





Adrian Ebens, 2024

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# GOSPEL IN THE COVENANTS

**Pr. Adrian:** Today, I want to talk to you about the Covenants. The material I'm presenting is partially connected to three booklets that we have:

1. *A Priest Forever,*
2. *Discarding Augustine's Covenant Glasses to Receive the Latter Rain,*  
and
3. *The Two Covenants in Galatians* (which is an excerpt from A.T. Jones).

I want to present today some of the reasons why this is such an important subject and why the subject of the Covenants was the gateway in order for us to get to where we are today. The church at that particular time, the leadership specifically, rejected this message. The consequences of that are now manifesting themselves.

I think it's worth mentioning that the Adventist church in America, receives \$1 billion in tithe from its members, but it receives 20 times that amount from the American government for its hospital system and

school system. So, 20 times as much money coming from the American government as from its own members. What will be the consequence of this? Thousands of Adventist employees being sacked and thrown out of their positions in hospitals and schools around the world, because of their refusal to submit their conscience to an experimental situation that they feel uncomfortable about. If you're getting 20 times as much money from the government, then you're likely to follow what the government is saying; unless you want to lose all of that – lose all your hospitals and lose all your schools. It's a rather precarious position. As one Adventist minister said: "It's a rather awkward situation to be in bed with the second beast of Revelation 13 being paid 20 times as much money by them, than by your own people."

It's a difficult situation to be in and it applies all around the world. No condemnation, it's just a fact that money talks. Is this not the great church which I have built by the government's money? It's such a shame that it comes to that. But in any case, that's the fallout of the rejection of the 1888 message. I know I've certainly played my part in assisting that apostasy, which thankfully God forgives me for.

Today I want to speak on the subject of the Covenants. So, before we begin, I would like to kneel and we will pray.

Father in heaven, it's a tremendous blessing to be able to kneel before You on this blessed Sabbath day. Thank You for all that have come this morning. I pray they will sense Your Spirit and be blessed abundantly. I pray for all those online as they join in, that they will know that they are Your beloved children and that You will look after us and care for us. We do pray for our beloved church that is caught in a very, very precarious situation now. We pray that many would turn to righteousness and realize that you cannot serve God and money, and we just thank You in Jesus' name. Amen.

### **Gospel in the Covenants**

By means of introduction, I typed into my search engine: "What is the New Covenant?" I found a few things, so I typed in a few key phrases and just said, "Google, tell me what is the New Covenant?"

Wikipedia:

Generally, Christians believe that the promised New Covenant was instituted at the Last Supper as part of the Eucharist, which in the Gospel of John includes the New Commandment. Based on the Bible teaching that, "For where a testament is, there must also of necessity be the death of the testator." [Quoting Hebrews] "For testament is a force after men are dead: otherwise it is of no strength at all..."

And again, we ask the question, in light of everything we know, "According to who?" Wikipedia! According to Hebrews, apparently!

"...otherwise, it is of no strength at all while the testator liveth."

Which means it is quite difficult for God to make any covenant because God cannot die; which means any covenant He would make would not be of force at all. That's one of the problems that is related to this.

...Protestants tend to believe that the New Covenant only came into force with the death of Jesus Christ. The commentary to the Roman Catholic New American Bible also affirms that Christ is the "testator whose death puts his will into effect." Christians thus believe that Jesus is the mediator of the New Covenant, and that the blood of Christ shed at his crucifixion is the required blood of the covenant.

So, what's the summary of everything that we've read there? When did this New Covenant begin? At the Last Supper or when He died. Others say at Pentecost. But basically 2000 years ago the New Covenant was instituted and put into effect at the death of Christ.

This is another statement from "Got Questions" on the New Covenant. It also talks about the Old Covenant.

The Old Covenant that God had established with His people required strict obedience to the Mosaic Law. Because the wages of sin is death (Romans 6:23), the Law required that Israel perform daily sacrifices in order to atone for sin.

Interesting statement, isn't it? God required them to perform daily sacrifices in order to atone for sin.

But Moses, through whom God established the Old Covenant, also anticipated the New Covenant."

Moses anticipated the New Covenant.

In one of his final addresses to the nation of Israel, Moses looks forward to a time when Israel would be given "a heart to understand" (Deuteronomy 29:4, ESV)

What's the inference here, about the heart to understand? If they would be given a heart to understand in the future, what does that mean? They don't have a heart to understand. That's what it means. They were never given a heart to understand.

Moses predicts that Israel would fail in keeping the Old Covenant (verses 22-28), but he then sees a time of restoration (30:1-5). At that time, Moses says, "The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live" (verse 6).

So, the question is, why didn't God do that in the beginning? Why did he wait four thousand years to circumcise their hearts and give them a heart to know Him? This is what people believe.

The New Covenant involves a total change of heart so that God's people are naturally pleasing to Him. (<https://gotquestions.org/new-covenant.html>)

**Lester:** I've got the answer. In the old system, God said "love and obey Me, or I will destroy you," but He found out, that doesn't actually command love. So, we have had to wait for God to work that out.

**Pr. Adrian:** Yes, that is a common understanding. That God realized after 4000 years. "You know what? This isn't working. I'm going to have to do something new here to get through to these people, because what I've done isn't working."

This from another website:

Theologian Martin Luther called the contrast between the two covenants law vs. gospel.

So, the Old Covenant is a covenant of law or works, and the New Covenant is gospel or grace.

**Craig:** It's a bit unfair attributing this to Martin Luther. No doubt he might have believed that, but it came from somewhere else before him – Augustine.

**Pr. Adrian:** Martin Luther didn't say a lot on the Covenants. It is interesting that they've attributed this to Luther. If Luther believed it, it must be good value.

A more familiar name is works vs. grace. While God's grace frequently broke through in the Old Testament...

How could it if they didn't have a heart to know Him?

...its presence overwhelms the New Testament. Grace, that free gift of salvation through Christ, is available to any person, not just Jews, and asks only that a person repent of their sins and believe in Jesus as their Lord and Savior.

This is what is commonly believed among the Christian churches.

### **Christian View of the Two Covenants**

So, if we were to diagram this up: Testament means covenant. So, our Bible is divided into the Old Covenant up until the time of Christ or His death, and the New Covenant in the New Testament. The Old Covenant existed before the cross of Christ. It was established with Moses and the Israelites, so there's nothing really said about the period before that time. The Old Covenant before the cross; the New Covenant after [the cross]. Israel saved by law; and Christians by grace. Symbolic forgiveness in the Old Testament; real forgiveness after the cross.

