Hebrews through The Revelation Survey

The Resumption and Fulfillment of God's Program with Israel

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

Study Overview & Lesson Summaries

About This Series

Keith Blades' 24-lesson survey — not a verse by verse examination — of Hebrews through the Revelation, the portion of God's Word pertaining to the resumption and fulfillment of God's program with Israel. These books are designed for the edification of the remnant of Israel, especially when God, after He concludes this dispensation of grace, resumes His program with Israel. Keith shows God's wisdom in having this portion written back then, some after the dispensation of Gentile grace had begun, given the great similarity of situation for the remnant then and when the program resumes. Taking each epistle in order, milk to meat, he surveys Hebrews' four cornerstones, James and I Peter, II Peter through Jude on the Satanic policy of evil, and the Revelation as the remnant's daily newspaper. We in this dispensation of Gentile grace are not the subject matter in these books, though all the Word of God is for us.

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Lesson Summaries

L1

The Need for These Epistles *Romans 11; John 14 and 16; Isaiah 8: Israel's Fulness and the Testimony*

A Survey of Israel's Portion of God's Word

- This is a survey — not a verse by verse, phrase by phrase, word by word examination of the books of Hebrews through the Revelation
- Hebrews through Revelation is the portion of God's Word that pertains to the resumption and fulfillment of God's program with Israel; Keith's goal is that its doctrinal role and function in that program be understood
- These books are designed for the edification of the remnant of Israel, especially when God, after He concludes this dispensation of grace, resumes His program with Israel
- The Revelation will function like a daily newspaper for the remnant of Israel as they go through the Day of the Lord, so they can know what is coming in advance and prepare themselves

The Wisdom of God in When It Was Written

- The dispensation of Gentile grace has temporarily suspended God's program with Israel; the day of the Lord's wrath, the final installment in the fifth course of punishment, is what remains on it
- These books were written both in the latter part of the extension of mercy and forbearance God was giving Israel before His day of wrath was scheduled to begin, and also when the dispensation of grace had come in and Israel was diminishing; when the program resumes, the remnant will be in almost the exact same position

Israel's Fulness Is Yet to Come (Romans 11)

- God is not done with His program with Israel; this dispensation of Gentile grace is not a replacement for it, but a temporary suspension in it
- In Romans 11:11–25 Paul sets forth that Israel's fulness is yet to come; the fulness concept refers to the last stage in God's program with Israel
- When God's program with us is completed, a rapture takes place, and then God resumes and fulfills His program with Israel; because Israel's fulness is yet to come, that body of truth had to be produced — and God did produce it: Hebrews through the Book of the Revelation
- Romans through Philemon pertains to this dispensation of grace — a divinely designed interruption in God's program with Israel; following Paul's epistles is that portion of God's Word called Hebrews through the Book of the Revelation

The Spirit of Truth and Things to Come (John 14 and 16)

- In John 14 the Lord prepares His apostles — Peter, James, John and the others — to operate in His absence: for the extension of mercy and forbearance, and to go through the Lord's Day
- The Holy Ghost would teach them what they could not bear yet — things to come in Israel's program — and what He heard gets written down: that is what Hebrews through Revelation is

The Law and the Testimony (Isaiah 8)

- Isaiah 8:16, "Bind up the testimony, seal the law among my disciples": the disciples are the believing remnant of Israel, the little flock headed up by the 12 apostles, with whom the information the nation needs is resident

- The law is Genesis through Malachi; the testimony is Matthew, Mark, Luke, John, and Hebrews through Revelation. What the Holy Ghost provides gets written down in Hebrews, James, I and II Peter, I, II and III John, Jude and the Revelation — Peter, James, John, Jude: the very men to whom these things were said

L2

Knowledge Increased and the Wisdom of God *Daniel 12; the Similarity of Situation When Suspended and Resumed*

Daniel and the Five Installments

- Leviticus 26 gives the five courses of punishment that map out Israel's history in advance; the five revelations given to Daniel amplify what Isaiah and Jeremiah spoke about five installments to the fifth course
- Daniel lived under the first installment; the third was God's great silence, about 400 years with no prophet in the land; the fourth was going on when the Lord was here; the Lord's Day of Wrath is the fifth and final

Knowledge Shall Be Increased (Daniel 12)

- Every revelation to Daniel builds on the fifth installment; the increased knowledge is about the fifth course, particularly its fifth and final installment, the time of the end — given to those who live during that time
- With the fifth installment on the doorstep, the Holy Ghost comes, and through Israel's apostles they get the increased knowledge
- The Revelation is set forth in the same format as the revelations given to Daniel; it takes Daniel's time schedules and deals with them in detail, supplying the increased knowledge promised in Daniel 12
- Hebrews through Revelation was given to and written by Israel's apostles, in whom Isaiah 8 said the testimony would be vested; the final aspect of the testimony is the information about the Revelation

The Wisdom of God: Similarity of Situation

- God had this portion written back at this time — some of it even after the dispensation of Gentile grace had begun, during the time Israel was diminishing
- When the program resumes, the nation of Israel and the remnant find themselves in the same situation that existed when it was suspended; the remnant will not be shortchanged by what they have in Hebrews through Revelation

The Remnant Scattered in Three Places

- The remnant was in a scattered, dispersed state in three areas: the land of Israel (especially Judea and Jerusalem), the Asia Minor area, and Babylon
- Hebrews was written to the remnant in the land; James through Jude to the remnant scattered outside it — James is not writing to the body of Christ or to us in this dispensation of grace; the Revelation serves all three places

The Temple, Antichrist and the Long-suffering of God

- When the program was suspended the remnant faced the destruction of the temple and desolation of the city; in the Day of the Lord the remnant faces that again, and the instructions are applicable to both
- Titus the Roman destroyed the temple in the dispensation of grace — not a prophesied event — but the Lord let it take place to duplicate the environment for when Hebrews through Revelation would be fulfilled

- The spirit of antichrist was in effect when the program was suspended; when it resumes the antichrist himself will come, and what I, II and III John teach benefits the remnant again
- Peter explains the suspension: the long-suffering of God, revealed to the Apostle Paul, accounts for the day of the Lord not yet coming and Israel's fulness not yet transpiring

L3

The Divine Design for Edification *Sense and Sequence; Synopsis of Hebrews, James, I Peter and II Peter*

The Divine Design in Our Epistles

- Hebrews through Revelation provides for the remnant's edification just as Romans through Philemon provides for ours in this dispensation of grace
- Our epistles are set together in accordance with the divine design for edification: Romans with four major sections like four cornerstones, the superstructure in Ephesians, Philippians and Colossians, capstone information in Thessalonians, then the pastoral epistles
- The design is described in building, education and nutritional terminology, and that exact same terminology is used in Hebrews through Revelation

The Same Design for the Remnant

- Hebrews is kind of like their Romans: it talks about establishment and first principles, and it is broken down into four major sections, just like Romans
- They start off with milk in Hebrews and move on to the meat for maturity; once Hebrews is gotten down doctrinally, they are fit to deal with James
- All the oracles of God for the members of the remnant are contained in Hebrews through Revelation; honoring the design keeps you doctrinally on track

Milk Before Perfection (Hebrews 5–6)

- Hebrews deals with them as babes, with milk; from Hebrews 5:11 through chapter 6 there is a reproof before the education begins, and the Melchisedecian doctrine is the first part of the strong meat
- Hebrews lays the foundation upon which the other things are built, including the capacity that comes later on, especially in I, II and III John

Wisdom's House and Seven Pillars (II Peter 1)

- In II Peter 1 Peter deals with the whole package, not just the milk; his ministry fulfills what Proverbs prophesied of the house of doctrine wisdom would build, hewing out her seven pillars
- The pillars have gone up by the time you're in II Peter, and in that house the remnant will read the Revelation like their daily newspaper

Synopsis Statements

- Hebrews: reorientation to God's program with Israel now that it is resumed; with no penman's name, God starts out with His own name and declares He is now speaking again to His people
- Hebrews 13:22 beseeches them to "suffer the word of exhortation", and James begins to do that: James exhorts the remnant to be perfect in every good work and not to continue to follow Israel's vain religious system
- I Peter: exhortation, comfort and instruction in view of their physical sufferings, with the suffering remnant's attention fixed first on the eternal issue, because their sufferings are only temporal

- 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, as they learn how the false teachers will operate

L4

Synopsis Statements and Hebrews' Internal Evidence *II Peter–Revelation; Hebrews: the Gospel, the Church, Angels and the Day Approaching*

