

Hebrews 1:1 “God,” Paul, Melchisedec, Israel – Summary

See Dr Ruckman’s commentary *The Book of Hebrews, Introduction, Preface, Chapters 1, 3, 6, 7, 8, 10, 13*, his article *The Big Flap* and the *Ruckman Reference Bible* pp 34, 629, 957-958, 1067, 1161, 1234, 1286, 1367, 1432, 1434, 1457, 1458, 1466, 1598-1599, 1601, 1603-1607, 1609-1612, 1657 for detailed comment.

Introduction

This work focuses on parts of the Book of Hebrews that differ from established Pauline Church Age doctrine, showing how they apply *doctrinally* to “***the time of the end***” Daniel 8:17, 11:35, 40, 12:4, 9 aka “***the time of Jacob’s trouble***” Jeremiah 30:7 or “***great tribulation***” Matthew 24:21 and the nation of Israel.

This work also addresses why this writer believes that Paul wrote Hebrews and that the most likely identity of Melchisedec, Hebrews 5:6, 10, 6:20, 7:1, 10, 11, 15, 17, 21, is Shem, the second son of Noah, Genesis 9:24, 10:21. First, consider the unique beginning of the Book of Hebrews.

Hebrews 1:1 “God”

“God...at sundry times and in divers manners spake in time past unto the fathers by the prophets”
Hebrews 1:1.

Hebrews is the only Book of the scripture that begins with the word “**God.**”

That beginning in itself is a pointer to Paul as the author of Hebrews.

This writer believes, for reasons to follow, that Paul wrote Hebrews 1-12 soon after his conversion in about 35 A.D. That date would make Hebrews the first New Testament Book written and attach a special significance to the Book beginning with the word “**God.**”

Note that the word “**God**” appears 1367 times in the New Testament, almost half of which are in Paul’s Epistles if Hebrews is included; 568 times Romans-Philemon with 72 times in Hebrews. Paul clearly has a particular emphasis on “**God.**” It would not be surprising therefore to find that, with Hebrews as Paul’s first Letter and the earliest Book of the New Testament, Paul would begin the Book of Hebrews with the word “**God.**”

It therefore appears that, *historically*, even if not chronologically, God wanted the *first* New Testament word written *as it appears now in English* to testify to *Himself*.

That is entirely proper, in this writer’s view.

Hebrews 1:1 “God,” Paul, Melchisedec, Israel

Paul – “forerunner” Hebrews 6:20 for the author of Hebrews

The *scriptural* reasons for Paul as the author of Hebrews are as follows:

- *The writer’s use of the word “God” Hebrews 1:1*

See remarks under **Hebrews 1:1 “God”** and Paul’s use of the word “**God**” that testifies to Paul as the *most likely* author of Hebrews i.e. the “*forerunner*” Hebrews 6:20 for that distinction.

Paul has the word “**God**” in the opening verse of each New Testament Epistle stated to have been written by him with the exception of Philippians and Philemon i.e. in 11 out of 13 Epistles.

- *The writer’s heart for Israel, Romans 9:1-3, 10:1*

God’s concern for Israel shapes Paul’s concern, another pointer to Paul as the writer of Hebrews i.e. “*to the Jew first*” Romans 1:16. **“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh...Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved”** Romans 9:1-3, 10:1.

- *The writer’s reference to God’s promise that Sara would give birth, Hebrews 11:11*

Paul is the only New Testament writer to refer to God’s promise that Sara would give birth, Romans 4:19-20, 9:9. See also Galatians 4:22-23.

- *The writer’s mastery of “the Jews’ religion” Galatians 1:14*

Paul **“...profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers”** Galatians 1:14. No-one could write Hebrews better than Paul on the basis of Old Testament understanding.

- *The writer’s apparent identity as “an Hebrew of the Hebrews” Philippians 3:5*

Paul was **“an Hebrew of the Hebrews”** Philippians 3:5. Who else could therefore write Hebrews better than Paul – for God’s and His people’s gain, not Paul’s, Philippians 3:7?

- *The writer’s reference to “conscience” Hebrews 9:9, 14, 10:2, 22, 13:18*

The term “**conscience**” occurs 32 times in the New Testament and 21 times in Romans-Philemon i.e. Paul’s known letters. It is overwhelmingly a Pauline expression.

