

The Hebrew Christian Epistles

An Overview Of Hebrews Through Revelation

*Comparing Hebrews through Revelation
with Romans through Philemon*

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An overview of Hebrews through Revelation

By Arthur L. Watkins

Many Christians today, especially those who call them themselves "dispensationalists" or even "grace believers", mistakenly assume that the epistles of Hebrews through Revelation were written by men who were "*doctrinally challenged*". They assume that when Peter, James, John and Jude wrote their epistles their knowledge was limited to what they preached in Acts 2-3. Many dispensationalists teach that Peter, James, Jude and John preached the doctrine and gospel of Acts 2-3 throughout their ministry and never deviated from it. Many teach that these men never came into a full knowledge of the truth as Paul and their epistles lack the doctrinal depth of Paul's epistles.

Many dispensationalists and even some fundamentalists go as far as to say the Hebrew Christian Epistles "*are not for us today*" and are quote; "*not church truth*". I have even heard some call them "*law books*". Many dispensationalists believe that in the book of Acts God was building two different churches at the same time and that Paul wrote to one church in his epistles and Peter, James, John and Jude wrote to another church in their epistles. (They deny Paul wrote Hebrews even though Peter said he did in 2 Peter 3:15)

There are many who even teach that the Hebrew Christian Epistles are written to future Saints, in a future church, in a future dispensation, even though they were written to and read by saints who were alive at the time of their writing. (See 2 Peter 1:12-15)

The truth is, the Apostles knowledge had increased greatly by the time they wrote their epistles and their preaching under went a major change from what it was in Acts 2-3. The apostles did not remain the same as they were doctrinally in Acts 2-3. Their doctrine and gospel under went many major changes. When the apostles wrote the Hebrew Christian Epistles they were influenced by a number of dispensational and doctrinal changes such as:

The Preaching Of The Cross
The Fall of Israel
The Abolishing of the Law of Moses
The Administration of Grace
Christ Building His Church
The Salvation of Paul
The Salvation of Cornelius
The Salvation of Heathen Gentiles
The Apostolic Meeting in Jerusalem of Acts 15
Paul's Gentile Ministry And Apostleship

The writers of the Hebrew Christian Epistles were all aware of these events, changes and doctrines and had read all of Paul's epistles. (See 2 Peter 3:15-16) These events and especially the salvation of Paul and Cornelius and Paul's epistles, had a major impact and influence upon these men and it is manifest in their epistles. It becomes very

obvious when reading Hebrews through Revelation the apostle's knowledge far exceeded what they knew in Acts 2-3. It is OK to compare Peter in Acts 2-3 with Paul in Acts 9 to show they are different. But to say that Peter believed and preached what he did in Acts 2-3 after Acts 9 is ridiculous!

The difficulty that many Christians have when reading the Hebrew Christian Epistles is the language and words that are used by the apostles. They wrote in a different style than Paul and because we are used to Paul's style of writing, their words sound different to our ears and eyes. But no two writers use the exact words and phrases. Two writers can say the same thing even though the words and phrases they use may be different.

When Matthew, Mark, Luke and John wrote their accounts of the earthly ministry of Christ, they did not always use the same words, terminology or phrases. What you find in Matthew may not be found in John. Mark may give a more detailed account of an event than Luke. When Matthew wrote about the kingdom, he called it the "Kingdom of Heaven". When Luke wrote about it he called it the "Kingdom of God". Did they write about two different kingdoms? No. (Compare Mark 1:15 - Matt.3:2; Matt.13:11 - Mark 4:11. (See Matt.19:23-24) Did they contradict each other? Of course not.

You and I could witness an accident, write a description of it, and though we may use different words or terminology to describe it, we can still describe the same event. I believe the same can be said of Paul and the Hebrew Christian writers. They used different words, phrases, and terminology, but they do not contradict one another. Paul himself wrote the book of Hebrews according to 2 Peter 3:15. He wrote it to the same people that Peter wrote to. (1 Pet.2:9) Would he write a book that contradicted what he wrote in Romans through Philemon? Of course not.

Contrary to what many dispensationalists say, there are far more similarities between the Hebrew Christian Epistles and the Pauline Epistles, than differences. The so called differences are due mainly to the culture and background of the people to whom they were addressed.