II Peter through Jude: the Satanic Policy of Evil

- II Peter, I, II and III John and Jude all deal with the Satanic policy of evil against the remnant of Israel; in II Peter their education in it begins, and they get the fundamentals down
- I, II and III John give the remnant critical discernment to identify the Spirit of God in operation and the spirit of antichrist — but they cannot apply it until they have gone through Hebrews through II Peter
- The I John 4 test is not the test Paul gives us for discernment in this dispensation of grace; the spirit of antichrist only operates in the final installment in God's program with Israel
- Jude picks up I John 5's whole world lying in wickedness: even further education in the Satanic policy of evil, so the remnant understands what is going on in the whole world with it
- The Revelation gives a detailed doctrinal account of the events that will transpire during the Lord's day; the history of the day of the Lord is set forth in advance

How Each Epistle Will Be Surveyed

- In view of the milk-to-meat progression, each epistle is taken in its order: its internal evidence that Israel's program is in view, a doctrinal outline, then a doctrinal survey
- Keith provides corrective doctrine and shows how passages will be understood and applied by the remnant; some try to apply it all to this dispensation of grace, and it doesn't apply

Hebrews: The Gospel of the Kingdom

- The gospel of Hebrews is not the gospel committed to the Apostle Paul; it is the gospel of the kingdom, Israel's gospel of the restoration of their kingdom
- It is not the gospel of justification unto eternal life but the gospel of opportunity to enter into the kingdom; being a justified Jew did not give automatic entrance

Hebrews: The Prophesied Church

- There is more than one church in the Bible: in Hebrews 2 the members of the remnant of Israel are part of the prophesied church in God's program with Israel, whose building began at Matthew 16
- The church of the body of Christ in this dispensation of grace is not the subject matter of prophecy, just as Paul plainly declares

Hebrews: Angels and the Day Approaching

- Angels in Hebrews are spoken of in connection with God's dealings with Israel, ministering to the heirs of salvation; there is no like angelic operation with us today — we minister to the angels
- The saints in Hebrews are told of the day of the Lord coming and expect to go through it; the day approaching in Hebrews 10 is the day of the Lord
- We in this dispensation of grace are promised deliverance from the wrath to

come; their provision is not to be physically delivered out of it, but to endure and escape all the judgment

L5

Four Cornerstones and the Five Mandates *Outline of Hebrews; Hebrews 1 with Psalms 2 and 8*

Hebrews Does for the Remnant What Romans Does for Us

- Once this dispensation of grace is over and God has resumed His program with Israel, the people of God on the earth will be the remnant of the nation of Israel
- Hebrews functions for the remnant much like Romans, our foundational epistle, does for us; they have become dull of hearing, and it deals pretty much with foundational doctrines

The Four Cornerstones of Hebrews

- As with Romans for us, Hebrews has four major sections — the four cornerstones to the foundation for the edification of the remnant of Israel
- First cornerstone, chapters 1–2: reorientation of the remnant to the resumption of God's program with Israel. Second, chapters 3–4: their need to hold fast to their profession of the Christ, especially His apostleship
- Third, chapters 5–10: holding fast to their profession of the Christ as their High Priest. Fourth, chapters 11–13: exhortations to hold fast in view of seductions and afflictions from Israel's vain apostate religious system
- Hebrews 11–13 gives a basic outline of how the seductions will come; the remnant will overlay the advanced doctrine of II Peter through Jude on it and plug it into the daily newspaper of the Revelation

The Stance for the Survey

- The main focus is the first and second cornerstones, where the greatest errors are made by not rightly dividing the word of truth
- Look at these epistles as when they apply: pretend the dispensation of grace has been concluded and we're gone, and put yourself in the position of a member of the remnant of Israel

God Speaking Again in the Last Days (Hebrews 1:1–2)

- What matters when the program resumes is that God is speaking to them again: everything previous is time past, and what they face is the last days
- The time schedule for the fifth course of punishment, with its five installments, runs one, two, three, four, skip over the dispensation of grace, five; the last days is especially that fifth and final installment

The Five Mandates and the Point of Suspension

- The Davidic Covenant set forth five mandates the Christ would perform in order: Redeemer, Deliverer, Avenger, King and Blesser
- When God suspended His program, the first mandate, the Christ functioning as Israel's Redeemer, had taken place; it was suspended just when He was to begin functioning as Israel's Deliverer
- Hebrews 1:2's "heir of all things" is in accordance with the eighth Psalm: the Son has been given the authority to fulfill the remaining mandates of the Davidic Covenant and take His inheritance
- He was sitting; Stephen sees Him stand up, ready to put the remaining mandates into effect, and the program gets suspended unexpectedly — nothing in Psalm 2 speaks of the dispensation of grace, because it was a

mystery

L6

The Remaining Mandates and the Provision for Escape

Hebrews 1:5–2:18 with Luke 21, Isaiah 33 and Zephaniah 1–2

Hebrews 1:5–14: Ready for the Remaining Mandates

- Authority and power have been given Him to be the Deliverer, the Avenger, the King and the Blesser; the program is underway again right from where it left off
- His capacity to fulfill the remaining mandates hinges on His functioning successfully in the first; Hebrews 1:13 is the position the Son was in when the program was suspended, and now He is ready to stand up
- The Psalms are in five sections, each corresponding to a mandate from Redeemer to Blesser: Psalm 2 from the first book (Redeemer), Psalm 45 the second (Deliverer), Psalm 102 the fourth (King), Psalm 110 the fifth (Blesser)
- First begotten is His title, from Psalms 72 and 89 — not a reference to His birth as the only begotten
- The Psalm triad describes the angelic activity when the Christ is fulfilling the remaining mandates, especially when He functions as Deliverer and Avenger in the Lord's day; the angels will minister to them who shall be heirs of salvation

Hebrews 2:1–4: That Great Salvation

- This salvation is not salvation from the debt and penalty of sin — they have that; it refers to physical deliverance during that time
- The remnant is promised that faithfulness to the doctrine of the Christ and nonparticipation in Israel's vain religious system will be rewarded with escape; if they neglect that great salvation, they will not be counted worthy to escape

Luke 21: Counted Worthy to Escape

- In Luke 21 the Lord spoke to the remnant before the program was suspended; Hebrews 2 speaks to them when it has resumed — justified members of the remnant of Israel
- Being justified Jews did not mean they would automatically make it through that time, but there is a provision for them to escape all these things that shall come to pass
- Times of the Gentiles is not this dispensation of grace; it is the fifth course of punishment, fulfilled in the fifth and final installment, especially its last three and a half years

Isaiah 33 and Zephaniah 1–2: Provision and Places of Hiding

- Isaiah 33:10 declares what the Lord does when He stands at the Father's right hand; the issue is the ones who aren't going to conduct themselves like Israel's apostate religious system — more than just being a justified Jew
- They will be provided for, the angels ministering to them as with Elijah, and there will be places of hiding called secret chambers
- Zephaniah 2:3 refers to the meek who respond to the gospel of the kingdom; seeking righteousness and meekness are the two hallmarks of their conduct that the Sermon on the Mount summarized

The Church of the Last Days

- Hebrews 2:5–18 underscores that they are the prophesied church of the last

days; this provision for escape has no application to us in this dispensation of grace

L7

Second Cornerstone: Reward and Honor in the Kingdom

Hebrews 3:1; the Sermon on the Mount: the Royal House

The Second Cornerstone (Hebrews 3:1)

- Hebrews is the foundational epistle for the remnant's edification; it does for them what Romans does for us in this dispensation of grace
- Their profession concerning the Christ has two major issues, introduced in Hebrews 3:1: His apostleship (chapters 3–4, the second cornerstone) and His high priestly office after the order of Melchisedec (chapters 5–10, the third)
- Holding fast to those two things against apostate Israel's vain religious system is the core issue in the remnant escaping that time and having honor and reward when the Lord returns

Not the Loss of Salvation

- Hebrews 3:6 is not talking about justification to eternal life or salvation from the debt and penalty of sins, but about God's program with Israel and something going on in the Day of the Lord
- Christians, misunderstanding the program, use these verses to teach you can lose your salvation; the issue in Hebrews 3 is God forming His royal house to rule and reign with Him in that kingdom
- The only way to understand Hebrews through the Revelation is to understand God's program with Israel up until that time

The Recompense of Reward

- In Hebrews 10:35 the benefit of holding fast is the recompense of a reward — theirs when the Lord's day is over, He returns, and they stand before Him
- The issue is not simply justification unto eternal life — they have that; the better resurrection of Hebrews 11 involves a recompense of reward

The Sermon on the Mount: Least and Great

- In the Sermon on the Mount, a major doctrinal treatise set before the remnant of Israel, the issue is being great in the kingdom and not least — reward and honor based upon their faithfulness
- He is not telling them how to become members of the remnant; having believed the gospel of the kingdom, they are members
- Least in the kingdom is the least position of rulership; how they respond to His doctrine, teach it and act in accordance with it determines their position from least to greatest

