Hebrews through The Revelation Survey

The Resumption and Fulfillment of God's Program with Israel

A 24-Lesson Survey by Keith Blades | Enjoy the Bible Ministries®

Bird's Eye View — Layered Outline by Book

The Survey at a Glance

Books	Lessons	What Keith says each provides
Fundamental Background Information *Hebrews through the Revelation*	1–3	The dispensational position of Hebrews through Revelation, expected to be given to Israel, especially the remnant; God's wisdom in having it written then; its doctrinal sense and sequence.
Hebrews: Four Cornerstones *Hebrews*	4–10	Hebrews, kind of like their Romans, sets forth the fundamental reorientation doctrines to the Hebrew people, especially the remnant, to the resumption of Israel's program — in four major sections.
James: The Word of Exhortation *James*	11–14	James begins the word of exhortation of Hebrews 13:22: exhorting the remnant to be perfect in every good work and not to continue to follow Israel's vain religious system.
I Peter: Physical Sufferings *I Peter*	15–16	Exhortation, comfort, and instruction in view of the physical afflictions and persecutions the members of the remnant will come under.
The Satanic Policy of Evil *II Peter, I, II, III John, Jude*	17–21	These five epistles all deal with the Satanic policy of evil against the remnant — the details they need before they can handle everything transpiring in the Lord's day.
The Revelation: Daily Newspaper *The Revelation*	22–24	A detailed doctrinal account of the events that will transpire during the Lord's day — its history set forth in advance, a daily newspaper for the remnant.

The Doctrinal Links — Book to Book

Keith shows each epistle ending with a doctrinal link that the next one picks up:

Hebrews → James	Hebrews 13:22 beseeches them to "suffer the word of exhortation", and James begins to do that — doctrinally fulfilling what the remnant need next.
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James → I Peter	James ends in chapter 5 with physical persecution coming; Peter picks it up — the trial of their faith, not simply doctrinal now, but the physical aspect of it.
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I Peter → II Peter	The end of I Peter emphasizes the devil's activity against them as members of the remnant — the doctrinal link to what II Peter now deals with.
↓	
II Peter → I, II, III John	What Peter ends II Peter with is picked up by John in I, II, III John: "the error of the wicked", and the false teachings Peter does not deal with.
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I, II, III John → Jude	Jude picks up what John referred to at the end of I John 5, "the whole world lieth in wickedness" — further education in the Satanic policy of evil.
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Jude → The Revelation	Jude 14–15 gives the great encouraging news that the Lord will reveal Himself, come and judge; the doctrinal link: John now is given the revelation of that.

Fundamental Background Information · Lessons 1–3

The dispensational position of Hebrews through Revelation, expected to be given to Israel, especially the remnant; God's wisdom in having it written then; its doctrinal sense and sequence.

L1

The Need for These Epistles

- Hebrews through Revelation pertains to the resumption and fulfillment of God's program with Israel, designed for the edification of the remnant of Israel.
- "This dispensation of grace is a temporary suspension in God's program with Israel"; God's not done with His program — Israel's fulness is yet to come (Romans 11).
- Israel's fulness yet to come, that body of truth had to be produced; the Holy Ghost would teach them things to come in Israel's program (John 14, 16).
- Isaiah 8:16, "Bind up the testimony, seal the law among my disciples": the disciples are the believing remnant; the testimony includes Hebrews through Revelation.

L2

Knowledge Increased and the Wisdom of God

- Daniel 12's increased knowledge is about the fifth course, particularly its fifth and final installment; the Revelation supplies it, dealing with Daniel's time schedules in detail.
- God had this portion written back then — some even after the dispensation of Gentile grace had begun — because the remnant's situation when resumed matches when suspended.
- The remnant was scattered and dispersed: Hebrews was written to the remnant in the land, James through Jude to those outside it; the Revelation serves all three places.
- Peter explains the suspension: the long-suffering of God, revealed to the Apostle Paul, accounts for the day of the Lord not yet coming.

