



## BBS – Salvation in Israel's Program

### Session 4

In our previous session we looked at the general breakdown of the book of Hebrews.

Before we start reading in Hebrews 6, let's bring a couple of things to our remembrance.

- 1) In the past, the 1-year extension of mercy (EoM) was the final opportunity to be saved during Israel's program. This "cutoff" was not in view of the dispensation of gentile grace (DoGG), for that was still a secret: it was in view of Daniel's 70<sup>th</sup> Week.
- 2) Because God will resume His program, He will once again grant a period of time between the Blessed Hope (BH) and the start of the 7-year Tribulation. This period of time is for, among other things, the gospel of the kingdom to be preached and the believing remnant (BR) formed both in and outside the land of Israel.

Now let's turn to Hebrews 6. Let's read the passage first and then we will break it down.

Hebrews 6:4 **For it is impossible for those who were once enlightened**, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> And have tasted the good word of God, and the powers of the world to come, <sup>6</sup> **If they shall fall away, to renew them again unto repentance**; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

For preachers who do not rightly divide the word (RDW), this passage is used to teach that people today can lose their salvation. If you are listening to this and you do not understand what I mean by "rightly divide the word," then you should stop listening right here and go look at our 11-session study on Rightly Dividing the Word. Then, come back and pick up this study.

This interpretation says, if you stop living for God, or going to church, or such like, then you have "fallen away" and you have lost your salvation. This interpretation is wrong on several counts: 1) the time it pertains to, 2) to whom it refers (not to the saved), and 3) it mis-defines what "fall away" means.

A second interpretation made by dispensationalists rightly understands this is not for anyone living in the dispensation of gentile grace (DoGG), but is only for the time of Israel's program. But many of these also say that this is describing justified Israelites losing their salvation because they did not remain faithful.

Both of those interpretations are wrong, no one is losing their salvation in Hebrews 6. The people referred to here, "those who were once enlightened, etc." are unbelieving Israelites

who have been witnessed to by the believing remnant, and they have rejected the gospel of the kingdom (that Jesus was the Christ).

Hebrews 6:4-6 is talking **to the believing remnant**, but it is talking to them **about the unsaved in Israel**, the ones they have been witnessing to.

In the past extension of mercy (EoM), once that time was over (at the stoning of Stephen), the members of the little flock were no longer supposed to present the gospel to the unbelieving Jews, but they were to perform a certain action given to them in Hebrews 13.

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.<sup>10</sup> We have an altar, whereof they have no right to eat which serve the tabernacle.<sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.<sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.<sup>13</sup> **Let us go forth therefore unto him without the camp, bearing his reproach.**<sup>14</sup> For here have we no continuing city, but we seek one to come.<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.<sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased.

When the believing remnant see the marker, indicating the time is over, they are to stop their evangelistic efforts; they are to “go without the camp” and “bear His reproach.” They will not participate in the sacrifices of the temple, but they will rely on the doctrine which has been taught to them about “bearing his reproach” (things like its progressive intensity) and how to handle it. They are to leave those fundamental issues which they have been testifying to the lost in Israel, and “go on unto perfection.”

Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; **not laying again the foundation of repentance from dead works, and of faith toward God,**

This is the issue being talked about starting back in Hebrews 5:11 and continuing through all of chapter 6. Chapter 6 is going to tell the believing remnant to physically disassociate themselves from Israel’s vain religious system (VRS) because the time of repentance given to the nation is over.

The verses we are looking at in Hebrews 6:4-6 is telling the believing remnant that time is up and now they need to “go on unto perfection.”

Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, **let us go on unto perfection**; not laying again the foundation of repentance from dead works, and of faith toward God,

Think about this from the standpoint of when it was written. The idea here is to stop their witness to the nation, to disassociate themselves from the VRS, and bear Christ's reproach. Only by doing this will they "go on unto perfection."

When that time is up, it will be "impossible to renew unbelieving Israel to repentance." Why? Because God will no longer be offering them the opportunity. And if the believing remnant continue to try to present Jesus as the Christ, God says they "crucify to themselves the Son of God afresh, and put Him to an open shame."

This is exactly what Paul was writing about in 2 Thessalonians 2.

2 Thessalonians 2:7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. <sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: <sup>9</sup> *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, <sup>10</sup> And with all deceivableness of unrighteousness in them that perish; because **they received not the love of the truth, that they might be saved.** <sup>11</sup> And for this cause God shall send them strong delusion, **that they should believe a lie:** <sup>12</sup> **That they all might be damned who believed not the truth, but had pleasure in unrighteousness.**

Do you see the "point of no return?"