The Lord's Royal House

- With the kingdom at hand, the Lord begins to form His royal house; He is talking about government position — princes in the kingdom
- Entrance into that kingdom and functioning in it is a reward to a faithful, justified member of the remnant; they must be justified unto eternal life to be eligible, but that does not guarantee any reward
- The house issue in Hebrews 3 is the Lord forming His royal house, those who will rule and reign with Him; wisdom and faithfulness during this time gets them rulership

L8

Forming the Royal House: Hebrews 3 and 4 *Matthew 24–25; II Peter 1; Psalm 15; Revelation 2–3; Isaiah 61; Psalm 95*

Wise and Faithful Servants (Matthew 24–25)

- Being a justified Jew does not guarantee entrance into the kingdom with reward, privilege and honor; when they stand before the Lord, the issue is a position of honor and rulership in His royal house
- It all comes down to faithfulness to His doctrine as wise and faithful servants; the evil servant is cut asunder, and the portion for the hypocrites is outside the land of Israel
- The foolish virgins were not allowed the privilege and honor of entering in; wisdom takes the doctrine and watches, but faithfulness is also necessary

An Entrance Ministered Abundantly

- In II Peter 1 the issue is not just getting into the kingdom but an entrance ministered abundantly: that is where the reward, the privilege and honor of reigning and ruling with Him, comes in
- Psalm 15, also Psalm 24 and Isaiah 33, set forth in outline what the Lord teaches: who will dwell in His tabernacle when the kingdom is established — a reward issue, not simply being justified

The Overcomers (Revelation 2–3)

- The seven letters to the churches of the remnant in the Revelation give minute details of these positions of honor and privilege; the crown of life is a rulership
- Something counts them worthy to escape and something counts them worthy to be part of His royal house; it is all contingent upon their faithfulness — the fundamental issue of Hebrews 3 and 4

Christ's Apostleship (Hebrews 3:1–2; Isaiah 61)

- They are holy brethren, partakers of the heavenly calling; from Hebrews 3:2 through chapter 4 the focus is His apostleship, and chapters 5–10, the third cornerstone, deal with His high priestly office
- An apostle is one sent with authority, by one in authority, with something for others; He was sent to accomplish a package of things, not simply to function as Israel's Redeemer
- He stopped in the middle of Isaiah 61:2 because the day of vengeance — the fifth installment, the day of the Lord — was not yet being fulfilled; He was speaking of the fourth installment

Moses' House and the Rest

- In connection with Moses' faithful performance the gospel of the kingdom was first preached to Israel; Israel rebelled, and God swore in His wrath they would not enter into His rest
- He postponed the establishment of the kingdom into Israel's latter days; they got into the land, but not the rest

Today and the Royal House

- Psalm 95's today is one of the most powerful issues in the epistle to show the dispensation of grace is not in view: when this epistle applies, Psalm 95 is being fulfilled
- If the members of the remnant are faithful and do not do as their fathers did, they will be part of His royal house; from Hebrews 4:11 they are exhorted to labor to enter into that rest

L9

The Third Cornerstone: The Melchisedecian Priesthood

Hebrews 5–10; Hebrews 12:1 and 13:9–13; Isaiah 66; the Veil Rent

For the Remnant of Israel

- Hebrews through Revelation provides for the edification of the members of the remnant of Israel on the earth at a time still yet to come following this dispensation of Gentile grace — not to be applied to what's going on with us today

The Third Cornerstone (Hebrews 5–10)

- The third cornerstone is Hebrews 5 through 10, a major section of the epistle; it focuses upon the Melchisedecian priesthood of the Lord Jesus Christ
- Holding fast to the truth regarding Christ's Melchisedecian priesthood is a real big issue in standing in opposition to Israel's vain religious system, which is rejecting the accomplishment on the cross — the purging of sin and the establishment of the new and better covenant — and rejecting His Melchisedecian priesthood
- Hebrews 5:1–10 introduces the remnant to God's plan for Christ to be a high priest after a different order than Aaron and the Levitical priesthood; a hiatus runs from verse 11 through the end of chapter 6

The Sin Which Doth So Easily Beset

- Their greatest temptation comes from Israel's vain religious system persisting in the temple with its sacrifices and Levitical priesthood; their families, people they've known all their lives, and their nation are wrapped up in it
- "the sin which doth so easily beset" (Hebrews 12:1) is going back into the Old Covenant or former priesthood system in view of the New Covenant and the Melchisedecian priesthood; already beset with it, they have become dull of hearing

Make the Break — Without the Camp

- Make the break — disassociate from Israel's vain religious system; the foundation for that is in the prophets, and the Lord prepared the remnant for it
- Those who serve the tabernacle have no right (Hebrews 13:10), because they are in rebelliousness; at the end of the epistle they are told to go without the camp and bear the Messiah's reproach — the issue of separating from all that (Hebrews 13:9–13)

Isaiah 66 and the House Left Desolate

- Isaiah 66: the place of His rest is not that temple, a temporary thing under the Old Covenant system, but the kingdom itself; the remnant are those who hear the word, tremble at it, and have a contrite spirit
- Following the knowledge of the truth regarding the New Covenant and Christ's Melchisedecian priesthood, what goes on in that temple is abomination in God's eyes, and for the remnant to go back into it is to sin
- In Acts 7 Stephen offers Israel's religious leaders the third and final opportunity to change their mind; what he is saying (Acts 7:47–51) is that what they are doing is inconsistent with what's spelled out in Isaiah 66; before the cross the Lord left the temple, saying He leaves their house desolate

The Veil Rent; Sinning Wilfully (Hebrews 8–10)

- God Himself rent the veil from the top to the bottom; Israel's religious leaders closed it back up and went on in rank unbelief and rebelliousness against what Christ had done
- Christ, the high priest after the order of Melchisedec, ministers a better covenant in the third heaven; sinning wilfully (Hebrews 10:26) is going back

into that temple system — they won't partake of the escape but will be participants in the judgments that come upon that system

L10

Worthy to Escape: Finishing the Survey of Hebrews *Hebrews 10:26–39; Hebrews 6:4–6 Rightly Divided; the Fourth Cornerstone (Hebrews 11–13)*

Establishment and the Third Cornerstone Concluded

- Establishment is the issue in Hebrews; its four-cornerstone outline is much like Romans, which provides for our establishment in this dispensation of grace
- Israel's continuing temple system is rebelliousness against the fulfillment of the first mandate of the Davidic Covenant, when Christ functioned as Israel's Redeemer, established the New Covenant, and became the mediator of that better covenant

Worthy to Escape or Worthy to Experience (Hebrews 10:26–39)

- Going back into the temple system is sin for the remnant; 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: worthiness to escape, and honor and privilege of being part of the royal house when the king's established
- Justification or eternal life is not the issue — they've got that; if they draw back, their souls will be saved, but they won't get the escape and the rewards

Hebrews 6:4–6 Rightly Divided

- Christians who don't rightly divide take Hebrews 6:4–6 as about personal salvation today and losing it; Keith: it "has nothing to do with anything that's going on in this dispensation of grace"
- The passage is not about anybody, even in God's program with Israel, losing salvation; the people in verses 4–6 aren't even justified in the first place
- It refers to the historical offering of repentance to Israel: when that repentance is over, it's impossible to renew again unto it those who haven't responded; it applies again only when repentance, offered following this dispensation of grace, is spurned once more

Markers and Going On to Perfection

- God gives His remnant markers about Israel's last days; once reached, they signify a certain course of action — such as the marker in Matthew 24, where not taking it means being physically killed by the man of sin
- A marker shows the time of repentance is over; then the remnant are to disassociate from Israel's vain religious system and no longer try to get the nation to change its mind — God is no longer offering repentance

The Fourth Cornerstone (Hebrews 11–13)

- The fourth and final cornerstone, chapters 11–13, gives exhortations, examples and encouragements in view of the doctrine they've been established in; chapter 11 gives examples of those who by faith obtained a good report
- Their resistance has not yet involved their lives being threatened, but it's coming; James introduces that issue and Peter deals with it in detail
- With the extension of mercy, forbearance and repentance to Israel over, they

disassociate from Israel's vain religious system and go forth unto Him without the camp (Hebrews 13:13); He is not in that temple — that's Israel's house

L11

James: The Word of Exhortation Begins *Hebrews 13:20–22; James 1:1; Five Categories of Exhortation; James 1:18, 25–27*

Hebrews through Revelation and the Remnant

- Hebrews through Revelation pertains to the time yet to come when God resumes and fulfills His program with Israel; it has a doctrinal design, flow and sequence, just as Romans through Philemon does for us in this dispensation of grace

