

The Book of Hebrews

To whom is it written?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,
I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

E. W. Bullinger believed that the Gospel of John, Hebrews and the Book of Revelations were written for those Hebrew believers, who will live in the Day of Yahweh (Tribulations or the Age of the Beast), which occurs after the Parousia of the Lord for his Body as recorded in I Thessalonians 4 and I Corinthians 15 (See Appendix A). His statement would explain the apparent contradictions between the seven Church Epistles, written to the Body of the Christ and the book of Hebrews. Our discussion will focus only on the book of Hebrews and Revelations.

Rightly dividing the Word of Yahweh requires that that which has been written must be understood in the light of to Whom it has been written and what Age or time period. Ten Ages occur in our Father's Word (See the article "Ages" under the heading, "Understanding Yahweh's Word"):

<u>Ages of Mankind</u>	<u>Spiritual Significance of Numbers</u>
1) Age of Adam & Eve	Unity & Commencement
2) Age of Cain	Difference, and generally of enmity
3) Age of Noah	<i>Completeness, divine perfection</i> 3
4) Age of Abraham	Creative works
5) Age of Moses	Divine Grace
6) Age of Yahshua	Human number, Son of Man
7) Age of the Christ, the Secret	<i>Spiritual Perfection, Son of Elohim</i> <u>+7</u>
8) Age of the Beast	Regeneration, resurrection
9) Age of Christ as King	Finality of judgment
10) Age of Yahweh as King	<i>Perfection of Divine Order</i> 10

"This part of the great Requirement of the Word flows from, and, at the same time, depends upon a thorough understanding of the Times and the Ages themselves. When these are rightly divided then it will be easy for us to keep the truth pertaining to each quite distinct. There are whole departments of Truth, which belong exclusively to one or other of these Ages, and not to the rest. If we take a truth, which belongs to one Age and interpret it of another it will lead not only to confusion in the mind, to discordance in the Word, and uncertainty as to the truth; but it will lead to disaster in the life. For, if the Word be not understood, there will be no enjoyment in the study of it; consequently, the reading of it will be neglected, and we shall cease to feed upon it; our spiritual strength will grow weak and we shall be unfit for our Father's service, beside being a misery to ourselves.

Not only, therefore, must we rightly divide the Word of truth as to its Times and Ages, but as to its Truth and Teaching also: we must learn to appropriate each truth to the particular Age to which it belongs. Unless we do this we shall not "grow in knowledge": for we are to increase in knowledge as well as in "grace". To do this we must empty ourselves of all Tradition. We must question all that we have thus received; and be prepared to *unlearn* what we have previously been taught by man if it does not recognize this great requirement of the Word of truth. If we think we know, it will be impossible for us to learn. If a vessel be full it is impossible for its contents to be increased. We must make room for this blessed increase by continually replacing what we have learnt from man with what we learn from Yahweh. And even if what we have learned from man does *agree* with the Word, then we must be prepared to learn it over again."¹

In the book of Hebrews there is no reference to the Sacred Secret of the Christ, the Assembly of Yahweh or the Body of the Christ as there is in the seven Church Epistles. There is nothing written about having died, being buried, raised and being seated by faith in the heavenlies in Christ; nothing about being saved by grace and not of works; being the righteousness of Yahweh in Christ. In the Church Epistles, our identification is with the Christ, the One Body of the Sacred Secret and not with Yahshua (Jesus) as presented in Hebrews and Revelations (See Appendix B).

In the Church Epistles the Sacred Secret of the Christ, our present Age, is unveiled, which includes the Body of the Christ becoming the naos,² holy of holies, sanctuary or habitation of Yahweh.

"Know ye not that ye are a shrine [naos] of Yahweh, and that the spirit of Yahweh within you doth dwell" (I Cor. 3:16)?

"Or know ye not that, your body, is, a shrine [naos] of the holy spirit that is within you, which ye have from Yahweh? And ye are not your own;" (I Cor. 6:19).

