

Hebrews – Is It for Us?

Matthew, Acts, and Hebrews are some of the most misunderstood books for the N.T. saint who does not rightly divide the word of truth. All three books present different methods of salvation because they are transitioning from one dispensation to another. Matthew transitions from the O.T. law to the kingdom gospel. Acts transitions from the kingdom gospel to salvation by grace through faith (the church). Hebrews transitions from the church to the Tribulation.

The Dispensational Layout of the New Testament Books

The Gospels	Acts of the Apostles	Paul's Church Epistles	General Epistles
Matthew - John	Acts	Romans - Philemon	Hebrews – Jude
Kingdom/Readiness Gospel	Kingdom - Grace	Gospel of the Grace of God	Kingdom/Readiness

In this lesson we will deal primarily with the book of Hebrews. It is the first of the General Epistles. To understand Hebrews, there are a few things to take note of which immediately helps to differentiate it from the Church Epistles.

- The Title – Hebrews.** There is a clear dispensational break in the scriptures from Paul's Church Epistles to the General Epistles. Each of Paul's epistles starts out with his name as the first word, and they are addressed to either churches or church members. Hebrews is clearly addressed to Israel; the same audience Jesus was preaching to.
- The Audience – Jews.** There are numerous examples of the plural pronouns, **us** ([Heb.1:2](#)) and **we** ([Heb.2:1](#)) denoting the relationship of the author to his audience. The author most likely was Paul, a Hebrew of Hebrews ([Phil.3:5](#)).
- Number of Chapters – 13.** Thirteen is the number of rebellion. Israel had most certainly rebelled against their Messiah ([Mat.26:25](#)). [Revelation 13](#) reveals the mark of the beast. Taking this mark will cause the Tribulation believer to lose his salvation.

The Readiness/Tribulation Gospel

We can see from the chart above that Hebrews resumes the readiness gospel of the kingdom that Jesus and his disciples preached. This gospel admonishes the Jewish people to be prepared (*get ready*) for the coming of the Kingdom ([Matt. 3:1-2](#), [Matt. 4:17, 23](#), [Matt. 6:9-10](#), [Matt. 10:5-7](#)). This Kingdom will not appear, however, until after the time of Jacobs Trouble ([Jer.30:7](#)) – the Great Tribulation. Therefore, these people must endure to the end to enter into this day of rest, [Heb 4:11](#) *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

Notable Passages from Hebrews

- Unto the End.** [Heb 3:6](#) *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*
[Heb 3:14](#) *For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;*
[Heb 6:11](#) *And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:*
 The reader of Hebrews is instructed to hold fast unto the end. This is not at all what the Apostle Paul taught in his epistles. Paul confirms that we already have a “house...eternal in the heavens” ([2Cor.5:1](#)) and we are already “partakers of the inheritance” ([Col.1:12](#)). This passage in Hebrews is stated in the same context as [Matt. 20:22, 24:3,13](#). These are Tribulational references regarding refusal to take the mark.
- Let Us Fear.** [Heb 4:1](#) *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*
 One of the first things a New Testament believer should know in this Age of Grace is that we have not been given the spirit of fear ([Rom.8:15](#), [2Tim.1:7](#)). We do not fear coming short of entering Heaven!
- Let Us Labor.** [Heb 4:11](#) *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*
 According to this verse, “labour” is necessary to “enter into that rest”. **Q.** Who is to labour? **A.** The people of God ([vs.9](#), Jews) **Q.** What is that rest? **A.** The Millennial reign of Christ. It is imperative that we ask these questions and rightly divide the passage. Many would rather devotionalize the passage and wrongfully apply it to themselves.
- Impossible to be Saved.** [Heb 6:4-6](#) *For it is impossible for those who were once enlightened (Eph.1:18), and have tasted of the heavenly gift, and were made partakers of the Holy Ghost (Eph.4:30), 5 And have tasted the good word of God, and the powers of the world to come (Mat.6:13, Lk.5:17, Ac.6:8, 10:38), 6 If they shall fall away, to renew (2Cor.4:16) them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an*

open shame.

Hebrews six is one of the most misunderstood passages regarding salvation in the N.T. While it most certainly teaches that a person can lose his salvation, it does not apply to a born again believer in the age of grace. Paul tells us the inward man is **renewed** day by day (2Cor.4:16). Furthermore, born again believers are kept by the “faith of Christ”, not our own faith (Gal.2:16, 2Tim.2:13).

Hebrews six is a clear reference to a Jew living during the Tribulation. This person needs to “hold fast *their* profession” (Heb.4:14) “lest at any time *they* should let *it* slip” (Heb.2:1). Verses 6-4 are dealing with someone who was once enlightened, and even partook of the Holy Ghost (*although not in the body of Christ – just as in the O.T.*) but fell away. The passage says it is **impossible** to renew them again as they have lost any hope of salvation. This can only be referring to taking the mark of the beast. The end of this person is to be burned, **Heb 6:8 But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.** This is, once again, aligned with the Tribulation warnings found in Matthew 3:10-12, 13:40 which speak of damnation in the lake of fire for those who do not bring forth good fruit.

5. **No More Sacrifice. Heb 10:26-27 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.**

From everything we have seen thus far, it is once again easy to understand that this passage is referring to a Jew in the Tribulation. Paul is careful to tell us in 2Tim.2:13 that even if a born again Christian does not believe, Christ will not deny himself. This is because during the age of grace, we are in Christ’s body (Col.1:24). We are bone of his bone and flesh of his flesh (Eph.5:30). We are spiritually circumcised (Col.2:11) and married to Jesus Christ (Eph.5:32, Rom.7:4). It is only during the church age that a man is sealed until the day of redemption (Eph.4:30) and has eternal security.

The willful sin of verse four is not a reference to cheating, stealing, lying, envy, pride, etc. It is the unpardonable sin of receiving the mark of the beast (Rev.14:9-10).

The key to understanding Hebrews is to realize that it is instruction for those living after the rapture of the church. During this time there is no promise of eternal security even though it is after the death, burial, and resurrection of Christ. The sacrifice of Christ is still necessary for the forgiveness of sins (Heb.10:12-13) but there is no more sealing of the Holy Ghost as noted in Heb.4.