L3

The Divine Design for Edification

- Hebrews through Revelation provides for the remnant's edification, Keith says, "just as Romans through Philemon provides for our edification in this dispensation of grace."
- Hebrews is kind of like their Romans: they start off with milk in Hebrews and move on to the meat for maturity.
- Synopses: Hebrews, reorientation to God's program with Israel now that it's resumed; James, exhortation to be perfect in every good work; I Peter, exhortation, comfort and instruction.
- II Peter, I, II, III John and Jude all deal with the Satanic policy of evil against the remnant; II Peter deals primarily with its fundamental issues.

Hebrews: Four Cornerstones · Lessons 4–10

Hebrews, kind of like their Romans, sets forth the fundamental reorientation doctrines to the Hebrew people, especially the remnant, to the resumption of Israel's program — in four major sections.

L4

Synopsis Statements and Hebrews' Internal Evidence

- John's epistles give the remnant critical discernment; Jude, further education in the Satanic policy of evil; the Revelation, the history of the day of the Lord in advance.
- Each epistle is taken in its order: internal evidence that Israel's program is in view, a doctrinal outline, then a doctrinal survey.
- The gospel of Hebrews is the gospel of the kingdom, not the gospel committed to the Apostle Paul; its church is the church of the remnant of Israel.
- Hebrews' saints expect to go through the day of the Lord; Keith: "we in this dispensation of grace, man, we're promised deliverance from the wrath to come."

L5

Four Cornerstones and the Five Mandates

- Hebrews has four major sections — "the four cornerstones to the foundation for the edification of the remnant of Israel."
- Chapters 1–2: reorientation to the resumption of God's program; 3–4: Christ's apostleship; 5–10: Christ as their high priest; 11–13: exhortations in view of seductions and afflictions.
- The Davidic Covenant's five mandates: Redeemer, Deliverer, Avenger, King and Blesser; the program was suspended just when He was to begin functioning as Israel's Deliverer.
- Hebrews 1:2's "heir of all things" accords with the eighth Psalm: the Son has authority to fulfill the remaining mandates of the Davidic Covenant.

L6

The Remaining Mandates and the Provision for Escape

- The program is underway again right from where it left off; authority and power are given Him to be the Deliverer, the Avenger, the King and the Blesser.
- Hebrews 2:1–4 reorients them to the provision for escape; that salvation is not from the debt and penalty of sin — they have that — but physical deliverance.
- Their faithfulness will be rewarded with escape; neglecting that great salvation, they won't be counted worthy. Keith: "It has no application to us in this dispensation of grace."
- Chapter 2 also underscores that they are the church of the last days — that prophesied church of the last days in God's program with Israel.

L7

Second Cornerstone: Reward and Honor in the Kingdom

- Their profession concerning the Christ has two major issues: His apostleship (chapters 3–4, the second cornerstone) and His high priestly office (chapters 5–10, the third).
- Hebrews 3:6 is not about losing salvation but about God's program with Israel: God forming His royal house to rule and reign with Him in that kingdom.
- In the Sermon on the Mount the issue is being great in the kingdom and not least — reward and honor based upon their faithfulness.
- Entrance into the kingdom and functioning in it is a reward to a faithful, justified member of the remnant; justification makes them eligible, but guarantees no reward.

L8

Forming the Royal House: Hebrews 3 and 4

- A justified Jew is not guaranteed entrance into the kingdom with reward; it comes down to faithfulness to His doctrine as wise and faithful servants (Matthew 24–25).
- II Peter 1's entrance ministered abundantly is where the reward comes in; the seven letters of the Revelation detail these positions of honor and privilege.
- An apostle is one sent with authority; He stopped in the middle of Isaiah 61:2 because the day of vengeance, the fifth installment, was not yet being fulfilled.
- Psalm 95's today shows the dispensation of grace is not in view; faithful members of the remnant will be part of His royal house.

L9

The Third Cornerstone: The Melchisedecian Priesthood

- The third cornerstone, Hebrews 5 through 10, focuses upon the Melchisedecian priesthood of the Lord Jesus Christ.
- Israel's vain religious system rejects the accomplishment on the cross — the purging of sin and the new and better covenant — and His Melchisedecian priesthood.
- "the sin which doth so easily beset" (Hebrews 12:1) is going back into the Old Covenant or former priesthood system; they are to go without the camp.
- Sinning wilfully (Hebrews 10:26) is going back into that temple system: they won't partake of the escape but of the judgments upon that system.