"Having been built up on the foundation of the apostles and prophets, there being, for chief corner stone, Yahshua Christ himself,— In whom, an entire building, in process of being fitly joined together, is growing into a holy shrine [naos] in the Lord; In whom, ye also, are being builded together, into a habitation of Yahweh in spirit" (Eph. 2:20-22).

In the Book of Hebrews the believers are not the naos of Yahweh but they may enter the naos (holy of holies) to be in the presence of Yahweh, by way of their High Priest, Yahshua . They have access to Yahweh but Yahweh's habitation is not in them.

¹ E. W. Bullinger, "How to Enjoy the Bible" edited by Chuck Cunningham

² 3485 ναός naos *nah-os'* 1) used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of Holies (in classical Greek it is used of the sanctuary or cell of the temple, where the image of gold was placed which is distinguished from the whole enclosure)

“Which we have, as an anchor of the soul, both secure and firm, and entering into the interior of the veil: Where a forerunner in our behalf hath entered, even Yahshua, who, according to the rank of Melchizedek, hath become, a high-priest unto times age-abiding” (Heb. 6:19-20).

“A crowning point on the things being spoken:—such a one as this, have we, as high-priest, who hath sat down on the right hand of the throne of the Majesty in the heavens,— Of the Holy place, a public minister, and of the Real Tent, which, Yahweh, pitched and not man” (Heb. 8:1-2).

“Having therefore, brethren, freedom of speech for the entrance through the Holy place, by the blood of Yahshua, Which entrance he hath consecrated for us, as a way recent and living, through the veil, that is, his flesh,— And having a great priest over the house of Yahweh, Let us approach with a genuine heart, in full assurance of faith, having been sprinkled, as to our hearts, from an evil conscience, and bathed, as to our bodies, with pure water;” (Heb. 10:19-22).

In the Church Epistles, Christ is our Head and not our High Priest as he is presented in the Book of Hebrews. The presence of a high priest implies that the people are not complete but in this Age we are complete in Christ.³ A high priest is 100% Hebrew and not connected with the Body of the Christ.

Our present age, the Age of the Sacred Secret where Christ is the Head of the One Body, was kept secret in the Old Testament, Gospels, Hebrews and Revelations.⁴ In the Book of Hebrews, Yahshua is presented not as the Head of the One Body but as the High Priest after the order of Melchizedek, which was not a secret as revealed in Psalms 110:4. Salvation in the book of Revelations and Hebrews appears to be conditioned upon the individual's behavior and not on the grace of Yahweh as presented in the Church Epistles (See Appendix C).

In the Church Epistles there is neither Jew nor Gentile but the Assembly of Yahweh, while the Gospel of John, Hebrews and Revelations is written only to Hebrews, the twelve tribes of Jacob.

“There cannot be Jew or Greek, there cannot be bond or free, there cannot be male and female, for, all ye, are one, in Christ Yahshua” (Gal. 3:28).

³ Because, in him, dwelleth all the fullness of the Godhead, bodily, And ye are, in him, filled full,—Who, is the head of all principality and authority, In whom, ye have also been circumcised with a circumcision not done by hand, in the despoiling of the body of flesh, in the circumcision of the Christ, Having been buried together with him in your immersion, wherein also ye have been raised together, through your faith in the energising of God—Who raised him from among the dead. Col. 2:9-12

⁴ Romans 16:25, Ephesians 3:9

“For, finding fault with them, he saith—Lo! days are coming, saith Yahweh, when I will conclude, for the house of Israel and the house of Judah, a covenant of a new sort” (Heb. 8:8).

“And I heard the number of the sealed,—a hundred and forty-four thousand,—sealed out of every tribe of the sons of Israel” (Rev. 7:4).

The foundation or creed of the Church written in the book of Ephesians is different than the one recorded in the book of Hebrews:

Ephesians 4:3-6

One body
One spirit
One hope
One Lord
One faith
One immersion
One Yahweh, Father of all

Hebrews 6:1-2

Repentance from dead works
Faith towards Yahweh
Immersion in respect of teachings
Laying on of hands
Resurrection of the dead
Judgment age-abiding

The book of Revelations is definitely written instruction for the Hebrew believers living in the Age of the Beast. In that day there will only be Hebrews and Gentiles because the Body of the Christ will have been taken up in the cloud to be with our Lord. We know that there are 102 Old Testament quotes in the book of Hebrews and 285 Old Testament quotes in the book of Revelations, which seals to whom they are written. These books must be for the Hebrews who have accepted Yahshua as the Messiah of Israel but these individuals are not Christians because the Christian Age has passed.

