

A close-up photograph of a person's hands holding a dark, textured chalice. The person is wearing white, heavy, textured robes. The background is a soft, out-of-focus light color. The lighting is warm and focused on the hands and the chalice.

Adrian Ebens

Sermon Transcript

*Blood of the
New Covenant*



Adrian Ebens, 2024

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Presented by Adrian Ebens

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BY ADRIAN EBENS
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BLOOD OF THE NEW COVENANT

Pr. Adrian: Today we're going to talk about the blood of the New Covenant. I was just reading the other morning and praying, and talking to Jesus and thanking Him for many blessings. And then this thing just jumped straight out. It was like, oh wow, that's amazing; and I thought I've got to share this! And so that's what we want to do today.

And this is the thing about the things that we're learning; we go back to the Scripture and they sparkle like we never saw them before. And I always remember, "Oh that you were hot or cold, but you're lukewarm. Miserable, wretched, poor, blind, and naked." How blind we've been. Our Father is so wonderful. So let's pray together.

Opening Prayer:

Pr. Adrian: Father, it's such a joy to be able to kneel before You and to come in Jesus' wonderful name. Thank You, Lord Jesus, for being the way to the Father. You have revealed to us Your Father's character and what a gospel that is: so loving, so kind. Thank you for blessing us. I

pray for your protecting hand to be over everyone that's here and all around the world. Send your angels we pray. We know that on this Sabbath day, Father, that You bless your Son. You tell Him how precious He is to You. And we thank you, Lord Jesus, that out of Your heart flows that joy, that wine of gladness and joy, as we will discover today and we receive it; we thank You that we are Your children, that You have freely forgiven us without money and without price. And we thank You in Jesus' name. Amen.

Introductory Discussion:

Robyn: As you were praying, I was thinking, as you said before about being miserable, poor, blind and naked. This message God has given us today takes all that away: the joy of the Lord takes away our miserableness and wretchedness; the light of His love takes away our blindness; and Christ has given us back our robe of righteousness so we are not naked. This message He has given us restores all that completely.

Pr. Adrian: Praise God. A brother in Germany shared something with me the other day (and I hadn't known this before), the antidote to Laodicea is found in what? The gold, the white raiment, and the eye salve.

And it's very interesting, because I'm deeply indebted to the Spirit of Prophecy for what we've learned! If it wasn't for the Spirit of Prophecy and for her endorsement of the 1888 Messengers, we probably wouldn't be here; well we wouldn't! Ellen is a shortened form of Helen. And Helen in the Greek means light or illuminate or a luminescence which increases your ability to see. So Ellen means eye salve. Gould is an old English word for gold. And White is what? The white raiment of Christ!

There it is. There's the antidote to Laodicea, It's in the Spirit of Prophecy. I did a little dance. The Spirit of Prophecy! Thank you, Father, for sending [this to] us. Because if we didn't need eye salve, white raiment

and gold, He never would have sent the Spirit of Prophecy, but we needed it, because we were blinded.

I've been writing in my latest book about the mediatorial work of Christ. And I've been talking about the 1888 message. And in the book by Robert Wieland, *1888 Re-examined*. (That is one of the greatest books to be written in Adventism outside of the Bible, The Spirit of Prophecy and the 1888 writers. It's one of the most beautiful things.)

And, I'm recounting where Ellen White says that in 1888 the leaders of the church did cruelty to the Spirit of God, that Christ was rejected, that He was pierced like He was at Calvary, and that she was completely rejected. And there she was, she was one of the three leaders who started the Seventh-day Adventist Church, and here are all these people that were blessed by her just rejecting her and mocking her. And she was so discouraged, like you'd think "I might as well give up, we've lost everything. We've rejected this most precious message. Jesus is deeply disappointed." But she kept going. She hung in there when she could have just said, "This is too much; I can't; everything that my husband and I and Joseph Bates worked for, it's gone!" And it did go, didn't it? It disappeared for 120 years. For the third and fourth generation, iniquities of three and four generations. The truth of the 1888 message was lost! Until Wieland, the Morningstar of the Adventist Reformation started to bring it back. And now here we are with the beautiful eye-salve, we can see our Father, we can see His Son. It's so beautiful. The present cross, all these beautiful truths. It's just so wonderful.

Presentation:

Pr. Adrian: All right. Let's begin, shall we? So we'll start with this text.

But if we walk in the light as He is in the light, we have fellowship with one another, and **the blood of Jesus Christ His Son cleanses us from all sin.** (1 John 1:7, NKJV)

Now, we have been talking about for quite some time about the blood of Jesus and what this means. Now, by default, Christianity teaches that

the blood of Jesus actually cleanses the heart of God of all anger. Now, people would be offended if you said it that way. But God's justice must be satisfied. God is wrathful because we have broken His commandments. He's not happy. And of course we say, well, He doesn't froth at the mouth, He doesn't get all [upset]...but he's not happy.

[Meaningful Interruption: Daniel walks in front of the camera to put his iPad away]. It's the wonderful thing about our message – we read [from *Upward Look*, page 57] last night about how Jesus would take the children, and pick the flowers and He would show them to the children and teach them; He never frowned at the children. Never frowned at them. How's that?

Audience: I want that spirit.

Pr. Adrian: So what does it mean that the blood of Jesus cleanses us from all sin? We're the ones being cleansed by the blood of Jesus. And this text here, this was the first text I quoted when I did my Identity Wars presentations in 2006 in Penrith, Sydney, Australia, on the new moon of April 2006.

“For My thoughts *are* not your thoughts, Nor *are* your ways My ways,” says the LORD. “For *as* the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.” (Isaiah 55:8-9, NKJV)

This was the first text and it says, “For My thoughts and not your thoughts.” So, anything you read in the Bible, whatever you think you are reading in the Bible, your thoughts are not God's thoughts – by nature, by default. So when it says we are cleansed by the blood of Jesus, our natural reading of that text is not God's thoughts. Does that make sense? Because the carnal mind is enmity against God, not subject to the law of God. And how many of us, we know this in ourselves, that those that have either been a teenager or have teenagers, when a parent says something to their children, do the children understand what they're saying? Or do they twist and turn it and make it mean something else? Or imagine, as soon as their parents open their mouth, “They want me

to do something I don't want to do!" Now, when we think about God, this is another key text in our movement.