L10	**Worthy to Escape: Finishing the Survey of Hebrews** • Collusion with Israel's apostate religious system merits, instead of worthiness to escape, worthiness to experience the same type things; holding fast has a great recompense of reward. • Hebrews 6:4–6 "has nothing to do with anything that's going on in this dispensation of grace"; it refers to the historical offering of repentance to Israel. • The passage is not about anybody losing salvation; the people in verses 4–6 aren't even justified in the first place. • The fourth cornerstone, chapters 11–13: exhortations, examples and encouragements; with repentance to Israel over, they go forth unto Him without the camp (Hebrews 13:13).

↓ **Doctrinal link, Hebrews → James:** *Hebrews 13:22 beseeches them to "suffer the word of exhortation", and James begins to do that — doctrinally fulfilling what the remnant need next.*

James: The Word of Exhortation · Lessons 11–14

James begins the word of exhortation of Hebrews 13:22: exhorting the remnant to be perfect in every good work and not to continue to follow Israel's vain religious system.

L11	**James: The Word of Exhortation Begins** • James is doctrinally fulfilling what Hebrews 13:22 said the remnant need next: "suffer the word of exhortation". • James 1:1: the remnant of Israel in their scattered state are written to; James and I Peter especially write to the remnant in Asia Minor. • James' outline is fivefold, one category of exhortation per chapter, each dealing with a major point of abomination in Israel's vain religious system. • James 1:18's "a kind of firstfruits of his creatures" is the keystone expression: in the Lord's Day they can conduct themselves as they will in that kingdom.

L12	**The Vain Religious System and the Liberated Law** • Psalm 50, in the Psalms' second book, concerns the second mandate, the Deliverer: "call upon me in the day of trouble" — the Day of the Lord. • Isaiah 1 calls those in charge of the vain religious system the rulers of Sodom; purging Israel of it is a major objective of His day of wrath. • The Messiah makes the law honorable again (Isaiah 42), gives it liberated, and enables the remnant to be doers of the law, blessed in their deed. • "able to save your souls" (James 1:21) is not from the debt and penalty — they've already got that; the perfect law of liberty enables pure religion undefiled.

L13	**Justification by Works in the Eyes of Men** • James 2 and Romans 4 aren't in conflict: justification unto eternal life has always been by grace through faith — "There's no other way it ever could be." • The remnant face justification unto eternal life, which Abraham received on the basis of faith (Genesis 15:6), and justification by works in the eyes of men. • James 2:14 has another kind of salvation in view: physical — counted worthy to escape and stand before the Lord when He returns. • Abraham had to be justified unto eternal life (Genesis 15:6) to be God's friend; about 30 years later he was willing to offer up his son (Genesis 22).

L14

Completing James: The Works of Abraham

- Abraham is talked about three ways: his seed, his children, and doers of his works (John 8); the Pharisees and scribes were only the seed.
- The remnant, children of Abraham, are exhorted to do the works of Abraham as friends of God — no longer having friendship with the world (James 4).
- James 5: the Judge stands before the door, which He doesn't do till the dispensation of grace is over — an easy marker it isn't in view.
- Job functions as a type of the remnant in the Lord's day of wrath; James introduces the physical persecution, and Peter develops it in detail.

↓ **Doctrinal link, James → I Peter:** *James ends in chapter 5 with physical persecution coming; Peter picks it up — the trial of their faith, not simply doctrinal now, but the physical aspect of it.*

I Peter: Physical Sufferings · Lessons 15–16

Exhortation, comfort, and instruction in view of the physical afflictions and persecutions the members of the remnant will come under.

L15

I Peter: Physical Persecutions and the Fiery Trial

- I Peter contains exhortation, comfort and instruction in view of the physical afflictions and persecutions the members of the remnant will come under.
- A doctrinal toughness must be established: "gird up the loins of your mind" means get ready for the fight.
- Matthew 25: the nations are separated on how they treated His brethren — those Peter, James and John write to.
- The extermination policy through the man of sin is designed to exterminate the people of Israel — not simply to wear them down but to wear them out.