The Hebrew Christian Epistles were written to Jews in the Church who had lived under the Law of Moses most of their lives, but were set free from the law in Christ. They were written to encourage them to turn away from the Old Covenant with its priesthood, sacrifices, ordinances, feast days and works and claim the promises and blessings of the New Covenant that took force when Christ the testator died.

They were also written to encourage them to grow in grace (2 Peter 3:18); To be established in the doctrines of grace (Heb.13:9); And to be ministers of the manifold grace of God (1 Peter 4:10).

Please note the following doctrines in the Hebrew Christian Epistles and see how they agree with the Pauline Epistles. Instead of trying to find things that differ see the things that are the same. It seems that many dispensationalists spend their lives looking for "jots and tittles" that seem to differ in the Bible and completely overlook all the things that are obviously the same. This is especially true when reading the Hebrew Christian Epistles. They are taught all their lives these epistles belong to someone else and very

few take the time to read and study them. And the ones who do are often amazed as to how they agree with the Pauline Epistles.

In the Hebrew Christian Epistles:

(1) Christ Is the Foundation and Chief Cornerstone

1 Peter 2:6-7 says; ***Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.***

Christ is the chief cornerstone and foundation of the Hebrew Christians. Compare this with Ephesians 2:20-22 where Paul says the same thing about the believers he writes to. He also quotes the same verse as Peter. (See Isa.28:16) Christ is the chief cornerstone and foundation of the Church from Romans through Revelation. The church is the same and so is the foundation. There is no other foundation and chief corner stone but Jesus Christ.

(1 Cor.3:11)

(2) They Were Born Again

1 Peter 1:23 says; ***Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.***

See also 1 Peter 1:3, 1 John 2:29, 5:1, James 1:18.

Being born of God's Spirit means ***they had spiritual salvation***. Their spirits were made alive or quickened by God's Spirit. (Jn.3:6)

The people Paul wrote to were also born again for unless a man is born again he cannot enter into the Kingdom of God which is the inheritance of the church. Anyone who preached the kingdom of God had to preach the New Birth, for it is by the New Birth that we see and enter the kingdom of God.

See Gal.4:28-29, Titus 3:5, Eph.2:1. Every man God sent to preach in the New Testament preached the New Birth including Paul for he preached the kingdom of God.

(3) They are Justified By Faith Without the Works Of The Law

In Galatians 2:11-21 the Holy Spirit recorded a conversation that Paul had with Peter. In verse 14-16 Paul said to Peter; ***But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, (Peter) being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compelleth thou (Peter) the Gentiles to live as do the Jews? We (Peter and Paul) who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we (Peter and Paul) have believed in Jesus Christ, that we (Peter and Paul) might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.***

These verses tell us plainly that both Peter and Paul were justified by the faith of Christ and not by the works of the law. Paul learned this truth by revelation in Acts 9. Peter

learned it by revelation in Acts 10. And the people he wrote his epistles to were also justified by the faith of Christ and not by the works of the law just like him.

(4) They Were Saved By Grace

After Peter witnessed the salvation of Cornelius by grace through faith without the works of the law or circumcision in Acts 10, he said; ***But we believe that through the grace of the Lord Jesus Christ we (Jews) shall be saved, even as they. (Gentiles) Acts 15:11***

From Acts 10 forward both Jews and Gentiles were saved the same way as Cornelius. As he was saved by grace through faith without the works of the law or circumcision, so were they. As he was saved the moment he believed, so were they. From Act 10 forward, Peter preached Ephesians 2:8-9 and was a steward of the manifold grace of God. It is absolute heresy to say that Peter and Paul preached two different gospels at the same time! If Peter or anyone preached a gospel that was different from Paul's, God would have cursed him according to Gal.1:8.

(5) They Were In Christ and Christ Was In Them

During his earthly ministry Jesus told His Apostles He would soon be in them and they would be in Him.

In John 14:20 Jesus said to them; ***At that day (The coming of the Spirit in vs.16-17) ye shall know that I am in my Father, and ye in me, and I in you.***

In 1 Peter 5:14 he wrote; ***Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus.***

In 1 John 5:20 he wrote; ***And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.***

If they were in Christ and Christ was in them, this means they were in the Body of Christ. There is no way a New Testament believer can be in Christ and Christ in him without being in the Body of Christ

This of course means that the Hebrew Christian epistles are written to members of the Body of Christ. It is wrong to say that Peter and Paul wrote to two different churches and that Paul alone wrote to the Body of Christ. From Romans through Revelation every believer is in Christ and Christ is in them, which is precisely what it means to be in the Body of Christ. The church today is called the Body of Christ because Christ is in the believer and the believer is in Christ.