Judgment is a theme in the book of Hebrews and in the book of Revelations:

“Let us therefore fear, lest at any time, although there is left behind a promise of entering into his rest,—any one from amongst you should be deemed, to have come short” (Heb. 4:1).

“For we know him that hath said—To me, belongeth avenging, I, will recompense; and again—Yahweh will judge his people. A fearful thing it is to fall into the hands of a Living Elohim” (Heb. 10:30-31)!

“Whose voice shook the earth, then, but, now, hath he promised, saying—Yet once for all, I, will shake—not only the earth, but, also the heaven” (Heb. 12:26).

*“That he may enter, into the clefts of the rocks, and, into the fissures of the crags,—
Because of the terribleness of Yahweh, And for his majestic, splendour, When he
ariseth to shake terribly the earth” (Is. 2:21).*

*“And there came to be lightnings, and voices, and thunders; and, a great
earthquake, took place,—such as had never taken place since men came to be on
the earth,—such a mighty earthquake, so great” (Rev. 16:18).*

“For, even our Elohim, is a consuming fire” (Heb. 12:29).

*“Fear Yahweh and give glory to Him, for the hour of His judgment has come; and
worship Him who made heaven and earth, the sea and springs of water” (Rev.
14:7).*

In the Church Epistles we, the Body of the Christ, are children of Yahweh, heirs of the promise with Christ, and we have been raised up together, and seated together in the heavenlies, in Christ (Eph. 2:6). We have been judged righteous through Christ. “But now the righteousness of Yahweh apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of Yahweh, through faith in Yahshua Christ, to all and on all who believe...” (Rom. 3:21-22).

The Book of Hebrews and the book of Revelations are both addressed to the children of Israel. These books deal with judgment; their identity is with Yahshua, the Messiah and High Priest and not Christ Yahshua the Head of the Body; they are never identified as children of Yahweh. In these books, it appears that salvation is acquired by enduring to the end and not by grace. The book of Hebrews is definitely not written to the Body of the Christ but we can learn and cherish every word that proceeds out of the mouth of Yahweh. The book of Hebrews must have been written to the children of Israel who have accepted Yahshua as their Messiah who live during the Age of the Beast, the Day of Yahweh.

Appendix A

The Other Pauline Epistles

(Not Addressed to Churches)

“Things to Come,” Vol. 7, page 90, February 1901

By E. W. Bullinger

Having seen and considered the Epistles addressed to the churches by the Holy Spirit through Paul, it remains now only to say a few words on the other Pauline Epistle.

What place do they occupy? What mission do they discharge? The answer is that they are remarkable, not so much for what they contain as for what they do not contain.

When the Church shall have been caught up and gathered to the Lord, the seven Church Epistles will only be of historical interest and use to those who are left on the earth to go through or come out of the Great Tribulation; just as the historical books of the Old Testament are of use and interest to us now. What ever there may be in them then by way of application and interpretation will necessarily go with the Church for whose special instruction they were given.

This then, is the gap to be filled by the other nonchurch epistles, especially that to the Hebrews. There will be those on the earth who will “learn righteousness,” and be saved, though not to the position which the Church will occupy. There are “many mansions” in the Father’s house; and the position occupied by the Church will be occupied by none other.

There will be those who come out of the Great Tribulation (Rev. 7). There will be the 144,000 of Rev. 7 and 14, these will need the Word of God. These will need truth, which they may not only apply to, but interpret of, themselves.

