

9. Understanding the Covenants

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Father in heaven, we just thank you that we can gather together again. And I just thank you for my brothers and sisters that desires to listen. I thank you for those online as well. I thank you for the comments that are coming back, and the joy, and the blessing that is coming as the seeds of truth are coming out. They're being comprehended in. We know soon, very soon that the fullness of the character of Christ is going to be manifested in us. What a privilege to be called? Many are called, sadly few are chosen. Not because you are not willing, but because man in his self-righteousness is unwilling to enter that straight guide and to humble himself to receive the truth as it is in Jesus. And we just thank you in Jesus' wonderful name. Amen.

I just have to share with you something that I think is really cool. I was just having a conversation with Lumy and we were just talking about the invisible and the visible. And I know that in the battle of the sexes, you go back to the story of Adam and Eve and it's, well, who's to blame for this situation. It's all but people are still doing this, but within the divine pattern, it's quite simple because the woman is the glory of the man, as it says in I Corinthians 11 and Eve's wandering away. Could it be that her physical, visible, wandering away was a manifestation of something that Adam was wrestling with invisibly in his head? Is that possible that she's manifesting something? And the reason why I think this is potentially possible is that Ellen White makes this curious statement about when Eve came back to Adam with the fruit and she says, "Adam reason that Eve must die."

And the word *must* carries a different connotation in English to *would*, would die. What do I mean die you will die? Just consequentialist this can happen, but must die.

[Audience: You're going to be killed. Its Imposed.]

It's an imposing, it's not natural. It's an imposition. How did Adam come to the conclusion that he must die? Because it was on that basis that she goes on to say that because he reasoned that Eve must die. He determined to take the fruit. He determined to rebel based on a misunderstanding of the justice of

God. How did he come to this conclusion? That's an answer I don't have, I've pondered this. I've wondered this. We know that the angels in heaven were all influenced by Satan's justice system that had been infected by his thinking on this. And they, all the angels now saw God through the lens which Satan had made them to see it. That's a Spirit of Prophecy quote. I don't know if it's in Natural Justice and Atonement, I've got the quote in there. I cannot tell whether some of the angelic beings that came to minister to Adam and Eve unwittingly conveyed some of this new justice system.

I don't know. I know that God is completely free in his administration. So we cannot tell for sure, but I thought it was interesting that is it possible? Because there is a reason why the Bible says in Romans 5:12, " as it is by one man sin entered the world," doesn't say, by one woman.

[Audience: And that's not mankind. That's literally the male.]

Maybe we should check the Greek on that. But I think it means, man, as in the man. But there's whole range of things. And I've done other presentations in terms of the breach. Why was there a breach? The other reason why I think there could have been a breach is that Satan was able to take dominion of the serpent and all what it actually says that the serpent submitted itself to Lucifer. How can this serpent submit itself to Lucifer unless there's a breach in the dominion and where did the breach come from?

[Audience: How did they get the tree? Where did the tree come from?]

The tree, well I believe God allowed the tree to be there for the purpose of the power of choice. But the fact that the serpent was able to have Satan come and have access to it. If the dominion was completely protected and completely under God, and there was no questions and the serpent wouldn't have been at a breached position. These are just questions that I've had, we just assume, Oh, Lucifer just walks up to the serpent and assumes the position in the tree using the serpent. But there are protocols, there are things that have been smashed through and broken through in order for that to take place. And so, anyway, I just thought it was interesting. Just things that, as Paul says, "I don't say this by commandment." Just something to think about, something to ponder as we think about these stories.

I know that whatever happened that God did everything possible to ensure that the joy, freedom and openness of all of his children. That I know.

[Audience : Verse 14, It seems to point back to that when it says Adam's transgression]

Adam transgression, Adam was in the transgression. Says the woman was deceived in another passage, but Adam was the transgressor so it's just...

[Audience : One man, anthropos is the Greek word for human.]

Human or one human. So, but I don't know if it helped you ladies out, but...

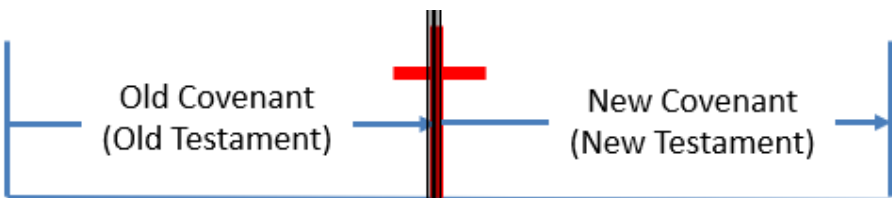
[Audience: So it looks there's misunderstanding about misunderstanding about misunderstanding. And then it's, he, Adam, he was judging just by looks. He didn't go and ask his heavenly father. They didn't seek any Divine Council.]

He didn't ask his heavenly father. He didn't seek Divine council.

[Audience: So they were just assumptions.]

I mean, why couldn't Adam do what Moses did. Lord, if someone has to die, please let my wife live, take my life. I mean, that's what he should've done. If that was the deal.

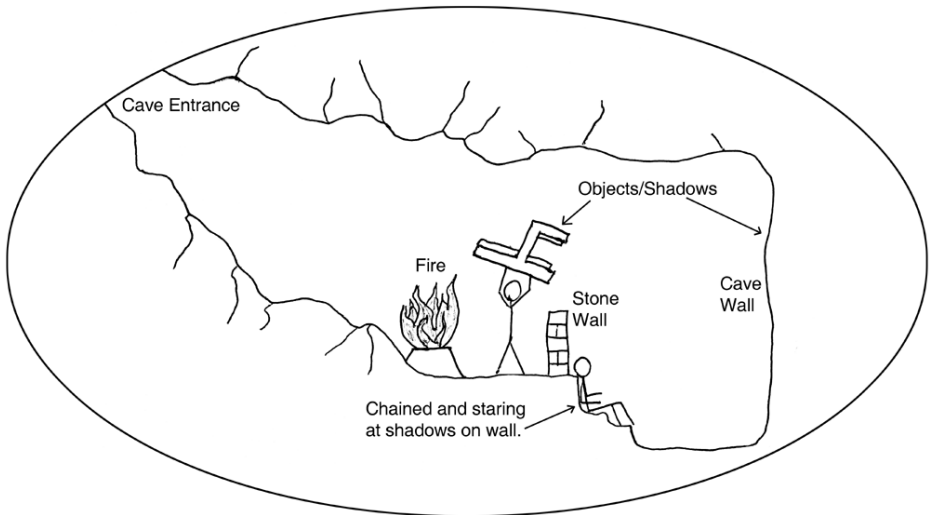
So we know about the penal substitution. All right. So coming back to, we want to spend a little bit of time. This reference here is an acknowledgement of my former mentor, Pastor Bruce Price. This is what he always used to do, put out the line and the cross in the middle. So I've inherited.