(6) They Were Saved By the Death and Shed Blood of Christ

1 Peter 1:19 says that they were redeemed (past tense); ***With the precious blood of Christ, as of a lamb without spot or blemish.***

1 Peter 2:24 says; ***Who his own self bare our sins in his own body on the tree.***

1 Peter 3:18 says; ***For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.***

1 John 1:7 says; ***The blood of Jesus Christ his Son cleanseth us from all sin.***

Hebrews 9:14 says; ***How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.***

Hebrews 9:26 says; ***But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.***

Hebrews 10:12 says; ***But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.***

Revelation 1:5 says; ***Unto him that loved us, and washed us from our sins in his own blood.***

When the apostles wrote the Hebrew Christian Epistles they knew and preached that Christ had died for their sins and was raised again from the dead. This is exactly the same Gospel that Paul preached.

If Christ died for their sins that means that God punished Christ for their sins. It means that God condemned Christ for their sins. If God condemned Christ for their sins, could he turn around and condemn them again for their sins? If he did, wouldn't that be double jeopardy? If Christ suffered and died for their sins, wouldn't this mean they had eternal security? If they could lose their salvation as some folks say, after God condemned Christ for their sins, how can you be sure of yours?

It is because of the cross that we have security. The Hebrew believers had security because their faith and trust was in the death and shed blood of Christ to save them. I believe it is very dishonoring to God and a perversion of scriptures and an offence to the cross to say that the Hebrew Christians could lose their salvation when the Bible plainly says their faith and trust was in the death and shed blood of Christ to save them from their sins. People who teach this do not understand the cross or security.

(7) They Were Sanctified By Faith

When God saved Paul he sent him to Jew and Gentile; ***To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*** (Acts 26:18)

Before Paul was saved those who were sanctified by faith had an inheritance in the kingdom of God. Those people were the Jews who first believed in Christ and followed Christ. They are called the commonwealth of Israel in Ephesians 2:12 and the Israel of God in Gal.6:16. When God saved Paul he was sent to offer the Gentiles who believed his gospel not only forgiveness of sins, but an inheritance in the Kingdom of God among

those Jews who were already partakers of it. They were the Jews to whom the Hebrew Christian Epistles are written. Therefore the Gentiles of Romans through Philemon were not only sanctified by faith, but they were joint heirs with the saints in Hebrews through Revelation. See Heb.10:10, 14.

(8) They Were One with Christ Spiritually

In John 17:20-23 when Jesus prayed for the Apostles he said; ***Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.***

The Apostles who wrote the Hebrew Christian Epistles were in Christ, Christ was in them, and they were one in Christ and so were the Jews to whom they wrote their epistles. Paul of course preached and wrote about the same oneness of believers in Christ throughout his epistles.

(9) They Partook Of the New Covenant

Hebrews 10:9 says; ***Then said he said Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.***

Hebrews 9:15-17 says: ***And for this cause he is the mediator of the new testament, that by means of death, for the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.***

In the book of Hebrews the New Covenant replaced the Old Covenant. According to Heb.9:17 it took force when Christ the testator died. The Saints, to whom the Hebrew Christian Epistles were written, were under the New Covenant and partook of its blessings and benefits, especially the promise of a new and better sacrifice that would take away their sins forever. (Hebrews 10:1-20)

Paul himself was a minister of the New Covenant (See 2 Cor.3:1-18) and all of his converts, including us, partake of its blessings and benefits. In Eph.2:13 we are made nigh to the covenants of promise and that includes the New Covenant of promise. In Rom.15:27 we are made partakers of Israel's "spiritual things" and that includes all the spiritual blessings of the New Covenant. (See Heb.8:10-13) That is why we observe the Lord's Supper for it is the supper of the New Covenant. (1 Cor.11:25)

(10) They Were Perfected and Preserved In Christ Jesus

Heb. 10:14 says; ***For by one offering he hath perfected for ever them that are sanctified.***

Jude 1 says; ***Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.***

The people to whom the Hebrew Christian Epistles are addressed are ***perfected for ever*** and ***preserved in Jesus Christ***. Perfection cannot be improved upon and preservation means security. If a person who is perfected forever and preserved in Jesus Christ can "lose" their salvation like the hyper dispensationalists say, then nobody has eternal security.

