

"Until the time of reformation"

([Heb 9:6-10](#)) Part IV

Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Heb 9:7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb 9:10 Which *stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

This next section of Hebrews nine that we will study concludes with the statement "**until the time of reformation**". The events that unfold in "the sanctuary" and within the "holiest of all" ([Heb 9:1-5](#)) are typical ([1Co 10:11](#), [1Pe 1:12](#)) of what is required for the elect to experience; a true "**time of reformation**" that has yet to come to all the world and will manifest in its completion for those who will be blessed to be granted to be in the first resurrection ([Rev 20:6-7](#), [1Jn 4:17](#), [Luk 12:49](#)).

Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.[[Luk 13:32](#)]

Luk 12:49 I am come to send fire on the earth; and what will I, if it be already kindled?

Before the event of Gog and Magog being gathered to battle against the camp of the saints of ([Rev 20:8-9](#)), prior to that Christ shall "**send his angels, and shall gather together his elect from the four winds**"([Mar 13:27-37](#)) which

has an inward application at first on pentecost ([Act 2:1](#)) and an outward dispensational one as well at the time of the first resurrection ([1Co 15:52](#)). In other words we have to do spiritual battle now against "the nations which are in the four quarters of the earth, Gog and Magog" within us if we are going to be part of "the camp of the saints about, and the beloved city" spoken of in ([Rev 20:9](#)).

[Rev 20:8](#) And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, **to gather them together to battle**: the number of whom *is* as the sand of the sea.

[Rev 20:9](#) And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

[Mar 13:27](#) And then shall he send his angels, **and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.**

The true process of spiritual reformation only happens with the elect at first once the holy spirit is given ([Rom 8:9](#)). The church is being gathered over and over since that time of pentecost in order to prepare ourselves ([Luk 3:4](#)) for the first resurrection. Today, God's elect are to keep ourselves ready for "the master of the house cometh". "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." ([Mat 13:35-37](#)). The marriage supper has yet to occur but our hearts are to always be ready in anticipation of the bridegroom who is at the door ([Mat 25:6-10](#)). If we are granted to endure until the end of our life with that readiness of mind, we will be of those who can say "the marriage of the Lamb is come, and his wife hath made herself ready" ([Rev 19:7](#)). If we are physically watching for Christ to return at "a t even, or at midnight, or at the cockcrowing, or in the morning", we are missing the point of the parable of the foolish and wise virgins who all had to be wakened out of sleep, but it was only the elect who were granted that extra oil in order to see and be ready at every hour and to be ready when the bridegroom comes. That oil is what God grants His people to purchase at an appointed time ([Rev 3:18](#) , [Eph 1:11](#)) and witnesses to the world that the marriage supper was only ever meant to be for a specific small remnant whose trials and suffering are all working together for good because of the love of God being shed abroad in our hearts so His purpose can be accomplished within His workmanship that we are ([Rom 8:28](#) , [Rom 5:5](#) , [Luk 12:32](#) , [Joh 13:35](#) , [Eph 2:10](#)).

Any reformation that has happened to Israel of old or to the world in general also during the thousand year rule of the saints is only typical of the true spiritual reformation that will occur in the lake of fire. It will take God's fiery words that will be accompanied with judgement of the world through God's elect ([1Co 6:3](#)) at the great white throne judgement in order to bring about a time of true spiritual reformation at the second resurrection.

The offering of both "**gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience**" (*of verse 9*) represents the self righteous works of our flesh which, although they were "**a figure for the time then present**", that service we performed, like the rich young ruler ([Mat 19:20-21](#)), could not perfect us "**as pertaining to the conscience**".

[Mat 19:20](#) The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

[Mat 19:21](#) Jesus said unto him, **If thou wilt be perfect** [*if you will be reformed*], **go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.**

Regardless, the contrast was deemed necessary by our Creator just as the thousand year period which is an undetermined amount of time, and is necessary for those who remain on the earth when Christ returns, to demonstrate that no matter how idyllic a relationship we may think we have with Christ in our lives, where we even gave gifts and sacrifices and did many wonderful works, at the end of the day the heart of man cannot be changed through those works and therefore the conscience is not cleansed ([Joh 8:31-32](#) , [Mat 19:22](#)) resulting in rebellion which was the occasion against the flesh that God had predestined and sought out against the world from the beginning ([Gen 3:6](#)).