How then, are people forgiven in the Old Testament? We're going to unpack this a little bit further. How is someone forgiven in the Old

Testament if they fail to obey? In the New Testament it's easy: When you ask Jesus to forgive you, He's the mediator of the New Covenant, and when Jesus ascended to heaven, He was able to intercede and cover us for our sins.

I want you to notice an apparent problem here. This is another website, "Quick Answers: What is the New Covenant?" (<https://quick-answers.com/what-is-the-new-covenant/>)

In old testament times, God had agreed to forgive the people's sins if they would bring to the priest certain animals for sacrifice.

If I'm reading this sentence correctly, God says: "Okay, I'll forgive you if you bring sacrifices."

During this sacrificial system, the blood of the animals sealed a covenant between God and His people...

Quoting Exodus 24:8 (NKJV)

And Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the Lord has made with you according to all these words."

Then it says the following:

There are a few things to note about this sacrificial process. The animal blood itself was not able to remove sin...

Is there a contradiction here? God has agreed to forgive the people if they would bring to the priests certain animal sacrifices, and they say the animal blood itself is not able to remove sin. Doesn't that make God a liar? He's saying that He's going to forgive you, but it actually doesn't work. Then it says:

... (only God can forgive our sin). The animal sacrifices had to be repeated day after day and year after year. When Jesus instituted the "new covenant," He Himself became a sacrifice for us by dying on the cross in place of our sins. Now unlike the blood of animals, His blood (because He is God) would remove the sins of all who



put their faith in Him. (<https://quick-answers.com/what-is-the-new-covenant>)

This is the general understanding of Christianity. “Quick Answers” are a bit too quick; because you get these apparent contradictions starting to surface in what people are saying.

### **Pre-1888 Adventist perspective**

Now we come to a pre-1888 Adventist perspective. Because, if the Old Covenant, (and this is the thing that Christians focus on), if the Old Covenant was only for the Jews, that means all of the laws, including the Sabbath and the statutes and the judgments were all part of the Old Covenant, which is done away with at the cross. That’ the implication of all those things.

So, Adventists come along and they see that there is a sanctuary in heaven and that there are Ten Commandments in the Ark, in the Most Holy Place in Heaven, and on the Ten Commandments is still the Sabbath. Which means through the sanctuary teaching Adventists came back to the Sabbath. And in order to believe in the Sabbath, Adventists couldn’t sit comfortably with the two-covenant system that Protestants and Catholics believed. It’s very difficult for them to believe in the Sabbath and believe in the covenant system that the Protestants were teaching.

This is from J.N. Andrews. You’ll see there is still a Protestant understanding of the Covenants. But there’s a twist now that Adventists bring in.

The first covenant was made with the people of Israel at the time of their departure out of Egypt. This covenant no longer exists. The new covenant long since took its place.

That sounds like fairly standard Protestant understanding of the Covenants. This is 1875 I think; he wrote this:

But a very serious error prevails...

Here’s the twist for Adventists:

...in the minds of many persons respecting the points of difference between these two covenants. The old covenant was made with the Hebrew people. For this reason, whatever entered into it is supposed to be Jewish. Thus the law of God is summarily set aside as Jewish; and thus might the God of Israel himself be discarded as a Jewish God. But the new covenant is held up to our admiration, because it is, as they say, not made with the Jews, but with the Gentiles. The old covenant belonged to the Jews, and with it we have no concern; the new covenant is made with the Gentiles, and we, as Gentiles, are interested in it. How can men thus carelessly read the Scriptures? The language of inspiration is very explicit in stating that the new covenant is made with the same people that were the subjects of the old covenant. — J.N. Andrews, *Sermon on the Covenants*, page 3,4

Here's a twist; and this is how Adventists begin to defend the keeping of the Sabbath by saying: "Well, the New Covenant was made with the Jews. The New Covenant was not made with Gentiles."

A little bit more:

Thus Jeremiah, speaking in the name of the Lord, says: "I will make a new covenant with the house of Israel, and with the house of Judah." And he further alludes to the fact that the new covenant is made with the Hebrew people when he adds: "Not according to the covenant that I made with their *fathers* [italics] in the day that I took them by the hand to bring them out of the land of Egypt." And yet again he identifies the Hebrew people when he says: "This shall be the covenant that I will make with the house of Israel." And Paul quotes at length, in Hebrews 8, this entire statement of Jeremiah respecting the old and new covenants' being severally made with the Hebrew people. And, as if this were not enough, he makes a statement in Rom.9:4,5, that exactly meets the case. Thus he says of the Hebrews: "Who are Israelites; to whom pertaineth the adoption, and the glory, AND THE COVENANTS, [plural, not just covenant, covenants] and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the

flesh Christ came, who is over all, God blessed forever." Thus it appears that everything valuable God has given to the world through the instrumentality, or by the means, of the Hebrew people. Those who choose to do so can venture to despise the law of God because given to the Jews, and to reject Christ because he came of the Jews; but one thing they cannot do. They cannot say, "We accept the new covenant because it pertains to the Gentiles, whereas the first covenant, and the law, etc., pertained to the Jews." No such distinction can be drawn. Both the covenants pertain to the Hebrew people.—J.N. Andrews, *Sermon on the Covenants*, page 4,5

This is a key defence point for Seventh-day Adventists in addressing Protestants about the subject of the two Covenants. Both Covenants were given to the Jewish people. No covenant has ever been made with a Gentile in the Scripture anywhere. To be spiritual Israel, you must become sons and daughters of Abraham. God made a covenant with Abraham. If you want to be an inheritor of that covenant, you must become a son or daughter of Abraham. There is no other way. Because God hasn't made a direct covenant... has God come to you and made a covenant with you of this nature? No; if you think that you have, you're dreaming... God made a covenant with Abraham.

So, this is the twist. This is pre-1888. This is 1865; J.N. Andrews, and this is where it gets interesting. Because of Adventism; the disappointment of 1844. How was the disappointment resolved in 1844? There was a discovery of a sanctuary in heaven. The true tabernacle which the Lord pitched and not man, and that this sanctuary was a literal building; wasn't it? A literal building. This is very important! James White spends a lot of time talking about this. And because of this heavenly sanctuary, now notice what J.N. Andrews is saying here:

1. There are two covenants; the first, or old covenant, extends from the time of Moses to the death of Christ;...

He's still got the same Protestant perspective of the Covenants here.