(11) They Were Free From Condemnation

When speaking to the same Jews that the Hebrew Christian Epistles are addressed, Jesus said in John 5:24; ***Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.***

In John 3:17-18 it says: ***For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.***

This promise is the same as Romans 8:1 which says; ***There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.***

If you are in Christ and Christ is in you, you are free from eternal condemnation. The saints to whom the Hebrew Christian Epistles are addressed were in Christ and Christ was in them, therefore they are free from eternal condemnation.

(12) They Had Eternal Life

1 John 2:25 says; ***And this is the promise that he hath promised us, even eternal life.***

1 John 5:11-13 says; ***And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.***

Eternal life is never ending life and they had it. Eternal life was their present possession.

(13) Salvation Was Their Present Possession

In John 3:36 Jesus said; ***He that believeth on the Son hath everlasting life.***

1 John 5:11-13 says; ***God hath given to us eternal life; He that hath the Son hath life; These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life***

Notice the word "hath and have" in these verses. Contrary to what many extreme dispensationalists say, salvation and everlasting life were their present possessions.

1 Peter 1:18-19 says: ***Forasmuch as ye know that ye were not redeemed (past tense) with corruptible things as silver and gold, from your vain conversation***

received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish or spot.

These verses plainly show the Hebrew Christians were not waiting for eternal life, redemption and forgiveness of sins for they already had it. They had a present tense salvation just like us. If your dispensational doctrines do not allow the Hebrews to have salvation as a present possession then your need to change your doctrine and believe the Bible.

(14) Their Sins Were Forgiven

1 John 2:12 says, ***I write unto you, little children, because your sins are forgiven you for his name's sake.*** (Notice the present tense of forgiveness)

2 Peter 1:9 says; ***But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged (past tense) from his old sins.***

Heb.10:17-18 says; ***And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.***

According to these verses their sins were forgiven and God did not remember them any more. It is absurd to say that the Hebrew Christians were still waiting to get their sins forgiven as many hyper dispensationalists teach!

Paul wrote the book of Hebrews to explain that in the New Covenant, all of their sins were forgiven, once for all time, by the sacrifice of Christ. Read Hebrews chapters 8-9-10.

(15) They Were Free From The law

Heb.10:9 says; ***Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.***

Heb. 8:13 says; ***In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.***

If the first covenant the Law of Moses was taken away, then the Hebrews were no longer under it. They were free from the Law of Moses for the simple reason it was taken out of the way. The cross took it out of the way according to Hebrews 10:9-10 and it was replaced with a new and better covenant of grace.

Paul preached freedom from the law for the same reason. See Eph.2:14-16

(16) Their Standing Was In Grace

1 Peter 5:12 says; ***By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.***

Every believer has a standing and state. A believer's standing is how God sees them in Christ. Their state is how God sees them in the world. Your standing is based upon grace, therefore it never changes. Your state is based upon your works, therefore it does change. The standing of the Hebrew Christians was in Christ and was based upon the grace of God and remained the same. Paul wrote the same in Romans 5:1-2

(17) They Had a Heavenly Calling and Inheritance

Heb.3:1 says; ***Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.***

1 Peter 1:4 says that they had received; ***An inheritance incorruptible, and undefiled, and reserved in heaven for you.***

Most people would agree that the calling and inheritance of the church, the Body of Christ is heavenly. (Philp.3:20) The calling and inheritance of the Hebrew Christians was also heavenly, therefore they had the same hope and calling as those in Romans through Philemon. There is only one hope and calling for all believers, Jew or Gentile, according to Eph.4:4.

(18) They Had A Place in New Jerusalem

Hebrews 12:22-23 says; ***But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.***

Rev.3:12 says; ***Him that overcometh will I make a pillar in temple of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.***

New Jerusalem is the hope of all New Covenant saints. Paul was a minister of the New Covenant and because we partake of the blessings of the New Covenant he says in Galatians 4:26; ***But Jerusalem which is above is free which is the mother of us all.***

The heavenly city New Jerusalem is the mother of the church which is Christ's body. I look forward to the day I enter into that wonderful city, how about you?