These *things* you have done, and I kept silent; **You thought that I was altogether like you;** [You think that I think like you] *But* I will rebuke you, And set *them* in order before your eyes. (Psalm 50:21, NKJV)

And that's what's happened. We thought that God was like us. We thought that God got angry like us. We thought that God demanded justice the way that we do. And we were wrong.

We've been looking at this recently, when Jesus says in Matthew nine verse 13,

"But go and learn what *this* means: 'I desire [what? Does it say I desire merch through sacrifice?] mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance."
(Matthew 9:13, NKJV)

Pr. Adrian: That's a true opposition, isn't it? There it is: "my thoughts are not your thoughts." "For I did not come to call the righteous, but sinners, to repentance." And again, Jesus says the same thing in Matthew 12:7, and He tells us that if you understood: I desire mercy, not sacrifice, you would have not condemned the guiltless.

But if you had known what *this* means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. (Matthew 12:7, NKJV)

And what is the point? The point of sacrifice is what? Jesus was guiltless, wasn't he? And we condemned him, didn't we? This is the whole principle of sacrifice to condemn the guiltless, to find someone who can take our place.

This is a very important statement. We've looked at this a number of times recently. Do we understand the implications of what this says?

Before the foundation of the world was laid, the plan of redemption was devised.

And in that meeting, the Spirit of Prophecy illumines for us, one of the key points, and it says:

In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldst not,

Now, this is not talking about lambs and goats and rams and bullocks. This is the plan of redemption. And at the heart of the plan of redemption is the sacrifice of Christ, isn't it? So when They're discussing about the sacrifice of Christ, God makes it clear; "I don't want this. But We have to do this to meet those, (and at that stage there was no fall of man), to meet those who would fall, in misunderstanding Our character." But it says:

"Sacrifice and offering thou wouldst not, but a body hast thou prepared me.... Lo, I come to do thy will, O God;" "yea, thy law is within my heart." (RH Sep 16, 1902)

What does that mean? Again. Christianity reads this: a body that has prepared for me to be pierced, to be whipped, to be beaten, and to be hung upon a cross! That's what the body was for. But what if we come to understand that body was for? To manifest of the Father's character. "I have glorified You on earth. I have finished the work that You gave me to do." The body, the human body was given to show us, in the flesh, what God was like. That's the plan of salvation.

Liam: Is it written as a mysterious voice because of what Satan had done with casting the darkness from the minds of everyone there. Therefore, it was not known? Or?

Pr. Adrian:

Again, Ellen White's writing in a time when most people understand penal substitution to be the truth. So it has to be written in a way that we could pick it up later on. Because if she said, God had said this, "What? God didn't want sacrifice in offering?" So it's written in a way, and maybe it was mysterious, but this is the plan of salvation. What does the Bible tell us? Who was in the meeting? The Father and the Son. Council of Peace was between Them, both! So it's between them both.

But it's written in a way that we wouldn't 'throw up' when we read this statement, we would say, "Yeah, yeah, yeah, we understand what this means." This is a very important statement. This is telling you, in the plan of salvation, God didn't want sacrifices; He didn't want anyone to have to die, because it's not God's character. And we've looked at this over and over.

All right. So God doesn't want sacrifices, but who does? Again, we are very familiar with these.

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned.

So if it's impossible for the sinner to be pardoned, what has to happen to the sinner? They have to die, because God is life. And life only comes from God. So if the sinner cannot be pardoned, then someone has to die. This is Satan's principle.

Every sin must meet its punishment, urged Satan; and if God should remit [simply forgive] the punishment of sin, He would not be a God of truth and justice. (*The Desire of Ages*, 761.4)

To remit means to simply forgive. Satan says, "You cannot simply say, 'I forgive you', because if you do this; you're not a God of justice." And this is where Satan instituted a theory of justice, inconsistent or opposite to mercy, which was an abomination to God.

Bronwyn: In our carnal nature, we agree completely. We believe we should die. Many people don't see any hope in that.

Pr. Adrian: Yes. And the evidence of this is every time someone does something to us that they shouldn't do; we think they should die. Or, we're more cunning than that, we simply don't want to be around them anymore. Which is the same as wanting them to die, it's just a softer version of the same thing. It's masked. And then with Adam and Eve:

But when they [Adam and Eve] listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, **they drew about them the dark robes of ignorance of God.** [They lost the truth. They embraced Satan's justice system.] The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, **the posterity of Adam could no longer trace the character of God in His created works.** (*Selected Messages, Volume 1, 290.3*)

The heavens do declare the glory of God. But we're wretched, miserable, poor, blind and naked; we can't read it any more.

So this punishment system, this need for sacrifice. So, when we noticed the elements of the Melchizedek priesthood. And I remember when I read this, again, it was just this "bing" moment in my mind like, "Oh! look at this!" Let's read Genesis 14. What are the elements of the Melchizedek priesthood? Note them carefully:

Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of God Most High. And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth;

See this is where the promise was made, that Abraham would inherit the whole earth: "possessor of heaven and earth." I just realised that this is where it came from in the Old Testament; because the promise that Abraham would inherit the world is in the New Testament. But here it is, "possessor of heaven and earth," the promise was made to him.

And blessed be God Most High, Who has delivered your enemies into your hand." And he [Abraham] gave him a tithe of all. (Genesis 14:18-20, NKJV)

This is the only reference to Melchizedek in the Old Testament. Is sacrifice used here at all? There is no sacrifice. There's bread, wine, blessing and tithing. And what is tithing? It is a joyful

acknowledgement of God's sovereignty and sustaining grace and power that everything has come from Him. It's an acknowledgement of Him. Bread, wine, blessing, receiving tithes; not sacrifice. That's the Melchizedek priesthood. Have you ever noticed that before? Bing! Suddenly we can see! The Melchizedek priesthood only has bread and wine!

Bronwyn: He is also King of Salem and Salem means peace.

Pr. Adrian: Peace. King of peace. Yes, exactly. Now, notice what it says:

And wine that makes glad the heart of man, Oil to make his face shine, And bread which strengthens man's heart. (Psalm 104:15, NKJV)

And it doesn't mean getting yourself sozzled and [staggering around]. The wine, that sweet taste that brings joy; it's actually a symbol. Because wine is what? Doctrine. Oil is also a symbol of the Spirit, which makes the face to shine like Jesus' face shined on the mount of Transfiguration. Moses' face shined. It's a symbol of the Spirit. And bread which strengthens. Another word for strengthen is to comfort, the Comforter.