But I also inherited along with that, this subconscious understanding that this is the old covenant and this is the new covenant and here's the line in the middle. And we're not under the old covenant we're under the new covenant. And-

Somehow this system developed by Augustine, maybe someone before him but he's the first one I know that sort of systematically developed a system like this to put the old covenant and that if you take this system, you can very easily draw this up into Plato's allegory of the cave. Does everyone know Plato's

allegory of the cave? So if we were to draw... What's the best way to to draw this? I suppose, now we can still make that work, is that we can put to you that there's a wall here. People come in the cave and there are people that are seated, they are seated here. And there's these figures walking, figures walking up along the top and the sun/fire light is shining, shining over here.



And it's projecting shadows onto this back of the cave. This is your cave here and going in there. And so the people here believe that this is reality because I see these shadows move and everything like that. And these images on the wall and they're chained here and they're looking and assuming their existences, wow, they're looking at all these things and these characters are up here moving along the wall. Who are the characters on the wall? That's a good question. But some of them become enlightened. And what the important thing to learn from Plato's allegory of the cave is that shadow people begin to awake and some enlightened ones will escape and make him look into the reality. **The concept of Plato is that reality and shadow are opposites.** This is the principle. That shadows are opposite to reality. This is the bedrock of platonic thought. At least in the allegory of the cave, that in order to come into reality, you must turn away from shadows. You must go in the opposite direction.

Now with that mindset, let's read Colossians 2:16. Because Colossians 2:16 has been translated by men schooled in Greek philosophy, reading the Greek...

Colossians 2:16. What does it say? Verse, "let no man, therefore judge you in meat or in drink or in respect of a Holy day or of a new moon or of a Sabbath or the Sabbath days, *supplied word*, which are a shadow of things to come. But the body is of Christ.

[Audience: Is is a supplied word and days is a supplied word.]

So if you lay Colossians 2:16 over Plato's allegory of the cave, you've got Sabbath and Holy days over here on the shadow wall and you have Christ over here at the entrance of the cave.

So the observance of days, in Galatians 4 Paul speaks of those who observe times and days and years. This is what Roman Catholicism and the daughters of Rome Protestantism, they have based their understanding on this patterning of shadows being opposite to reality. This is really important to understand.

Another good example of this is John 1:17, "for the law was given by Moses, but grace and truth came by Jesus Christ." You see that in the King James, the word *but* is supplied. It's supplied by a system of shadows|reality. So the system of Moses, the book of the law is a shadowy system. That was part of an old covenant before the cross. That was all types and symbols. This Old Testament is shadow and this New Testament is reality. And people who still play with shadows, well, they are kind of stupid chained up looking at shadows moving on the wall. They're not the enlightened ones. To be the enlightened one you need to come into reality and leave all that stuff behind. And you have to understand that many people believe that. And there were obviously people who kept the Sunday as a Sabbath, but if you study someone like John Calvin, John Calvin didn't believe in Sunday. If you read it carefully, John Calvin kept Sunday because it was convenient.

Because when Jesus died on the cross and Pentecost came, the spirit is available every day. Every day is whole, every day is sanctified to God. No one day is better than another day. But because Sunday is a day when people resting well, we can take that time to focus more in spiritual things. That's a consistent argument because if the Sabbath, the concept of Sabbath and Holy days and then the observance of a day being something that you need to do to obtain salvation, then you can't have any day. All days must be holy. This is the mindset. So John Calvin kept Sunday because, well, it's a day when

everybody stops and we can remember the resurrection and that's really good, but he was true to his philosophy.

And so allegory of the cave is what drives a lot of what's people see in Scripture. Now have a look at Hebrews. I want to show you Hebrews-

So you see how this is. This is part of the two poles of truth system. They're an opposition to one another. It's this two pole system, shadows and realities. They're in opposition to each other. That's how it's operating. So if we look at verse 19 of Hebrews 7, notice, notice this, "For the law made nothing perfect." What does it say next?

But the bringing in of a better of a hope, Why did the translator add the word *did*? Because of the oppositional system. Because he has to contrast the law, shadow, with reality. For the law made nothing perfect, but oppositionally to that the bringing in of a better hope *did*. So the emphasis is on the word that doesn't actually exist.

But when we come into the divine pattern, and it should be obvious to us, say if you have a tree that throws a shadow on the ground and you come to the shadow, you standing at the shadow. The shadow is always leading you to the reality. Isn't it?

[Audience: Because it can't exist without the reality.]

Because it can't exist without the reality. The shadow only exists because of the reality and its source and channel, image or in this case shadow of the original. So this shadow is pointing to a reality. So within the divine pattern, the shadows lead you to the realities, which is completely contrary to Plato's allegory of the cave. Which is very clever, but a lot of it's based on this idea. And again, it's part of this oppositional framework that you're operating in and we are inheritors of our forefathers thinking and we wear glasses that we don't know we wear. We're not aware of the glasses that we are wearing when we do these things. And so this oppositional system has completely changed. So if we look at this where it says, "for the law made nothing perfect, *but*, or *except* the bringing in of a better hope."

Because Psalm 19 says "The word of the Lord is perfect converting the soul," and in Galatians 3 it says "the law is our school master to bring us to Christ." So it brings you to Christ. They are working constantly together. One of the things I'd like to ask people is, the tree of life, is that shadow or reality?

The tree does not have life in itself. The tree can't give you life. It is a representation of Christ who gives us life. In that sense, it is a shadow, but it is real substance. It is made of real substance, it's taste, it's material so it's real in that sense, but it is a shadow pointing you to Christ.

[Audience: So in heaven then, the tree of life that we will eat, that's also a shadow?]

And this is the thing, to get clear in our minds is that shadows are good things. Shadows are not bad things. Shadows are not necessarily temporary things. Shadows are a good things to come.

[Gary: An important thought is the tense of that, which *are* a shadow.]