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... the second, or new covenant, begins at the death of Christ and extends forward to the consummation. (Gal 4:24-26; Heb 8:7-18; Luke 22:20)

Exactly the same as Protestants understand. Now here's the new piece of information:

2. The first covenant had a sanctuary, which was the tabernacle erected by Moses. (Heb 9:1-7)
3. The new covenant has a sanctuary which is the temple of God in Heaven, into which our High Priest entered when he ascended up on high. (Heb 8:1-5)

—1865? J.N. Andrews, *Sanctuary of the Bible*, page 7

What do we notice here? The earthly sanctuary, given to Moses, is connected to the Old Covenant. The heavenly sanctuary is connected to the New Covenant. So, the heavenly sanctuary is a New Covenant sanctuary. The earthly one is an Old Covenant sanctuary, and this is an important shift in understanding.



I put this chart together in 2004, reflecting my understanding at the time. Before the cross we have an Earthly – Symbolic Ministry (Heb 8:4-5), which is visible, earthly; and has the law, the sanctuary, the Lamb and the priest. Then when Christ died and ascended to heaven, He commenced His heavenly ministry. So, we have the Heavenly Reality – Ministry of Jesus (Heb 8:1-2), which is invisible, heavenly; and has a heavenly sanctuary, which contained the law of God – so we have the law, the sanctuary, the Lamb and the priest. We see the connection between the two. This was my understanding in 2004, reflecting exactly what J.N. Andrews is saying in this particular point.



### Two Sanctuaries / Two Covenants

In the two-covenant system of the Old Covenant before the cross and the New Covenant after the cross; we have the earthly sanctuary operating in the Old Covenant; the Old Covenant sanctuary. Then when Jesus went to heaven with His blood, when He finally had blood to bring into that sanctuary, the New Covenant sanctuary is in operation. This is the Adventist understanding of the two Covenants connected to the two sanctuaries.

## Heavenly Sanctuary in the Old Testament

I distinctly remember in the late 90s, I'm studying these subjects, and I would read verses like this... The heavenly sanctuary, I understand, becomes active when Jesus goes back to heaven and is able to take His blood and is operating in human flesh. He goes back to heaven and the sanctuary becomes operable. Then I'll read texts like this:

The LORD *is* in his holy temple, the LORD'S throne *is* in heaven:  
his eyes behold, his eyelids try, the children of men.  
(Psalm 11:4)

So, which temple is this referring to? The heavenly. What is the Lord doing in the holy temple if the New Covenant doesn't begin until Jesus' death? When was Psalms written? A thousand years before Christ came to the earth, and "the LORD is in his holy temple" (Ps 11:4); the temple in heaven. What is He doing in that temple, if that temple is not supposed to be working? This was a conundrum for me. How do I understand this?

"The Lord's in his holy temple." But we're saying, "well, it's not operating because the one on earth, a thousand years before Christ, there is an earthly sanctuary and that's part of the Old Covenant, which existed before the cross, which means there's nothing going on in heaven."

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.  
(Isaiah 6:1)

This is in heaven once again and the Lord is sitting on a throne and there's a train that fills the whole temple. And I would read these texts, and I would puzzle, saying "What's going on in the heavenly temple in the time of Isaiah, 700 years before Christ comes to the earth?" This was a real complex issue for me. And then there is Habakkuk 2:20.

But the LORD *is* in his holy temple: let all the earth keep silence before him. (Habakkuk 2:20)

That text doesn't explicitly say heaven, but we understand in the heavenly sanctuary this is where God is. Psalm 99 God dwells between the cherubim.

...He dwells *between* the cherubim... (Psalm 99:1, NKJV)

Is that the sanctuary on earth or is it the sanctuary in heaven? It doesn't say. Which one is it?

**Craig:** What about in the captivity, when the temple was destroyed?

**Pr. Adrian:** What happens when the earthly sanctuary is utterly decimated and gone? Does that mean that there's no ability to pray to God? And you can't get forgiveness of sins?

**Craig:** But Daniel always faced Jerusalem, when he prayed. There wasn't a temple there.

**Pr. Adrian:** He always faced Jerusalem.

What is happening in the heavenly sanctuary before Jesus comes to this earth? With Protestant theology and Adventist theology there's an enigma here, because everything is going on, on the earth. But as you said, when the sanctuary on earth is decimated, how do you get forgiveness of sins? What happened before the time of Moses? How does Enoch walk into heaven perfected? How could he be perfected when there is no sanctuary operating? There is no mediation coming from heaven? It's all coming from the earth. These are all unanswered questions in the two-covenant system that Christianity presents to us.

**Craig:** Abraham didn't have a temple.

**Pr. Adrian:** Abraham had an altar. Wherever he went, he would set up an altar and offer sacrifices. As we've said before, after offering his son as a sacrifice, Genesis makes no more mention of Abraham offering sacrifices after that time. That's another whole story.

**When did Christ begin to minister?**

The Holy Ghost [or Holy Spirit] this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. (Hebrews 9:8)

Now I'm not going to go into all the theology behind this particular verse, but how do people understand this verse?

**Danielle:** It wasn't made manifest yet. Didn't mean it wasn't there?

**Pr. Adrian:** Thank you, Danielle. Perfect. I distinctly remember having a discussion in 2014. I was with a group of several ministries of people who believed in the Father and the Son. We were having a discussion about this verse. They were saying the way into the Holiest of all was not yet available. That's the word they used. Not yet available, I said. "It says manifest, which means that it's there, it's just invisible." Why is it invisible? Because God wants it to be invisible or because man is dull in understanding? So "while as yet the first tabernacle is still standing" – it is not "made manifest, while as the first tabernacle yet standing." What did Jesus say to the disciples?

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." (John 16:7)

Why not? Because if you believe that Jesus is somewhere on the earth and you don't understand the operation of the Holy Spirit and Jesus happens to be in Jerusalem and you're here in Australia, where are your thoughts going to go? Jerusalem. Because you know He's somewhere on the earth. But in Him going to heaven and saying: "My presence is going to be with you by my Spirit," you're going to eliminate the need for the bodily presence of Jesus to be there in order for you to be in His presence.

He had to go away to break the mindset that "I have to be in the physical presence of Jesus in order to be in the presence of Jesus." Spiritual understanding. "I have to go away because of your limited capacity to understand. I could have stayed on the earth, but your limited capacity to understand means that I had to go. In order to break up your understanding of the flesh."



Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11:1)

A little bit later [in Hebrews 9]:

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. (Hebrews 9:11)

So, we're contrasting the earthly to the heavenly. The way most people understand this (confirming their understanding of the two Covenants): when Jesus died, He went to heaven; the old system is gone, it's done away with, it's defunct. But what is actually going on?