L16

The Doctrinal Outline of I Peter

- The doctrine enables the remnant, as 4:19 says, to commit the wellbeing of their souls unto God as that faithful creator.
- Peter opens proclaiming their coming physical salvation; exhorts them to live as the remnant should though suffering physically; concludes with exhortations concerning the policy of evil.
- "the last time" (1:5) is the final installment in the fifth course of punishment; Keith: "People he's writing to aren't members of the church, the body of Christ."
- A benefit for us today: "the more you realize the horror" of that time, "the more you ought to thank the Lord" for our deliverance from it.

↓ **Doctrinal link, I Peter → II Peter:** *The end of I Peter emphasizes the devil's activity against them as members of the remnant — the doctrinal link to what II Peter now deals with.*

The Satanic Policy of Evil · Lessons 17–21

These five epistles all deal with the Satanic policy of evil against the remnant — the details they need before they can handle everything transpiring in the Lord's day.

L17

II Peter: Going On to Spiritual Perfection

- The end of I Peter 5 emphasizes the activities of the devil, forming the doctrinal link to what II Peter now deals with.
- The issue is the education of the remnant in the advanced tactics of the Satanic policy of evil, especially intense doctrinal opposition, including infiltration by false brethren.
- II Peter: 1:1–11, go on to spiritual perfection; 1:12–21, the certainty of the coming kingdom; chapter 2, the false teachers; chapter 3, the scoffers.
- Hebrews gives them milk for their establishment; in II Peter the meat begins — the seven issues Peter spells out constitute the remnant's spiritual perfection.

L18	**The Seven Pillars and the More Sure Word** • Peter's seven things stand in stark contrast to seven components in Israel's vain religious system that God says He hates (Proverbs 6). • Wisdom builds a house with seven pillars (Proverbs 9); Peter deals with the remnant as ones in that house. • More sure than any eyewitness account is what the prophets set down in the written Word of God; Peter turns them to it because that's still their program. • The scoffers ask, "Where is the promise of his coming?"; the answer is the longsuffering of God, first revealed in Paul's epistles.
L19	**John's Epistles and the Exposure Policy** • John's epistles belong to the major section of II Peter, I, II, III John and Jude, where the remnant's education in the Satanic policy of evil takes place. • I, II and III John deal with God's program with Israel, "not this dispensation of grace"; John's tests fit Israel's program. • Things John dealt with first in his gospel he amplifies and implements in the epistles; a problem in them means something was missed in the Gospel of John. • The manifest division between His remnant, the children of God, and those wrapped in the vain religious system, the children of the devil, concludes in the Lord's day.
L20	**Division Making, Exposure and Polarization** • The Lord instituted an exposure policy in the fourth installment so the remnant can identify who's who in Israel — the wheat and the chaff. • Matthew 23's hypocrites outwardly appear righteous; the remnant need an exposure policy to expose the hearts. • John's Gospel repeats "there was a division among the people": the Lord deliberately made a division in the nation. • John takes the exposure policy and the principle of polarization and, in his three epistles, gives the remnant the tests to put into effect.
L21	**Jude: The Zenith of Man's Ungodliness** • Jude is not simply repeating what Peter said in II Peter 2: he goes over the same type issue again and advances it a bit. • In Jude the remnant learns that Israel's vain religious system joins itself to the capstone of the evolution of man's ungodliness in the Lord's day. • At its zenith the Lord's judgment would not be a flood; He would personally come with ten thousands of His saints — the remnant's deliverance. • Jude urges the remnant to earnestly contend for the faith, and ends with a doxology in view of the goal of the Lord's day.

↓ **Doctrinal link, Jude → The Revelation:** *Jude 14–15 gives the great encouraging news that the Lord will reveal Himself, come and judge; the doctrinal link: John now is given the revelation of that.*

The Revelation: Daily Newspaper · Lessons 22–24

A detailed doctrinal account of the events that will transpire during the Lord's day — its history set forth in advance, a daily newspaper for the remnant.