Which are a shadow of good things to come, thank you *not were*. That's a good point. So this is important in terms of people talking about shadows being temporary and all of these things, but in God's kingdom, there are symbols that are reality. I mean, to be quite honest, you can class food as a shadow, can't you?

[Obadiah: She says every meal is to be a sacrament.]

Do we actually get life from food? God chose to put his life through the channel of food. God placed sustaining life. But God, as we see with Moses, he can keep you alive without food, but he chooses to use these shadows to remind you of your dependence. It's an awesome shadow. So these are all indicators and symbols and teaching mechanisms for us to, or keep us connected to our Father. And when you start thinking in that way, it becomes very interesting. So I just thought it'd be good to set up that system because Plato's allegory of the cave is really affecting a lot of people in the way they read Colossians 2:16, or they read Hebrew 7:19. Satan's put contacts into our eyes we don't even know that they're there.

[Gary: It's not the body *is* Christ. It's the body... Let no man judge you, but the body *of* Christ, it's really this essence of the sentence structure. When you've got all this other stuff in between and what not to be judged on.

Yeah. I do have a booklet on this, Colossians 2:16. And a lot of it has to do with the word *respect*. Let's go back, lets have a look at it. Colossians 2:16, "Let no man therefore judge you in meat or in drink or..." The word *respect* is actually

more often translated, *the portion of*. "Or the portion of a holy day or a new moon or a Sabbath day, which are a shadow of things to come, even the body of Christ."

[Obadiah: You're saying that respect, it means portion of?]

So yes, you look up that word, just do your Miller's rules and just look out for the word *respect* and you'll see that it is translated piece of, portion of, the coastline, a part of.

So why is Paul speaking to parts of new moons, feasts and Sabbaths and Holy days? Well it's because of verse eight, "Beware, lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ." Now, for some reason, people say this, "Beware lest any man spoil you through the philosophy of Moses and his silly little laws." But that's not what it says. This is the philosophy of the world.

This is coming from Plato. This is coming from Aristotle. This is coming from the pagan philosophers. And they had developed a system, and in the time of Paul, they had the principle of proto-Gnosticism. And part of proto-Gnosticism is that real spiritual life is in the invisible spiritual, and anything of matter was evil. So the only way to have a true spiritual celebration was not to partake of anything of matter, which means any consumption of food was a violation of true spirituality.

So there were two types of people. They went two different ways. There was those that said, "Well, we must fast." From which we got all of the monasteries and all that system was developed out of that. And then there was the other class who said, "Well, the body is evil and it doesn't matter anyway. So eat, sleep, drink, sleep with anyone, do whatever. Because it doesn't matter. It has no bearing on things. Because it's only the spirit that goes to heaven. So don't worry about the rest. Just let it do its thing." It's a complete separation of mind and body. And they were the two sides that were taken here.

So the proto-Gnostics were telling the Christians, "You can't have communion on our Holy days. You can't eat bread and drink grape juice during our celebrations. Away with it. That's evil. Stop that." So Paul says, "Don't let anyone judge you about that portion of your gathering on a Sabbath and new moon and a feast day. Don't let them judge you about these things. These things, that eating and drinking, which is a shadow of what we're going to do in heaven together when we're all assembled together

[Gary: As the body of Christ.]

... as the body of Christ." That's what he was talking about.

[Gary: It's all over Paul's writings, he's always talking about the Church. He's the head, Christ is the head. And we are the members of that body.]

Yeah. Now, some people interpret this, "Let no man judge you, but the body of Christ," But God doesn't judge anyone. So I don't think it makes sense. I know that's one attempt to deal with that issue, but I think it falls a little bit short. But Colossians two is one of the key texts that is used to convince people not to keep the Holy days, which is another word for feast, for feast or the new moons or the Sabbath. Now the problem with the word *Sabbath* there, and Adventists try to make that to be feast days, which means that Paul will be saying, "Don't let anyone judge you in regard to feast days, new moons and feast days." It doesn't work.

So that word for Sabbath there is *sabbaton* which is rendered 68 times in the new Testament. 61 times it means the Sabbath. Six times it means Sabbath in relation to a seven day week. And one time... Oh it's here. So if 61 times it means Sabbath, then this means Sabbath. So if you're going to knock out the holidays and the new moons you got to knock out the Sabbath. Which means for all Seventh-day Adventists, to try and say that that word Sabbath days mean feast days, you're lying to yourself. Because, it's not what it means. And the Sunday keepers know this. They know this.

[Gary: It follows the same structure sequence throughout the Old Testament.]

Adrian: Yes. Through the Old Testament, Paul is using the same sequence as recorded in several places in the old Testament.

And this Sabbath *days* doesn't exist, just the Sabbath. So it puts Adventists in a very awkward position to try and knock out the feast without knocking out the Sabbath. Right? It's a very, very difficult thing to do when you do that. And of course, Ellen White says, "There's nothing shadowy about the Sabbath." Okay? So that's why the word *respect* is really important because it's the portion of the feast days, new moon or Sabbath, that is a shadow of things to come. It's not the day itself, it's the activity where material objects are being used. Eating and drinking is taking place, which is a shadow of what we're going

to do when we're all assembled together. That's the shadow of things to come. Not the day itself.

[Gary: And this is why Jesus says, "I will not drink of this cup"]

Yeah. "Until I drink it new with you in my father's kingdom." That's the shadow of things to come. The eating and the drinking that we're going to do. And that's why it starts out, "Let no man judge you in meat or in drink." That's where he starts with those things. So the change of the word, I think *respect*, I think this is the only time it's translated respect. Which is a bit dodgy, really. Because it really should say portion of. That's what the most common translation from my research that this word is. And as soon as you put that in correct, Oh, the whole text comes alive. It's like, now we understand what Paul is saying.

So Christianity has completely reversed what Paul was trying to say. And I'm sure when he gets to heaven, he's going to be so disappointed, "Look what they did to my writing's, terrible."

[Obadiah: So, when I would go talking with people at the door and they'd say, "Oh yeah, but the Bible has been edited." And I'd be like, "It's been preserved." But then how's it been preserved, but these little things that do not throw your confidence off the whole scripture. It's just, you got to be aware of them.

Adrian: Yep. Line upon line. You just pull it all together.

[Craig: Not destroyed, but reconstructed.]