[Joh 8:31](#) Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

[Joh 8:32](#) **And ye shall know the truth, and the truth shall make you free.**

[Mat 19:22](#) But when the young man heard that saying, he went away sorrowful: for he had great possessions. [*"gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience"*]

During that symbollic thousand year period of time the elect in type and

shadow are represented by the manna that fell in the wilderness back in Moses' day and was used to show Israel (*the world*) what God already knows is in their hearts just like Adam and Eve in the garden ([Mat 16:13-15](#) , [Exo 16:23-24](#) , [Joh 6:51](#) , [Rev 21:2](#)). The ultimate time of reformation that we long for, is typified by the last great day of the feast and called the great white throne judgement, lake of fire, or second resurrection ([Rev 20:8](#) , [Deu 8:16-20](#) , [Rev 20:10-15](#)).

(*Israel of old asks the same question of the manna that was given by Christ [Mat 16:13](#) , the true bread of life of [Joh 6:32-35](#) , [Jas 1:17](#)*)

[Deu 8:16](#) Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

[Deu 8:17](#) And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. [[Php 3:9](#)]

[Deu 8:18](#) But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day. [[Php 3:9](#)]

The only thing that can perfect us is the gift of being dragged to Christ where we will be saved by grace through faith ([Joh 6:44](#) , [Eph 2:8-9](#)) and Christ's life is contrasted in the old covenant with "**meats and drinks, and divers washings, and carnal ordinances**" that were all imposed on Israel "**until the time of reformation**" which can only come about at that day ([Joh 14:20](#)) when the true reformer within us, Jesus Christ ([Rom 8:9](#)), works in us both to will and to do of God's predestined work that He had purposed for us from the foundation of the world ([Php 2:12-13](#) , [Eph 1:4](#)).

[Joh 6:44](#) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[Eph 2:8](#) For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

[Eph 2:9](#) Not of works, lest any man should boast. [[Mat 7:22](#)]

[Joh 14:20](#) At that day ye shall know that I *am* in my Father, and ye in me, **and I in you.**

[Php 2:12](#) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Php 2:13 For it is God **which worketh in you** both to will and to do of *his* good pleasure.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Going from those dead works and being cleansed in our conscience by our high priest Jesus Christ (**Joh 8:36** , **1Jn 2:1-2**) is the difference between spiritual life and death, and it is very few in this life (**Mat 22:14**) as typified by Joseph. The honour is to be in the blessed and holy first resurrection so that we can explain to all of humanity, as Joseph did in type and shadow with his brothers, what God's unwavering purpose has always been for everyone which was intimately connected with clearing the conscience which Joseph was attempting to do for his brothers with this statement (**Gen 45:5**).

Gen 45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

Joseph, in type and shadow, is that advocate for his brothers we read of in (**1Jn 2:1-2** , **1Jn 3:20**) just as we will be if we are blessed to endure until the end believing and enduring through the much tribulation of this life (**Act 14:22** , **Php 1:29** , **2Ti 2:12** , **Mat 24:13**) so that we can be those saviours who come up on mount Zion to judge the mount of Esau (**Oba 1:21**). These words of Joseph in (**Gen 45:5**) did not convert his brothers in type and shadow, but were more representative of the loaves and fishes that Christ gave to his disciples in the early going (**Joh 6:25-27** , **Tit 3:8**), and the manna (*physical healings and needs met*) that we will provide for the world during the thousand year reign will likewise not be used to convert but rather set the stage for the lake of fire which will be the true beginning point for the worlds "**time of reformation**".

