by side

there was one man who didn't know what had happened and later he was told that Mr. Milton Ryman had died and he described them oh that kind man now God is very kind to his children he gave them an opportunity to have a break in their lives and to remember that he himself rested and reflected and wanted us to rest and reflect on what we do and accomplish but human beings have their habits nevertheless God said we're going to have to have if you're going to be a nation in the promised land we must have an administration that has a functioning judicial system and knows the way we ought to live we'll propose an agreement in which I'll tell you the way that you should live the way the Canaanites have not lived and if you're willing to do what I asked say so and of course they heard it seemed pretty simple and they said all that the Lord has said we will do and that is called the covenant at Sinai its purpose was to confirm that the promise made to Abraham of a certain area of territory for his natural children I didn't say spiritual natural children would be theirs but they would no more have a right to it for any length of time than the Canaanites were able to keep it if they didn't live the way we ought to live the covenant at Sinai is not a covenant to tell you the works you should do to save yourself for eternity the covenant at Sinai was given to the descendants of Abraham as a guide in terms of living life conducting themselves properly with each other rearing their children remembering who is their God and this covenant was summarized by the time you get into chapter 23 and then of course we have the sacrificing of an animal's blood because that blood was a symbol of gratification in God's sight that blood stood for the fact that violation has to be paid for we must bear that in mind this is called the covenant at Sinai it did not promise the Holy Spirit it told the people what they should do and within this brief period of chapter 20 through 23 you have an outline of the initial form of the covenant a year later there was a temporary kind of building or a tabernacle that was erected and we read of the description of this physical building in which God said look I am your king I am your chief judge if you please I'll put my presence in this building it'll be called a holy place and so in the first month of the second year first day of the month Exodus 40 17 the tabernacle was erected God's physical presence was not seen but the light of his presence was in the holy of holies an inner area to which a high priest was allowed once a year but that was not yet explained to them the whole book Leviticus is the story of what do you do when you want to express your gratitude what do you do when you find you are guilty what do you do when you ought to make restoration God added more and more explanation laws continued to be revealed in Leviticus and Numbers and Deuteronomy but Deuteronomy was a kind of repetition with a generation later if God is God and God is leader he keeps explaining things that need to be understood that may not have been explained before but this covenant simply promised that each generation would live reproduce and die and a succeeding generation would inherit the land no promise of eternal life was made just being able to live out your life in peace to inherit a most critical area of the world having access to the Mediterranean access to the rivers of Mesopotamia access if you please to the Red Sea and therefore ultimately to the Indian Ocean and through the Mediterranean West to the shores of Europe and West Africa that is a kind of geographic center if you look on north eastern Asia and western Africa southern Africa and northern Europe and you look at southeast Asia and northwest Europe the it's a remarkable central area of the world and the and a city as a capital Jerusalem that now of course is going to become more and more significant as it has been recently and then lost sight of in the conflict in Iraq so God reveals himself makes his well-known oh now we understand better when God said in chapter 26 of Genesis to Isaac he said you know your father obeyed me and kept my charge my commandments my laws and my teachings 265 now Isaac knew what they were because he had lived with his father he had heard it but God didn't choose to tell him all that for us he already knew we had to wait and reading the story if we were beginning the Bible till we came to the book of Exodus and there we find an outline of 10 fundamental principles called the 10 words not originally commandments although each one is a commandment they were called the 10 words or expressions because they summarized points Jesus

will pick up there later but at this point we see there were also statutes sometimes called ordinances more elaborate explanations and then judgments because every once in a while you have to make a judgment on the basis of law that is a matter of deducing what conclusions should be arrived at the law might have given an example now we have other sets of facts there was a judgment based on what happens when a man has only daughters and not sons to inherit property well the judgment is that the man should not find that his descendants have no more property just because they were women but they need to marry within the tribal group to preserve that territory for the tribe as a whole they may inherit equally to any men in the same tribe that is a judgment so we have not only direct revelation of law we have judgments or decisions just to fill in the point and Deuteronomy