Look at Hebrews chapter 8. "This is the conclusion of everything that we have said" (verse 1). The Lord has established a "tabernacle, which the Lord pitched, and not man" (verse 2). A heavenly, which the earthly is a pattern of (verse 5). And then, he says:

Who serve unto the example and shadow...

The earthly one serves as an example and shadow...

...of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry... (Hebrews 8:5-6)

Most people understand this: "He obtained a more excellent ministry." Why? Because He died. Because now He had blood, because now He was in human flesh. This is the other argument that is presented. Why was Jesus not able to be our priest before He came to this earth? Because He wouldn't have known how we felt!

The One who made us, designed us, knows every intricate detail, knows the hairs on our head. Do you know the hairs in your head? He knows the hairs on your head, and we say to him, "You don't know us. Therefore, you're not qualified to be our priest until you come down here in the mud with us."

Where does this idea come from? Let's have a look at some texts that might lend support to this. Hebrews 2:9 might lend support to this, but how do you read?

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. (Hebrews 2:9-10)

How do you read? Most people understand this to mean that; until Jesus came to this earth and lived in our flesh, He did not know our suffering. That's what most people believe. And therefore, He was not qualified to be our priest until He came down here in our flesh. And then He was qualified to be our priest. That's what most people understand.

**Craig:** It's also an indication that He wasn't perfect before then.

**Pr. Adrian:** He wasn't perfect before then.

**Craig:** You can't read it that way; it's a violation of who He is.

**Pr. Adrian:** He's not capable. He's not able to be our priest because He doesn't know what it's like for us to suffer down here.

But what is this actually saying (and Waggoner eloquently expresses this) that when Jesus came to this earth and lived amongst us and tabernacle amongst us, then we knew that He knew what we felt like. Then we knew that He knew. It was for our sakes, to help us to understand; for our vision to be opened, to realise that Christ did know what we felt like.

How did He obtain a more excellent ministry? The eyes of our understanding became enlightened? We received a new understanding of the person of Jesus that "He who was slain from the foundation of the world" is able to understand us.

Do you understand how significant this is? Another text... John 7:37. In these passages of Scripture it's not talking about God's insufficiency or inability or imperfection. It's talking about man's inability and imperfection and lack of vision to be able to understand, which Christ has broken through. It says:

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) (John 7:37-39)

People say, "See, the Holy Spirit was not given." Are we saying there was no Holy Spirit in the Old Testament? Is that what we are saying?

**Lorelle:** But there are texts that say there is.

**Pr. Adrian:**

The Spirit of God was hovering over the face of the waters.  
(Genesis 1:2, NKJV)

David says:

The Spirit of the LORD spake by me, and his word *was* in my tongue. (2 Samuel 23:2)

Abigail had the spirit of Christ in her. (PP 667). "...The Spirit of Christ which was in them..." (1 Peter 1:10-11)

What does it mean: "The Holy Spirit was not yet given because Christ was not yet glorified?" We're talking about men's perception, men's understanding. The Holy Spirit could not be given in greater measure because man did not understand, did not have a comprehension, did not understand the working of the Holy Spirit.

So, we're looking at a number of these texts where people interpret them to say: "Well, the Holy Spirit wasn't given therefore, the New Covenant

couldn't exist because the Holy Spirit was not yet given." But this is all a wrong understanding of these texts.

So, when did Christ begin to minister this? Many people believe from these texts and others, that Christ did not begin to minister as a high priest until He went back to heaven from AD 31. Or as most Christians understand it, AD 33. That's what they believe is when Jesus died. Just in case you didn't know. What we believe about AD 31 is a unique position within Christianity, and it is directly tied to the Karaite calendar.

### **The Sanctuary Cleansed** (Adventism in 1844)

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Daniel 8:14)

When did Daniel receive the vision of Daniel 8? It was in the 6th century BC, wasn't it? Around 555 BC he received this vision. Which sanctuary then, is this talking about that's being cleansed?

**Craig:** The one that's supposedly not there.

**Pr. Adrian:** This is the question, isn't it? What century is it talking about? Is it talking about the about the heavenly or is it talking about the earthly? If it's talking about the heavenly (and according to J.N. Andrews' definition, the heavenly is always connected to the New Covenant), doesn't that suggest that maybe the New Covenant is operating in 555 BC?

It's another evidence that we see here.

Spirit of Prophecy, *The Great Controversy*, page 424:

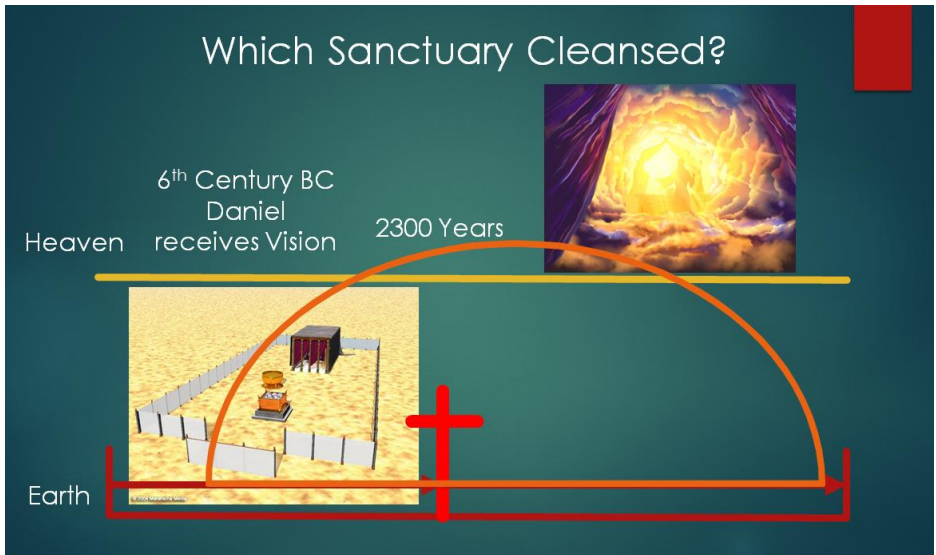
The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. (GC 424)

The point I'm making here is; it is the Adventist understanding of the heavenly sanctuary, which ran in direct conflict with the Protestant understanding of the two Covenants. They couldn't hold together. They're inconsistent with each other.

If the heavenly sanctuary is part of the New Covenant and that sanctuary is operating in any capacity in the Old Testament, that means the New Covenant is operating in the Old Testament. Which completely blows up the whole Protestant system, and Augustine who invented it.