Our first verses:

Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Heb 9:7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

When the Jews that believed on Christ met him in "the temple" (**Joh 8:2** , **Joh 8:31**) it is somewhat akin to the works of the "**first tabernacle**,

accomplishing the service of God" (*the many good and wonderful works that we do **for** Christ [Mat 7:22](#)*), in the sense that it is only through continuing in the truth ([Joh 8:31-32](#)) that the truth can set us free. However, what we don't understand (until we do) is that continuing in Christ can only ever be accomplished through Christ, which is why it is written: **"But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people"**.

[Joh 8:2](#) And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

[Joh 8:31](#) Then said Jesus to those Jews which believed on him, **If ye continue in my word, *then* are ye my disciples indeed;**

[Joh 8:32](#) **And ye shall know the truth, and the truth shall make you free.**

What Christ said to those Jews who believed on him was reiterated with this same principle of continuing with Christ but said differently in these verses ([Joh 6:53-68](#)).

[Joh 6:53](#) Then Jesus said unto them, **Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and **drink his blood**, ye have no life in you.**(which correlates with **"But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people"**)

[Joh 6:54](#) **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**

[Joh 6:55](#) **For my flesh is meat indeed, and my blood is drink indeed.**

[Joh 6:56](#) **He that eateth my flesh, and **drinketh my blood**, dwelleth in me, and I in him.**

[Joh 6:57](#) **As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.**

[Joh 6:58](#) **This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.**

[Joh 6:59](#) **These things said he in the synagogue, as he taught in Capernaum.**

[Joh 6:60](#) **Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?([Mat 22:14](#))**

[Joh 6:61](#) **When Jesus knew in himself that his disciples murmured at it, he said unto them, **Doth this offend you?****

[our flesh is offended by these words of Christ if the spirit of God is not in us giving us the power and the boldness to enter into the "holiest of all" places where we drink the blood and eat the body of Christ so we can overcome our corrupt flesh and Adamic blood which is against God's spirit ([Gal 5:17](#))]

The priest going into "the holiest of all" "**alone once every year**" "**not without blood**" "**which he offered for himself, and for the errors of the people**" all symbolize for us what Christ has been doing since Pentecost for those who he has been working with, cleansing our conscience as we die daily as He gives us the power through his blood [*his word that quickens us* [Joh 17:17](#) , [Joh 6:63](#)] to be washed with the word ([Heb 9:14-23](#) , [Eph 5:24-26](#)).

[Heb 9:14](#) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience** from dead works to serve the living God?

[Heb 9:15](#) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

[Heb 9:16](#) For where a testament *is*, there must also of necessity be the death of the testator.

[Heb 9:17](#) For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. [[Joh 16:7](#)]

[Heb 9:18](#) Whereupon neither the first *testament* was dedicated without blood.

[Heb 9:19](#) For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

[Heb 9:20](#) Saying, This *is* the blood of the testament which God hath enjoined unto you.

[Heb 9:21](#) Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

[Heb 9:22](#) And almost all things are by the law purged with blood; and without shedding of blood is no remission. [[Joh 12:24](#) , [Gal 3:16](#) , [Rom 12:5](#) , [Col 1:27](#)]

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[Heb 9:24](#) For Christ is not entered into the holy places made with hands,

which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: ["holiest of all" Eph 2:6]

Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world [1Jn 2:16] hath he appeared to put away sin by the sacrifice of himself.

Eph 5:24 Therefore as the church (*Christ's wife who is neither male or female Gal 3:28*) is subject unto Christ, so *let the wives be to their own husbands in every thing. (both the church unto her husband Christ and wives unto their husbands as they follow Christ 1Co 11:1)*

Eph 5:25 **Husbands**, love your wives, even as Christ also loved the church, and gave himself for it;

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word, (*Men are to lead in this washing process and we are all to be subject unto Christ in order for it to be effective Joh 17:17*)