Yeah. So once we change the understanding of the covenants, and this is why the 1888 message was so important. And I like the way that... I think it's really cool how Craig came into the faith was through Galatians chapter three. That's a really cool way to come into this. Because, Galatians chapter three was the battleground of Adventism in 1888. Which it took me many, many years to actually understand what the deal was. I just didn't understand like, "What's the big deal about Galatians three," and I'm not really understanding what's going on

So we start with verse 19, "Wherefore, then serveth the law?" Now notice the word *serveth*, is that it is supplied. "Wherefore then the law? It was spoken..." The word there *added* can be translated in Hebrew as spoken. "It was spoken

because of transgression til the seed should come to whom the promise was made." Now this is one of the battleground areas of understanding what Adventists term moral and ceremonial law. Now the pioneers said that this law described here is the ceremonial law. "Wherefore then the ceremonial law, it was added because of transgression til the seed should come." So that's, that's where Adventists would stop. The law was added at Mount Sinai. That's when Moses wrote the book of the law and it was added because of the transgression of Israel til the seed should come. And that's when the ceremonial law was done away with, which included those pesky little feasts. So we can get rid of all of that. Oh Tithing, we can eat pig now? And Octopus, and prawns and, no hygiene needed. no quarantine.

Yeah. You can't commit adultery, but fornication is fine. Just no problem at all. Because take a moment, it doesn't mention fornication. So as long as you don't get married, you can sleep with whoever you want. Because, it's only in the statutes to tell you that fornication is... Well actually, it's true that Paul does say flee fornication.

[Gary: Its interesting that the five things that they mentioned in the Acts 15 are all from the statutes.]

So In order to preserve this idea that the ceremonial law existed from this period, of which we would call the Old Covenant. And then from this time on, we only have the New Covenant. For Adventists in order to preserve the Sabbath they needed this moral and ceremonial law distinction.

Now for Evangelicals, the moral law and the ceremonial, that does matter to them. Because, they don't keep the Sabbath. So because where it says, "Wherefore, then the law? It was added but because of transgression until the seed should come." So if we include the moral law in this sequence, along with the ceremonial law, that means both the moral law and the ceremonial law are nailed to the cross.

And that's the way Evangelicals understand this particular situation. And so they don't have any problem with it being moral and ceremonial because of the pattern that they are following. Because, that's all part of the shadow system. This is Plato's allegory, and then the enlightened ones, those who come to light. They come into Christ, the body is of Christ. And then they are freed from the law. "We're no longer under the law, we're under grace." And all of those types of things. So for Adventists to hang onto the Sabbath, they

had to get that out of that passage and separate the moral and the ceremonial law. And that's why as a young Adventist, I would teach people about the two laws. The two Laws, the moral and ceremonial law.

Adrian:

Even the Bible never uses these words. Ellen White happily uses these words. Because she's happy to use the mirror to reflect back to us what we're thinking and teach us things through those preconceived opinions. There's no problem using moral and ceremonial in that sense, because that's language that we understood. So as Jesus told the parable of the rich man Lazarus, which everybody understood, he spoke truth through those preconceived opinions. It's the same with the moral and ceremonial. But the Bible never mentions moral and ceremonial.

When you read the Sermon on the Mount, He's not making distinctions. It's all Torah to Jesus. So then we come down to verse 22, for instance, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed." Now G.I. Butler and Uriah Smith..., actually, when it says the word, "But before faith came," you have to substitute that word with *Christ*. "But before *Christ* came, we being the Jews were kept under the law, shut up unto the faith, which should afterwards be revealed when Christ came." That's how Butler and Smith interpreted this passage.

[Gary: The first *faith* is Christ, but the second *faith* is *faith*.

Adrian: "Before *faith* came, we were kept under the law, shut up unto the *faith*." So they had faith until faith would come. Is everyone with me? We're all good with that one?

[Obadiah: Wait, who believed this?]

Adrian: GI Butler, Uriah Smith, and most of the leaders

[Obadiah: They say Jesus was faith?]

Well in order to maintain this system, that until Christ came there was the law, and then faith, the faith of Jesus comes after the time of Christ or at the time of Christ, the new wineskins, the new wine bottles come in. And this is the old this is the new, okay? But if you read and you should read Gospel in Galatians by E.J Waggoner... Everyone needs to read this very important. Now you might have to read it a number of times. I did, and it was like, "What is he saying?" Unless you're Danny Brown. He loves Waggoner. Its like, I like A.T. Jones, Waggoner's hard.

Jones does get a bit boring, but at least, you know what he means. You never misunderstand what he's saying. Waggoner is like, "Does he mean this, or this, or this?" But the thing that he did say, he did say to Butler, you come back to verse 19 Waggoner's saying, "Wherefore, then the law?" And he said, "This is the moral law." Because if in this system, you will decide that the law as being mentioned in verse 19, if you put Waggoner's argument about the moral law into Butler's and Smith's framework, then you've just wiped out the Sabbath.

[Gary: And that was their complaint.]

And that's what they argued. Because they just kept on saying, "But it says til the seed should come." But Waggoner would say, "But you need to keep reading." "til the seed should come *to whom the promise was made.*" And Waggoner's saying here, that this coming is the Second Coming, which shows that the promise is then fulfilled to the seed. And the promise is not fulfilled to the seed yet, then what is the promise? What is the promise that was made to Abraham and to his seed?

[Audience: Inheriting the whole world.]

Inheriting the whole Earth. And so technically this doesn't happen until the end of the thousand years. Yes. That's when the Covenant's delivered.

So that simple change in, "til the seed should come, to whom the promise was made." And Waggoner goes to great lengths to explain, that this verse is actually referring until at least the Second Coming. Which means the word *til* comes up to the Second Coming, which means, "Wherefore then the law? It was spoken because of transgression til the seed to come." Which would allow the moral 10 commandments to continue through to the Second Coming and preserves the Sabbath. You following me?

So Waggoner had a new setting, a new framework that he was operating in. But the brethren judged Waggoner's teaching on the framework that they were operating in.

So getting the difference between these two frameworks, it takes quite some time to get your head around. And most people are like, "You know, what's for lunch." Like, "Really do I have to work through all this?" This is really important to understand **because the shift in a framework that Waggoner is offering here, is what started the beginning and the latter rain. That's why it's so important to try and get your head around this.**

[Craig: Can I make a comment? The way I understood, that what Uriah Smith and Butler are saying, was that, Paul is here at Mt Sinai talking about the future. In reality, Paul is currently six years past the cross talking about the future. And that was a huge mistake that I thought Butler made.]