**Craig:** Maybe the Old Covenant is still operating.

**Pr. Adrian:** And maybe the Old Covenant is still operating! Thank you, Craig.



### Which Sanctuary Cleansed?

We have the earthly sanctuary which is 6th century BC, Daniel receives the vision, we have the 2300 years which takes us past the cross. So, which sanctuary is it, that is being cleansed? The mosaic one? That one at this particular time was in ruins in Jerusalem during that 70-year

period until Nehemiah came and rebuilt the temple. So, what is the sanctuary that's been cleansed? If Daniel is referring to an event heavenly, then was that sanctuary in operation? This is the question.

If it's the heavenly sanctuary that's been cleansed and it needed cleansing in 555 BC, then how on earth is the heavenly sanctuary being polluted in 555 BC? If it's not in operation, if it's not working, if it's not being used? These are just some questions that we need to think about.

### **The Priesthood of Christ**

We come to the Priesthood of Christ. That's what Danny and I talk about in this book *A Priest Forever*; very important material, at least for me.

The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek? (Psalm 110:4, KJV)

What's important about this; it's talking about Christ, who is a priest forever. That's what Paul says in Hebrews 5; that He's not a priest after the Aaron priesthood, He's a priest after the Melchizedek priesthood and that priesthood exists forever. Doesn't it?

**Danielle:** He's the alpha and omega.

**Pr. Adrian:** Yes

**Craig:** It depends how you look at that word... "without beginning, without ending."

**Pr. Adrian:** Yes, it's the word "olam" – without beginning, without ending, "until it's completed" is more the Hebrew understanding. It's the word "art" – Jones talks about this. A thousand years before Christ came to the earth, it says "You **are** a priest forever," which again, causes problems. We have the verse:

And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. (Hebrews 5:4-6)

In the book *Priest Forever* we break this down. Let's just break this verse down and put it into pieces and follow the sequencing here. Talking about Aaron:

Verse 4: No man taketh this honor unto himself, but he that is called of God, as was Aaron.

Verse 5: So also Christ glorified not himself to be made a high priest; but he that said unto him [called of God], Thou art my Son, to day have I begotten thee.

Hebrews 5:4	Hebrews 5:5	Process
A. And no man taketh this honour unto himself,	A. So also Christ glorified not himself to be made an high priest	Position of High Priest not self-appointed (Statement A)
but	but	But (contrast)
B. he that is called of God,	B. he that said unto him,	Called by God (Statement B)
C. as was Aaron.	C. Thou art my Son, to day have I begotten thee.	Timing Reference (Example)

So, when was Christ called to be a high priest? When He was begotten. And here is the question: When was Christ begotten? From the beginning, before the beginning! That's when He was begotten. So, when did Christ become a priest after the order of Melchizedek? When He was begotten. That's what this is saying.

The Council of Peace shall be between them Both. He is a priest upon His throne, the King priest. [Referring to Chart] Position of High Priest, not self-appointed. Contrast: Called by God. Then the timing reference. That's what this is saying in Hebrews 5:4-5. Very important information. When did Christ become High Priest? When He was begotten. That's what this is saying.

**Craig:** That's why Christ says, "there is no other way to the Father, except by me."

**Pr. Adrian:** Not no man, no *one* comes to the Father except through Me. He was the priest to the angels. He was showing them the way to approach the Father. No one comes to the Father. My submissive, My humble attitude and approach to the Father is how you should approach the Father, and it is My Spirit of humility in you that will allow you to approach the Father. It's beautiful. So, He's always... He's a priest forever in that sense. For the eons of eternity into the future, you will be approaching the Father in the Spirit of the Son. Forever and ever. He will not be a minister of sin, but a minister of righteousness only, when the sin problem is completed.

### **Implications of the 1888 Message**

Here is one of the most profound statements ever stated from an Adventist as pulpit, in 1895; one of the most powerful statements that blew the whole thing open. Finally, the light begins to shine in. [A.T. Jones]

There too was a priesthood of the earthly temple on Mount Zion in Jerusalem. There was a priesthood of the sanctuary at Shiloh in the wilderness. That, it is true, represented the priesthood of Christ, but did that represent any priesthood of Christ before A.D. 1?

This is the question! Does it represent a priesthood of Christ before the cross? He's saying AD 1. But we know what he's meaning, before the cross, before Christ came, before Jesus came to earth.

...Shall we say that that represented a priesthood of Christ that was afar off?...

What's Jones saying?

No. That priesthood in Jerusalem, in the sanctuary in the wilderness, represented a priesthood that was already in existence after the order of Melchisedek?

And then he says:



Thou shalt be a priest forever after the order of Melchisedek? No, No. "Thou art a priest forever after the order of Melchisedek." Was not Melchisedek a priest in the days of Abraham? and is not the priesthood of Christ forever after the order of Melchisedek? Do you not see, then, that this whole system of services given to Israel was to teach them the presence of the Christ then and there for the present salvation of their souls and not for the salvation of their souls eighteen hundred years or two thousand years or four thousand years away? Surely, surely, it is so. A.T. Jones, *General Conference Bulletin 1895*, Sermon 25 p 477.6,7

The two-covenant system developed by Augustine and promulgated by all the churches, including the Seventh-day Adventist Church now, is to keep Christ completely eliminated from the Old Testament as a priest and a mediator for sin, and to leave you with the awkward situation that God is setting up a sacrificial system, saying: "If you do this, you'll be forgiven," but you're not actually forgiven. It's called Clayton's forgiveness, the forgiveness you have when you're not having forgiveness. (Some of you won't remember that add.)

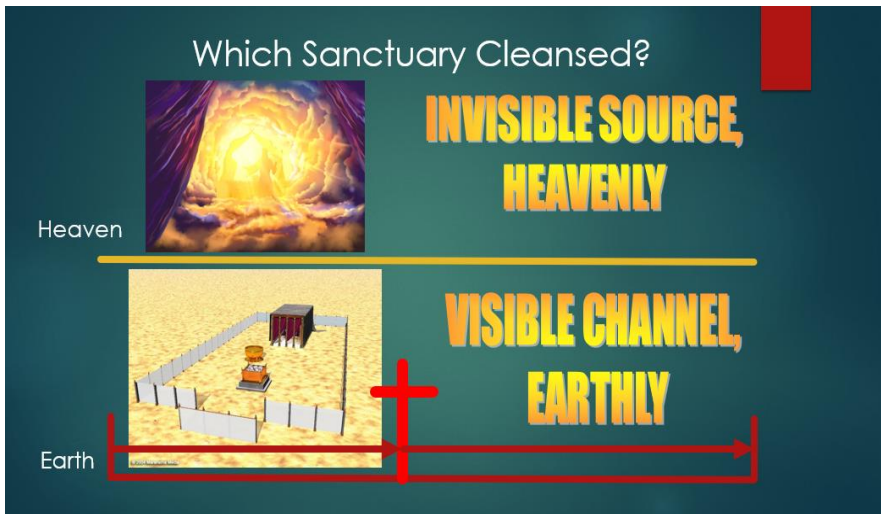
Notice what the Spirit of Prophecy says on this. This {previous quote} was 1895, but in 1891... or before we get to that, which sanctuary is cleansed?