(19) They Were Elected By Grace

In Romans 11:5-7 Paul wrote;

Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

In Romans chapter eleven there are two groups of Jews. The unbelieving apostate nation of Israel that God cast away and the elect remnant of believing Jews within the nation that God foreknew and elected. In Elijah's day the elect remnant of Jews was numbered at 7000. The elect remnant of Jews in Paul's day was the Jews to whom the Hebrew Christian Epistles were written. They were the Jews who first trusted in Christ and were members of the Body of Christ. And because they were elected by grace they were not elected by works. Paul himself was part of the election of grace.

(20) They Were Kept By the Power of God and Preserved

In 1 Peter 1:5 Peter said the people he wrote to were; ***Kept by the power of God through faith unto salvation ready to be revealed in the last time.***

Jude said they were; ***Sanctified by God the Father, and preserved in Jesus Christ, and called.***

If they were kept by the power of God and preserved in Jesus Christ they had security. Instead of using the word *sealed* like Paul, they used the word *kept* and *preserved* which means the same thing. For example; in 1 Thess.5:23-24 Paul says we are preserved, but in 2 Tim.1:12 he says we are kept.

(21) They Waited For the Appearing and Coming Of Christ

1 John 2:28 - 3:1-3 says; ***And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.***

There is one hope of resurrection in the New Testament according to Eph.4:4. The hope of the Hebrew Christians is the same as Gentile Christians. It is the coming and appearing of Christ. See Titus 3:5, Col.3:4, 1 Cor. 1:7. Our hope today is the same as theirs. Notice also that Christ's coming and appearing are used interchangeably in these verses showing you they are the same event. Contrary to the teaching of hyper dispensationalism, Christ's coming is the same as his appearing and his appearing is the same as his coming. Read the verses again.

(22) They Were Dead To Sin

1 Peter 2:24 says; ***Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.***

They were dead to sins for the same reason we are; they were baptized into Christ's death and having died with him they became dead to sin. See Rom.6:1-8.

This shows us they were baptized by the Spirit into Christ for only those who are baptized into Christ are dead to sin. The only way anyone can be dead to sin is for them to be baptized into Christ's death. (The healing is spiritual in 1 Peter 2:24. See Isa.1:5)

(23) They Had an Inheritance in the Kingdom Of God

2 Peter 1:11 says; ***For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.***

The Kingdom of God is the inheritance of all believers from Matthew through Revelation. The Kingdom of God is the inheritance of both prophecy and the mystery. Paul preached the Kingdom of God throughout his ministry and wrote about it more than any Apostle.

In Acts 20:25 Paul said; ***And now, behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.***

Acts 28:23 says; ***And when they had appointed him (Paul) a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God,***

persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts 28:30-31 says; ***And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.***

Read also 1 Cor.4:20, 6:9, 15:24, 50, Gal.5:21, Eph.5:5, Col.1:13, 4:11, 1 Thess.2:12, 2 Thess.1:5.

(24) They were Stewards of the Manifold Grace of God

When writing to the Hebrew Christians Peter said in 1 Peter 4:10; ***As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.***

The Hebrews were told to grow in grace in 2 Peter 3:18. To be established in the doctrines of grace in Heb.13:9, and to be good stewards of the manifold grace of God. Sounds like "*Pauline doctrine*" to me!

(25) They Were Called the House Of God

1 Peter 4:17 says; ***For the time is come that judgment must begin at the house of God: and it first begin at us, what shall the end be of them that obey not the gospel of God?***

The Church that Paul wrote to is called the House of God in 1 Tim.1:15. God has only one house and it's the church the Body of Christ.

(26) They Had a Divine or New Nature

2 Peter 1:4 says; ***Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.***

All believers who are truly born again receive a new and divine nature. When you were born the first time physically you received a corrupt nature because your parents were corrupt. When you are born the second time spiritually you received a divine nature because the Spirit who beget you is Divine. The Hebrew Christians had two natures just like the Gentile Christians. See Eph.4:24.