So, what happens after the nation signs on with the antichrist with that seven-year treaty? God is sending them a strong delusion that they should believe a lie.

Let's take another look at Hebrews 6:4-6.

Hebrews 6:4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> And have tasted the good word of God, and the powers of the world to come, <sup>6</sup> **if they shall fall away**, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

If they shall "fall away," what does that mean? I have heard everything from "it's the rapture," to "it means people in the DoGG are apostatizing," to "you name it."

When you know what is taking place in the prophetic program, then you know what this is and what it isn't.

The “falling away” is the rejection of Jesus as the Christ by unbelieving Israel prior to the start of Daniel’s 70<sup>th</sup> Week. Once God is no longer offering repentance to Israel, then it will be “impossible to renew them again unto repentance” – because God is offering them no more opportunity to change their mind.

The “falling away” has to do with unbelieving Israel, not with the believing remnant. This is true in Hebrews 6 and 2 Thessalonians 2.

Let’s look at the way this is described:

First of all, look at the pronouns:

Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,<sup>2</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.<sup>3</sup> And this will we do, if God permit.<sup>4</sup> For *it is* impossible **for those** who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

The believing remnant are referred to as “us” in vs. 1, and “we” in vs. 3. Notice vs. 4 doesn’t say “us” or “we,” but “those” who were once enlightened.” So, the pronouns tell you this is someone other than the believing remnant.

Hebrews 6:4 For *it is* impossible for **those who were once enlightened**, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

How were unbelieving Israelites “enlightened?” By hearing the gospel of the kingdom.

Hebrews 6:4 For *it is* impossible for those who were once enlightened, and **have tasted of the heavenly gift**, and were made partakers of the Holy Ghost,

They “tasted the heavenly gift” through the knowledge of Jesus being the prophesied Christ.

Hebrews 6:4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were **made partakers of the Holy Ghost**,

They were “made partakers of the Holy Ghost” through His convicting ministry which Jesus spoke of and described in John 16.

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.<sup>8</sup> And **when he is come, he will reprove the world of sin, and of righteousness, and of judgment:**<sup>9</sup> Of sin, because they believe not on me;<sup>10</sup> Of righteousness, because I go to my Father, and ye see me no more;

And that happened during the EoM when the Spirit offered a time of repentance to Israel before, and will do so again in the future.

Now, back to Hebrews.

Hebrews 6:5 And **have tasted the good word of God**, and the powers of the world to come,

This is the corrective doctrine given by the Lord Jesus during His earthly ministry, the “good word of God” designed to expose the vanity of Israel’s religious system.

Hebrews 6:5 And have tasted the good word of God, and **the powers of the world to come**,

They saw the “powers of the world to come” which were the signs and wonders of the kingdom, which confirmed the message that “the kingdom is at hand.”

As I think about this, I am not sure you have heard enough to convince you of this, so I have decided to give you some of the background information for it which is not in your notes.

During His earthly ministry, the Lord was not just preaching the gospel, but He was demonstrating the signs of the kingdom and speaking to the nation about the fulfillment of all the prophets has spoken of. In effect, He was “confirming the promises made unto the fathers.”

Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

He, and His disciples, gave confirming testimony concerning the entirety of the message so that the nation was “without excuse.”

Look with me at Hebrews 6.

Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, <sup>2</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Now return to Hebrews 2:1-6. This time we are going to look at a different aspect of these verses. Think about what was given in chapter 1; that Christ is so much better than the angels. Chapter 2 starts out with “if we were held accountable for the law which was spoken by angels, how much accountable shall we be for that which was spoken by the Lord?” Not only that, but that message was confirmed by His disciples who heard him. And not only that, but God Himself bore witness by the signs, wonders, miracles, and gifts of the Holy Ghost.

Hebrews 2:1 Therefore **(in view of Christ being better than, having more authority than the angels)** we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. <sup>2</sup> For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup> How shall we escape, if we neglect so great salvation; which at the first began to be **spoken by the Lord**, and **was confirmed** unto us by them that heard *him*; <sup>4</sup> **God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost**, according to his own will?

In other words, the nation had abundant testimony backing up the Lord's message of great salvation. This was not just the word of angels; it was the words of the Lord Himself. And it was doubly confirmed by those that heard Him and by God Himself visibly demonstrating the truth of the message. The bottom line to this is that if they let these things slip, they really have no excuse.