### **Which Sanctuary is Cleansed?**

Invisible source. This is in the Old Testament. This sanctuary here, the visible sanctuary, is only able to operate because of a heavenly sanctuary and a mediation.

I like to put it this way; when people prayed in the Old Testament, did they say when they closed their prayer, "in Aaron's name; in Moses' name" is that what they prayed? What good would that do? No *man*; because people say that Moses was the mediator of the Old Covenant. What man can intercede to God and make effective intercession, not being God himself? He can't. It's impossible. He can only represent the human element. He can't represent God. Not possible.

So, in the Old Testament, before the cross, we have the New Covenant sanctuary [invisible, heavenly] supporting this sanctuary here [visible, earthly], which means this sanctuary [earthly] has the capacity to operate both as a New Covenant sanctuary and an Old Covenant sanctuary. Depending on your mindset. If you are in the flesh, it is going to be Old Covenant for you. If you are in the Spirit and you discern this understanding up here [the invisible, heavenly sanctuary] and you are praying by faith here; this whole system becomes a New Covenant sanctuary for you.



Abel offered a more excellent sacrifice than Cain. By faith he penetrated to the heavenly sanctuary to his priest, Christ. His sacrifice on earth was a New Covenant sacrifice.

So, which sanctuary is being cleansed? Well, obviously this one [heavenly]; and this is operating before the time in the cross, which means the New Covenant operates before the cross.

### **Pen of Inspiration in 1891**

Now here's the statement from Ellen White, and we can rest our case on this.

The priesthood of Christ commenced as soon as a man had sinned.

Now I can sit down. What is terribly sad for me is that this statement has been rejected. Not only by most of the Seventh-day Adventist Church, but by most of the Godhead movement. Those who believe in Father and Son do not accept this statement from Ellen White. They have repudiated it, rejected it with venom. There it is.

The priesthood of Christ commenced as soon as man had sinned. He was made a priest after the order of Melchizedek. The order had fallen and [they were] under the dominion of death, but they were made prisoners of hope; they were not left to become extinguished. Satan thought the Lord had given up His hold on man, but the Star of Hope lighted up the dark and dismal future in the gospel preached in Eden. {Ms43b-1891 (July 4, 1891) par. 5}

So, here is the question: Was the gospel preached to Adam and Eve, or was the promise of the gospel preached to Adam and Eve?

**Craig:** Big difference isn't it?

**Pr. Adrian:** Do you understand the difference? In offering them an animal to sacrifice, was that promising them salvation 4000 years ahead? Or was salvation offered to them in the moment that they were there? Was Jesus able to intercede for them as their priest? As much as they could see, as much as they were willing to perceive and to understand. He was able to do this for them.

This is tremendous light. Notice what she says. She gives you the clue:

The seed of the woman should bruise the serpent's head and the serpent should bruise his heel. {Ms43b-1891 (July 4, 1891) par. 5}

Question: When did Jesus become the seed of the woman? When man fell. Which means when did He take on human nature? When man fell.

Isaiah 63:8-9, let's have a look at that text.

For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour. In all their affliction he was afflicted...

This is speaking of Christ,

...and the angel of his presence saved them: in his love and his pity he redeemed them; and he bare them, and carried them...

How long?

...all the days of old. (Isaiah 63:8-9)

How could Jesus in all our affliction be afflicted if He did not take upon Himself our human nature from the beginning? He could be sympathetic to us, but He could not be empathetic to us; because He would not know how we felt; unless He took upon himself our human nature. And this is what we understand to be the seed of the woman.

This is a hard saying for some. It's quite simple, really. That in the invisible, Christ, in order to be our mediator – because “a mediator is not a mediator of one.” (Galatians 3:20) – in order to be our mediator, He had to take our flesh upon Him, in order to represent humanity. And He also had to be God to represent God. That's the only way he could be a mediator for both God and man. He had to take human nature upon Himself. So, He was not visible; He was invisible. How could Christ take upon Him human nature? Quite simply, this way?

Christ in you, the hope of glory. (Colossians 1:27)

When Adam confessed his sin, what spirit did he allow to dwell in him? Christ. Christ was manifest in human flesh. Whose human flesh? Adam's. Does that make sense? Christ has been in human flesh all the way down. And as Waggoner expresses it: that Christ is crucified in the sinner. Every human being that exists on this planet, Christ is with them crucified, but he is only resurrected – and this is where I would differ slightly with Waggoner [see *Glad Tidings* p46 vs 1 SAT 343] – He's only resurrected in the life of those who have accepted Him as their Saviour. But Christ is in every... Christ the light which lights every man that comes into the world. John 1:9. The “measure of faith” given to “every man.” (Romans 12:3). How can faith be given to every man except that Christ is with him, except Christ abides with him?

We're getting into some deep topics here, but I hope you understand. The point is that Christ, the priesthood of Christ, commenced as soon as a man had sinned. What does that do to the gospel? It means there's one gospel. The gospel was preached to Israel just as much as it was preached to us. The gospel has never changed. It has been the same. It has manifested itself in different ways, but it is exactly the same.

We may say: "Well, we didn't crucify Christ." But what happened in 1980? What did we do? What did we say to Jesus?

**Lester:** "Depart from us."

**Pr. Adrian:** "Get out! We will not worship you anymore, Oh Son of God; we will only worship God the Son." We told Him to get out. We killed him in 1980, corporately. It's a manifestation of what's going on inside of us, individually.

### **Everlasting Gospel**

Galatians 3:8.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham,...

Not the promise of the gospel, but the gospel.

...*saying*, In thee shall all nations be blessed. (Galatians 3:8)

The seed that would come. Hebrews 4:2:

For unto us...

(that is those living in the time of the Apostles)

...was the gospel preached, as well as unto them [Israel]: but the word preached did not profit them, not being mixed with faith in them that heard *it*. (Hebrews 4:2)

So, the gospel was preached to Israel, the same gospel that is preached to you and I. Just with a different manifestation.