Adrian: That's a good point. Location. They are saying, "we were shut up," He's talking about anywhere in here, before Jesus came.

[Craig: But Paul is talking about that 26 years after the Cross until the seed should come.]

Adrian: So he is talking about, "til the seed should come," for Paul, it is here after the cross, not here before the cross. That's an important point.

[Craig: And Well, the two points I got out of it, was the issue after the cross, and secondly the timing. The timing couldn't have been at the cross because of that. So you got to get the timing right, and you've got to get the law right. To be able to understand what Paul is saying.]

Adrian: Interestingly enough, Ellen White said, that the law in Galatians used both the moral and ceremonial law.

Craig: What she said was the moral code of 10 commandments. Something about that, it was a different phrase. [1SM 233]

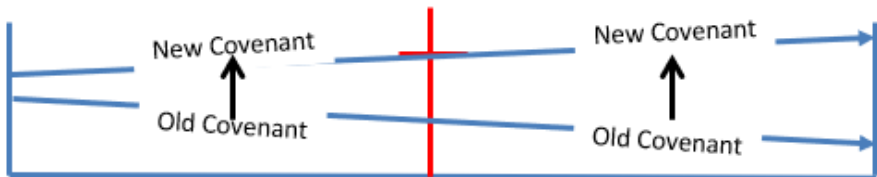
Adrian: So for Ellen White to say that, she is agreeing with Waggoner 95%., Because to add the moral law to Galatians chapter three is to agree with

Waggoner's framework. The only way you can put the moral law in Galatians chapter three and reserve the Sabbath is to agree with his framework. And what was Waggoner's framework? Well, this is where we have to understand that.

Craig: The everlasting covenant. Galatians 4.

Adrian: The everlasting covenant. Wagner had the concept of the everlasting covenant, and his presentation on the covenants was that of two heart experiences. The old covenant is the old man. The new covenant is the new man. The old covenant is I promise God. The new covenant is God promises me. Better promises, all those types of things.

So, this is the big, critical difference between Butler and Smith and Waggoner. Butler and Smith are saying that the old covenant is a time period that existed up until the time of the cross, and that the new covenant is a time period, or dispensation, in which it exists after the cross. So they're separated, completely separated, one from the other. Waggoner is saying, on the other hand, that the old covenant is an experience in which God causes sin to abound. It is the ministration of death. And this is explained, as Craig was just saying, in Galatians chapter four. So, his framework was the old covenant and the new covenant like this.



It began right back with Adam. Ellen White says that when Adam and Eve sinned, that they promised to God implicit obedience. [ST Jan 23, 1879] They were promising God. So when we promise God, the old covenant. It's a covenant that I'm making with God. Abraham actually promised God implicit or perpetual obedience. That's an interesting story, but despite that it's referred to as, that time period is referred to as, because of the first part, Abraham believed God was counting on him for righteousness. That was the everlasting covenant component. Abraham believed God's promises. God

promised it to Abraham and Abraham believed God. And that component is the everlasting covenant, even though he messed up after that.

So, Waggoner was saying that in order to have righteousness by faith, we are under the old covenant. Wherever we are in human history, whether here [before the Sinai] or here [before the cross] or here [after the cross] wherever we are, the old covenant is the ministration of death. And this is Romans chapter five verse 20, "Moreover, the law entered to cause the offense to abound" in order for God to save us by faith alone, he must show us the impossibility of us to work righteousness in ourselves. And in order to do that, he must show us what filthy disgusting, sinners we are. And that is a glorious work because to convince human beings that they are wretched miserable, poor, blind, and naked is no mean feat. No mean feat at all.

[Alexandra: Hence, that's why the text, "Whereby have been given unto us wonderful promises whereby these may be partakers of the divine nature." It's not me keeping those. It's me saying, "God, you promised that."

Adrian: I trust that you're going to give it to me. Yeah. You promised me.

[Alexandra: Instead of just, I'm going to keep it. I'm going to keep it.]

Adrian: Yep. I believe your promise, and Abraham believed God. If we are children of Abraham, "You promised father and I believe you. I believe you."

Old Covenant. I will. I will. All the Lord has said we will. That's the old covenant you see? So this is the critical. I just got to go through Galatians chapter four, "For it is written that Abraham had two sons, the one by a bondmaid the other by a free woman. But he who was made of the bondwoman was born after the flesh. But he of the free woman was by promise."

Working through the two covenants. One of the toughest things for people to get their head around. It says which things are an allegory for these are the two covenants. The one from Mount Sinai, which gender is to bondage, which is Hagar. So Paul is saying, look, this is how the two covenants work. One man, Abraham, in his lifetime he was married to two women

[Craig: At the same time.]

He was married to Sarah first, but she didn't produce an heir. So God had promised them an heir, but Abraham and Sarah weren't able to believe that

they themselves could be given a child. So Hagar comes onto the scene. Okay, and she produces a seed, and that is why the old covenant comes first. Because the seed, the fruit of Hagar who represents the old covenant comes first.

We were betrothed to the new covenant first. Sarah represents the new covenant, but we weren't able to produce. And then finally, we can say old seed and new seed. When the new seed comes, then the new covenant is starting to manifest. And that's why it's the new covenant or the second covenant. Even though it came first, it produced last.

And all of this was happening in the life of one man. One man. So he is going through both covenants at the same time. Betrothed first to Sarah, and eventually ... Well I supposed it can come out a bit further. When the new seed comes to, I don't know how old he was, but when Ishmael was about 13 years of age, the bondwoman is cast out. The old covenant ends. It vanishes away. It is ready to vanish away and only the new covenant is left and that's at the time of the sealing for us. Okay. So the life of Abraham explains to you the two covenants very clearly, very simply.

[Craig: Can I just add to that? That the old seed, that character represents the old covenant. The new seed character represents the new covenant. So by the two sons, the characters of the two sons described the two covenants are the two conditions of the heart.

Adrian: Yes, and both sons were in the house at the same time.

[Craig: As Ishmael was against every man and every man was against him. He was rebellious. That's our old covenant. And as Isaac was submissive and submitted to his father, even on to being offered up as a sacrifice. That's a new condition of the heart to be able to submit the old man to be sacrificed. And I got that. That was the best part about what Waggoner was saying. The two children of the two women were the two conditions of the heart.]

