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tomorrow than we do today. Comments welcome.

ONE OFFERING

For by one offering he hath perfected for ever
them that are sanctified. (Hebrews 10:14)

The Epistle to the Hebrews reveals what Jesus
accomplished in His Death and what He is now doing
(in the after life) after his Resurrection.

The Gospel accounts reveal the anointing of Jesus as
the Messiah Prophet to His people on the earth in that
capacity while the Epistle to the Hebrews reveal the
activity of Jesus as Priest and King in His own
Kingdom.

The Gospels are a narrative account of the life on
earth of the Jewish Messiah, while Luke continues the
narrative in Acts with the activity of the Church on the
earth after Christ ascended to Heaven.

The Epistles are written by the Apostles to various
pastors and churches in different locations concern-ing
earthly church matters particular to them.

The Book of Hebrews is written to the church as a
whole about the Priestly work of Christ which began
when he ascended on resurrection day.

In the Gospels we hear the words of Jesus in
teaching His Disciples and warning the Hebrew Nation
of wrath to come upon their adulterous breach of
Covenant and we hear Jesus speak of a coming
Kingdom which He called His Church.

The Gospels close with the crucifixion of Christ by
the blind Hebrew Nation and His resurrection and
commission to first offer His Kingdom to that nation.

About 35 years later we hear Christ speak from His
Heavenly Throne to His Earthly Church about the work
of His priesthood which relates to the New Covenant.
The Church by this time consists of both Jews and
Gentiles, but the Gentiles were exempt from the
ordinance imposed upon the heirs of the first Covenant.
Therefore, the Revelation of Christ's Priesthood will
provide an altar for the Gentiles while taking away the
altar of the Jews. Now Christ speaks from Heaven to
the original Hebrew Pentecostal Church which still
worships at the Temple and in the Synagogues of Judea.

What He reveals to these Hebrew Christians will
free them from the Hebrew ordinances which obligate

them to Synagogue and Temple service. These places
of Hebrew Religious activity have become the center of
Jewish rebellion against Rome and are subject to
destruction by the Romans. All those who continue in
the Mosaic tradition will be destroyed when these
places of worship are removed by the Romans.

Moses had instructed the Hebrew Nation in
Leviticus of both gifts and sacrifices relating to
personal and national atonement. These ordinances of
atonement were specified to be observed in the
worldly Sanctuary which was constructed in the Book
of Exodus. These many ordinances of atonement for the
Hebrew nation were restricted to the Sanctuary of the
Tabernacle which later was located on the threshing
floor of Onan where Solomon built the Temple.

The Temple at Jerusalem becomes the Holy
Sanctuary for all the atonement of the Hebrew Nation,
whether personal or national and whether with or
without the shedding and sprinkling of blood.

This brings the whole nation to Jerusalem twice a
year to observe the National Sabbaths of New Moons
and Holy Days.

The New Moon of the first month was observed in
memory of Passover with seven days of Sabbaths and
the Holy Day of Yom Kippur was observed in memory
of the Covenant which made them a Priestly Nation
Holy and Consecrated unto the God of Abraham.

The New Moon Holy Day remembered their
redemption. The Sabbath of Yom Kippur remembered
their atonement.

The Temple at Jerusalem becomes Holy and
necessary for all Divine Service requiring the work of a
Priest.

How will the Hebrew Nation obey Moses and keep
the ordinances of animal sacrifices when the required
place for such is destroyed?

The Pentecostal Church which consists of only
Hebrew Christians had continued these traditions, but
now in 66 A.D. the wrath of God spoken of by John the
Baptist, Jesus and the Apostles is about to fall upon the
Holy people in the Holy place. The Epistles to the
Hebrew Christian will free him from these New Moon
and Holy Day Sabbaths by the one offering of Christ
for Passover and the one entrance by Christ for
atonement.

This Revelation will allow the Jewish Christian in
Jerusalem to escape the judgment of God before the

Romans begin to dig trenches around the city and set siege upon it.

It allows the Hebrew Christian to flee the Holy City and the Holy Sanctuary in obedience to Christ without being disobedient to the commandments and ordinances of Moses.

It also gives to the people of the New Covenant a blood sacrifice for a blood Covenant which makes atonement for their sanctification continually even without the daily sacrifices.