### **Just As Much Power**

I remember when we were discussing this in 2014 and I was wrestling with this issue. When I was talking to all the other ministries that believed in the Father and the Son, that came [to the meetings]. I was struggling over this point. How do I understand this? At 3 o'clock in the morning I heard a voice, loud and clear.

“As soon as there was sin, there was a Saviour.” “Look it up Adrian. It’s in the Spirit of Prophecy.”

I sat up and I picked up my phone, and there it was! These were the quotes that I found. This is what it says:

The world has been committed to Christ, and through Him has come every blessing from God to the fallen race. He was the Redeemer before as after His incarnation. As soon as there was sin, there was a Saviour. (DA 210)

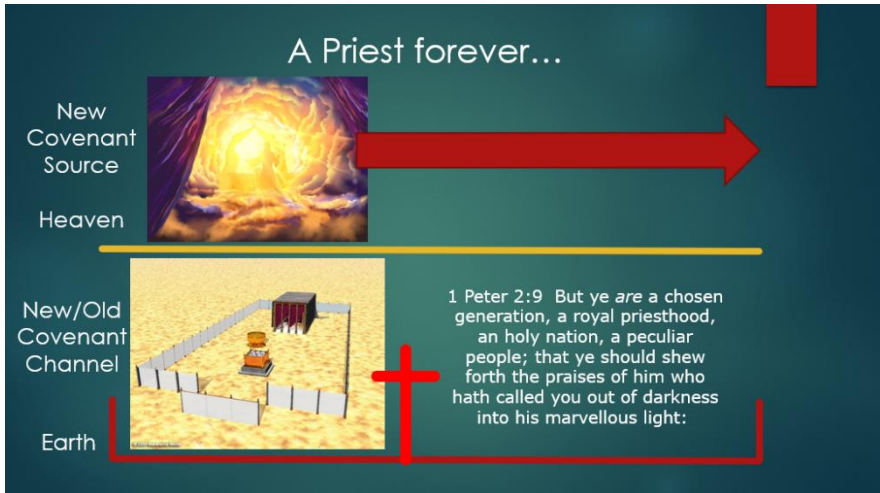
As soon as Adam sinned, the Son of God presented Himself as surety for the human race,...

How did He do this? He took human nature to Himself.

...with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary. (FLB 75.4)

I said “Hallelujah!” when I read these quotes. “Just as much power.” Which means that there is an everlasting gospel. And this adds new meaning to the First Angels’ Message: “I saw another angel” come down from heaven “having the...” What gospel? “The everlasting gospel!” Not the Augustinian gospel, not the Protestant gospel, but the Everlasting Gospel. That is “the same yesterday, and today and forever.” (Hebrews 13:8). “I am the Lord, I change not.” (Malachai 3:6).

This is the gospel: that Christ and the Father have treated us all (from beginning to end) in exactly the same way. He is not putting some group of people under law and another group of people under grace. All have grace freely available to them. This is the point. God is no respecter of persons.



## A Priest Forever

New Covenant Source [in heaven]; New/Old Covenant Channel [on earth] – depending on how you understand things before the cross. This [New Covenant Source in heaven] is continued across here [throughout all time, before and after the cross].

What is the priesthood on earth in the New Testament?

But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:  
(1 Peter 2:9)

Do you not know that you are temples of the Holy Spirit? We are the priests of the New Covenant. He declared this. We are the visible manifestation because:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.  
(2 Peter 1:4)

It's exactly the same. The manifestation on earth is different, but the heavenly sanctuary has never changed. It has been the same all the way through. It was not made manifest until Christ came because of our dullness of comprehension. Not because of God's inability or stinginess to provide us grace in the Old Testament.

### **Waggoner's Light on the Covenants**

This is what Waggoner says in *The Gospel in Galatians*:

Abel was counted righteous through faith; Noah was heir of the righteousness which is by faith; and Abraham actually saw Christ's day, and rejoiced in it, although he died 2,000 years before the first advent. And this most positively proves that the apostle, in the third chapter of Galatians, is speaking of individual experience, and not of dispensational [Covenant] changes [of the covenant system that Augustine taught]. E.J Waggoner, *The Gospel in Galatians*, (1888) p 32,33

This was the issue in 1888. This is what was preparing the way for the Everlasting Gospel. Ellen White says in 1890:

Night before last I was shown...

By who? When she says, "I was shown," what does that mean? By God, by the Lord?

...that evidences in regard to the covenants were clear and convincing...

Because Waggoner and Jones were presenting on it:

...Yourself, [Uriah Smith] Brother B, Brother C, and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother [E. J.] Waggoner has presented.— Letter 59, 1890,

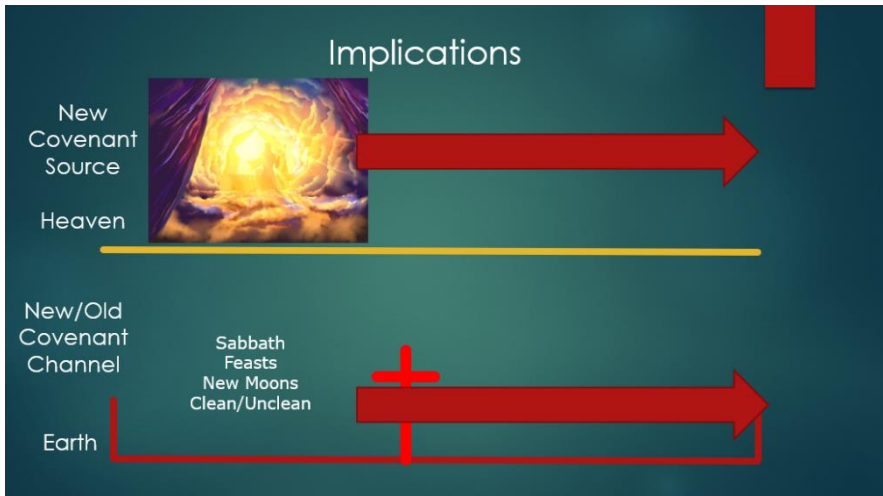
What is the position of the Covenants within the Adventist church today? Augustine; Uriah Smith; which is a rejection of the gospel; which is a rejection of the Spirit of Prophecy. What an amazing statement!



**Ian:** So, in that case, how did we ever fulfill the Three Angels' Messages? Because it said one of the Angels has the Everlasting Gospel and if we've had this other position, we've never had the Everlasting Gospel.