The Doctrinal Link: Hebrews 13:20–22

- Exhortation is given to the remnant to make the break, disassociate themselves, and bring forth conduct almost diametrically opposed to that seen in Israel's vain religious system; that provides the doctrinal link to what they are given beginning in James' epistle
- When it comes to the exhortation they need, there really hasn't been much said, and there's much more they need to hear; James is doctrinally fulfilling what Hebrews 13:22 said they need next: "suffer the word of exhortation"
- James starts the word of exhortation; Peter continues in two epistles, John in three, and Jude caps it off — and they are given their daily newspaper, the book of the Revelation, to follow and anticipate the events

The Twelve Tribes Scattered Abroad (James 1:1)

- In James 1:1 Israel's program is the issue in view; the remnant of Israel, in their scattered state, are the individuals written to
- Hebrews was written to the remnant in the land, hence references to Jerusalem and the temple; James and I Peter especially write to the remnant in Asia Minor; Peter writes I Peter from the assembly of the remnant in Babylon

Five Categories of Exhortation

- James' outline is fivefold, in accordance with the five chapters, each focusing on a category of exhortation; each deals with one of the major points of abomination in Israel's vain religious system
- Chapter 1: endure the trying of their faith and be the kind of firstfruits of God's creatures He has privileged them to be
- Chapter 2: fulfill the royal law as they have been taught, and emulate their father Abraham in his justification by works in the eyes of men; chapter 3: be the peacemakers the Lord's corrective doctrine has charged them to be
- Chapter 4: cease having friendship with the world, a major point of abomination in Israel's vain religious system; chapter 5: stand fast even in the face of abuse and increasing persecution

The Keystone and the Perfect Liberated Law

- James 1:18's "a kind of firstfruits of his creatures" is the keystone expression: in the Lord's Day they have the opportunity to conduct themselves as they will in the kingdom, unlike the vain religious system destroyed in His day of wrath
- The Lord liberated the law and gave the remnant the perfect liberated law, the capacity to be doers of the law in truth; if their conduct is no different than apostate Israel's, their religion is vain

Vain Conversation from the Fathers

- I Peter 1:18's "vain conversation *received* by tradition from your fathers" describes what the remnant came out of — a system that had them trying to be justified, and sanctified, by their works
- In Matthew 15 the Lord point blank declares the vanity of what Israel's religious leaders do — blind guides leading the blind

L12

The Vain Religious System and the Liberated Law *Psalm 50; Isaiah 1, 5, 29, 42 and 8; Matthew 5:17–20; James 1:18–27*

Psalm 50 and the Mandates of the Davidic Covenant

- The more you understand Israel's vain religious system, the more you are able to appreciate these things; the five categories of exhortation in James are in connection with points of abomination in that system
- Psalm 50 is in the 2nd book of the Psalms, dealing with the 2nd mandate of the Davidic Covenant — the Deliverer and His deliverance; verse 1 starts with the Deliverer's title, the Mighty God
- The Messiah functions as Redeemer in the 1st mandate, which has historically taken place; in the Lord's Day of Wrath He functions as Deliverer for His remnant and as Avenger; when He physically returns He puts the final two mandates, King and Blesser, into effect

Psalm 50: To the Remnant and to the Wicked

- From verse 7 the remnant, who responded to the gospel of the kingdom, is addressed; "call upon me in the day of trouble" is the Day of the Lord, and He will deliver them
- They hear from God Himself that He wants the break made — to go without the camp and bear His reproach — though all sorts of denunciations and anathemas will be brought upon them
- In verse 16 He turns to the wicked, the apostate element, who cast His words behind them in preference to their own commandments and doctrines — the foundation upon which Israel's vain religious system is built

Isaiah 1 and 5: Rulers of Sodom

- Isaiah 1 speaks of those in charge of the vain religious system as the rulers of Sodom; in its vanity it is an abomination to God, and a major objective of His day of wrath is purging Israel of that system and its adherents
- He destroys the apostate element and a remnant goes into the kingdom — that is what the remnant James writes to is facing, and it is addressed in all Hebrews through Revelation

The Lord Makes the Law Honorable (Isaiah 42, 8)

- No one in Israel could be a doer of the law in truth by following the Pharisees and scribes; the Messiah's ministry (Isaiah 42) includes making the law honorable again and giving it to them liberated, enabling them to be doers of the law in truth
- Isaiah 8:16, "Bind up the testimony, seal the law among my disciples": the Lord's corrective doctrine; the remnant goes to the apostles who have the law and the testimony, and to the books of Hebrews through Revelation they wrote

The Sermon on the Mount and James 1

- The Sermon on the Mount is the Lord magnifying the law and making it

honorable again; fulfil in Matthew 5:17 is not the cross — a particular passage in view is those about the Lord's day of wrath and the purging of Israel, which Israel's vain religious system taught was a past issue

- Being "a kind of firstfruits of his creatures" (James 1:18) is the privilege now, in the Lord's day, of displaying the kind of creatures that will live in the kingdom; that means not going back into the vain religious system
- "able to save your souls" (James 1:21) is not saving them from the debt and penalty — they've already got that; the perfect law of liberty enables pure religion undefiled, which He will bless when He returns

L13

Justification by Works in the Eyes of Men *James 2:14–26; Romans 4; Luke 7; I Corinthians 4: Abraham the Friend of God*

James 2 and Romans 4 Are Not in Conflict

- James 2 is often looked upon as almost contradictory to something clearly set forth in the scriptures; Paul makes plain in Romans, especially the first five chapters, justification by grace through faith without works
- Some who rightly divide think justification in Israel's program was by faith plus works; but justification unto eternal life has always been by grace through faith — "There's no other way it ever could be"
- Keith also corrects those who talk as if the mystery of Christ revealed to the Apostle Paul, or part of it, is the doctrine of justification by grace through faith — "that's not the case at all"

Two Kinds of Justification in Israel's Program

- In Israel's program the nation, particularly the remnant, are confronted with two kinds of justification: unto eternal life, which Abraham received simply on the basis of faith (Genesis 15:6), and by works in the eyes of men
- Israel's vain religious system had kind of forgotten about this kind; the remnant would do the works of Abraham, justifying themselves in the eyes of men as the friend of God, in contrast to a friend of the world
- Justification by works in James 2 is a kind only someone already justified unto eternal life can possess; it is part of the exhortation given to the members of the remnant of Israel

Can Faith Save Him? Another Kind of Salvation

- James 2:14 has a different kind of salvation in view than from the debt and penalty of sins; James made clear in chapter 1 that his readers are begotten again and have justification to eternal life
- It is a physical salvation — counted worthy to escape and stand before the Lord when He returns — the Messiah functioning as the Deliverer, having already functioned as the Redeemer; the criterion involves their works
- Every time you come across the word save, ask from the context what kind of salvation is in view — even in Romans through Philemon

More Than One Kind of Justification

- Not every passage on justification concerns justification unto eternal life — there's more than one kind; in Luke 7 it is used in the sense of testifying to the truth and vindicating God as right
- In I Corinthians 4 Paul speaks of justifying himself as the faithful steward — similar to James 2 in having works and the eyes of men involved, but a different kind of justification

Abraham the Friend of God

- James 2:23 cites Abraham's first justification, unto eternal life in God's sight (Genesis 15:6); verse 21 cites an event about 30 years later (Genesis 22); the exhortation is that the remnant emulate their father Abraham
- Abraham couldn't even be God's friend without first being justified unto eternal life; friendship with God is a close, intimate relationship, and the pinnacle of that was his willingness to offer up his son upon the altar
- The perfect law of liberty is the criterion upon which God will judge them for their rewards in the kingdom, when the Lord returns

L14

Completing James: The Works of Abraham *John 8; John 15; Genesis 18–22; James 5: the Lord of sabaoth, the Judge Before the Door, Job*

Seed, Children, and Doers of the Works of Abraham

- James is dealing with ones who've already got justification to eternal life; he is not telling them they won't keep it if they don't have justification by works
- Just about everything James says is based on the Lord's corrective doctrine; the Lord had said that in Israel's vain religious system the works of Abraham were not being put on display
- God speaks of Abraham in three ways: the seed of Abraham, the children of Abraham, and the doers of the works of Abraham (John 8)
- The Pharisees and scribes were the seed of Abraham, but that's all they were; by their works they justify themselves as the friends of the devil

The Lord's Friends (John 15)

- The disciples' education had come to the point of capacity to do something in Israel not done since Abraham's day; they put that on display, as John 15:14 says, by keeping His commandments

God Takes Abraham into His Counsel (Genesis 18–22)

- In Genesis 18 God begins to take Abraham into His counsel; from there until Genesis 22 Abraham responds with works manifesting his reciprocal friendship with God — and the Lord has done that very same thing with the remnant
- In Genesis 22 Abraham was willing to offer his own son upon the altar — what James says justified Abraham in the eyes of men as the friend of God