The Hebrew Nation had been without sacrifices for many days during the exile into Babylon, when the Sanctuary was destroyed and daily sacrifices ceased. Now the Nation will be without sacrifices forever as it goes into exile into the world after the Sanctuary is destroyed again by the Romans.

A Hebrew Christian would consider himself disobedient to Moses if he forsook to assemble at the Sanctuary to observe the ordinances of Atonement. But when He learns of the one offering forever for all atonement and the eternal daily work of a High Priest in a Sanctuary which is not of this world in Jerusalem then he can obey the words spoken by Christ from Heaven to set his affections on the Eternal Atonement and flee the wrath to come upon the Holy Place because of all the abominations of the Covenant Nation.

Without this revelation of One Offering for everything, the Hebrew Christian would need the Sanctuary in Jerusalem to observe animal sacrifices, but with this revelation he is free to flee the city which will save his life and he is also equipped with ceremonial sacrifice for his new life of exile into the world where there is no Sanctuary for Daily Sacrifices. If The Holy Ghost had not prevented the Gentiles from Circumcision and obligation to the Ordinances of the Worldly Sanctuary, then they also would have been condemned to the judgment soon to come upon the city of Jerusalem. Had the Gentiles not been exempted from circumcision and the Ordinances of Moses they would scarcely have learned these Ordinances before the Romans would have destroyed the only place where they could be observed.

The Ordinances of Atonement given by Moses were to last only until the time of Reformation brought in by Christ.

The animal blood of atonement upon the Jewish Altar in the Temple related only to the first covenant people and things, for the time then present, but the atonement of The Blood of Christ upon the altar in Heaven related to the second covenant people and things, forever.

The animal blood of the first covenant is only effective upon Jewish altars in Jerusalem, it cannot be used at all upon the Altar in the Heavenly Sanctuary for the New Covenant People.

It is impossible for the blood of bulls and goats to accomplish what the Blood of Christ accomplished even though they were many and often.

Animal blood only speaks of temporal flesh life and relates to earthly things while the Blood of Christ is Divine Blood which can accomplish Eternal Redemption and sprinkle an Eternal Altar and seal an Everlasting Covenant.

REFORMATION (Hebrews 9:10)

Reformation is the transition from the first Covenant to the New Covenant where all things are to be made new, but for the New man in the New Covenant who was a Hebrew heir of the First Covenant there was a transition period of time necessary for moving from the service of God in the Temple to the service of God in Christ.

We see Reformation (from shadow to substance from type to anti type from figure to the true) begin with the Passover Death of Christ and the Baptism of The Holy Ghost and continue until the last days of daily sacrifice when the Sanctuary is destroyed in 70 A.D.

The Ordinances of Moses relating to Atonement can continue into the Day of Reformation but only as long as the Sanctuary is yet standing.

A Hebrew Christian could keep the Ordinances of Atonement in a worldly Sanctuary as long as he was not conscious of a better Sacrifice but he would not escape the wrath of God upon the Sanctuary if he neglected so great a salvation as provided by Better Blood than he was bringing with bulls and goats.

The Revelation given by Christ from Heaven as the High Priest of the New Covenant will provide a ceremony of Praise and Thanksgiving to the Heirs of the New Covenant when the daily Sacrifices of the Sanctuary cease and they are exiled into the world.

This revelation of the comprehensive nature of the blood of Christ in the One Offering will give to these exiled Hebrews atoning blood without further sacrifice at the Temple.

When the Temple is destroyed and blood sacrifices have to cease the Hebrew Christian is left with only the

Sacrifice of Praise continually as he daily puts all atonement in the Blood of the one offering.

The Gentile Christians did not go through this Reformation because they were never brought into the first Covenant and put under the law of Moses with the Hebrews. They were without a Covenant altogether therefore when they came to the New Covenant it was their first Covenant.

Only those under the first Covenant had to undergo the transition into the Second or New Covenant. The Gentiles being without covenant would not experience the loss of daily sacrifice in the Temple.

The transition and reformation for a Gentile would consist of ceasing from any activity relating to his idolatry including any and all blood sacrifice.

The Gentile Christian never made a transition from Moses to Christ because he was not circumcised and made subject to the Law of Moses to begin with.