is the story of confirming the covenant once more with a new generation the same thing happened in the days of Josiah they confirmed the covenant that we'll move along from there we are told that when we get to the end of the prophets as you remember very often the priests who were the teachers had become negligent Zephaniah tells us not to be negligent but to bear in mind that all scripture is given by inspiration and is profitable for instruction understanding and righteousness and the last of the prophets Malachi makes it very clear it's very important that you should not forget the instruction that you have received from your God in the days of Moses because that tells a people in the nation how one ought to live now the Jews have lost the right to dominate the government to the Romans as a result of the sins in the days of Manasseh the king then the captivity and finally they did get a measure of independence under the Greeks they had become the friends of the Romans the Romans knew exactly how to treat the friends they had a certain rule of thumb if you want to be our friends you must be willing to come to our aid when we Romans have a need if you have a need and our friends we Romans will decide whether we come to your aid just a small difference based on let's say the weight of numbers by this time the Israelites who remembered who they were hadn't been lost in captivity drew the conclusion that it's really quite a burden to have Roman domination and into this world Jesus came whose background is made clear in John in the beginning was the word the Logos this Logos is the wisdom of God this Logos is the knowledge the understanding the judgment the reasoning if you please all the thoughts that God has ever thought the Logos is not a being he's not a spokesman the word doesn't mean spokesman that was a mistake because the Logos became a spokesperson in the personality of Jesus of Nazareth didn't mean that the Logos in God is a being it is a way in which God's mind functions because God is a divine being who fills the all there is no place where God is not but he is spirit and not matter this is not the subject but it is important to understand that God is indeed an eternal being he is spirit said Jesus that's the fundamental characteristic of his nature God functions as holy spirit in his children and in addition God has asked to be addressed as father how would God choose to dwell on earth as a human being so that we would see perfectly how to live and think and act Muslims cannot imagine that God can reproduce himself therefore though they believe that Jesus of Nazareth existed and was a prophet he is not the Messiah in the sense that Christians and Jewish Christians perceive him Jews contend that God is one and could never possibly dwell as a human being unless they have accepted Jesus of Nazareth as that genuine human being Scripture tells us of course that there was a woman a book of Isaiah a virgin who would bear a son whose name is Emmanuel that is whose name actually is God with us in whom the presence of the everlasting father is and this man Jesus who said God was his father and the Jews said well then you make yourself God he said why then do you criticize me if I say I am the son of God the word the utterance is the thought but God communicates and that's the root word of the Greek Logos to utter or to communicate thought word reason understanding that God chose to replicate so that he might dwell on earth God chose to replicate his mind with the presence of his spirit the Holy Spirit to be born by a conception that involved the act of the Holy Spirit imparting the Logos to the oven in Mary a descendant of David that became a child and grew up to be Jesus of Nazareth the carpenter's son as he was known this was not one God eternally a separate

distinct God from another God that was our mistake that was our mistake because we never asked the question of the nature of God beyond one is God's spirit we said God is spirit the rest of the work of the church for decades was devoted to the message that that God asked the church to carry to the world but we had to face the fact that we haven't understood the whole story and I will continue to repeat this as long as I know there are people who have been unable to understand the wisdom of God the Logos of God was not another God there are not two Yahweh Jesus said at one place now who is this Messiah that you think I'm talking about they say well he's the son of David the son of Abraham then Jesus asked how could he possibly be the son of David if David said the Lord that is Yahweh said unto my Lord sit down at my right hand now the Jews could perceive that Jesus was alluding to the my Lord as David's son the Lord said to David's son sit at my right hand in reference to the Messiah now you can offer other alternatives scholars can certainly say it can have other meanings but Jesus said it has at least this one how could David call his son his Lord that's a critical matter and we need to understand the God of Israel Yahweh was not a distinct separate being from God the Father God reveals himself through Christ as a father he reveals that the Jesus of Nazareth whom we know is the replication of his very mind and word Paul explains that Jesus is the wisdom of God not a wise man of God but the wisdom of God now in a human being on earth it's quite different to have had Jesus as a wise man before his human birth or a wise God God is one the Lord our God the Lord is one who is the Lord Yahweh our God Yahweh is one is the original