The Remnant Exhorted to Do the Works of Abraham

- The remnant James writes to are not only the seed but the children of Abraham, having trusted the gospel of the kingdom; they are exhorted to do the works of Abraham, even to laying down their own lives for their friends
- It comes down to being a friend of God like their father Abraham, or friendship with the world; James 4 exhorts them to no longer be having friendship with the world

James 5: the Lord of sabaoth and the Judge Before the Door

- Once this dispensation of grace that has interrupted the program is concluded and Israel's program resumes, there is again an opportunity for repentance to Israel before the Lord's day of wrath; an identifying marker is given for the proximity of its commencement
- Lord of sabaoth (James 5:4) is a particular title James uses for the Lord, His title in connection with avenging His cause with His people in His day; James' epistle is really based upon Psalm 37

- They understand the Judge has stood up and is standing before the door; He doesn't do so until the dispensation of grace is over — one of the easy markers that the dispensation of grace isn't in view in James
- God put Job in a position to function as a type of the remnant of Israel in the Lord's day of wrath; the pattern of doctrinal, then physical opposition, then killing, repeats — James introduces it, Peter develops it in detail

L15

I Peter: Physical Persecutions and the Fiery Trial *The Doctrinal Link from James 5; Matthew 25; Daniel 7; Revelation 12*

When the Program Resumes

- Israel's program resumes after this dispensation of Gentile grace is concluded by God with the rapture of the Church — at the very point, so to speak, at which it was suspended

The Doctrinal Link from James 5

- A doctrinal link established at the end of James is to be remembered in I Peter; what Peter ends II Peter with is picked up by John in his three epistles, and what those three epistles do, Jude picks up on
- Because of the remnant's sound doctrinal stand, Israel's vain religious system would become infuriated with them; the Satanic policy of evil would work both through that system and with those Peter and James write to outside the land amongst the Gentiles
- James introduced it in chapter 5; they need particular doctrine on that physical persecution, and I Peter focuses upon that issue

The Design of I Peter

- I Peter's design for the education of the remnant of Israel is in view of their physical afflictions and persecutions, especially from Israel's vain religious system but from the Gentiles also, during the Lord's Day of Wrath — sweeping through all five chapters
- Besides the strong pull, there is real intensity behind the physical persecutions; a doctrinal toughness needs to be established with these saints — "gird up the loins of your mind" means get ready for the fight
- The pattern when the Lord was here moved into physical persecution and eventually to killing Him; when the program resumes, that pattern gets repeated; Peter realizes the opposition is trying to terrify them

Matthew 25: His Brethren Among the Nations

- Matthew 25 bears on the remnant out amongst the Gentiles: the separation of the nations is based on how they treated His brethren — those Peter, James and John write to — in accordance with the Abrahamic covenant
- It is the members of the remnant that are hungered, thirsty, strangers, naked, sick and in prison — put on the penalty of death, waiting to be put to death

The Extermination Policy and Resisting unto Blood

- The adversary's extermination policy through the man of sin is designed to exterminate the people of Israel, with a confederacy of 10 nations around the land; Daniel 7:25 — not simply to wear them down but to wear them out
- The remnant will understand, as the Lord told Daniel; the rest of the nation will be sucked in — these are extreme aspects of the fiery trial Peter deals with
- Revelation 12:17 deals with the remnant of the woman's seed outside the

land — the very ones James and I Peter are written to; an event described earlier in the chapter, which the remnant won't see but are told takes place, is a marker

- They haven't yet resisted unto blood (Hebrews 12), but they're going to — and that's now the focal point in I Peter

L16

The Doctrinal Outline of I Peter *I Peter 1–5; the Coming Salvation and the Last Time (1:3–12); the Remnant's Identity (2:1–10)*

Design and Purpose

- I Peter sets forth exhortation, comfort and instruction to the remnant of Israel in view of physical afflictions and persecutions; the opposition starts doctrinal, moves to psychological opposition and intimidation tactics, and Peter especially focuses on its intensifying into physical persecution
- The doctrine is designed to enable them, as 4:19 says, to commit the wellbeing of their souls unto God as that faithful creator; verse 19 is a summary statement gathering together all the doctrine Peter has given

The Doctrinal Outline

- 1:1–12: an encouraging proclamation of their coming salvation — physical deliverance — when He functions in totality and completeness as their Deliverer and their Avenger
- 1:13–25: Peter exhorts them to live like the remnant should live, even though they're going to suffer physically for it; 2:1–10: he reviews who they are, identification-wise, as the remnant
- 2:11–3:12, the fourth section: abstaining from conformity to the Gentiles among whom they live and to Gentile ungodliness
- The fifth section, 3:13 to the end of chapter 4: not to be afraid of the opposition's terror, and further instruction concerning the nature of the last time; Peter concludes with chapter 5, exhortations concerning the policy of evil against them

The Coming Salvation and the Last Time (1:3–12)

- "the last time" (1:5) refers to the final installment in the fifth course of punishment; the fourth installment, when Christ came meek and lowly, had already gone by when I Peter was written
- What Peter says in 1:10–12 makes plain he is not dealing with this dispensation of grace — the people he writes to aren't members of the church, the body of Christ; the prophets knew all about the salvation the remnant looks forward to
- The remnant is not looking for a rapture of the church, part of the mystery of Christ that the prophets knew nothing about
- The angels' desire to look into these things is not curiosity: they learn what they will be doing as the Lord's hosts and as the guardians of the nation Israel

The Remnant's Identity (2:1–10)

- The sins of 2:1 are hallmark features of abomination in Israel's vain religious system; the real house of Israel began to be built upon that foundation, and the remnant stands in stark contrast to the physical house of God that still bears His name
- We in this dispensation of grace are not the chosen generation, royal

priesthood, holy nation and peculiar people of 2:9, nor fulfilling Hosea 1:6–10; applying I Peter to yourself today is erroneous Bible handling

A Benefit for Us Today

- A benefit for members of the body of Christ: the more you realize the horror of that time, the more you ought to thank the Lord for our deliverance from it, and for the dispensation of grace in which we live

L17

II Peter: Going On to Spiritual Perfection *I Peter 5:8–9; the outline of II Peter; II Peter 1:1–12*

The Doctrinal Link (I Peter 5:8–9)

- The end of I Peter 5 lays special emphasis on the activities of the devil — the doctrinal link to II Peter, I, II and III John and Jude, which all deal with the education the members of the remnant of Israel need
- I Peter showed the extermination policy against Israel and the remnant from the midpoint of the Day of the Lord on; now come infiltration tactics from individuals called false brethren
- Sober means clear-thinking, operating on information; vigilant means on guard, knowing attacks are coming — a dedicated policy of evil to infiltrate the remnant, who must resist him in the faith, primarily a doctrinal thing

Infiltration Tactics, II Peter through Jude

- In Revelation 2:2 the members of the remnant are given a capacity to test individuals and see if they really are who they say they are; Satan will have his own counterfeit synagogues and counterfeit members of the remnant
- In I, II and III John, John deals primarily with the antichrist issue — the spirit of antichrist the Lord warned the apostles and the remnant about — picking up Peter's false-teacher issue and giving concrete tests
- Jude especially emphasizes that these men were "before of old ordained to this condemnation"; the issue throughout is the education of the remnant in the advanced tactics of the Satanic policy of evil, especially intense doctrinal opposition

The Doctrinal Outline of II Peter

- II Peter 1:1–11 is an exhortation to the remnant to go on to spiritual perfection, reminding them of the abundant entrance that will be theirs in the everlasting kingdom; 1:12–21 is a firm affirmation of the certainty of the coming kingdom
- Chapter 2 (verses 1–22) gives specific instructions and admonition concerning the pernicious ways of the false teachers; chapter 3, all 18 verses, is specific doctrine concerning the scoffers; what Peter does not deal with concerning the false teachings of these individuals, John picks up

Why Peter Affirms the Coming Kingdom

- Once Israel's program resumes, the Satanic policy of evil will take hold of its suspension: one damnable heresy will rest on the promise of the kingdom never having come to pass
- So the remnant must be educated in why the program was suspended — which is why Peter talks so much in chapter 3 about the apostle Paul; if what Paul wrote is not understood, the scoffers will have a real powerful argument

From Milk to Strong Meat

- The remnant has been exhorted to go on to perfection since their initial

reorientation in Hebrews; Hebrews gives them milk for their establishment, and it is in II Peter that the meat begins to be given

- Great discernment capabilities are given to them in II Peter, I, II, III John and Jude, especially by John; first they got themselves established, before they are in a position where their senses have been exercised to discern the good and the evil, the two plans

The Equipment and the Seven Things (II Peter 1:1–12)