There's a lot there, isn't there? These are all the elements that are part of the Melchizedek priesthood. There is no mention of sacrifice in the Melchizedek priesthood.

Mum Ebens: When Jesus provided the wine at the wedding, he provided new wine, it wasn't fermented?

Pr. Adrian: No! It was new wine, fresh grape juice.

Bronwyn: And that gladness of heart, too, is a genuine, a true spike, you could say. Not a false one that gives you a drop even further.

Pr. Adrian: It's not a frenzy. It's not an adrenaline rush. It's just this joy, this happiness.

Bronwyn: It's what God intended it to be.

Pr. Adrian: Exactly. And we'll look a little bit more at what is in the wine and what that symbolises.

But, because man's thoughts are not God's thoughts, this is an important statement, because this is the forming of the everlasting covenant. This is Genesis 15. When Abraham divided the animals and he walked between them, promising perpetual obedience. But even through that, God meets man where he is.

Still the patriarch begged for some visible token as a confirmation of his faith...

If you have to beg for some token, is that faith? She's [Ellen White] being very generous, isn't she? God is being generous to write this in this way.

...and as an evidence to after-generations that God's gracious purposes toward them would be accomplished. **The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement.** By divine direction, **Abraham sacrificed a heifer, a she-goat, and a ram**, each three years old, dividing the bodies and laying the pieces a little distance apart. To these he added a turtledove and a young pigeon, which, however, were not divided. This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience. (*Patriarchs and Prophets*, 137.1)

So the introduction of a sacrifice was coming from which side? Man's side! We've showed in the Melchizedek priesthood that he didn't have a sacrifice! Why doesn't it say, "and Melchizedek offered a lamb on behalf of Abraham," or "Abraham offered a lamb before the priest and the priest accepted the blood and ministered it to God." It doesn't say that, does it? So it says: "By divine direction..." And why was it divine direction? Because it was customary among men. Abraham was the one that needed his faith strengthened. And just now I'm thinking this is a really, really important point for us to understand. Because if God tells us that He loves us, and He freely forgives us, are we able to simply believe Him?

Robyn: In our natural state, we are not.

Pr. Adrian: We need something, we need a visible token to strengthen our faith, that we can believe that God loves us and forgives us freely.

Craig: Give us a sign?

Pr. Adrian: Give us a sign. A wicked and adulterous generation seeketh after a sign, but we are wicked and adulterous in our natures. And so this becomes part of the covenant, it becomes part of the process to deliver us from our self-condemnation that we deserve death. But God didn't require it. Again, this is a statement that we need to remember. This is not talking about Mount Sinai, this is talking about the Abrahamic Covenant. Abraham was the one that needed the sacrifice. And so God condescends to meet man where he is, and that's where the sacrifice is introduced.

And this is the theme of my new book, that Christ mediates between two parties.

Now a mediator does not *mediate* for one *only*, but God is one.
(Galatians 3:20, NKJV)

We understand that principle, don't we? So here's two positions that He's mediating between. On God's side: the bread, the wine, the blessing and the tithing is then combined with the sacrifice, condescending to meet man where he is. And so the two are then blended. And that's why you have a brass altar, because the altar is an alloy of two metals that is man-made. We've studied all this before, haven't we?

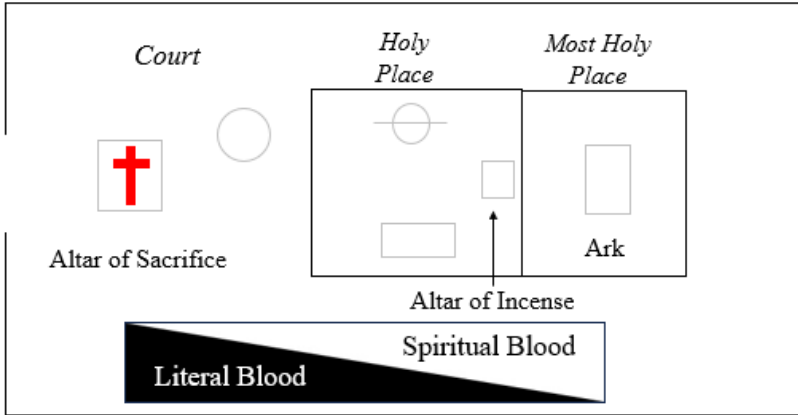
God Presents Bread, Wine, Blessing. (New Covenant/God's Way, ministrations of life)

God condescends to receive blood sacrifices (Old Covenant/Man's Way, ministrations of death)

The only way for man to get here [New Covenant/God's Way], is to come through this [Old Covenant/Man's Way]. Because we need some visible token, some visible expression, to strengthen our faith. And

when we can see that God was willing to allow His Son to die for us, as it says in *The General Conference Bulletin*, that the Cross of Christ drew justice and mercy across the Gulf and reunited them in the heart of man.

Literal to Spiritual Blood



And this is this is a diagram that I've put in the book *Cleansed by the Blood of Jesus*. We see that Christ presents His literal blood to God, as required by men. Christ gives to men the life-blood or Spirit, as desired by God. And we've spent time talking about this, haven't we? And we'll look at the texts, that the blood that Jesus is talking about, is His Spirit. And in the sanctuary service, man starts with 100% literal blood, and slowly he moves to the point in the most Holy Place of 100% spiritual blood. Does that make sense? All of the sacrifices of the common man, all of the physical blood, was poured out at the base of the Altar of Sacrifice. The only time the blood came into the Holy Place, was when the priest or the congregation sinned. It wasn't part of the daily ministrations. The daily ministrations was that the priest poured out the blood at the base of the altar, he ate some of the flesh; which means he is bearing our understanding of things. And he walks into the Holy Place bearing our sacrificial system, our mindset, our justice system. He has to bear with it, he has to carry it, into the Holy Place. But when the whole congregation sins, or the priest or the leader sins, the sense of terror within the heart of man means that the blood has to enter into the

Holy Place. And then in the Most Holy Place, once a year, physical blood is sprinkled on the Ark of the Covenant. And this is when we come to the sealing, and we come to the time of Jacob's trouble, which is just ahead of us. And in the time of Jacob's trouble, when all of your friends have forsaken you, when you stand completely alone; when your former friends have joined Rome and the Protestant churches in drinking the wine of Babylon, and they are seeking to kill you, and all of your sins come up before you, when you feel completely alone. There is a moment where the only assurance of God's love that enables you to get through that time is the death of Jesus on the Cross for you. The blood is applied, because it's too hard for us to simply believe God loves us because He says so. We needed a visible demonstration of that love in order for us to get through that time of Jacob's trouble. Do you understand what I'm saying? That's why it goes into the Most Holy Place. And then as we are wrestling and we remember that God not only gave His Son to us, He was willing to lose Him forever. Divine risk. When we recall this to our minds, we are strengthened. Our faith believes and we believe that we are the children of God, and then we drink the wine of gladness. Then we eat the bread that strengthens and comforts us, and we overcome, and we are sealed as children of God forever. Beautiful!