Adrian: Yes. I mean, obviously this has manifested in Hagar and Sarah because Hagar is giving Sarah lip. She's giving her a hard time. But it's manifested more in Ishmael because of the magnification principle that we see occurring. So when we understand this process, if we are children of Abraham, we will walk in following the footsteps of our father, Abraham. And this is the path that we will all follow.

And once we understand that this is the process that is what helped me to understand. Okay, the old covenant comes first to show me my sinfulness. That then grace may much more abound. That's what opened up to me, all the stories of the Old Testament concerning the character of God. Now, how do you make that connection? Was that a Waggoner jump?

Because as we were saying last night, that Moses in Exodus chapter 32, when God says, "Moses, stand aside, I'm going to consume them as in a moment." Moses was being tempted with the thought that these people probably should be wiped out for what they have done. We went through the scenario of, well, if Moses is pleading with God, firstly, he's disobeying God by not standing aside. Secondly, he is interceding, but the way he's interceding either he's more merciful than God, which we know isn't true. And if God is just testing, if He's just testing Moses, then He's lying. Because if He's not actually intending to wipe them out and He's telling him He's going to wipe them out, then that's not telling the truth.

So, how do we resolve this? Very simply, the old covenant. Moses is wrestling with his own nature that these people have seen and that every sin must be punished, and therefore God comes to Moses and reflects back to him what he's thinking that these people need to be wiped out. And that's how you can begin to understand the stories of the Old Testament when you understand the two covenants correctly.

I talk all about this in chapter 21 of Agape. It takes a little bit of time, but **this is why the 1888 message of the two covenants is critical to get us to the seal of God**, where we have the Father's name. Because it's the two covenants that allow us to explain all these stories in the Old Testament where God seems to be commanding killing and death and destruction. But this is the old covenant process, because when the law enters, when God enters, he causes the offense to abound. He makes it bigger. He makes it greater in order that grace may much more abound. If you can grasp that concept.

We need to die daily, but the only way you die daily is to see how repugnant and evil you are in your character. And when your character comes out, you're like, "Oh my. Oh, Lord help. Please forgive me." Because while it's a little itty bitty seed in your heart, you don't recognize it. You don't see it, and so God let it grow, and then you see it and then grace does much more abound.

[Chris: Like that little illustration in Pilgrim's Progress where the dust is all over the room and then the gospel of water comes]

Yeah. The gospel. Yeah. Nearly choke on the dust, old covenant. And then when she sprinkled the water, the gospel. So in Pilgrim's Progress, that principle is being revealed in the life of one man. He nearly chokes to death, but then the water of the gospel comes and everything is in new supply.

So that's what was so helpful to me. And you read the book *Studies in Galatians* by A.T. Jones, and we have the book up there at Talking Rock, *The Two Covenants in Galatians*. Which is a section out of *Studies in Galatians*. And he said these beautiful words. *It is the covenant at Sinai is what leads us to the new covenant*. It's the old covenant that leads us to the new covenant. And as soon as I understood that principle, I'm going, "There is the divine pattern. We have two covenants and the two covenants are a divine pattern."

The source channel, okay. And this takes little bit of time. We're going to run the arrow this way, [vertical] and we've got old covenant, which is the ministration of death, 2 Corinthians 3:7. In order to enter into life, you must be buried in baptism with Christ. There is only one way into the new covenant, and that is through death. It is the old covenant that produces death that leads you into life. So although that life is opposite to death, it is a sequence of death to life.

So when Paul says that we are not ministers of the old, let's read that in second Corinthians chapter three. Second Corinthians chapter three? Verse 6, "Who also hath made us able ministers of the new testament or covenant, not of the letter, but of the spirit. For the letter killeth." And then it says, "But the spirit giveth life," which emphasizes the oppositional framework. But I think if you look at that word, but, is it even or and? What's the Greek word for but there?

[Chris: I got *de*. The last but in 2 Corinthians 3:6.]

Adrian: The last but. Okay. Give me the definition for *de*.

[Chris: Strong's page g1161 it says, "A primary particle adversative or continuative but and et cetera also, *and*, but, moreover and now."

Adrian: Thank you. I thought so. It can be translated *and*. "The letter killeth AND the Spirit giveth life." It can be translated *and* not just *but*.

Thank you. That's what I thought. So that's really important to understand, because remember God says in Deuteronomy 32:39, "I kill and I make alive." That's what Paul is referring to here. "The letter killeth, and the spirit giveth life." It's the same covenant. It's the same system because the two covenants are working all the way through. So when God kills, He's killing the old man.

[Lumy: For our benefit.

For our benefit. To set us free from our old selves. That's when he says I kill and I make alive. And just in case we miss it, he says, let me say this again so you don't misunderstand me. I'll put a little colon here for you with the translators I wound and I heal. That's what he means by I kill and I make alive. I wound and I heal. I allow the ministration of death to take place in your life in order that I may cause grace to much more abound. And because of the everlasting covenant, the everlasting covenant of how God saves people is exactly the same in the Old Testament as it is in the New Testament. He's always seeking to reveal sinfulness to people gently in order to give them much more abounding grace.

[Audience: Amen.]

Adrian: This is why God is trying to reach Saul in first Samuel 15.

[Obadiah : I always wondered if sometimes if God allows sin to abound, like you said, more than Satan would want it to in some people's lives in some instance. Does that makes sense?]

Adrian: Yeah, that makes perfect sense because if the smell gets too bad, you're going to do something about it. If he can just insidiously kill you over a 40 year period, without you knowing what's going on, he'd much rather do that.

Just get people to drink tea and coffee for 40 years, you don't even know you're being killed off slowly. Your brain's being fried. You don't even know it. Because you can't feel any different. You feel fine. Well, unless you drink 10 cups a day or five cups a day then you might feel, different, so.

Verse two, first Samuel 15, this is a challenge. 15 verse two, "Thus saith the Lord God of hosts. 'I remember that which Amalek ...' That word *remember* is

exactly the same Hebrew word as *visiting the iniquities of the fathers upon the children*. That remember is important. He's invoking the second commandment of the punishment that is about to be unleashed in this case. "I remember that which Amalek did to Israel, how he laid in wait for him in the way, when he came up from Egypt. Now go smite Amalek and utterly destroy all they have and spare them not, but slay both man and woman and infant and suckling, ox and sheep, camel and ass." Most people, most Christians, would tell me that God here commanded His prophet to tell his servant? Was Saul his servant?

[Craig: Not at that stage.]

Adrian: Does Saul have a demon problem? So he's going to tell his demon possessed servant to go and hack to death little babies?