- Called as members of the remnant, they have all the equipment they need — God by His divine power has provided it; being partakers of the divine nature is putting godliness, God-likeness, on display
- The seven things of 1:5–7 constitute the remnant's spiritual perfection and stand in stark contrast to the components of Israel's vain religious system; established, they should now go on to that perfection

L18

The Seven Pillars and the More Sure Word *II Peter 1–3 with Proverbs 6 and 9: the coming kingdom, the scoffers and Paul's epistles*

Seven Things God Hates (Proverbs 6)

- Having exhorted the remnant to go on to spiritual perfection, Peter lists seven things that stand in stark contrast to seven components in Israel's vain religious system that God says He hates
- God hates them because they have been the fruit and production of Satan's operation within His nation; the conduct He wants from the members of the remnant is non-participation in those things
- The seven hated things are characteristics of the adversary manifested in Israel's vain religious system; the remnant is to manifest godliness rather than devilishness

The Book of Proverbs and the Remnant

- Proverbs provides education to the people of Israel, especially the remnant of Israel — a fundamental discernment education so they can conduct themselves completely opposite from the way Israel's vain religious system conducts itself
- Proverbs ends with a prophecy of a generation coming in Israel — the generation here when the Lord was here — that is destroyed in the day of His wrath; its greatest use is by the remnant of Israel in the Lord's day

Wisdom's House and Its Seven Pillars (Proverbs 9)

- His wisdom builds a house with seven pillars for the remnant to live in and live out of; when the Lord Jesus Christ comes, He is the wisdom of God in embodiment
- At the end of His ministry He had built the house, left, and sent forth the maidens like the apostles, who make an appeal to the people of Israel
- Peter deals with the remnant as ones in that house: the seven pillars of the house of wisdom stand in stark contrast to the seven things God hates — Israel's vain religious system has the seven things God hates

Cunningly Devised Fables and the More Sure Word

- One damnable heresy: the promise of His coming is cunningly devised fables — no Day of the Lord on the horizon, and Jesus of Nazareth not the Christ; the big message brought against the remnant is that there is no kingdom coming

- Peter first affirms for the remnant the certainty of the coming kingdom: at the transfiguration they saw the Lord in His majesty as He will look when He returns — an eyewitness account the Lord designed for the remnant after His resurrection
- More sure than any eyewitness account, even an apostle's, is what the prophets set down in the written Word of God; Peter turns them to the more sure word of prophecy because that is still their program

The Remnant's Unchanged Hope; the Scoffers (II Peter 3)

- When Peter wrote, the dispensation of grace had come in; they are the Israel of God of Galatians 6 and the remnant of Romans 11, and Peter tells them they haven't lost their hope — the issue is still entrance into the kingdom
- The dispensation of Gentile grace produced problems for the members of the remnant: the scoffers ask, "Where is the promise of his coming?" — and it becomes a much bigger issue when the program resumes
- The reason it hasn't come yet is the longsuffering of God first revealed in Paul's epistles; Paul's epistles, Romans to Philemon, are the answer to the scoffers, so the remnant are not victimized and can grow and mature

L19

John's Epistles and the Exposure Policy *I, II, III John: three essentials — Israel's program, the Gospel of John, the manifest division; Matthew 3 and 7*

John's Epistles in the Policy-of-Evil Section

- John's epistles belong to the major section made up of II Peter, I, II, III John and Jude, where the remnant's primary — not exclusive — education in the Satanic policy of evil takes place
- A lot of information about the adversary and his activities is yet to come for the remnant; Jude will emphasize the marriage between Israel's vain religious system and the evolution of man's ungodliness in the Lord's day

The Most Puzzling Epistles

- I, II and III John probably have the most puzzling aspects of all the epistles — such as I John 2:27, where John tells members of the remnant of Israel that they don't need any man to teach them
- Some use I John 3:9 for sinless perfection; others water it down to habitually practicing sin; the water and blood (5:6) and the sin unto death (5:16) are further puzzles — all uniquely peculiar to God's program with Israel

First Essential: God's Program with Israel

- I, II and III John is part of Hebrews through Revelation, dealing with God's program with Israel, not this dispensation of grace; interdispensational truth exists, but the program is God's program with Israel
- Christians who fail to rightly divide try to make John's tests apply, and it doesn't work; the tests fit Israel's program because something going on in it makes them a reality

Second Essential: The Gospel of John

- God used John to write the Gospel of John, I, II and III John and the Revelation; it was given to him to fulfill with the remnant things spoken of in his gospel, where what they heard from the beginning is found
- Things John dealt with first in his gospel he amplifies and implements in the epistles; a problem in I, II and III John means something was missed in the

Gospel of John

Third Essential: The Manifest Division

- A very special issue existed in Israel's program: a manifest division God was making between His remnant, His little flock, the real children of God in Israel, and the rest of the nation in the vain religious system — the children of the devil
- It gets underway in the 4th installment of the 5th course of punishment, extends out into the Lord's day and comes to a head there, concluding in the 5th and final installment — the separation and polarization of the remnant from the apostate element
- Matthew 3: the Pharisees and Sadducees, thinking themselves the natural children of God, were a generation of vipers; three baptisms make up Israel's prescription for cleansing — water, the Holy Ghost on the remnant, and fire for purging the nation

The Exposure Policy and John's Tests

- The Lord put an exposure policy into effect when He was here, with repercussions on out into the Lord's day: the who's who falls into two camps — manifest as the children of God or as the children of the devil — the really big issue John deals with in I, II and III John
- The remnant need to know who's who in Israel because the policy of evil uses the wolves in sheep clothing concept; employing the tests based on the exposure policy, they'll know who's who and won't be seduced
- Matthew 7: the Sermon on the Mount is the Lord's fundamental corrective and edificational doctrine for the remnant; false prophets can't be told apart by appearance but by their fruits — what comes out of their mouth, hence John's tests

L20

Division Making, Exposure and Polarization *Matthew 23; II Peter–Revelation; John 7–10 and 15; Ezekiel 34; Isaiah 65; Malachi 3; I John 3*

The Need for an Exposure Policy (Matthew 23)

- In the 4th installment of the 5th course of punishment the Lord instituted an exposure policy by which the wheat and the chaff are identified — one the remnant of Israel can put into effect to identify who's who in Israel
- In Matthew 23 the Lord puts out a series of woes just before the extension of mercy and forbearance starts, using the hypocrites concept: they appear different than they really are, outwardly appearing righteous — similar to the wolves in sheep's clothing
- Something must expose that they are full of hypocrisy and iniquity: the members of the remnant need an exposure policy, and He gives them one to expose the hearts — John focuses on it in his gospel and in I, II and III John

The Need Shown in II Peter through Revelation

- II Peter introduces the primary source of the policy of evil, Israel's vain religious system — told by what comes out of these men's mouths; in Jude they are feasting with the members of the remnant, who must identify them and disassociate from them
- The Lord commends members of the remnant for putting false apostles to the test and exposing them as liars; the saints in Thyatira weren't putting the test into effect; Satan has his own synagogues just as the remnant has theirs

"A division among the people" (John 7–10)

- One of the things He would do was put this exposure policy into effect — make a division among His people; John's Gospel often repeats "there was a division among the people", especially with discourses and activities only John records
- The Lord deliberately made a division in the nation — they will say the very same thing to the remnant: We're of God, you're not — and He left His apostles with the exposure policy intact, ready to bear its fruit

The Prophets: Ezekiel 34, Isaiah 65, Malachi 3

- John 10 cannot be understood without Ezekiel 34: He will come and search for His sheep — division making put into effect while He is here as the good shepherd; no dispensation of grace is in view there
- Isaiah 65: "my servants" is His remnant, "ye" the apostate element; the clear-cut division begins in the 4th installment and culminates in the 5th, when the apostate element is destroyed
- Hand in hand with the division goes an exposure policy, so the remnant can tell the difference and not be deceived; in Malachi 3:16 those who feared the Lord are the remnant, written in a book of remembrance

Polarization and the Particular Sin (John 8; I John 3)

- In the Lord's day polarization takes place and the two camps in Israel develop fully — no fence riders allowed; John provides for its implementation in his three epistles
- Without John 8 you won't get I John 3: John is not talking about any old sin but a particular sin, the works of the devil; a child of God can't sin that way, because the seed remaineth in him

No Cloak for Their Sin (John 15)

- That sin is hating the Father; the Lord took away their cloak, so they stand naked as to who they are and won't be able to put it back on in the Lord's day
- John takes the exposure policy and the principle of polarization and, in his three epistles, gives the members of the remnant the tests to put into effect

L21

Jude: The Zenith of Man's Ungodliness *Jude with II Peter 2; Matthew 12: Israel's vain religious system and the zenith of man's ungodliness*

