be ... or can be collective. People say that ... builds a whole argument on ... it's utter nonsense. G lations is interpreting the pasa passgage, and when he means thy seed, he means in ... even thosugh just two verses before **k** the word is used to mean ... the word can be collective or singular and Paul x isx saying this is the interpretation. Here again xxt is the idea of the general use of the word. The word seed means one or many. Paul says he does not say seeds, as plural, but seed as one, but this word seed is the word for used for individual ... and if you want talk about a whole room full of wheat, you would say there are **xexx** lots of seeds in that room. The word seed is a collective , and it can also be used of individuals for one, and the plural is used in ... but for the seed of a man, they can ... it is a problem of interpretation. Well, I appreciate ... we must hurry on. Abraham and the stars is an instance of progressive revelation. God gives somethings which doesn't appear sensible...but let's **kookse**k wait a little while and then we will find out that he gave an illustration that he gave an illustration that freally fits. And of course Abraham ... but now we have them and we know that it wars wasn't so well known up until thirty or forty years ago when galaxies were discovered. By that time we knw-knew that there were at least hundreds of thos thousands. Now, of course we know that thate- there are billions of them. In the passages in the prophets, a speaker of & God...and that he only said once. Usually he says that I am the one who is the strethcather out of the heavexns, the one who is stretching out the heavens, and whey did He use that phrase, to stretch out the heavens. It's a peculita peculiar phrase isn't it. God is the one who is stretching out the heavens. Usuaally-in cut-Usually in our translation it is the one who is stretching out...but the form of the Hebrew is a participle and - has led a all astronomers to a unanimous

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