[Craig: He just finished almost killing his own son in the previous chapter.]

Adrian: So in the previous chapter, when Jonathan wins a great victory for Israel, what's Saul doing? Like, "Hey, I'm not part of the action. I'm not getting the glory for this. If anyone eats anything until I'm avenged of my enemies, let him be put to death." That's how you put yourself into the action, isn't it?

And so Jonathan didn't hear that because he was busy, and he takes a bit of honey on the end of his staff and he takes some of the honey. And then because Saul didn't allow anyone to eat, by the time that they had finished and taken hold of the situation, they were so starving that they grabbed and they slaughtered of the animals and they ate meat that was still had blood in it. And they did bad things, because Saul starved them to verge of death.

...come up to. And it's interesting how to Lot Saul says, "Well, we need to find out where the sin is in this camp." And he says, "Let lots be drawn." And the lot falls on Jonathan. And Saul says to Jonathan, verse 43, 14:43, "Then Saul said to Jonathan, 'Tell me what thou hast done.' And Jonathan told him and said, 'I did but taste a little honey with the end of my rod that was in mine hand and lo, I must die.'" What a dumb situation. Are you crazy? Come on dad, what are you doing. And Saul answered, "God do so and more also for thou shalt surely die, Jonathan." Does that sound like a man that's really having a good relationship with his Lord?

That's really bad, okay. He wants to preserve his own honor. He wants to look good and the way to create a sense of awe and holiness is to start killing people. It's like, "You're going to mess with my majesty, I'm going to kill you." And so the people step in, a little bit of democracy starts happening here. Verse 45, "And the people said to Saul, 'Shall Jonathan die, who hath wrought this great salvation to Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground, for he has wrought with God this day.' So the people rescued Jonathan that he died not."

[Alexandra: Everyone's talking about God here. God helped us kill all these people and now God's directing me to have my son killed because he...Poor God.

Adrian: Yes. Poor God. All in the name of God.

So what is the response? Now that Saul has attempted to insert himself into a victory that his son had won. Which his son freely would have let his father have all the glory for, I'm sure freely, he loved his father. But no, if he didn't do it, then he had to insert himself into it, he completely messes it up. And now the thing he sought to achieve, which was to gain more glory for himself, he's now put the whole kingdom offside. And they're pretty peeved with him and what is Saul thinking at this stage? Well, obviously, he's thinking that the devil saying to him, "Saul, the people will think your son would make a good king and you have just embarrassed yourself. So you need to redeem yourself." How do you redeem yourself? How does a king redeem himself? You go and kill people.

That's how you do it. So verse 46, the Philistines, Saul goes home, the Philistines go home. Verse 47, "So Saul took the kingdom over Israel and fought against all his enemies on every side against Moab, against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines. And wherever so he turned himself, he backs them."

Saul's going into hyper drive mode. He's killing everybody and he's on a rampage to destroy. Do you think that Saul didn't know the history of what the Amalekites did to his people? And if you read, if you read the Spirit of Prophecy carefully, Ellen White says that added to Saul's authority was the command of God added to his authority. [PP 629] Saul had determined to do this to the Amalekites. He had already determined to slaughter them and we see this at the end of this chapter. So God here, once you understand the two covenants

that God is going to cause sin to abound. When he's trying to rescue someone, he's going to cause their sin to abound and he's going to speak to them what is in their mind.

And so God issues this command, which was already in the heart of Saul to do. But what is God seeking to do here? Well Saul has determined to do this himself. God says, One, I will reflect back to him what he's thinking and let us see once I add my word to this, let's see if he can follow through on this and do it. Because he set himself to do this. If I add my word to it, let's see if he can actually follow through and do what he thinks I'm asking him to do." And he couldn't even do that. Once the Lord had said, he had to rebel, because he is perverse and he didn't kill the king. He couldn't even follow through on what he intended to do because God had added His word to it.

Have you ever had that situation where an authority figure in your life, you were intending to do something and then someone comes along and barks at you and says, "You should do this." And you're intending to do it anyway but once they say, "No, I'm not going to do it, you don't speak to me like that," but you're going to do it anyway. But you refuse to do it purely on the basis that you don't want to be told what to do.

All this is going on you see, because that's how the two covenants work. That's how I'm understanding this is taking place. Because how can it be possible that Saul in his possessed state, his completely ridiculous mindset, he was going to kill his own son. And now God sends him on a mission after wanting to kill his son. And he's on an absolute rampage going to destroy all these nations. The first thing that the covenants tell us is that God is going to cause your sin to abound. He's going to increase it.

[Craig: Your knowledge of it.]

Your knowledge of it. He's going to increase it, He's got to show you. And this is the thing that I find really scary because we see in the story of Moses when God says, "Stand aside, I'm going to consume them." That was an invitation to Moses to appeal for mercy. This was an invitation for Saul to appeal for mercy. "Oh, Father, I was going to kill my own son and you want me to kill these little children? I'm the one that should repent. You are issuing me this command and could we just do the men? Can we leave the women and the children? I really don't want to kill women and children, that really gives me nightmares. I really don't want to do that. Can we do this some other way please?"

Rather than repent, Saul would rather hack to death little children than repent of his sin. That tells you how sinful the human heart can be. Well, he commanded his men to do it, he didn't have to do it. He commanded his men to do it. And this is the amazing thing that people who say that God wanted Israel to take the land of Canaan by warfare, which Ellen White says He didn't. [PP 392] That you think of all these Israelites soldiers when they've slaughtered all the Canaanites and there they are in the promised land, all of them lying in their beds at three o'clock in the morning, absolutely shaking and they're sweating because they remember the images of those poor little children and women that they hacked to death. Is that the promised land?

[Craig: And sometime soon, somebody's going to come back to extract revenge and they're going to get it.]

Adrian: Unless we genocide everyone and they'll never know. We want to kill them all. Then you better do the whole world, is the only way you will make sure.

[Craig: What a decision.

Adrian: That's absurd, absolutely absurd. And so in my reading of this story, this is God reaching out to Saul, trying to rescue him, his last ditch effort to reach out to him. And it's in exactly the same framework as John 2 verse 19. "Jesus answered and said unto them, 'Destroy this temple and in three days I will raise it up.'" All of my life until last year? I read that verse differently from the way I read it to you. I inserted a little word in it and it's this word, or two words, if you destroy this temple, I will raise it up in three days.