Jude in the Policy-of-Evil Section

- Jude, once again, focuses especially on the activities of the Satanic policy of evil in the Lord's day; its infiltrators creep in unawares as direct emissaries, aiming not only to corrupt the remnant doctrinally but to dash their hope
- The education contained in II Peter, I, II, III John and Jude equips the remnant to understand what's going on

Not Simply a Reiteration of II Peter 2

- The parallel of thought between II Peter 2 and Jude is easily seen — the same type of presentation to instruct the remnant — yet Jude is not simply a reiteration: it goes over the same issue and advances it a bit
- The focus in II Peter is Israel's vain religious system; in Jude the remnant is educated that this system joined itself to the capstone of the evolution of man's ungodliness
- Jude makes the remnant understand it is not just apostate Israelites from the extension of mercy and forbearance: the marriage of the two produces a

horrendous vileness, rebellious opposition against God and cooperation with the policy of evil

Ungodliness from before the Flood to Its Zenith

- The world comes almost full circle, back to the vile ungodliness it was in when God judged it at the flood — now reserved under the judgment of fire, as Peter said in II Peter 3
- These ungodly men were prophesied of by Enoch, the seventh from Adam; after the flood God restricted man and Satan so ungodliness could not quickly reach a fever pitch, but the capacity would return at a slower rate
- The remnant must understand it is not just in Israel's vain religious system; John's "the whole world lieth in wickedness" is similar terminology to Genesis 6

The Latter State Worse than the First (Matthew 12)

- Peter describes the latter state of apostate Israel in the Lord's day; in Matthew 12 the Lord binds the strong man, Satan, who has Israel in his grip, and empties, sweeps and garnishes His nation with the truth
- When the extension of mercy and forbearance is over, He allows the Satanic policy of evil to repossess Israel; the false teachers had the opportunity to respond, didn't, and became the adversary's pawns

The Doctrinal Outline of Jude

- Verses 1–4: the urgent exhortation to the remnant to earnestly contend for the faith — a body of truth including the doctrines of the prophets, the Lord's earthly ministry and Hebrews through Revelation
- Verses 5–10: comforting reminders of these ungodly men's coming destruction and damnation; 11–13: the woes — the three men there were Satan's top men in three aspects of ungodliness; 14–16: good news of their destruction
- At its zenith the Lord's judgment would not be a flood; He would personally come with ten thousands of His saints — Jude tells the remnant to look forward to that as their deliverance
- Verses 17–23: instruction on handling these characters — some must be physically grabbed and dragged away; 24–25: a doxology the remnant ought to sing with Jude in view of the goal of the Lord's day

L22

The Revelation: Daily Newspaper of the Lord's Day *Jude 14–15; Daniel 12; Revelation 1:9–10; the outline of the book; looping parallelism introduced*

The Capstone of the Remnant's Doctrine

- The doctrinal link: John is now given the revelation of what Jude extolled in verses 14–15 — the Lord revealing Himself, coming and judging; God provided Israel, the remnant in particular, a daily newspaper account of the Lord's day
- All the education and edification the remnant receive in Hebrews through Jude equips them; the Revelation is kind of like the capstone of the doctrine for them — a daily newspaper account so they understand what's coming

Sealed until the Time of the End (Daniel 12)

- The Revelation fulfills something prophesied to Daniel: in his 5th and final revelation, zeroing in on the 5th and final installment, the Lord tells him to

seal the book until the time of the end, when the remnant will have wisdom and understand

- Knowledge is increased through the twelve apostles; Hebrews through the Revelation provides it in totality, and the Revelation caps off the knowledge the remnant need to function in the Lord's day

In the Spirit on the Lord's Day (Revelation 1:9–10)

- To provide the remnant this account, God took John into that day, let him see the events as they transpired, and had him function as a reporter told to write them down
- The Lord's day of 1:10 is not Sunday — that idea is the imagination of men, the product of rejecting the revelation given to Paul about the dispensation of grace interrupting Israel's program; the Lord's day is the day of the Lord
- When that day comes, the members of the remnant will have the daily newspaper already written for them, and the exact things John saw will exactly transpire
- Everything John speaks of is in the future, including the seven churches: in the Day of the Lord seven assemblies of the remnant of Israel will exist in those very places — not ones existing when he wrote

The Outline of the Book

- Three sections: 1:1–8, the introduction; 1:9–22:5, the body, the revelation itself; 22:6–21, the conclusion — the revelation itself was written down first, then the introduction and conclusion
- The introduction declares what the book is about (1–3), to whom it pertains (4–6) and the glory of its doctrine (7–8); the conclusion gives the same three again (22:6–7, 8–15, 16–21)
- It affirms very clearly to whom it pertains: the Revelation isn't written to us in this dispensation of grace; there are limits to our ability to understand some of those things — it will never be as good as what the members of the remnant going through that time will possess
- The body's four sections: 1:9–20, the Lord's readiness to have His day; 2:1–3:22, letters to the seven churches of the scattered remnant in Asia; 4:1–5:14, preparations in the third heaven; 6:1–22:5, the daily newspaper account

Looping Parallelism Introduced

- The way the account is given is not unique to the Revelation, needs no special key to unlock it, and is nothing mystical or allegorical; unrecognized, the order of events from 6:1 to 22:5 baffles people
- Looping parallelism — Keith's own descriptive term — presents information in increments or small doses that build upon itself, a way God employs frequently in the Scriptures

L23

Looping Parallelism: Scope, Then Parallel Accounts *Book X; Genesis; Samuel–Kings and Chronicles; the four Gospels; Acts 11:19; Daniel's revelations*

Looping Parallelism Described

- Hebrews to Revelation pertain especially to the time when God resumes and fulfills His program with Israel; the Revelation culminates in the Lord establishing His kingdom on earth, as covenanted in the Abrahamic covenant
- Each next piece of information overlays the first, building to a total package

— a marvelous way of presenting especially historical information; God starts His record of creation with it, and the Revelation is the last time He uses it

- Keith's Book X: its first three chapters give a quick sweeping scope record of the whole period; chapter 4 loops back, often to where the scope began, and lays down another parallel account
- Every loop adds details; the first time through gives a milk understanding, a general overview; a loop does not always go right back to the beginning — it depends on whether the account requires it

Examples in Genesis

- Genesis 1:1–2:3 is a quick scope presentation of the days of creation; from 2:4 God loops back to day six and describes what the scope account didn't — the male made first, the female later in that day
- Genesis 5 goes back and follows Adam's line rather than Cain's; 6:1 loops back into a particular time, not right back to Adam; chapters 9–10 give the scope, and chapter 11 loops back with details

Samuel–Kings and Chronicles; the Four Gospels

- I Samuel to the end of II Kings is Israel's historical account from the 1st course of punishment, ending under the 5th; I and II Chronicles loop back all the way to Adam and emphasize things not emphasized in that scope account
- Mark, Luke and John that follow Matthew are examples of looping parallelism — the Messiah presented as king, servant, Son of Man, God Himself; after them the account resumes following the ascension, which Luke picks up in Acts 1

Acts: A Loop of Great Dispensational Significance

- Acts contains a loop of great dispensational significance, marking off the great change it records: God revealing the revelation of the mystery and the dispensation of grace to the apostle Paul, thereby suspending His program with Israel
- Acts 1:1–11:18 is a progressive account of the extension of mercy and forbearance God gave Israel; at 11:19 it loops back to chapter 8 and shows the hand of the Lord, instead of progressing in Israel's program, going to Gentiles in Antioch

Daniel, and the Method of the Revelation

- Looping parallelism is the method of Revelation 6:1–22:5, the daily newspaper account of the Lord's day; God had already given at least two very special historical accounts of the Lord's day — the book of Daniel and Matthew 24
- Daniel's five revelations for the 5th course of punishment utilize looping parallelism: chapter 2 is a full scope presentation; chapter 7 loops back and the entire period is gone over one more time; chapter 8 loops back and goes over the period again; chapter 9, especially where Daniel is given the time schedule, loops back; chapters 10–12 loop back again and go through one more time
- The greatest bulk of that information is about the 5th and final installment; in the Revelation He utilized the very same method of presentation utilized in Daniel, and the Lord used looping parallelism in Matthew 24 as He educated His disciples

L24

Six Looping Parallelisms in the Daily Newspaper Account

Matthew 24; Revelation 6:1–22:5; the survey concluded

Matthew 24: The Lord Uses Looping Parallelism

- Matthew 24 was one of the last times He talked to Israel about the Lord's day before presenting it in the Revelation; to answer the three questions there, the Lord employs looping parallelism
- Verses 4–14 are a sweeping scope account of the 5th and final installment that includes the Day of the Lord; 15–28 loop back to an event at the midpoint; 29–31 loop back to when the tribulation itself concludes