So I thought this was a helpful little diagram. It's showing the transition from literal to spiritual blood. But if you remain here with literal blood, you remain with false justice, you cannot receive the seal of God because this is not God's character; this is condescension of God to meet man with his need for a visible confirmation of his faith.

Craig: This is just another layer, is that we are looking at the Old and New Covenants together; in that simple diagram.

Pr. Adrian: Yes, there's the Old Covenant and New Covenant. They are there together. Hagar-Sarah. Ismael-Isaac. And the Old Covenant brings us into the New Covenant. Exactly.

So, I suddenly realised that these two bloods are actually in the types. It just, clicked! It's like, ohhh! They're in the types, because you've got to find them in the typology. Notice:

“And you shall say to them, [this is the daily offering] ‘This *is* the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering. **The one lamb you shall offer** [there's the literal blood] **in the morning, the other lamb you shall offer in the evening,**

This is the visible token that Abraham needed for his faith to be assured, that he would be the possessor of heaven on earth. Does that make sense?

and one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil. [Bread]

Here comes the grain offering, which is the bread. This is part of the New Covenant, and as we understand in the mirror principle: God inculcates important truths through their preconceived opinions. So, the sacrifice is offered, but through that sacrifice, the New Covenant comes. The two are there. That's the bread.

It is a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the LORD. And its drink offering [Wine] *shall be* one-fourth of a hin for each lamb; in a holy *place* you shall pour out the drink to the LORD as an offering. (Numbers 28:3-7, NKJV)

There's the wine. There is the New Covenant blood. We will look at this. When Jesus held up the cup, what did He say?

Likewise He also *took* the cup after supper, saying, “**This cup is the new covenant in My blood**, which is shed for you.” (Luke 22:20, NKJV)

So when He was pointing to the blood of the New Covenant, he wasn't pointing to the lamb! He was pointing to the wine! That's when my head

exploded. Oh, where have I been? Blindness! Blindness! He was pointing to the wine! He tells you plainly, THIS is the blood of the New Covenant! Do you see? Because He doesn't require burnt offering and sacrifice, Man required sacrifice. I want to keep on this theme. And again, it just says drink offering there, but here in Leviticus, it says it is a drink offering shall be of wine, one-fourth of a hin, same thing.

Its grain offering *shall be two-tenths of an ephah* of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and **its drink offering shall be of wine, one-fourth of a hin.**
(Leviticus 23:13, NKJV)

So it's wine, and it had to be offered with every sacrifice. So the lamb is being offered; Old Covenant blood. Wine is being offered; New Covenant blood. And they are together. One is leading you to the other. And the meat offering, which is the bread, which is the Comforter, which is Christ.

Craig: On the table of showbread, we've got the bread, but it doesn't talk about the wine a lot. It's sort of a little bit obscure. It's there, but we don't know much about it

Pr. Adrian: There were instruments, there were cups and bowls that were underneath the table.

Craig: Yeah, but we're not really told about it.

Pr. Adrian: No; but here it is.

Okay. Wine equals blessing. And when we were talking about the bread, the living bread from heaven, this is another beautiful aspect, I wrote this book, *Living Bread From Heaven*, when we were at Jutta's place in Germany. I wrote this out and then shortly after this, Carlos in Puerto Rico introduced some very interesting material about the wine. And so this is some of the research that he did. This is a very, very important part of our message. This is why we keep the feasts. It's the living bread; it's the Spirit; the double portion; the quadruple portion. We are experiencing a double portion. We come today, because our minds will be more receptive and able to understand truth than any other day of

the week. Because there's more of the Spirit; there's more blood, there's more wine that's available to us.

Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; **for a blessing is in it**: so will I do for my servants' sakes, that I may not destroy them all. (Isaiah 65:8, KJV)

So there is a blessing in it! And as we shall discover, that blessing is: "You are my beloved child in whom I am pleased." Isn't it beautiful?! That's what the wine, the sweetness of the wine, is the Father saying to the Son, "You are my beloved Son and whom I am well pleased." That's what the wine means. That's what the New Covenant is. When God says, "You are My Son, this day I have begotten You", Jesus believed His Father, He just drank the wine and He embraced it. It was beautiful, it was wonderful! He didn't doubt His Father, at all. So there's a blessing in it. Judges Chapter nine, it says;

"Then the trees said to the vine, [this is a parable] 'You come *and* reign over us!' But the vine said to them, 'Should I cease my new wine, **Which cheers** [H8055] **both God and men**, And go to sway over trees?'" (Judges 9:12-13, NKJV)

That's important: cheer! H 8055. And we come back to Psalm 104, which we quoted before,

And **wine that makes glad** [H8055] **the heart of man**, Oil to make *his* face shine, And bread *which* strengthens man's heart. (Psalm 104:15)

Wine that makes glad, cheers the heart of man. But it also cheers the heart of God, because He loves to tell His Son, He loves to tell us as His children, "You are My beloved children. I love you." It makes Him happy. And what makes Him happy? When we smile and we say, Yes, Father; I accept Your love and I love You, too. And I'm so thankful for everything You give to me. I give to You 10% of all the I owe just to give back a little of the abundance that You have given me. That's the wine that gladdens the hearts of God and men. It is the Circuit of Beneficence, as it says in *The Desire of Ages*, page 21: the Father's life flows out to all

and returns back to the Father through the Son, “the Circuit of Beneficence” she calls it.

Liam: This is why it’s perverted now with alcohol, when we say “cheers.”