(27) Christ Was Their Propitiation

1 John 2:1-2 says; ***My little children, these things that I write unto you, that ye sin not. And if a man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but for the sins of the whole world.***

In Romans 3:25 Paul wrote; ***Whom (Christ) God hath set forth to be a propitiation through faith in his blood.***

(28) They Will Reign and Judge with Christ

Rev.1:6 says; *And hath made us kings and priests unto God and his Father; unto him be glory and dominion for ever and ever. Amen.*

Rev.2:26-27 says; *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as vessels of a potter shall they be broken to shivers: even as I received of my father.*

Rev.3:21 says; *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

The saints to whom Paul wrote Romans through Philemon will judge with Christ according to 1 Cor.6:1-3 and if we overcome the world, the flesh, and the devil and suffer for Christ we will reign with Christ according to 2 Tim.2:12.

(29) Abraham Was Their Father

In Rom.4:11 Paul writing about all believers said; *And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also:*

From Matthew to Revelation Abraham is the father of all believers Jew and Gentile. To be justified and made righteous Abraham must be your father according to verse 11.

(30) They Were Saved and Waiting to be Saved

In 1 John 5:11 John said; *And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.*

In 1 Peter 1:5 he said; *Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

1 John 5 says they had eternal life, but in 1 Peter 1 they were waiting to be saved. What's the difference? In 1 John 5 they were saved spiritually, whereas in 1 Peter 1 they were waiting to be saved physically. In 1 John 5 they had eternal life by believing the Gospel of Christ. In 1 Peter 1 they will be saved physically by the coming of Christ.

In Paul's epistles we have been saved spiritually (Eph.2:8) and we shall be saved physically. (Rom. 5:9-10, Rom. 13:11).

(31) They Had the Gifts of the Spirit

Read Mark.16:17-20

Many hyper dispensationalists make a big deal out of the fact that the Hebrew Christians performed signs and wonders, but what they overlook is that Paul and the churches he wrote to worked signs and wonders also. See 1 Corinthians 12-13-14. The saints at Corinth had more signs and wonders than any church in the Bible and yet they were members of the Body of Christ.

(32) They Preached the Gospel of God

In 1 Peter 4:17 He said; ***For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God?***

Paul preached the gospel of God according to Rom.1:1-3 which means Peter and Paul preached the same gospel.

(34) Christ Was Their Intercessor

Hebrews 7:25 says; ***Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.***

In Romans 8:34 Paul wrote; ***Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.***

Christ is the intercessor of both Jew and Gentile saints in the Body of Christ.

(34) Christ Made Reconciliation for Their Sins

Hebrews 2:17 says; ***Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.***

At the same time he made reconciliation for their sins he made reconciliation for ours also. Paul wrote in Col.2:20: ***And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:***

(35) They Preached Christ as the Savior of the World

1 John 2:2 says; ***And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.***

1 John 4:14 says; ***And we have seen and do testify that the Father sent the Son to be the Savior of the world.***

To the Hebrew Christians, Christ was more than the Savior of the Jews, but the Savior of the Gentiles and the whole world just like Paul says he is in 1 Tim.4:10; ***For therefore we both labour and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.***

(36) They Possessed the Abiding Spirit of God

1 John 4:13 says; ***Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.***

1 John 3:24 says; ***And hereby we know that he abideth in us, by the Spirit which he hath given us.***

This agrees with what Paul said in Gal.4:6; ***And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.***

Those who possess the abiding Spirit of God belong to God for Romans 8:9 says; ***But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.***

(37) Their Hope Was To Be Changed Into Christ's Likeness

1 John 3:2 says; ***Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.***

This agrees with what Paul wrote in Philp.3:20-21; ***For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.***

(38) They Had Absolute Assurance of Their Salvation

1 John 5:13 says; ***These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.***

There was no question in their minds about their salvation. They knew for sure that they had eternal life. Hyper dispensationalists may question their salvation, but John makes it clear they had a "know so salvation". (I know people today who quote this verse to prove we can know that we are saved and then turn around and say that the Hebrew Christians did not have salvation, but were waiting on it!)

(39) Christ Was Their Mediator

Heb.8:6 says: But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb.9:15 says: For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Compare these verses with 1 Tim.2:5

(40) Salvation to Them Was In Christ

1 Jn.5:11-12: And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

Salvation to the Hebrew Christians was not in the works of the law, but in the Son of God.