wording the Jews always after that from the time of Jeremiah refused to repeat the divine name and therefore required the reading agonizing meaning Lord so it reads here oh Israel and then the Lord our God the Lord is one Yahweh our God Yahweh is one not two Mr. Armstrong correctly understood that Yahweh is manifest in history as Jesus of Nazareth what he did not originally understand nor did the church as a whole that Yahweh is also the father of our Lord Jesus Christ through the Holy Spirit one person asked me in a study by the way in Mr. Armstrong's book the mystery of the ages what did Mr. Armstrong say about Psalm 110 1 so we looked up and you know what's in Psalm 110 we just quickly flipped to it here the Lord said to my Lord sit at my right hand and I will make your enemies your footstool now I already knew what the answer was but we went through the index I knew what was in the index because it drew it up for Mr. Armstrong that's the job of editors not not authors Mr. Armstrong made no reference to Psalm 110 1 he simply didn't know how to explain it and so it was left unexplained I hadn't originally known how to explain it either but when we began to look at it we began to realize that we didn't have the whole story the manner of the nature of God did not originate in the mind alone of three or four people imposed on all the rest of the church there were others including myself who knew including Mark Kaplan some of you who do know him and numerous others who knew that this matter needed to be addressed it is not that some have been seduced by others it is a fact we all had to admit that there was a matter we had never fully understood the remarkable thing is that Jesus of Nazareth came with a message as Messiah and he said now I'm not coming to reconfirm your rights to Palestine I would like to bring your attention that I have something more really good news now remember the law and the prophets were commented upon and read until the time of John still are read in the synagogues should be read more in the churches but since that time the kingdom of God is preached and John said John was the first messenger of the kingdom of God the forerunner born in the spring Jesus was born in the autumn circumcised the eighth day or did you take note of the name of the day tomorrow is the eighth day the only festival with a number and it is the eighth day of this period gives you a very good idea of when he was born and if he was born then he was conceived at the winter solstice the world's got it upside down having born sometime near that Jesus said blessed are the poor in spirit I'm reading from the new King James version margin that's this is a Greek interlinear with English for theirs is the kingdom of heaven good Jewish expression so poor in spirit has some merit those who mourn will be comforted that's and I that's wonderful those who are meek shall inherit the earth you mean not the

powerful and the mighty and the overlords now this is an unusual message for the poor and those who mourn those who are meek and those who hunger and thirst for righteousness who will be filled those who are merciful who will obtain mercy those who are pure in heart who shall see God no man can see God while he is in this mortal flesh and live Moses saw a manifestation not even the children of Israel were permitted to see it Adam saw a manifestation the pure in heart will see God the peacemakers will be called the sons of God those who are persecuted for righteousness sake they too will receive the kingdom of heaven or the kingdom of God the other gospel writers you stay off Matthew was writing fundamentally the first one who addresses the Jewish nation uses Shamiim in the Hebrew for the heavens meaning of course God throne where God reigns our father who art in heaven power would be thy name your kingdom come that's the basis of the prayer the blessed are you and men revile and persecute you rejoice and be exceedingly glad yours is a great reward you're the salt of the earth the light of the world now don't assume Jesus said that if I tell you about these things don't assume that I came to destroy the law or the prophets just in case the idea crossed your mind do you ever know of anybody who had it cross their mind of course we have do not think I have come to destroy the law or the prophets I did not come to destroy but to fulfill what does it mean to fulfill the law what does it mean to set an example for us how would we know how fully to fulfill the law unless we saw the example of the life of Christ and he came to fulfill he has only fulfilled a fraction of the prophets his first coming have you ever wondered how many prophecies pertaining to his second I know someone not in our immediate fellowship certainly not here I don't even know what has presently happened to him he thought that Jesus had fulfilled all the prophets to therefore away with it if that's the case he'll never come back and if he doesn't come back there will be no resurrection and his whole message was a lie if Jesus said you shall not lie and he fulfilled that is it all right for us to lie or for him to lie now just because he didn't lie then it doesn't make much sense I think it would be a waste of my time and yours but let's go on this is a very important chapter Jesus says some unusual things till heaven and earth pass away not the least letter the yacht or the least decoration a tittle on a letter in the manuscripts of the Hebrew Bible will by any means pass from the law till all is fulfilled all has not been fulfilled certainly