The First Loop: Revelation 6–7

- Daniel set it forth, and the Lord in Matthew 24; now the daily newspaper account, 6:1–22:5, gives as much detail as God is going to give — and the seven seals take you through the scope of the Lord's day
- If you're honest, you have the sun being darkened on at least three or four different occasions — and yet they are all spoken about the exact same thing
- Chapter 7 loops back with details: the sealing of 144,000 of all the tribes of Israel, who begin a ministry before any events in the scope, and the multitude out of the great tribulation; chapters 6–7 are the first looping parallelism

The Great Tribulation: Second and Third Loops

- The second starts at the halfway mark: 8:1–10:7 loops back to the midpoint, when the great tribulation begins, and Israel's seven guardian angels are given seven trumpets; it then loops back again with details, some pertaining to Jerusalem
- The third (12:1–14:5) loops all the way back to the beginning of the Satanic plan of evil on earth and the Satanic policy of evil against Israel, and goes through the great tribulation again with them in view; 14:6–20 loops back with details

Avenging Judgments and Babylon: The Fourth Loop

- The fourth (15:1–16:21) is a scope of the seven vials, the avenging judgments that set the stage for the great and terrible day of the Lord; 17:1–18:24 loops back, explaining why the final destruction before it is Babylon's

The Fifth and Sixth Loops: 19:1–22:5

- The fifth (19:1–21) is the scope of the great and terrible day of the Lord: He comes back on the white horse and vanquishes Israel's enemies; 20:1–3 loops back with one tremendous detail — Satan cast into the bottomless pit
- The sixth and final (20:4–15) gives a scope of the fulfillment of God's purpose with Israel on the earth, the establishment of the kingdom; 21:1–22:5 completes the sixth set of looping parallelism

The Value for the Remnant; the Survey Concluded

- This is the presentation the members of the remnant of Israel will operate upon when this dispensation of grace concludes — a marvelous means of educating the remnant in the Lord's day, and needful so as not to make a jumble of the Revelation
- Keith's conclusion: the program in Hebrews through the Revelation is the same as in Genesis through Malachi; those written to are the members of the remnant of Israel, and we in the body of Christ are not the subject matter
- Yet all the Word of God is for us: God has provided for us in this dispensation of grace to be educated in Israel's program and how the two programs work together — though His dealings with us differ vastly from Hebrews through the Revelation

Key Doctrinal Distinctions

Israel's Program vs. the Dispensation of Grace

In Hebrews through Revelation Israel's program is in view, not this present dispensation of Gentile grace; Romans through Philemon are Paul's epistles about us and to us as members of the church, the body of Christ. We in this dispensation of grace are not spiritual Israelites, nor the assumers or fulfillers of God's program with Israel; its gifts still belong to Israel. Some try to apply it all to this dispensation of grace, and it doesn't apply; the Book of the Revelation isn't written to us in this dispensation of grace and doesn't contain instructions we are expected to follow. Yet all the Word of God is for us: God has provided for us to be educated in Israel's program and to appreciate how the two programs work together.

Suspension and Resumption

The dispensation of grace is a divinely designed interruption in God's program with Israel; when the program resumes, it resumes right where it was suspended. The fifth course of punishment has five installments: one, two, three, four, skip over the dispensation of grace, five; the Lord's Day of Wrath is that fifth and final installment. The program was not suspended because a prophet said anything about it: God put into effect His mystery plan and purpose in Christ, never spoken of since before the world began. Peter accounts for the day of the Lord not yet coming by the long-suffering of God that was revealed to the Apostle Paul.

Delivered from the Wrath vs. Escape Through It

God hasn't appointed us to wrath; we in this dispensation of grace are promised deliverance from the wrath to come. The saints in Hebrews expect to go through the Lord's day of wrath; there is a provision for their escape — not to be physically delivered out of it, but to be able to endure that and to escape all the judgment. That provision for escape isn't talking about us at all; it has no application to us in this dispensation of grace.

The Gospel of the Kingdom, Paul's Gospel and the Mystery

The gospel in Hebrews is the gospel of the kingdom, not the gospel committed to the Apostle Paul — the gospel of opportunity to enter into the kingdom, not of justification unto eternal life. The message heard differs, but justification solely on a faith response, not faith plus works, is the same all the time. The mystery of Christ revealed to the Apostle Paul is not the doctrine of justification by grace through faith.

Justification unto Eternal Life vs. Reward in the Kingdom

Not every passage that refers to justification is talking about justification unto eternal life; there's more than one kind. In Israel's program the remnant are confronted with two kinds: justification unto eternal life on the basis of faith, and, in James 2, justification by works in the eyes of men as a friend of God; James 2 and Romans 4 aren't in conflict. For the remnant, justification unto eternal life makes them eligible but doesn't guarantee any reward in the kingdom; the Lord is forming His royal house, those that are going to rule and reign with Him in His kingdom.

The Prophesied Church vs. the Body of Christ

There is more than one church in the Bible: the remnant in Hebrews 2 are part of the prophesied church in God's program with Israel, while the church of the body of Christ is not the subject matter of prophecy. We in this dispensation of grace are not a chosen generation, a royal priesthood, a holy nation, a peculiar people; the remnant is not looking for a rapture of the church, part of the mystery of Christ the prophets knew nothing about.

Hebrews and Romans: A Foundation for Each Program

Hebrews does for the remnant what Romans does for us: four major sections, like four cornerstones to a foundation. Hebrews deals with them as babes, with milk; it lays the foundation upon which the other things are built, and the Melchisedecian doctrine is the first part of the strong meat.

Key Scripture References

Leviticus 26	The five courses of punishment that map out Israel's history in advance
Psalm 2	The decree declared in view of what He had done as Redeemer and Israel's rejection of Him; nothing in it about the dispensation of grace, because it was a mystery
Psalm 8	A Davidic Covenant Psalm quoted in Hebrews: the Father appointed the Son heir of all things
Psalm 95	Its today is being fulfilled when Hebrews applies — not in the dispensation of grace
Proverbs 9:1–6	Wisdom's house with seven pillars that the remnant is to live in — in stark contrast to the seven things God hates
Isaiah 8:16	"Bind up the testimony, seal the law among my disciples" — what the nation needs is resident with the disciples
Isaiah 33:10–17	When the Lord stands up: provision and hiding places for members of the nation to make it through
Isaiah 66:1–3	The place of His rest is the kingdom, not the temple; the contrite who tremble at His word are the remnant; the sacrifices are now abominations
Daniel 12:4	"knowledge shall be increased" — about the fifth course of punishment, particularly its fifth and final installment, the time of the end in God's program with Israel; supplied in the Revelation
Matthew 24	One of the last times the Lord talked to Israel about the Lord's day before the Revelation; to answer the three questions He employs the principle of looping parallelism
Luke 21	The provision for the remnant to escape all these things that shall come to pass

John 14:25–26; 16:12–13	The Holy Ghost would teach them things to come in Israel's program; that is Hebrews through Revelation
Acts 7	Stephen sees the Son of Man standing: the extension of mercy and forbearance is over
Romans 11:11–25	Israel's fulness is yet to come; they are not getting it during this dispensation of Gentile grace
I Thessalonians 4:13–5:11	Paul spells out our deliverance from the wrath to come
Hebrews 1:1–4	Reorients the remnant to the resumption of the program where it had been suspended
Hebrews 2:1–4	Reorients the remnant to the provision for escape
Hebrews 3:1	The remnant's profession concerning the Christ: His apostleship (chapters 3–4) and His high priestly office (chapters 5–10)
Hebrews 6:4–6	Not about losing salvation; refers to the historical offering of repentance to Israel
Hebrews 13:22	"suffer the word of exhortation" — the doctrinal link to James, which exhorts the remnant
James 1:1	To the twelve tribes scattered abroad — not to us in this dispensation of grace
James 2:14–26	Justification by works in the eyes of men; not a contradiction of justification by grace through faith
I Peter 1:1; 5:13	To the remnant scattered abroad, from an assembly of the remnant at Babylon
II Peter 1:5–7	The seven things comprising the remnant's spiritual perfection — the seven pillars of wisdom's house
II Peter 3:9, 15–16	Some count the promise of His day of wrath slackness; the long-suffering of God accounts for the day of the Lord not yet coming; Paul's epistles are the answer to the scoffers
I John 4:1–6	How the remnant know the Spirit of God from the spirit of antichrist — not Paul's test for us
Jude 14–15	Enoch's prophecy: the wickedness and ungodliness that will pervade the whole world, which the remnant must understand
Revelation 1:9–10	How God provided the remnant with the daily newspaper account of the Lord's day
Revelation 6:1–22:5	The daily newspaper account of the Lord's Day, given in six looping parallelisms for the remnant of Israel