L22 — The Revelation: Daily Newspaper of the Lord's Day

- The Revelation is kind of like the remnant's doctrinal capstone, fulfilling what was prophesied to Daniel: the book sealed until the time of the end.
- God took John into the Lord's day as a reporter; the Lord's day of 1:10 is not Sunday — it is the day of the Lord.
- The revelation itself has four major sections: 1:9–20; 2:1–3:22, letters to the seven churches of the scattered remnant; 4:1–5:14, preparations in the third heaven; 6:1–22:5, the daily newspaper.
- Keith: "the Revelation isn't written to us in this dispensation of grace"; looping parallelism presents information in increments that build upon itself.

L23 — Looping Parallelism: Scope, Then Parallel Accounts

- Looping parallelism gives a quick sweeping scope, then loops back laying down parallel accounts; every loop adds details.
- God starts His record of creation with looping parallelism: Genesis 1:1–2:3 is a quick scope presentation of the days of creation; then He loops back to day six.
- Acts contains a loop of great dispensational significance: at 11:19 it loops back to chapter 8, the hand of the Lord going to Gentiles in Antioch.
- Daniel's five revelations and Matthew 24 use looping parallelism; the daily newspaper account of the Revelation uses the very same method.

L24 — Six Looping Parallelisms in the Daily Newspaper Account

- In Matthew 24 the Lord employs looping parallelism: verses 4–14 a sweeping scope; 15–28 loop back to the midpoint; 29–31 to the tribulation's conclusion.
- Revelation 6–7 forms the first looping parallelism: the seven seals take you through the scope of the Lord's day; chapter 7 loops back to the beginning.
- Further loops: 8:1–10:7, from the midpoint; 12:1–14:5; 15:1–16:21, the avenging judgments; 19:1–21; and the sixth and final, 20:4–15, with 21:1–22:5.
- Keith: "we're not the subject matter in Hebrews through the Revelation"; yet "all the Word of God once again is for us".

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Chart — Time Past · But Now · To Come