not in the prophets and most people have never even begun to let the spirit of God so live in them that they have fulfilled the law the law is fulfilled in this that you love your neighbor as yourself the law is fulfilled not just in that see Moses said you shall love your neighbor as yourself Jesus said you must do more he came with an expansion in the meaning and the purpose of this instruction he said do good to those who persecute you that's it are those who were persecuted for righteousness sake we have to learn to do good even to those who behave as enemies or may not even know they do so he said here how do we look at the law of Moses you shall do no murder whoever murders verse 21 is in danger of the judgment now i say to you whoever is angry with his brother without cause is in potential danger of judgment further you can go down you have heard verse 27 you shall not commit adultery but i say to you that whoever looks at a woman to lust at her has already committed adultery whether in his heart so you have to realize that Jesus said the 10 commandments are not in themselves complete let's face it the word obsolete is a lovely way to define it if you want to turn your back on the advice it is not up to date in terms of the new covenant because the new covenant is christ's message replicated in his life recorded in the four gospels interpreted by the apostles also in which he shows us your attitude is very important Cain slew his brother that was murder Cain's biggest problem is that he hated his brother and whether he slew him or not he was a murderer at heart some people say well christians automatically know we shouldn't commit adultery i would hope most of you know i don't know if it's automatic but i could only tell you the statistic show that evangelical christians have the same basic divorce rate as the secular world around them now either the secular people are wonderful christians and know that or something is wrong with the religious community that divorces at the same rate by their own testimony and their own concern i find it tragic some of them do but they

have been living as human beings often do impatient hasty quick to decide not being able to love their wives husbands as themselves only to regret that they went through the roof of divorce Jesus addressed that question elsewhere but I think it important that we recognize the 10 commandments are not the whole law there are the four words 10 words that summarize then God gave numerous laws regulating human relationships regulating a social world around us the law was incomplete it didn't request sorry it did not address the whole question of how we deal with divorce it permitted today Jesus defined it as clearly accept it be for porneia which I won't define here it's the same root word that has to do with prostitution the law said Paul was designed to vanish in the form in which we have it a sign on vanish as the light went out and they knew light came that lets you see the intent of that law and the purpose of the law in a wholly different light the light that merely said you shall not commit adultery didn't address the heart that said you shall do no murder didn't address the attitude Moses knew and God knew that you cannot can you imagine trying to judge people in this world and ancient Israel was like the nations of this world and the lawyer says now I know your attitude was this when you did it human beings don't have the capacity to be able to have insight into the human heart they have to work with the facts and people are prone to lie in order to hide their attitudes so the law was not given in the perfect form in which Jesus chose to live it and explain it here therefore it is not enough to stop with Moses is Christ the law and the prophets the law came by Moses and the law and the prophets spoke to John does that mean that there was no grace no truth now here's the wonderful thing about Greek we use the little word the *the* or a or an Greeks had no a or an no indefinite little article the Germans have it but don't always use it as we do in English that is somebody says to me I am a teacher in German we don't say I am a teacher we simply say I am teacher it's been learned or it's been levered and I am a female teacher so the Greeks didn't bother with a or an at all but they knew how to use the word the in a way we don't the grace and the truth came by Jesus Christ grace gifts yes truth yes truth and grace as in the authorized version and most all English versions don't tell you half the story to say that grace and truth came by Jesus Christ doesn't answer the question the grace the truth meaning that level of grace and truth that must be designated by the word the so distinguished from truth in general or grace in general that it is most important just like John one one the word was with the God and the word was God not the God because if the word were the God then all that the God is would be the word but God is more than the word God is Holy Spirit God is Father as He is Son so when the Greeks use this we miss it and we can misinterpret which I don't think we do here grace and truth came by Jesus Christ Jesus Christ as a weak expression the grace uniquely delivered by Him the truth uniquely delivered by Him such as no one had ever delivered the message of the gifts of God that can be assembled under the word grace and the fullness of truth there was truth there was grace but it fell so short the judgments of the Old Testament in the courts generally led to penalties ultimately death Second Corinthians