Christ made a way for us to enter into this "holiest of all" places **so we could gain His peace** by putting away sin ([Php 4:7](#)), and it was done by the "high priest" "alone once every year" which symbolizes how it is through Christ and Christ "alone" ([Joh 16:32-33](#)) that we can overcome this first temple that is still standing ([Heb 9:8](#)) even now in this earnest relationship that we have ([Eph 5:24-26](#) , [1Pe 3:7](#)) where we can boldly come before the throne of grace to find help in time of need ([Eph 1:14](#) , [Heb 4:16](#)). Christ, or the high priest in type and shadow, goes into this most holy place "**not without blood**" which is why Christ said "**Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you**". Our dying daily process in the Lord ([1Co 15:31](#)) is another way of saying "**not without blood**"

Continuing or abiding with Christ is eating "**the flesh of the Son of man**" and drinking "**his blood**". The new covenant promises are founded on this sacrifice of Christ, and unless this seed had died ([Gal 3:16](#)) we would have had no way to be reconciled to God so that we can now die daily and be baptized into his death ([Rom 6:3](#)). The elect are dying daily for that very reason so that we can be saved and used to reconcile the rest of the world through Christ and His Christ ([Heb 9:16](#) , [Joh 12:24](#) , [Rom 5:10](#)).

Christ's life was accepted by our Father and when He offered his life and said "**but I lay it down of myself**", he acknowledge whose power it was working in him that was making this possible: "**I have power to lay it down, and I have**

power to take it again. This commandment have I received of my Father" ([Joh 10:2](#) , [Joh 10:11](#) , [Joh 10:18](#) , [Joh 5:30](#) , [Joh 15:5](#) , [1Ch 29:14](#)).

[Joh 10:2](#) But he that entereth in by the door **is the shepherd** of the sheep.

[Joh 10:11](#) I am the good shepherd: the good shepherd giveth his life for the sheep. [[Mat 10:39](#)]

*["Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no **life** in you" We have to conclude therefore that it is through the life of Christ that we partake of that we can be nourished and given the strength to lose "his life for my sake"],*

[Joh 10:18](#) No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. [[Psa 118:27](#)]

[Joh 5:30](#) I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

[Joh 15:5](#) I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

[1Ch 29:14](#) But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. [[Joh 5:30](#) , [Joh 15:5](#)]

Christ needed to be a spotless sacrifice which was made possible through the Father who gave him the power to overcome and always do those things that were pleasing in his sight ([Joh 8:29](#) , [1Jn 3:22](#) , *what was pleasing to God was to always say "nevertheless not my will, but thine, be done"* [Luk 22:42](#) , [Mat 20:23](#) , [Php 3:9](#)). This offering of himself by way of the blood represents the obedient life of Christ in his flesh ([Eph 5:30](#)) that was tempted in all diverse manner yet without sin ([Heb 4:15](#)), and this offering of blood is perfectly tied into the concept of the two goats and the two birds of Leviticus ([Lev 16:8](#) , [Lev 14:5-7](#)) that symbolize this symbolic moment which reads "**But into the second went the high priest alone once every year, not without blood, which he offered for himself, and**

for the errors of the people".

Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

1Jn 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

Luk 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless [Php 3:9] not my will, but thine, be done.

Mat 20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

The world cannot eat at the altar that God has given the body of Christ access to ([Heb 13:10](#)), and it is only through the "**Holy Ghost**^{G4151}" ([Rom 8:9](#) , [Eph 2:18](#)) that we can gain access to the "**holiest of all**" places ([Heb 9:14](#)).

Rom 8:9 But ye are not in the flesh, but in the Spirit^{G4151}, if so be that the Spirit^{G4151} of God dwell in you. Now if any man have not the Spirit^{G4151} of Christ, he is none of his.

Eph 2:18 For through him we both have access by one Spirit unto the Father.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit^{G4151} offered himself without spot to God, purge your conscience from dead works to serve the living God?

While we are "**yet standing**" in the "**first tabernacle**" as opposed to lying dead "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" ([Rev 11:8-9](#)), or "**while as the**

first tabernacle was yet standing" meaning we are still being found "having mine own righteousness" ([Php 3:9](#)), we are not at those times entering into the "**holiest of all**" and that is the very reason we must fight a good fight of faith and keep under ourselves and die daily, so that we can be reassured in our hearts through those works that we are admonished to be careful to maintain ([Tit 3:8](#)) that we are standing in Christ alone ([1Ti 6:12](#) , [1Co 9:27](#) , [1Co 15:31](#) , [Eph 6:13](#)).