(41) They Preached the Judgment of the Quick and Dead

1 Peter 4:5 says; ***Who shall give account to him that is ready to judge the quick and the dead.***

Paul wrote about and preached the same judgment. In 2 Tim.4:1 he wrote; ***I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;***

(42) They Were Warned About Falling

2 Peter 3:17 says; ***Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness***

Paul warned his readers about falling. He said in 1 Cor.10:12: ***Wherefore let him that thinketh he standeth take heed lest he fall.*** See also Gal.5:1-4

Consider This

The Hebrew Christian Epistles were written to people who were justified by faith, saved by grace, had eternal life, who were in Christ, Christ was in them, they were one in Christ, kept by the power of God, perfected forever and preserved in Christ Jesus, born again, all sins forgiven by the death and shed blood of Christ, sanctified by faith, free from the law, baptized into Christ, free from condemnation, had a standing in grace, elected by grace, partakers of the New Testament, dead to sin, stewards of the manifold grace of God, and had a new nature.

Christ was their; propitiation, mediator, intercessor, High Priest, and they possessed the Holy Spirit, and had absolute assurance of salvation. ***If all these things were true of them, do you really believe they could lose their salvation?*** My friend, if they possessed all these spiritual blessings and could still lose their salvation, then so can you.

In this article I have shown you 42 major similarities between the Hebrew Christian Epistles and Romans through Philemon. I could give more but I think these are enough to convince any fair minded Christian. I know there will always be some hyper dispensationalist who will not be convinced if you gave him 100 similarities. They always come back with questions like; *What about Hebrews 3:14? What about Hebrews 6:4-6?; What about Rev.3:5? etc.*

My answer to them is; What about 2 Tim.2:12? What about Phil.2:12? What about Gal.5:2-4? What about 1 Cor.9:27? What about 1 Cor.3:17? What about Rom.2:6-10? What about Col.1:21-23? What about Gal.5:6? What about 1 Cor.11:29? You see, it works both ways. There are just as many verses in the Pauline Epistles that *seem* to teach salvation by works and that you can lose it, as there are in Hebrews through Revelation. But Christians will search from "*Dan to Beersheba*" to answer the hard verses in Paul's epistles whereas they will not give the verses in Hebrews through Revelation a moments thought. They will glance at a verse like Rev.3:5 or Heb.3:14 and say; "*see there, that proves they had to work to get saved and could lose their salvation*". That's very inconsistent wouldn't you say? I would go as far to say that it is downright dishonest!

There is an answer for all the hard verses in Hebrews through Revelation just as there are for those in Romans through Philemon. As a matter of fact they are easier to answer than the ones in Romans through Philemon.

Consider the Grace of God in the Hebrew Christian Epistles

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the **grace of God** should taste death for every man.

Hebrews 4:16 Let us therefore come boldly unto the **throne of grace**, that we may obtain mercy, and **grace to help** in time of need.

Hebrews 12:15 Looking diligently lest any man fail of the **grace of God**.

Hebrews 12:28 Therefore we receiving a kingdom which cannot be moved, let us have **grace** whereby we may serve God acceptably with reverence and godly fear:

Hebrews 13:9 Be not carried about with divers and strange doctrines. For it is a good thing that **the heart be established with grace; not with meats**, which have not profited them that have been occupied therein.

James 4:6 But he giveth more **grace**, Wherefore he saith, God resisteth the proud, but giveth **grace to the humble**.

1 Peter 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the **grace** that is to be brought unto you at the revelation of Jesus Christ.
(The day of the Lord will be a day of grace to the saved and a day of wrath to the lost.)

1 Peter 4:10 As every man hath received the gift, even so minister the same one to another, as **good stewards of the manifold grace of God**.

1 Peter 5:5 For God resisteth the proud, and **giveth grace to the humble**.

1 Peter 5:10 But the **God of all grace**, who hath called you unto his eternal glory by Christ Jesus.

1 Peter 5:12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is **the true grace of God wherein ye stand**.

2 Peter 3:18 **But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ**. To him be glory both now and for ever. Amen.

Jude 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, **turning the grace of our God into lasciviousness**, and denying the only Lord God, and our Lord Jesus Christ.

Rev. 22:21 The *grace of our Lord Jesus Christ* be with you all. Amen.