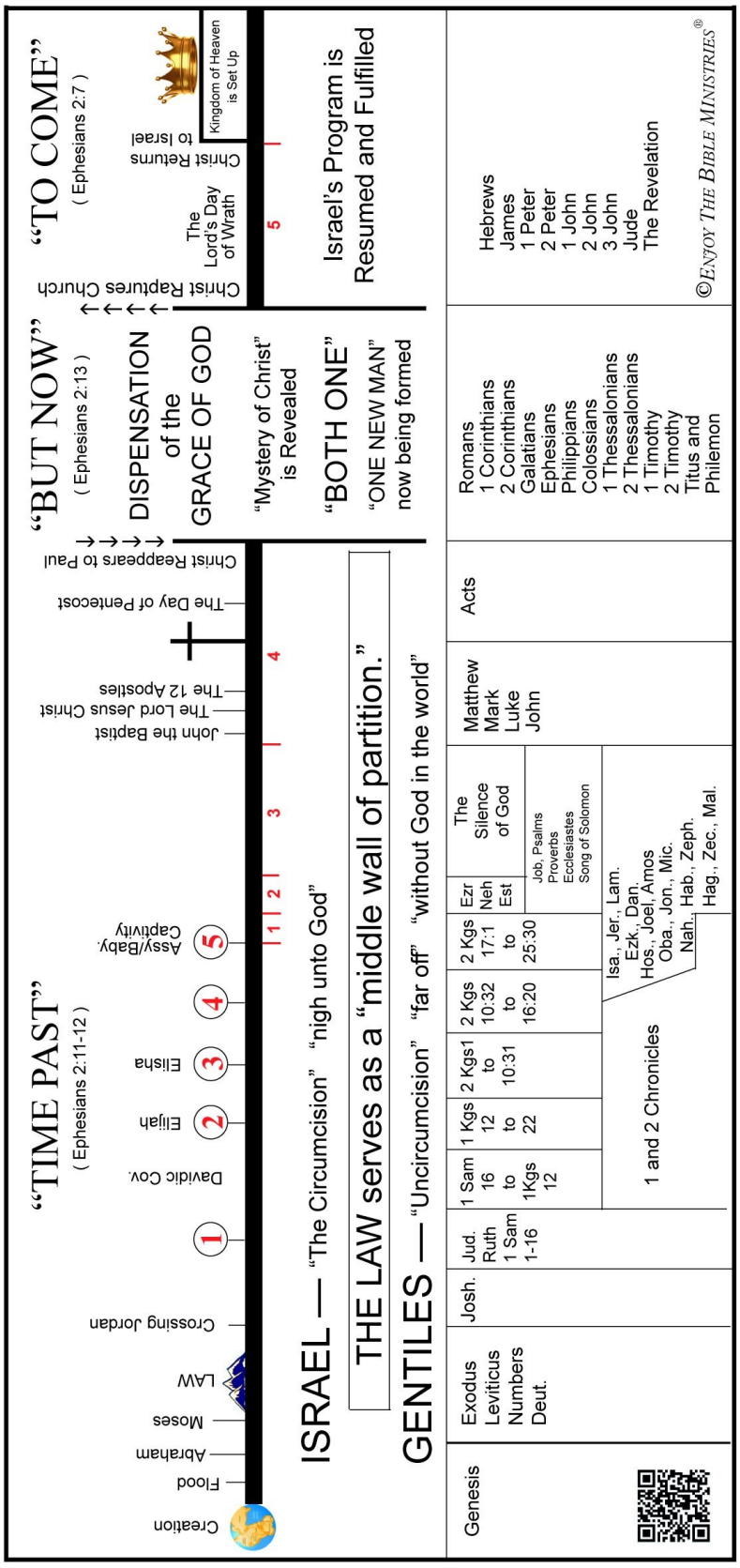

Chart — The 7 Parables: Time-Line

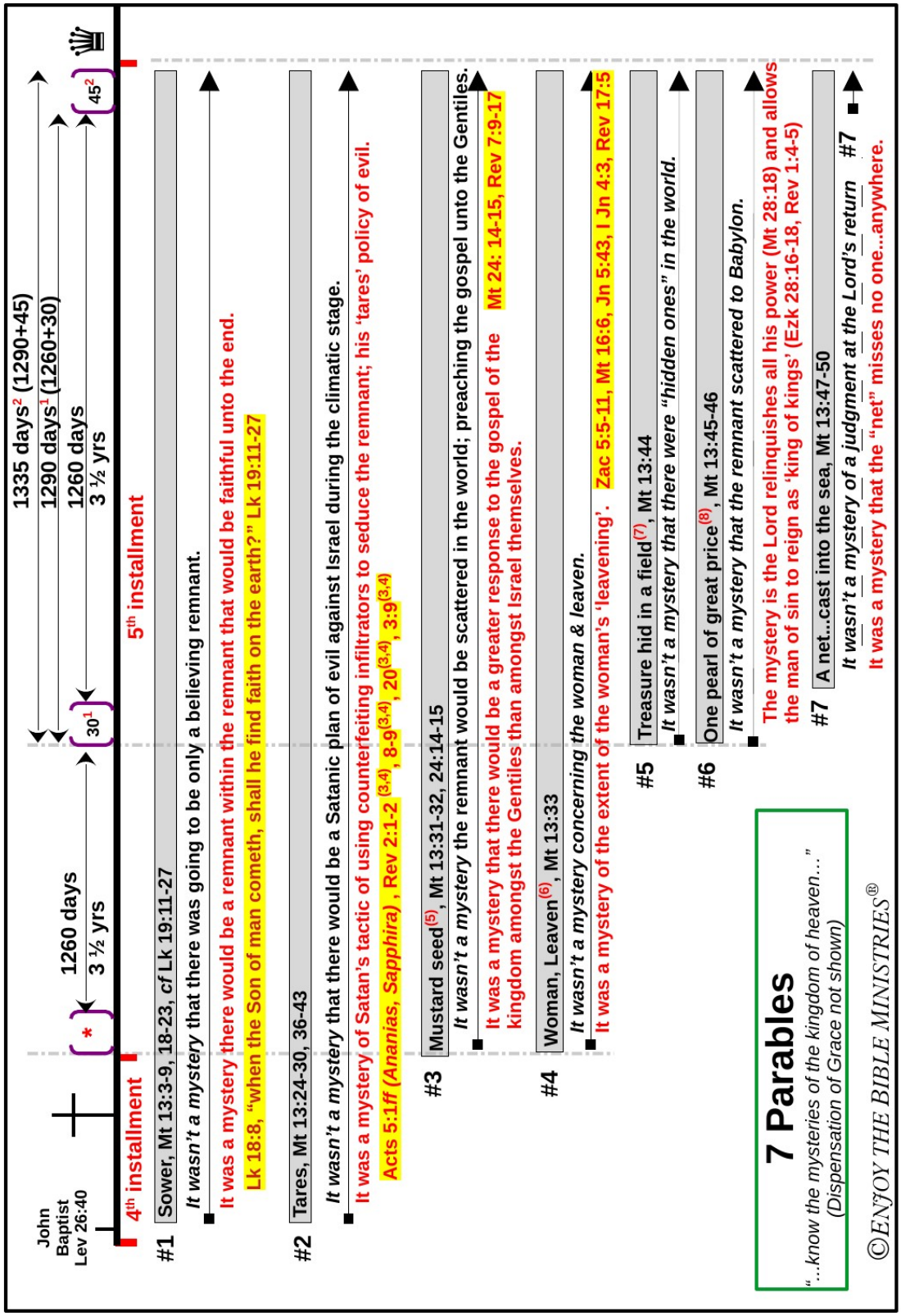

Chart — The 7 Parables: Time-Line Definitions

Time-Line Definitions

***5th installment starts with a short period of political turmoil ("falling away") in the nations around Israel out of which will arise the Assyrian, the anti-christ; the man of sin. (I The 5:1-11. II The 2:1-5) The 144,000 Jews were 'sealed' at the beginning of the 5th installment to preach the gospel of the kingdom. Rev 7:1-8**

(1) Dan 11:31, 12:11; Once the man of sin sets up the abomination of desolation (AoD), he gives Israel 30 days to respond before he 'wipes them out'.

(2) Dan 12:12 the additional time added to the 1290 days

P#2 Tares, Mt 13:24-30, 36-43					
(3) During the 4th installment the sphere of action is in the 'field' (world). The 5th installment now progresses and has 2 spheres of action. Begins with persecution of the remnant in Jerusalem then a scattering (mustard seed) takes place through out the land and nations. / "Candlesticks": they are the 'light of the world'. The 7 candlesticks represents the break up of the nation Israel outside the land; 7 areas of Asia minor. *cf* Rev 2:1 **(4) Satan has his own synagogues; his center for the counterfeit infiltrators.**					
P#3 Mustard seed, Mt 13:31-32, 24:14-15					
(5) Sphere of action is in the world. Beginning of the 5th installment a small section of the remnant scattered among the world prior to the 'AoD'; Mt 24:14 -15					