Let's turn back to Hebrews 6:4-5, where the apostate element is being described and the members of the believing remnant are being told here that it is God's will that they now completely disassociate themselves from the apostate element and their VRS, and stop trying to "renew them again unto repentance."

Hebrews 6:4 For *it is* impossible for those who were once **enlightened**, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> And have tasted the good word of God, and the powers of the world to come,

Enlightenment is a term that refers to the effect of abundant testimony, which Israel received during the 5-4 course of punishment (CoP). What they had was the Lord Himself fulfilling prophecy and giving them the truth. The Lord is that heavenly gift which the nation "tasted" in that they saw Him, touched Him, witnessed His miracles, heard Him speak, and watched His behavior. They saw Him baptized by John at the Jordan River and they heard the voice of God there. They saw him cast out devils and heal the sick. They saw Him raise the dead.

Then, they were "made partakers of the Holy Ghost" in that Israel witnessed the Spirit coming on the day of Pentecost and they heard the apostles tell the wonderful works of God in their own languages. In the year that followed, Israel witnessed the three miraculous opportunities which confirmed that Jesus is the Christ. Not only so, but they heard the preaching of the apostles and the writings of the books of Hebrews to Revelation.

As you go down through the list given in vv.4-5, what you are looking at is the complete testimony and the overwhelming confirmation of what the Lord spoke to them. This list records the full "enlightenment" the nation received. Look at the last item in the list, "and the

powers of the world to come” which concerns the kingdom. Those hallmark signs of “casting out devils” and “healing the sick” were proofs of the kingdom message.

Matthew 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Luke 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

The list given in Hebrews 6 demonstrates that they had every opportunity to respond. They were not shortchanged in any manner or form, and therefore they are fully accountable for their negative response so that the remnant can now shut the door on them and disassociate themselves from them. The nation is accountable for what they saw and heard.

Let’s go to Luke chapter 10. In Luke 10, we have the account of the Lord sending out the seventy.

Luke 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

So, not only did the Lord send out the twelve to preach, but there comes a time in His ministry when he intensifies the signs and the testimony in Israel. Notice His instructions to them as they encounter those who would receive them.

Luke 10:5 And into whatsoever house ye enter, first say, Peace *be* to this house. <sup>6</sup> And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. <sup>7</sup> And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. <sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such things as are set before you: <sup>9</sup> And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But now take a look at what they are to do if they are not received.

Luke 10: 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, <sup>11</sup> Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

Not only did the seventy understand the “accountability issue,” but God made it evident to them that when they dealt with a negative responder whether it was an individual or a house or a city, they were to make the accountability factor clearly understood to them also.

If they were not received at some house, they were to go out to the street and perform a public gesture, and a public denunciation and say, “even the very dust of your city, which cleaveth on

us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.”

When they suffer the judgment that is spoken about in verses 12-15, they would remember the words the seventy spoke against them and they would know that they are in a position of responsibility and accountability for what they heard and what they saw. By choosing not to believe it, they are without excuse. Look at the way the Lord ends it in verse 16.

Luke 10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

The seventy were on the end of the line of the testimony that was being given, but the signs and the wonders being worked through them matched up with the words of the Lord Jesus Christ. Their words could be traced right back to God the Father.

What we are doing here is demonstrating the accountability factor that was in place all through the Lord’s ministry. So, when you get to Hebrews 6, one of the things that ought to be in your mind is that the nation has received a full and complete testimony. The things in the list of Hebrews 6 represent that full testimony. And if those who were given all this testimony decide not to believe it, then the believing remnant can stop their testimony to them with a clear conscience.

All of the things in Hebrews 6:4-5, comprise the message that’s meant to change the minds of unbelieving Israelites. They have “tasted” and “experienced” and “seen” the reality of those things recorded in the books of Acts, either by being alive at that time, or by hearing of and reading the gospel accounts and the book of Acts, which events will be duplicated again in the future once this DoGG has come to an end.

The danger for the believing remnant is that if they keep giving the message of repentance to the nation, they will do so to their own detriment; as they will not go on unto perfection, and they will not have disassociated themselves from that VRS. They are in danger because to continue to do this during the 1<sup>st</sup> half of the Week, is to encounter phase 1 of the man of sin’s persecution policy for the believing remnant. The believing remnant need to stop their evangelism efforts, separate themselves from the VRS, for after the Week begins, the apostate element in Israel will seek to “evangelize” the believing remnant to their way of thinking.