Uncircumcision meant that you were born into a world family without any hope in God because God's Covenant was only with the family of Jacob.

The first Christians were all Hebrews who assumed that whatever had happened at Pentecost was strictly for the Covenant Nation, but when non Jews became Christians they are forced to consider that circum-cision and citizenship in the Jewish Commonwealth is not necessary for participation in the things of Christ.

The Ordinances of Moses were imposed upon the heirs of the first covenant until the time of transition into the New Covenant.

The transition from Old Covenant to New Covenant was immediate upon the transaction of Christ's Sacrifice, but the transition of the people from Judaism to Christianity took 40 years and the revelation about the one offering.

The Hebrew Christian could not have ceased observance of the Mosaic Ordinances until he knew about the eternal work of Christ as High Priest.

He had no way of knowing that the Ordinances of Atonement given by Moses in Leviticus for the First Covenant were not to be observed by the Christian for atonement in the New Covenant.

Until Christ had spoken from Heaven about Atonement in the Heavenly Sanctuary the Christian could only continue in the Atonement spoken of by Moses in the Earthly Sanctuary.

Moses had given animal blood upon the handmade Altar within the hand made Sanctuary, but Christ had

given His own blood upon the Altar in a Sanctuary not made with hands.

In the Gospels we hear Christ speak on earth in his former life as a Prophet, but in the Epistle to the Hebrews we hear Christ speak from Heaven in His present life as a Priest.

We must be careful to rightly divide the words of Christ as a Prophet to His own people the Jews about their sins, from the words of Christ to Christians about their sins.

When we read the words of Christ written in red we are very likely to confuse His words to the First Covenant heirs relating to the First Covenant promise, with His words to the New Covenant heirs about the New Covenant provisions.

The Priestly work of Christ had made atonement for the Heirs of Redemption in the New Covenant, while the Priestly work of Aaron had made atonement for the Heirs of Redemption in the Old Covenant.

The Priestly work of Aaron must continue to be done from generation to generation, but the Priestly work of Christ is finished because there is only one generation in the New Covenant; therefore there are no more Priests by descent neither heirs by descent to need another atonement.

As Aaron would pass on his Priesthood to his descendants they would make atonement for the next generation of heirs; but in the New Covenant there is no death for the Priest or the heirs, therefore no future generation.

The Priestly work of the Aaronic Priesthood had passed on from generation to generation and continued into the final generation of the last days where the Christian Hebrews ceased their observance when they learned of the Priesthood of Christ, and where they ended altogether with the destruction in 70 A.D. of the only place where they could be done.

The Reformation was not a Reforming of the Old Covenant but a Transition into the New Covenant where a Transformation had taken place from the seen to the unseen, from the earthly to the Heavenly.

This Transition would require Revelation of these New things to those with knowledge of the Old Things before they could be conscious of the New Way and remember no more the Atonement of the old way.

TRANSITION

The Transition from the Old to New for the Hebrew Christian meant that he ceased to make atonement by

his hands in a place made by hands and walk in the Atonement made by Christ in Heavenly Places.

¥ A transition from the shadows on a pattern to the substance of the real.

¥ A transition from the figure on the altar made with hands to the true on the altar not made with hands..

¥ A transition from the type in a worldly sanctuary to the anti type in the Heavenly Sanctuary.

¥ A transition from the former things in the first covenant to present things in the New Covenant.

¥ A transition from the work of many priests with animal blood sprinkled on earthly altars, to the work of One Priest with human blood sprinkled on the altar in Heaven.

¥ A transition from the worship of God in the earthly mountain at Jerusalem to the worship of God in the Heavenly Mountain at Jerusalem, which is above.

¥ A transition from worship in the flesh with sacrifices given by hand to worship in the spirit with sacrifices given by the heart in praise and thanksgiving.

¥ A transition from Moses's seat on earth where Jews did the binding and loosening (ruling) to Christ's seat in Heaven where Christians do the binding and loosening.

¥ A transition from the law of carnal commandments in Moses to the Law of Love in Christ.

¥ A transition from the curse of the first covenant to the blessing of the New Covenant.

¥ A transition from the fallen kingdom of David on earth to the risen Kingdom of his Son in Heaven.