P#4 Woman, Leaven, Mt 13:33					
(6) Sphere of action towards the remnant in the land at the start of the 5th installment. The woman's leaven will corrupt all 3 geographical areas (Galilee, Samaria & Jerusalem) with her doctrine (spirit of anti-christ, I Jn 4:3) until the entire nation has been corrupted. Mt 16:6, Mk 8:15, Jn 5:43. **Zac 5:5-11 Zachariah sees the woman in Jerusalem sitting in an Israelite basket (epaph). She then ends up in Babylon. *cf* Mic 7:8-10**					
P#5 Treasure hid in a field, Mt 13:44					
(7) Sphere of action is outside the land. The 'extermination policy' goes into effect during the AoD. God hides the remnant, Ps 83:3, 17:8, 27:5, Isa 26:20. The ten nation confederacy (10 toes, ten kings) identified: Ps 83:6-8					
P#6 One pearl of great price, Mt 13:45-46					
(8) This sphere of action applies to another geographical location. The remnant in the land are told to flee to the mountains (Mt 24:15, Mk 13:14) and there are others in a place where merchant men are selling & buying 'pearls': Babylon Rev 18:3, 11, 13, 15 **Both factions of the remnant witness the 'incomprehensible' when the Lord "selleth all that he hath" by relinquishing all power given unto him; Mt 24:18. Power corrupts, Satan will self-destruct! Ezk 28:16-18**					
field (world)	seed (gospel)	Treasure (remnant in the world)	Pearl (remnant in Babylon)	Woman (mother of all harlots)	Leaven (spirit of anti-christ)