Pr. Adrian: It’s perverted. They made it alcoholic, make you drunk, it’s the wine of Babylon. And what is Babylon drunk with as she holds up her cup? What’s in it? The blood of the saints! Literal blood. She refuses to give up literal blood and moves on from sacrificing lambs to sacrificing people.

Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. (John 11:50, KJV)

Unless we move on from that understanding, we will surely die.

Wine equals gladness, rejoicing or delight.

Anxiety in the heart of man causes depression,...

What causes us anxiety? We feel condemned, that we feel unworthy, that we feel like “I’m not going to make it.” That causes depression.

But a good word makes it glad. (Proverbs 12:25, NKJV)

So there’s that word again. And what is that good word? It’s the blessing. And what is the blessing? “You are My beloved Son in whom I delight.” That’s what it is. And where is that delight?

Then I was by him, [I’ve taken out the supplied words] one brought up [I was raised]: **and I was daily his delight, rejoicing always before him;** (Proverbs 8:30, KJV)

Jesus is drinking the wine that His Father has prepared for Him. He’s rejoicing before His Father. This is the wine, this is the Melchizedek priesthood. This is the blessing. And Tyndale translates this correctly, connecting the two words delight. And we’ve got all these texts and it’s all in here in this book that we read from, *Living Bread From Heaven*. And this was the research that Carlos did.

And lo there came a voice from heaven saying: this is that my dear son, **in whom is my delight.** (Matthew 3:17, Tyndale)

“In whom is My delight.” There’s the wine that the Father has produced. And then Psalm 46, that word H8055 again:

There is a river whose streams shall make glad the city of God,
The holy *place* of the tabernacle of the Most High. (Psalm 46:4, NKJV)

It’s very, very simple, “You are My beloved child, I delight in You, I will provide everything for You.” Do you know that we, as children of Abraham, shall be possessors of heaven and earth? Do you believe that? Do you accept that? We! Shall be possessors of heaven and earth? And to us, as it says, for those who walk in this message, enter into the joy of the Lord, you have been faithful in that which is little, now I will make you rulers over many. Some ten cities, some five cities, some one city. And what will we be ruling in those cities? We will be telling them of the goodness of God and rescuing us from the pit of sin. And we will be full of that wine. Not the fermented wine, the unfermented wine of God’s love. Isn’t it beautiful? And of course, the wine is also a symbol of the Spirit, because it is a river that flows out of the throne of God.

The Spirit itself beareth witness with our spirit, that we are the children of God: (Romans 8:16, KJV)

And look at this from many angles.

The love of God and Jesus for us. Notice what Ellen White says here:

These are the things we are never to forget. **The love of Jesus, with its constraining power, is to be kept fresh in our memory. Christ has instituted this service [of the bread and the wine] that it may speak to our senses of the love of God that has been expressed in our behalf.**

She’s telling you what those symbols mean.

There can be no union between our souls and God except through Christ.

Why? Because except you become as little children, you will in no wise enter into the city of God. You can only approach God as His child. If you approach God in any other way, if you approach Him as a servant, you will not enter in. If you approach Him as an adversary, obviously you will not enter in. Notice what it says:

The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus.

Why are men divided from one another? Because the love of Jesus is not abiding in them.

And nothing less than the death of Christ could make His love efficacious for [Who?] us. (*The Desire of Ages*, 660.1)

Us! Not God! It was not for God! It was for us that the death of Jesus was necessary to give a visible token of the faith that we have, to bring us to God, to cause us to believe that God does love us.

The rejoicing love of Jesus. Now here we have it. Now, this is what I was reading a couple of days ago.

But I say unto you, **I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.** (Matthew 26:29, KJV)

I always used to wonder about this part of the text. When I used to read this, I thought “ Oh, Jesus isn't going to drink grape juice for 2000 years.” Is that what you thought?

Audience: Yes.

Pr. Adrian: That's not what it means! Okay.

“I will not drink henceforth of THIS fruit of the vine!” What is the fruit of the vine? It is the rejoicing that comes from knowing that you are a child of God. “When I drink it new with you in My Father's kingdom.” What is the Father's kingdom? The Kingdom of God is within you. Do you see?

Audience: Because He said, the fruit of the vine, He is the vine.

Pr. Adrian: He's the vine! And when we fully enter into the acceptance that we are children of God, He's standing at the door and He's knocking. And if we open the door to the gentle, non-violent begotten Son of God, He will come in and He will sup with us, He will dine with us. We will drink the wine with Him in the Father's kingdom, we can do it now!

Robyn: Oh, wow, I can see that now

Pr. Adrian: Can you see it?

Robyn: Oh, Yes!

Pr. Adrian: Isn't that what the disciples experienced in the day of Pentecost? Wasn't there a great outpouring of the Holy Spirit? Didn't they taste of that joy, of knowing they were sons and daughters of God?

Liam: Cheered.

Pr. Adrian: "I will not drink henceforth of this fruit of the vine until the day..." Now there is an element where this is correct: it's not until the sealing of God's people that 144,000 are manifested fully as children of God. They fully embrace, there is no more consciousness of sin. So in that sense, it is true, it's not until after the time of Jacob's trouble that we drink it in our Father's kingdom. And yes, there is a visible element at the Second Coming when we are in heaven with Him. But Jesus and you and I can drink this wine now! We can taste it now. That sweetness.

Bronwyn: So that's a corporate experience, then..

Pr. Adrian: ...Individual experience now. We can experience it now. And when your sins come up before you, do you doubt that you're a son or daughter of God? Are you tempted to doubt it? Of course you're tempted to doubt it. "Oh no, I've done the wrong thing." But we can drink this wine now with Jesus. Privately in the in the secret chamber of the heart we can drink this wine. "I'll drink it new with you in my Father's kingdom." Yes, there's a corporate element to that. But simply to say Jesus isn't going to drink grape juice for 2000 years, that's silly. It

doesn't make any sense. He's talking about the meaning of the vine. Okay.

Pr. Adrian: Eternal life begins now. "He that has the Son has life."

Bronwyn: And there's also that abiding experience, it's immediate, it's not delayed.

Pr. Adrian: No, it's not. It's not a delayed thing. And of course, you have to have the invisible before you have the visible. If we have it invisibly now, we will have it visibly then. So, it's just beautiful!