three tells us that the covenant made at Syna had a judicial system and it pertained to essentially the administration of death not life the new covenant pertains to the administration of life Jesus said that the wine and bread represent my blood my flesh now let's understand the uniqueness of this new covenant different from the one at Syna I Hebrew's chapter nine will end with this now the blood of bulls and goats verse 12 chapter nine and calves would lead to nothing except an acknowledgement that you said in public that you had indeed sin but it didn't clear the conscience but Jesus Christ entered the most holy place not in the tabernacle of the temple but into heaven itself and offered through the eternal spirit here on earth the blood of His life and He died and rose from the dead and He ascended to heaven the day that wave sheath was being presented in the morning of the first day of the week after the Sabbath that first day of the week during the festival of unleavened bread so if the blood of bulls and goats could sanctify or allow you access to the physical how much more shall the blood of Christ who through the eternal spirit verse 14 offer who offered Himself without spot to God cleanse your conscience from dead works to serve the living God so Jesus is therefore the

mediator of the new covenant by means of death for the redemption of all the transgressions under the first one and of all the transgressions of god's way of life by the Gentiles who had no covenant relationship that those who are called may receive the promise now not of a bigger land of Canaan but of an eternal inheritance that involves the kingdom of god seeing god being filled with truth and understanding able to bestow mercy for mercy would have been bestowed but now the uniqueness of the new covenant is that it is more than a covenant in the greek there's one word for covenant or testament for where a testament is says our translation same greek word used for covenant but the greeks had two meanings for it we must use two words for it there must also of necessity be the death of a testator a covenant does not require the death of a testator a covenant is an agreement between two people it is in motion once the two sign and it's witnessed but a testament listen carefully is in force after men die it is without power while the testator lives the man who draws up a will or testament can change it anytime but if he dies what that will said is in force now the problem with the words old covenant new covenant old testament new testament as titles for the bible i think it's unfortunate that we have it in fact there are whole sections of the bible like in genesis that didn't occur under the old covenant so they call the old one the old testament and that's very poor and the new one is called the new testament but it is also a covenant when christ comes we're going to have a new way of defining the different portions of the bible the law the prophets the writings is a far better description of the hebrew of the gospels and the epistles and the revelation as well as the book of acts will have however the name shall be to make clear jesus said in motion both a new covenant which he ratified with his blood to which we must agree after our part comes after he did his part he proposed and if we accept that's fine but when it came to the new testament this is like saying christ was the air of abraham the air of david and finally obtained all the things that pertain to both david and excuse me and abraham abraham and the remarkable thing is he drew up a testament and he said all that is mine can be yours see he said i have inherited everything that abraham was promised abraham air of the work i have inherited defeated the devil i am the air of all things pertaining to this world over which the devil has present charge i offer you also the kingdom of god which is going to rule and displace the realm of the devil all that i bestow on you if you are willing to have me as your captain and then he died that will cannot be altered how do you have access to that very simple you come to an understanding of why you should be baptized you repent believe baptized you are promised the gift of the holy spirit that's all the part of the dia feke or the will that christ drew up we covenant with him that we might receive the inheritance that he had as a son of god the son of abraham the son of david that is an area that i believe the church should have understood that Mr Armstrong understood absolutely clearly when i first came in 1947 and yet i found in 1997 50 years later there are people who didn't know whether there was a new or an old covenant which one they were under or were they under both or neither so something was lost as we say in the translation and i think you need to read and think again what it means to god at the time when jesus was to die ratified a will by his death and entered into a covenant in which all those things could be ours if we would also agree after he died just as abraham agreed before and i said to jacob and abel and noah and inoc who understood long and advanced want to thank all of you there are some leg questions i think i will communicate with individuals who don't live here and otherwise give some comments to a few questions that were asked for those of you who were here now be in contact with how do you say it the foy's because i've gotten to know more and more of the whole family as well as others of you i'm going to thank you all for the opportunity in my life and i have been able to share with you