¥ A transition from law to grace - a law where unbelief brought death to grace where faith brings life.

¥ A transition from a covenant cut and sealed with animal blood that was fading away to a covenant cut and sealed with human blood that is Everlasting.

¥ A transition from a covenant where the vows were written by the finger of God on earthly stone to a covenant where the vows are written by the Holy Ghost on lively stones.

The Gentile Christians of the first century cannot make these transitions because they come to Christ from paganism where they only had the promise of a covenant in Abram, while the Jews had already breached the Covenant promised to them in Abraham and given to them by Moses.

___ Paul tells us that Christ is the seed to whom the World Blessing was promised in Abram while Jacob is the seed to whom the Jewish Blessing was promised in Abraham (Gal. 3:16)..

God's promise to the uncircumcised Abram was to bless all nations and people in Adam (Gen. 12:3) while

God's promise to Abraham was to bless one nation of the circumcision from the descendants of His flesh.

This promise to the circumcision was fulfilled in Moses by redemption from Egypt with an inheritance in the land.

The uncircumcised was never fellow heirs in this land covenant but they did become fellow heirs with Israel of Life in the New covenant.

The household of faith in the First Covenant (Moses) consisted of the circumcision only while the household of faith in the Second covenant (Christ) consisted of both the circumcision and the uncircumcision with the heirs of the First covenant being the first to be redeemed (from Adam) and receive Eternal Life.

Peter is the first to preach the Gospel of Circumcision and he preached it first to the circumcision (Gal. 2:7) and then later to the uncircumcision.

Paul is the first to preach the Gospel of Uncircumcision which he preached first to the uncircumcision and then later to the circumcision.

When Paul's Gospel is preached to the circumcision it will mean a transition for them out of the First Covenant (Moses) into the New Covenant (Christ) with the Gentiles.

The Gentiles cannot experience a reformation from covenant to covenant because they are without the covenant that Jews were in.

The Jews that came to Christ were making a transition from Passover redemption by the Blood of a Lamb on the doorpost to Passover Redemption by the Blood of Christ on the heart.

These Hebrew Christians were making a transition from the atonement made by priest with goat blood upon a Jewish altar *in earthly Jerusalem*, to the Atonement made by Christ with the Redemption Blood of a Lamb upon the Christian altar *in heavenly Jerusalem*.

The Jew came from Judaism and the Gentile came from idolatry but they both came to Christ and the same faith of the apostles doctrine, where the Gentiles were exempted from observing animal redemption and animal atonement. Therefore, they never needed the Temple before it was destroyed or after it was destroyed.

The Jewish heir of the First Covenant under the ordinances of Blood Atonement must complete his reformation into the New Covenant by 70 A.D. or else he will be found still worshiping at the mountain in

Jerusalem when Titus digs trenches to begin the siege of the City and destroy the Temple.

Those who worship at Jerusalem cannot make Blood Atonement in the Temple anymore after it is destroyed.

Gentile Christians never did worship in Jerusalem at the Temple therefore its destruction will not affect their worship at all, but the Jewish Christian must now join the Gentile Christian in the true worship (John 4:23) in a Temple not made by hands where a priest has made a Blood sacrifice sufficient enough to sit down and cease to ever make another.

In other words, the House of God in the First Covenant will be destroyed and only those who worship in the House of God of the New Covenant will have a Blood Sacrifice.

The House which Titus destroyed in three months of siege is the same House which Herod had built in 46 years of construction, but it is not the same House that the Jews had destroyed in three hours of crucifixion and which God raised up in three days.

This old House of Moses (Heb. 3:5) is falling, and all within will perish unless they escape by the Salvation (Heb. 2:3) provided in the New House of Christ (Heb. 3:6).

In conclusion:

The one offering of the second Covenant is sufficiently comprehensive to cover once and forever everything that the many of the First Covenant covered often times.

The one is better than the many, not because it is more comprehensive, nor because the many are ineffective, but because the one accomplished better things.

The better blood of a better Priest will seal a better Covenant (everlasting, Heb. 13:20...than Moses, Heb. 9:20) and obtain a Redemption (Heb. 9:12) and provide a better Atonement (Heb. 10:14) for them that are sanctified.

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