[Rev 11:8](#) And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

[Rev 11:9](#) And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

[the world is focused on burying their own dead ([Luk 9:60](#) , [Mat 23:23](#)) and don't see the need to be partakers of the burial of Christ as these woman who represent the church did ([Mar 16:1](#) , [Luk 23:56](#) , [Luk 24:1](#) , [Joh 19:40](#) , [Tit 3:8](#)) . Those burials that they perform in their flesh were predestined and meant to be contrasted with those who are blessed in this age to be the first to trust in God and be prepared of the Father through the works he ordained for us from the foundation of the world ([Eph 2:10](#)) so that we can rejoice now and again I say rejoice because the bride is making herself ready through those works that Christ is doing through us ([Php 4:4](#) , [Rev 19:8](#))]

[Luk 24:1](#) Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared [[Rev 19:7](#) , [Mat 25:34](#)], and certain *others* with them.

[Tit 3:8](#) *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Heb 9:9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Verse nine of our study is at the heart and core of this chapter, as it reminds

us that the works of man that are typical works, or "**Which *was a figure for the time then present***", do not make anyone perfect "**as pertaining to the conscience**". It is only when we are granted to "press toward the mark for the prize of the high calling of God **in** ^{G1722} **Christ Jesus**" that our conscience can truly be cleansed as He shows us what needs to be corrected in our thinking so we can fulfill His joy and be of one mind, the mind of Christ ([Php 3:14](#) , [Act 17:28](#) , [Mat 24:13](#) , [Php 2:2](#) , [1Jn 1:5-10](#) , [Rom 2:4](#) , [Heb 10:29](#))

[Php 3:14](#) I press toward the mark for the prize of the high calling of God **in** ^{G1722} Christ Jesus.

[Act 17:28](#) For **in** ^{G1722} him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

[1Jn 1:7](#) But if we walk **in** ^{G1722} the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[Heb 10:29](#) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? [[Eph 2:18](#)]

Heb 9:10 *Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.*

There are only two types of works in God's eyes that are unfolding on this earth, the first being "**only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation**". These represent the type and shadow reformation that we see happening over and over again in the churches of Babylon that have not been given to have their foundation built on the Lord who alone can reform our hearts and minds ([Mat 16:18](#) , [Joh 2:19](#) *It is God's good pleasure to reform His little flock today* [Luk 12:32](#)).

[Mat 16:18](#) And I say also unto thee, That thou art Peter, and upon this

rock I will build my church; and the gates of hell shall not prevail against it.

Joh 2:19 Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.**[*reformation defined for us by Christ*]

Luk 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

The other work that God has ordained from the foundation of the world is also "**in meats and drinks**" which is typified by the body and blood of Christ ([Joh 6:53-56](#) , [Mat 24:35](#)) whose body (*the church* [Col 1:24](#)) is spoken of as being "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" ([Joh 8:51](#) , [Rev 1:3](#)). This is the true "**time of reformation**" that the first fruits of God are experiencing as the generation that will not pass away until all these things be fulfilled in their lives ([Mat 24:34](#)).

Joh 6:53 Then Jesus said unto them, **Verily, verily, I say unto you, Except ye eat the flesh of the Son of man ["in meats"], and drink his blood ["and drinks"], ye have no life in you.**

Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; **and I will raise him up at the last day.** [[Rev 20:6](#)]

Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.

Joh 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in^{G1722} him.[[Joh 14:20](#)]

Joh 14:20 At that day ye shall know that I *am* in^{G1722} my Father, and ye in me, and I in^{G1722} you.

Mat 24:35 Heaven and earth shall pass away, but my words **shall not pass away.**

Joh 8:51 Verily, verily, I say unto you, If a man keep my saying, he **shall never see death.**

Mat 24:34 Verily I say unto you, **This generation shall not pass, till all these things be fulfilled.**