Robyn: Could that fruit also be representative of the fruits of the Spirit?

Pr. Adrian: Of course! Now, let me do a little A.T. Jones on you right there.

Robyn: Okay.

Pr. Adrian: Because people say, "Oh, on the streets of gold." And A.T. Jones would say: "Street! Brother, Street!" So I will say to you: "Fruit sister! Fruit, sister Street!" [Laughter – Robyn's surname is "Street"] The fruit of the Spirit. Drop the 's' because it's all coming from one point. The fruit of the Spirit manifests itself.

Craig: As a cluster: Joy, love, peace...

Pr. Adrian: Yes! Twelve manner of Fruit. Not 12 Manifested there, but it's beautiful, isn't it? I thought you would enjoy that. You can imagine Jones saying: "Street Brother! Street!" "Brother Jones, too sharp! Too sharp!" Ellen White said in 1888.

So we see in the two covenants: the Old Covenant understanding, man's understanding of justice; that justice requires sacrifice. In the New Covenant justice desires mercy. Because God's justice doesn't force itself upon us, whereas man's justice forces itself upon you. The Old Covenant is the physical blood of the lamb, God condescends to meet us there. The Spirit of Christ, the lifeblood, the one who knows that they are beloved of the Father, that is the New Covenant blood. The joy that

is there. In the Old Covenant Christ called... And notice this. I was so excited. Do you know Jesus never calls Himself the Lamb of God?

Craig: It was John the Baptist that called Him that.

Pr. Adrian: It was John the Baptist that called Him the Lamb of God. Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's Kingdom. And of course, in Revelation He is the Lamb of God. But that's to us in our Old Covenant understanding. But He calls Himself the Vine. He calls Himself the Bread. He calls Himself the Light and He calls Himself the Door, but He never calls Himself the Lamb because it wasn't His Father's desire for Him to do this, of Himself. He did it for us. So He is the Lamb, to us. But He calls himself the Vine. And what's interesting about the Vine is that He doesn't call Himself the Grape.

Craig: What's interesting, He calls Himself the Good Shepherd.

Pr. Adrian: The Good Shepherd, "I am the Good Shepherd." He is a good shepherd, that doesn't demand sacrifice! Isn't this amazing? Like suddenly, Jesus shows these things to me, and I'm sitting there, at the computer, the tears are running down my face saying, This is so beautiful! This is awesome! The Lamb is part of the Old Covenant. As we said in the beginning, there is no lamb in the Melchizedek blessing of Abraham. But Abraham needed something, and so He is willing to become the Lamb for us; to be sacrificed, for us. To give us a visible token of His love for us. "Slain from the foundation of the world." Revelation 13:8.

Mum Ebens: "And greater love hath no man than this, that He lay down His life for his friends."

Pr. Adrian: And we weren't His friends. We were His enemies. But to make us His friends, He laid down His life. You see?

In the Old Covenant, God is reconciled to man. in the New Covenant, man is reconciled to God. Because God being reconciled to man is for man to believe that God loves him, and we needed the blood. So we don't do away with all of those things that traditional Christianity talks

about. All of this is part of the Old Covenant. And when you understand this, then you will understand why the 1888 message was about the true understanding of the two covenants. You will never understand this, if you have a wrong understanding of the two covenants, you won't understand it.



You're familiar with this picture? Can you see the two women? Can you see the old woman? There's her mouth. Haggard, old woman? And do you see the young woman with her face turned away? This is the two covenants. The old woman is looking down, she's sad, she's burdened, she's haggard, because of her false justice system. We see her face because it's a face that we are familiar with. But the young woman is looking away, not

because she's looking away, but because it's a mirror of us looking away from her. Our face is turned away from the young woman, which is the New Covenant. Isn't that a brilliant picture? It's in one; as we said, the two are bound together. The two covenants are together. The sacrifice of Hagar. And as it says here;

For it is written that Abraham had two sons: the one by a bondwoman [there's the old woman], the other by a freewoman [she is turned away; but it is us, who is turned away from Him]. But he *who was* of the bondwoman was born according to the flesh [the

sacrifice of the flesh], and he of the freewoman through promise [“You are my beloved child in whom I delight”], which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar – (Galatians 4:22-24, NKJV)

And every time you open the Bible, this is the picture you see. But what do you see? Do you see the young woman? Do you see the new woman? Or do you only see the old woman?

Isn't that amazing? This is why the Bible... So many people look and they say, “Are you blind? Clearly we can see that the blood is required, that God demands it, that His justice demands it.” The poor young woman with her face turned away in sorrow, saying, “Oh, why? Why won't you see what I'm saying to you? Why won't you accept your sonship and daughtership to God?” This is beautiful. Sean Sutton pulled up this picture when he was doing a presentation on Revelation recently. And I said, “Yes, this explains it perfectly.”

So how do you read?

Then He took the cup, and gave thanks, and gave *it* to them, saying, “Drink from it, all of you. For **this is My blood of the new covenant, which is shed for many** for the remission of sins.” (Matthew 26:27-28, NKJV)

Jesus wasn't pulling a new symbol out of nowhere, He was pointing directly back to the typology. Because a drink offering was always offered with the lamb. And Jesus is saying, **THIS IS** the New Covenant, not the slaying of the lamb, not the literal blood, but the blessing of My Father, symbolised in the wine. Do you see? That's the New Covenant. Which means that the New Covenant doesn't require sacrifice. That is why...

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1, KJV)

Because every sin must not be punished in the New Covenant, every sin must be freely forgiven because we are His children. I hope you can realise, that if you can listen carefully, you will hear the sound of rain. Do you hear it? This is the Latter Rain! This is the truth! This is setting us free from our wrong understanding of justice.

For this is my blood of the new covenant, which is shed for many.

“Well, it was shed, Adrian, shed means physical blood, doesn’t it?” Well, it can when you look at the old woman. But when you look at the young woman, you’ll see something else. Look at these statements and Brother Hassan put this into our group this week. And notice how Ellen White says:

Christ has bought them with a price—even His life-blood.
(*Pamphlet 058, 2.3*)

It’s His Spirit. But you can read it the other way if you want.

How terrible it is to think of a soul lost, eternally lost, when Christ has purchased human beings with His life-blood, and says to them:
“Ye are not your own. I gave My life that you should not perish,

But what is the giving of His life? The words that I speak unto you, they are Spirit and they are Life.

but have a life that measures with the life of God.” (18LtMs, Lt 43, 1903, par. 19)

And this one, notice what it says here.