**Pr. Adrian:** That's another whole presentation, Ian. But in short, when you look at the Three Angels' Messages: the First Angels' Message "Fear God, give glory to Him, for the hour of His judgment is come." and the Second Angels' Message "Babylon is fallen." That message didn't go forth very powerfully, which means that the comprehension of the First Angels' Message was limited. But when the fourth angel comes. What does it say? "Babylon is fallen" with "great power." Because finally, the First Angels' Message of the Everlasting Covenant or Gospel is understood in all of its entirety. That's the short answer to that.

**The Implications**



If the Sabbath, the feasts, the new moons and clean / unclean are existing in the time before the cross and are part of the New Covenant; what does that mean today? It might still be part of the New Covenant. And this affects our understanding of the character of God. Because what we are saying, if feast and new moons and clean and unclean... (Adventists are happy with clean and unclean because we were raised that way, we didn't have to fight for that one. Or the Sabbath, we didn't have to fight

for that one, or tithing, we didn't have to fight for that one.)... If God gave all of these things to Israel; for what purpose did He give it to them? As a system of law, to keep them under bondage until the real show would begin?

**Lester:** or a system of grace?

**Pr. Adrian:** Or a system of grace. It creates confusion as to why God did these things. If these things are not part of the New Covenant, then God is an ogre who puts legislation and requirements on people that are completely unnecessary. Why did God give to them the new moons? Just to see how high He could make them jump? What does it say in Isaiah 66:23?

And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. (Isaiah 66:23)

Part of the New Covenant. It's a blessing.

**Lester:** Why would they do that? Because they want to.

**Pr. Adrian:** Because they want to. Because God's Spirit is being poured out at that particular time. That's just some of the implications of those things and how you see them.

### **Old Brings to New**

A closing statement. This is in *The Two Covenants in Galatians*. This is very important. This is the punch line of everything that we have said. This is vital. So, let's just get this clear in our heads.

Thus the covenant from Sinai brought them to the covenant with Abraham.

What is the Old Covenant doing?

The first brought them to the second covenant. The old covenant brought them to the new covenant. And thus the law, which was the basis of that covenant, —the broken law, —was the

schoolmaster to bring them to Christ, that they might be justified by faith. A.T. Jones RH July 17, 1900

How are you justified by faith? Through the Old Covenant leading you to the New Covenant. If you say the Old Covenant doesn't exist, you will never be justified by faith. Never! Do you understand? This is critical to understand. The covenant system delivered by Augustine and believed by all the Christian churches will never deliver justification by faith. Because they eliminate the only method to bring you to Christ.

**Lester:** The schoolmaster.

**Pr. Adrian:** The Schoolmaster. It wipes out the schoolmaster. And it allows the carnal man to believe that he is a spiritual man, when he is not.

That is why the churches are so sickly. That is why we talk about 1888 being righteousness by faith, but we deny the very mechanism by which righteousness by faith can be delivered. It's critical for us to understand the first covenant and what is the first covenant, is to "Lay the glory of man in the dust." It is for you to try with all your might, to be a good person and then to discover your utterly hopeless at it. And then in that moment, in that very place where sin abounds, you can turn to Christ and let grace much more abound.

That is righteousness by faith! You must be crushed in your efforts to try and please God. You must come to the end of yourself and say: "I can't do it. I'm utterly useless. I'm such a sinful person." And in that place, when the Old Covenant has beautifully done its work, then you can turn to Christ and say: "Lord Jesus, help me a sinner. Have mercy on me."

"This man," this woman will go "down to his house, justified" (Luke 18:14, KJV) That's what Jesus said. But if you say: "Well, I'm an Adventist, I'm a vegan. I pay tithe. I go to church on the Sabbath." If you go down that path, you're never going to have salvation. You're never going to make it. Sabbath keeping, tithe paying, eating the right food; all those things are a fruit of knowing that you are justified by faith. It

has nothing to do with your salvation or proving or meriting anything. As Ellen White says:

...If you would gather together everything that is good and holy and noble and lovely in man and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. (FW 24.1)

What!? No merit in anything that you do at any time. Justified by faith. I hope that you can see why this is such an important issue. This is the definition of justification by faith. I was in Germany when I read this statement (A.T. Jones RH July 17, 1900) and I danced for joy. I got up and I ran around. I was so excited. This is it. This is it! This is the definition of justification by faith. You need the Old Covenant. Because it's the only thing that will lead you to the New Covenant. But the churches have developed for them a system, a cistern that cannot produce water.

So, I hope that's been a blessing for you.

Again, the booklets: *Two Covenants in Galatians*; *A Priest Forever*; and *Discarding Augustine's Covenant Glasses*. Very, very important in pulling together why the Everlasting Gospel preached by the first angel is very much anchored in what Jones and Waggoner taught between 1888 and 1895, specifically.

Shall we pray?

Father in heaven, we come to You in the blessed name of Jesus, the priest after the order of Melchizedek who was and is and always will be our Priest. Thank You, Lord Jesus, that as soon as Adam sinned, You were there as Priest, as Mediator. And You were able to be afflicted in all our afflictions because You have known us. You know, our down-sitting and our up-rising. You know our thoughts afar off because You made us. You created us and You have been the Seed of the woman all the way through the Old Testament. And we thank You, Father, that through Your Spirit that You lead us through the Old Covenant experience. You lead us to see how helpless we are in ourselves, that we may simply

turn to You and say, "Lord, simply to your cross I cling." There's nothing else I can do. I cannot be saved by anything I do. I am no better than any other person. I'm no better than all the prime ministers around the world that are doing evil things at the moment. I'm no better than any of these people. Help me always to remember this Lord, that I do not condemn any man. But simply cling to Your righteousness by faith alone. And I thank You in Jesus' name. Amen.

# GOSPEL IN THE COVENANTS

Christianity teaches that sinners are justified by faith and we are righteous by faith. What the overwhelming majority of Christians do not understand is the correct understanding of the covenants is critical to effecting righteousness by faith. As A.T. Jones expressed it:

Thus the covenant from Sinai brought them to the covenant with Abraham. The first brought them to the second covenant. The old covenant brought them to the new covenant. And thus the law, which was the basis of that covenant, —the broken law, —was the schoolmaster to bring them to Christ, that they might be justified by faith. A.T. Jones RH July 17, 1900

The correct understanding of the covenants is also critical to grasping the Everlasting Gospel and the mediatorial work of Christ as our High Priest in the heavenly sanctuary from the foundation of the world.

The priesthood of Christ commenced as soon as man had sinned. He was made a priest after the order of Melchizedek. Ms43b-1891 (July 4, 1891) par. 5

The Lord sent a most precious message through elders Waggoner and Jones; a message that was built upon a framework of the two covenants entirely different from all other Christian denominations before it. It is vital to understand the covenants as Jones and Waggoner taught it.