[Craig: Because He's actually telling them there to put him on the cross.]

Adrian: Jesus is commanding them. This is imperative in the Greek. He's commanding them to do something, "Destroy this temple and in three days I'll raise it up." Do these people want to kill Him? Was He commanding them to do what they wanted to do?

[Craig: He was showing them what's in their heart.]

Adrian: He was showing them what's in their heart. This is how the two covenants work. The law enters to cause the offense to abound. Now He words it in a way to get them to think about what He's saying. And it's actually this text that is used to crucify Jesus. They twist the words He spoke here to kill Him.

[Chris: Reminds me of what Jesus said to the woman who asked healing for her daughter.]

Adrian: You mean like, it's not right to take the children's food and give it to dogs? Yeah. Well she thought she was a dog didn't she? But even the dogs eat the food or crumbs which fall from the master's table. So He's just reflecting back to her what she's thinking, but He didn't actually call her a dog. And this is the wisdom of Christ, that it can be read two ways, destroy this... If he had said, "Kill me," you can't read it two ways. If you say, "Destroy this temple," it can be read different ways. But of course it says, "Then said the Jews, '40 and 6 years with this temple and building and you'll bear it up in three days?' But he spoke of the temple of His body." He is speaking in a way to give them an opportunity to say, "You guys are trying to kill me. I know you're trying to kill me."

In the mirror, you speaking in the mirror, He's showing them what's in their hearts. And this is what God did to Saul. He spoke a command, what was in his own heart, you see that he already had planned to do this, he already wanted to do this. And this is why I'm saying, once you understand the way that God seeks to save us through the old and the new covenant, the Old Testament is unlocked and our Father is released from the charge of genocide.

Don't you want to release our Father from that job? The only other answer I receive is like, "Well, who are we to judge? God can do whatever He wants." Well so did Hitler. I mean, all tyrannical leaders operate like that. You don't question, you just do it and suck it up.

[Alexandra: And then we as parents do that as well.

Adrian: "Don't question me."

[Gary: Because I said so.]

Adrian: I said so, do it because I said so. Maybe I'm missing something here, especially in the life of Jesus Christ. Now that we've seen the life of Jesus Christ, the revelation of the Father, I know I'm missing something here. I'm really not understanding.

[Craig: Remember the disciples tried to stop the children from coming to Christ and what did He say to them?]

Adrian: Don't stop the little children coming to me. One of only two places in the New Testament where it says Jesus was much displeased. He was not happy. I like to be with the little children.

[Craig: That He's not happy, that that they're stopping the children from getting to Him. How could he be happy in commanding someone to kill children?]

Adrian: It's one of the most difficult stories I've ever had to try and understand and get my head around.

[Craig: You're so blessed you managed it because I couldn't work it out.]

Adrian: I cried for joy. I said, "My Father is exonerated. In my Bible I stamp not guilty. Because the hour of His judgment is come isn't it? And we are judging His character. Does God kill little children? That's what we're trying to work out. The whole world thinks that He does, that's why they hate Him. Well, I hate that representation of God that they think exists, that they've rejected, that they've become atheists because of it.

[Gary: And we reject it too.]

Adrian: Which we reject it. And do you think if we had accepted the 1888 message of the two covenants, we then could have unlocked the stories, the Old Testament. We could have presented the God that truly existed that is actually like Jesus Christ. It could have been possible there would not have been two world wars. That's what Robert Wieland suggests.

That's a pretty heavy vibration delay on the end of this church, the dead of two world wars. "Oh, not I Lord."

But we are repeating the sins of our forefathers because Robert Wieland and Donald Short presented this message to the brethren. And in the year 2000, they shut the door on this message a second time. For how many times did Robert try in 1952? He tried again later, he tried a number of times and the church said, "No, no, no. We will not have this man reign over us."

[Beth: He spoke at Andrews University in 1988.]

Adrian: It's a warning to all of us. But obviously the implications of this is if the new covenant, the old covenant working together means that everything in the law as we pointed out in the divine pattern, is completely unlocks the feasts and the statutes and the judgments has all being gifts from God. That God intends to bless us with. That's the beauty of all of this.

Until time and until the promise is fulfilled till the seed should come. So we'll see that come at the second coming all of that. But the truth came to God's people in 1888, all truth in new settings. The message that we are receiving today is all truth in new settings. And like before, the church refused and rejected to receive it. So God is going to the lame and the blind and the deaf and reaching out to the weak and the foolish of this world to confound the wise and the mighty.

And I hope that this has been a blessing to you. It's been a tremendous blessing for me to finally connect because I always wondered how could the drops of the latter end begin to fall simply by getting two covenants in the correct context. Until I realized, well, Adrian, that unlocks all the stories, the Old Testament to explain to you what your father's character is all about. And that brings the seal of God. And that is the pay load of the two covenants.

And if you can keep that in your mind, then praise God. So that the drops of the latter rain that began to fall in 1892, as Ellen White says in November of 1892, God and His great mercy, I believe has brought us to the point where those drops of latter rain are beginning to fall again. Because as it says of the former rain, that He shall be a teacher of righteousness according to righteousness. That's what the rain is. It's a teaching of righteousness, according to righteousness. And so I believe God has given this message. And I said to you last night, it's operating on the Shmeta on the sevens. And this is how the Lord is doing this. And it is marvellous in our eyes that He should do this.

And so I would recommend to every person that we should try and tell the world, our Father did command the slaying of little children, but here's the reason why. Because He was trying to reveal what was in Saul's heart to save him from his murderous design. What a different message that would bring to the world if we could explain that to them. And so it's quarter to five. Time. You know, there's a song that I used to listen to where it says, the song says when, when becomes whenever, when, when becomes whenever and you lose track of time, you have entered eternity for a brief moment in time. Shall we pray.

Father in heaven we thank you. We thank you for bearing with us as your people. Lord, we acknowledge that as an advent people, we have sinned against you, we have rebelled. And Lord, help us not to look at our brethren at church and say, "You are the ones that did this." Oh Lord, we are all of the same nature. We all rejected, we're all part of this rejection. Forgive us for our rejection of the idea 1888 message, which would have opened to us the character of God. But I thank you Father that you are coming again a second time. The second time to Jonah, arise, go and preach. Let us go into Nineveh and that the Gentiles may repent and show us how to corporately repent. Something that Israel really struggled to do, but the Gentiles will show us how to repent. And we thank you in Jesus name, amen.