The life blood of Christ circulates through the soul. As he lives on the bread of heaven, Christ is formed within, the hope of glory.
(16LtMs, Ms 36, 1901, par. 7)

Does Christ’s literal blood circulate through your soul? It has to be spiritual, doesn’t it? Here she is defining life-blood as spiritual, as the Spirit. The Spirit of Jesus circulates through our soul. And when the life-blood circulates through our soul, the physical blood ceases. And then we’re going to look at another typology that is amazing.

I have likened the daughter of Zion to a lovely and delicate woman.
(Jeremiah 6:2, NKJV)

The two women represent two churches.

Now a certain woman had **a flow of blood for twelve years**, [Do you see the typology?] and had suffered many things from many physicians [under the false justice system]. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind *Him* in the crowd and touched His garment. For she said, **"If only I may touch His clothes, I shall be made well."** **Immediately the fountain of her blood was dried up**, [The physical blood ceased and the spiritual blood entered in! Do you see it?] **and she felt in her body that she was healed of the affliction.** (Mark 5:25-29, NKJV)

And what is our affliction? The belief in false justice. The church is healed of her blood. Do you see the typology? And this is some things that I've written, I'm just grabbing you a few paragraphs in my latest book.

The old woman delights in sacrifices and offerings, she would give the fruit of her body for the sin of her soul, as was seen in Abraham, but the new woman whispers that our Father desires mercy and not sacrifice. Christ does not forbid the sacrifices but rather fulfils them to satisfy our justice system. In His sacrifice, Christ destroys him who has the power of death, that is the devil (Heb 2:14). He takes away the first that He might establish the second (Heb 10:9). The glory of the old woman is laid in the dust, that she might come forth in newness of life.

But this old woman doesn't die easily. She goes to the plastic surgeon to make her face look new. She applies makeup to make herself attractive, and deceives the unsuspecting child of God into believing that she is indeed the new woman. (*One Mediator*, Adrian Ebens)

BLOOD OF THE NEW COVENANT

Because the entire Christian church thinks that they are the new woman, when in fact they are the haggard old woman.

She robes her pagan tendencies in the garb of Christianity, lifts up the cross of Christ and presents it to God as that which He desires to satisfy His justice. In reality it is an abomination to Him.

The old woman remodels herself as a prostitute and will ride the beastly nature of men in the culmination of Papal power and force all men to worship the beast and its image on pain of death, for death is all she knows. (*One Mediator*, Adrian Ebens)

There's a lot of typology in there. Okay.

Old Covenant (Old Woman)	New Covenant (Young/New Woman)
Justice requires sacrifice	Justice desires Mercy
Has an issue of blood because of her justice system	Receives the Spirit of Christ. (Life Blood) Touches the Hem of His Garment
Defiles the Sanctuary with her blood and belief in false justice	In receiving the true seed, her fountain of blood is dried up and Sanctuary is cleansed
Rejects the seed of the gentle Son of God and therefore blood issues from the church	She Receives Christ's seed and as long as the seed is within her, she does not issue blood.

The two women, the two covenants: justice requires sacrifice [old woman], justice desires mercy [new woman]. The woman has an issue of blood because of her justice system [old woman]. Do you see the typology? The woman has a fountain of blood that comes consistently because of a false justice system. But in the New Covenant, she receives

a Spirit of Christ (His life-blood), touches the hem of His garment. And you think about it, think of the typology. Well, we'll keep going.

Audience: From the second point, which is the old woman, that's why the death decree will be reinstated.

Pr. Adrian: It has to be! It has to be death, and it has to be the innocent that are sacrificed. It has to happen. This old woman defiles the Sanctuary with her blood. That's why [there is] the Adventist teaching of the defiling of the Sanctuary with our sin. And what is our sin? To believe that God is a destroyer, to believe that God's justice demands death. Every time we think this, we are putting blood into the Sanctuary; literal blood. We're thinking when Jesus is saying "My blood, My blood, Father," we are thinking "I died on the cross, I shed My physical blood, don't hurt them!" When He's actually saying, "Father, give them My Spirit, give them My Spirit." That's what He's actually saying. In receiving the true seed [the new woman], her fountain of blood is dried up and the Sanctuary is cleansed. That's deep. When the woman has the seed in her, the blood stops. She receives the spiritual blood and the physical blood stops. That's deep, isn't it?

Robyn: It is. Wow.

Pr. Adrian: She no longer has her period. Because what is a period? It's a shedding. Because the [old] woman, she is either ignorant of, or rejects the seed of Christ. And so the womb then undoes itself and physical blood flows to take it out. It is a symbol of the rejection of the truth of God's character.

Robyn: And that only came into play when Adam and Eve fell in Eden.

Pr. Adrian: So the woman issuing blood is a symbol of the false justice system. But when Christ is dwelling in, when the seed is in the woman, she no longer releases physical blood.

Bronwyn: Could that be why there is a delay in Sarah having her own child.

Pr. Adrian: Yes. False justice system. And as I'm writing in the book, this is why it took 2300 years. The woman continues to issue blood because the seed is not formed within her. The church either refuses or the church aborts Christ. And this is what Adventism did in 1888, the womb was ready, the message came, "You are my beloved child." And the church rejected it. And the blood continued to flow. And the blood continues to flow in Adventism because it's rejected the truth of God's justice. And it was a rejection of the Spirit of Jesus. These things are deep, but they shouldn't be deep. They should be simple. But it's beautiful; it's everywhere, the layers are there. It's so beautiful. The old woman rejects the seed of the gentle Son of God and therefore blood issues from the church. It's right there in the typology. The [new] woman: she receives Christ's seed, and as long as the seed is within her, she does not issue blood. And of course, as long as the seed is in her, we can go the full term. And then Christ is manifest in His church. The Christ is born and is manifested that when He shall appear, we shall be like Him. You do you see it? No more physical blood, only spiritual blood. So when the seed is in the woman, which is His Spirit, she ceases to produce physical blood.

Robyn: Could that also be a connection to the 144,000?

Pr. Adrian: That's exactly it.

Robyn: They're sealed in Christ, they have the seed, there's no blood, there's no guile.