This is where the other New Testament writings will come in; especially John’s Gospel, the Epistle to the Hebrews, and the Epistles to the seven Assemblies in Rev. 2 and 3. While there is every truth in them that they will need, there is nothing that will interfere with their standing in the slightest degree. That is why (we believe) there is no reference to the Mystery, and no mention of the Church of God, or the Body of Christ, in those writings, and no Church truth or teaching as such. Nothing about the members of the Body having died or risen with Christ (for we shall have actually then risen). Nothing about being seated by faith in the heavenlies in Christ (for we shall be actually seated there with and in Christ). Nothing about Jews and Gentiles being “one body” in Christ, “one new man”; (for the Church, composed of both, will be in heaven; and the Jews, as such, on the earth).

Hence it is that in the Gospel of John there is so little in common with the other three Gospels. Nothing recorded in them is repeated in John, which would have interfered in any way with the teaching that will then be required; nothing to mar that teaching, or make it difficult.

So with Hebrews. Paul’s name is specially associated with the seven church epistles. He was the chosen vessel by which the Spirit would instruct the Church of God; and make known the revelation of the Mystery, and the truth concerning the one Body of Christ.

This, we believe, is the reason why Paul's name is omitted from that epistle; and, though it was written by him, he is thus, personally, dissociated from it.

But let no one willfully or ignorantly mistake our meaning. The whole of John and Hebrews is for us, for the Church here and now, all is needed by us: but, while they do not contain ALL the teaching that we need, so neither do they contain ANY that will not be needed after the Church is gone.

That is why we said that those writings are remarkable and noticeable, not for what they contain, but for what they omit. Why is it that Hebrews 6 and 10 are constant perplexity of uninstructed Christians? Why is it that what is true in Heb. 6:1-8 and 10:26-31, of those to whom they are to be interpreted, is used to upset what is equally true of us in Rom. 8, which is to be interpreted only of the standing of those who are members of the Body of Christ? Both Scriptures are true if we thus rightly divide them, and interpret them of those to whom they are respectively spoken.

Any other explanation of the difficulty (for difficulty it is, and is felt to be by thousands of Christians,) is at the expense of truth. Either Heb. 6 and 10 and John 15:6 are apt to get explained away, and the awful warning made of none effect: of Rom. 8 is explained away; and then we are robbed of the eternal security and preservation of those who are in Christ.

How much better and easier to accept this explanation: which is in obedience to II Tim. 2:15; in harmony with the teaching of the other epistles: and leaves the truth of each untouched and untarnished, to have all its blessed effect and wondrous power? It is an explanation, which rightly divides the word of truth (or at any rate attempts and strives to do so); leaves each truth in the full possession of those of whom it is to be interpreted; yet robs neither party of one truth, or any fraction of truth, which properly and correctly belongs to it.

Appendix B

Church Epistles

Ro 3:22 A righteousness of Yahweh, through faith in Christ.

Ro 5:8 But Yahweh commendeth his own love unto us in that—we as yet being sinners, Christ in our behalf died.

Ro 6:3 Or know ye not that, we, as many as were immersed into Christ, into his death were immersed?

Ro 6:8 Now, if we have died together with Christ, we believe that we shall also live together with him;

Ro 8:10 But, if Christ is in you, the body, indeed, is dead by reason of sin...

Ro 8:17 And, if children, heirs also—heirs, indeed, of Yahweh, but co—heirs with Christ...

Ro 10:4 For Christ is an end of law, for righteousness, unto every one that believeth.

Ro 12:5 So, we, the many, are one body in Christ...

1Co 2:16 ...But, we, have, the mind of Christ.

Ga 2:20 With Christ, have I been crucified;

Eph 2:6 And raised us up together, and seated us together in the heavenlies, in Christ:

Php 3:9 And be found in him—not having a righteousness of my own, that which is by law, but that which is through faith in Christ, the righteousness which is, of Yahweh, upon my faith,—

Col 1:27 Unto whom Yahweh hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you, the hope of the glory,

Hebrews

Heb 2:9 But, Yahshua, made some little less than messengers, we do behold:

Heb 3:1 Whence, holy brethren, partners, in a heavenly calling, attentively consider the Apostle and High—priest of our confession—Yahshua

Heb 4:14 Having then a great high—priest who hath passed through the heavens, Yahshua the Son of Yahweh, let us hold fast the confession;

Heb 6:20 Where a forerunner in our behalf hath entered, even Yahshua, who, according to the rank of Melchizedek..

Heb 7:22 By as much as this, hath, Yahshua, become surety of a better covenant also.

Heb 10:19 Having therefore, brethren, freedom of speech for the entrance through the Holy place, by the blood of Yahshua,

Heb 12:2 Looking away unto our faith's Princely—leader and perfecter, Yahshua,

Heb 12:24 And unto the mediator of a new covenant, Yahshua,

Heb 13:12 Wherefore, Yahshua also, that he might hallow the people through means of his own blood...

Revelations

Re 1:9 I, John, your brother, and partaker with you in the tribulation and kingdom and endurance in Yahshua, came to be in the isle that is called Patmos, because of the word of Yahweh, and the witness of Yahshua.

Re 12:17 And the dragon was angered against the woman, and went away to make war with the rest of her seed—with them who were keeping the commandments of Yahweh, and holding the witness of Yahshua;

Re 14:12 Here, is, the endurance of the saints,—they who keep the commandments of Yahweh and the faith of Yahshua.

Re 17:6 And I saw the woman, drunk with the blood of the saints, and with the blood of the witnesses of Yahshua.

Re 19:10 And I fell down at his feet, to do him homage; and he saith unto me—See! *thou do it not!* A fellow—servant, am I, of thee and of thy brethren who have the witness of Yahshua: unto Yahweh, do homage! For, the witness of Yahshua, is the spirit of the prophecy.

Re 20:4 And I saw thrones, and they sat upon them, and sentence of judgment was given unto them; and *I saw* the souls of them who had been beheaded because of the witness of Yahshua...

Re 22:16 I, Yahshua, have sent my messenger, to bear witness unto you of these things...

Appendix C

Church Epistles

For I am persuaded that—neither death nor life, nor messengers nor principalities, nor things present nor things to come, nor powers, Nor height nor depth, nor any other created thing, shall be able to separate us from the love of Yahweh which is in Christ Jesus our Lord. Rom. 8:38-39

That, if thou shalt confess the declaration with thy mouth—That Jesus is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved; Rm. 10:9

For, by his favor, have ye been saved, through means of faith, and this *hath come to pass*—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast. Eph. 2:8-9

Not by works which we had done in righteousness, but, according to his mercy, he saved us—through means of the bathing of a new birth, and the moulding anew of holy spirit.—Which he poured on us richly, through Yahshau Christ our Saviour, In order that, having been declared righteous by his favor, we should be made inheritors, according to hope, of life age-abiding. Titus 3:5-7

Hebrews

For it is impossible—as to these who have been, once for all, illuminated, who have tasted also of the heavenly free-gift, and have been made, partners, in a Holy Spirit, And have tasted Yahweh's utterance to be, sweet, mighty works also of a coming age, And who have fallen away, again, to be remoulding them into repentance; seeing they are again crucifying unto themselves the Son of Yahweh, and holding him up as an example. Heb. 6:4-6

For, if, by choice, we be sinning, after the receiving of the full-knowledge of the truth, no longer, for sins, is there left over, a sacrifice, But some fearful reception of judgment and fiery jealousy, about to devour the opposers. Any one having set aside a law of Moses, apart from compassions, upon *the testimony of two or three witnesses*, dieth: Of how much sorer punishment, suppose ye, shall he be accounted worthy, who hath trampled underfoot the Son of Yahweh, and, the blood of the covenant, hath esteemed, a profane thing, by which he had been made holy, and, unto the Spirit of favor, hath offered wanton insult? For we know him that hath said—To me, belongeth avenging, I, will recompense; and again—The Lord will judge his people. A fearful thing *it is* to fall into the hands of a Living Elohim! Heb. 10:26-31

Revelations

He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. Unto him that overcometh—I will give, unto him, to eat of the tree of life, which is in the paradise of Yahweh. Rev. 2:7

Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. Rev. 2:10

And the sea gave up the dead that were in it, and, death and hades, gave up the dead that were in them; and they were judged, each one, according to their works. Rev. 20:13