Pr. Adrian: There's no blood. There's no condemnation, no guile. And therefore, we can live in the sight of God without a mediator for sin. Do you see it?

Craig: The Old Covenant will cease then?

Pr. Adrian: It will cease then! When there's no more need for blood and the woman produces the child, which is "Christ in you, the hope of glory." All this typology, it's all there. It's so beautiful. While writing these things out, I just had to stop and say, "Why do you show me these things?" I'm going, "It's because I'm your son."

Robyn: Because you asked also.

Pr. Adrian: Because I asked Him. He whispers these things to me and I'm like, Aww! this is beautiful!

Reading more from the book that I'm just writing,

Our beloved Saviour mediates between these two women. [He's not a mediator of one.] He condescends to reach down to the old woman in her haggard state and calls her to be crucified with Him, that she may be raised to newness of life in the new woman.

We can be made young and beautiful again, and it doesn't require plastic surgery, it doesn't require silicone, It doesn't require makeup, it doesn't require hair extensions. It doesn't require any of those things!

So as we read the Bible, the old woman is first to grab our attention, [she's the one that's looking at us, kind of looking in our direction with her head down, she's guilty] but if we follow the principles of the 1888 message, we may die to her system of justice and be raised to a completely new world of light. (*One Mediator*, Adrian Ebens)

Beautiful.

That's the end of the presentation. Praise God you're able to digest that. I was praying, "Lord, how do I express this? How do I get this..?" It's so clear. The light keeps getting brighter and brighter. It's more and more beautiful. We're getting more and more pieces in the puzzle. That's why it would take "unto 2300 days," then will the Sanctuary, then will the church, be cleansed of it's blood, be cleansed of its false justice system.

Robyn: That's when our faces will shine as lights for the world; when we have that, like Moses did, like Christ at His transfiguration.

Pr. Adrian: Yes, and if we believe what we've just talked about, the seed is within us. The blood begins to dry up. Our need for justice, our condemnation of others, our desire for punishment of others ceases. And ultimately, the condemnation of ourselves ceases. We drink the wine. We know that we are His children. We know that He's forgiven us of all of our transgressions, and He doesn't condemn us. So we can

stop condemning ourselves. We can accept His judgement of us rather than our judgement of ourselves and of course, Satan's judgement of us. We can say, "Get thee behind me, Satan. I'm going to drink the wine of the New Covenant, I don't need the wine of the Old Covenant any more. It has served its purpose." But we yet will have to drink the wine of the Old Covenant. Because when all of your sins are presented before you, and the world, the Roman Church, and the brethren of the Adventist church who join with Rome to destroy that little scattered flock, and they come for us, we like Jacob, will go: "This is all happening to me because of my sins! And I am God forsaken! My God, why have you forsaken me?" That's what we'll be tempted to say. And so there's one last gasp of that physical blood: "No, God gave His Son for me." And we use that to get ourselves over that final hurdle. And then we are sealed, we are sons and daughters forever, and there's no more blood.

Audience: Sin he has no more power over us.

Pr. Adrian: No more power, we are sealed, the 144,000 are victorious. And they gain the victory over the beast and its image. Can you see it? It's beautiful, isn't it?

And this message could have been preached in the Adventist church 120 years ago. But here we are now. I don't condemn them. I've been blind. I couldn't see these things. I didn't know these things. I didn't see these things. I was just as blind. But now He's showing us these things. Let us enter in to the New Covenant. To believe that we are His children.

Robyn: This is a message that gives us joy to share.

Pr. Adrian: Doesn't it? Isn't it beautiful? Should we sing a song? If you want to sing. I was going to sing: "I'm a child of the King."

Bronwyn: There's that verse that says, "they overcame Him by the blood of the Lamb, by the word of their testimony."

Pr. Adrian: There you go. The blood, which is the Spirit, which is, "You are My beloved child," and the word of their testimony, "I am a child of God." That's how they overcome.

Mum Ebens: And Mel Gibson's movie, The Passion, with all that blood. The person watching it feels the violence, the desperation, the horror. It didn't lift you up.

Pr. Adrian: That's the old woman; completely haggard and horrible, with warts and all.

Mum Ebens: Terrible.

Pr. Adrian: There we go. Wonderful. Lots of comments. Sorry. Can't read them all. All right.

[Singing of hymn 468, "A Child of the King"].

Pr. Adrian: A little bit more of the typology. When did Sarah fall pregnant? After the blood ceased to flow.

Robyn: Oh, Yes! Oh Wow!

Pr. Adrian: Wow. All right.

Closing Prayer:

Let's pray. Father, we're drinking of the wine of heaven. We thank You that we are Your children. We thank You for the Melchizedek priesthood. We thank You for the wine and the bread and Your blessing that we are Your beloved children. We embrace it. We accept it. We thank You that You didn't require the sacrifice, it is we that required the sacrifice. And we pray, Father, that in Your church that the blood would cease to flow. That Christ then may be born manifested in us. The victory of the 144,000 over the beast in its image. I pray for every brother and sister listening. I pray that they would hear now that this is The Latter Rain. This is the final movement. This is the truth that You've been seeking to get to us for over 2300 years and beyond. And we embrace it. We accept it. And we thank You, in Jesus' name. Amen.

BLOOD OF THE NEW COVENANT

When Jesus conducted the last supper just before His death, He held up a cup of grape juice and told the disciples "this is the blood of the New Covenant."

The Christian world has understood Jesus as using the grape juice as a symbol of His shed blood upon the cross, while the Roman church believe it to be the very blood of Jesus.

But when we read about the priest Melchizedek and his visit to Abraham, we see no symbol of death or physical blood. But we do see the wine or grape juice.

Paul tells us that if any man thinks he knows anything, he knows nothing as he ought to know. 1 Cor 8:1. Is the blood of the New Covenant pointing to Christ's shed blood on the Cross? Could it be that Jesus was pointing us to the delightful wine of knowing we are children of God through Christ?

The blood of the Old Covenant is one connected to the ministration of death. Christ's literal blood indeed was shed for us. But God did not require this sacrifice, man did. The blood of the New Covenant then is the grape juice of delight, the joy of acceptance with God through Christ.

"The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people. Binding his donkey to the vine, And his donkey's colt to the choice vine, **He washed his garments in wine, And his clothes in the blood of grapes.**"
Genesis 49:10-11