- *The writer’s reference to “the God of peace” Hebrews 13:20*

The expression “**the God of peace**” is wholly Paul’s. It occurs 5 times in scripture, the other 4 times all in Paul’s known letters; Romans 15:33, 16:20, Philippians 4:9, 1 Thessalonians 5:23.

- *The writer’s reference to “Timothy” Hebrews 13:23*

As will be explained, the content of Hebrews 1-12 suggests that Paul wrote those chapters soon after his conversion, in approximately 35 A.D. Paul then appears to have added Hebrews 13 almost thirty years after writing Hebrews 1-12, towards the end of his life and ministry, as the reference to “**Timothy**” Hebrews 13:23 shows. Note that the name “**Timotheus**” or “**Timothy**” occurs 24 times in the New Testament, 6 times in Acts and 17 of the remaining 18 times in Paul’s letters Romans-Philemon. Note especially “**Timothy our brother**” 2 Corinthians 1:1, Philemon 1, “**Timotheus our brother**” Colossians 1:1, 1 Thessalonians 3:2 matching Hebrews 13:23.

Paul’s authorship of Hebrews 13 must make him the best contender for having written the rest of the Book, especially insofar as in the known Pauline Epistles, any direct contribution from another writer is specified. See Romans 16:22 and the salutation by Tertius, Paul’s amanuensis. **“I Tertius, who wrote this epistle, salute you in the Lord.”**

- ***“The token in every epistle” 2 Thessalonians 3:17***

2 Thessalonians 3:17-18 refer to ***“The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen.”*** Paul’s “token” in his letters was the grace that he extended to his readers that also denotes that he was the author. Peter, 1 Peter 5:14 and John, 3 John 14, by contrast, extended ***“peace.”***

This token with respect to ***“grace”*** may be found at or near the end of all of Paul’s other letters known to have been written by him. Therefore note especially Hebrews 13:25. ***“Grace be with you all. Amen.”*** identical with Titus 3:15.

Paul therefore clearly wrote Hebrews 13 according to his token of grace to his readers, making him, like the mention of Timothy in Hebrews 13:23 and the absence of any other writer in association with the Book of Hebrews the most likely contender or ***“forerunner”*** Hebrews 6:20 for the authorship of Hebrews. In sum, Paul was the best man for the job.

Paul’s authorship of Hebrews 13 is why the King’s men entitled the Book *The Epistle of Paul the Apostle to the Hebrews*. What follows further suggests that Paul wrote Hebrews 1-12.

- ***Hebrews 1-12, Paul a type of the man child***

Introduction

As indicated, this writer believes that Paul wrote Hebrews 1-12 soon after his conversion, circa 35 A.D. Scriptures on ***“the man child”*** Revelation 12:13 during ***“the time of Jacob’s trouble”*** Jeremiah 30:7, Paul’s association with ***“a man child”*** Revelation 12:5 and, as will be shown, aspects of Hebrews 1-12 on salvation during ***“the time of Jacob’s trouble”*** suggest this.

Paul in the wilderness, like the man child

“The breath of our nostrils, the anointed of the LORD” is ***“the man child”*** Revelation 12:13.

“Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen” Lamentations 4:19-20.

“Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness” Jeremiah 3:2. Paul was ***“as the Arabian”***:

“But when it pleased God, who separated me from my mother’s womb, and called me by his grace...I went into Arabia” Galatians 1:15-17. Note Paul’s *physical* birth as ***“a man child.”***

Paul out-of-body, like the man child

“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne” Revelation 12:5.

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven” 2 Corinthians 12:2.

Paul in bonds, like the man child

Note now Hebrews 10:34 ***“For ye had compassion of me in my bonds...”*** where Paul may have been writing prophetically in the first person with respect to Israel’s deliverer in bondage after his capture in Lamentations 4:20 and before his catching-up to God in Revelation 12:5, as David was writing prophetically in the first person of the crucifixion of the Lord Jesus Christ, Psalm 22:12, 13, 14, 15, 16, 17, 18. Paul mentions ***“bonds”*** with respect to himself in captivity 9 times in his letters other than Hebrews; Ephesians 6:20, Philippians 1:7, 13, 14, 16, Colossians 4:3, 18, 2 Timothy 2:9, Philemon 10 i.e. Paul in captivity does seem to typify the man child in captivity.

This writer concludes that the association between *“the man child”* Revelation 12:13 during *“the time of Jacob’s trouble”* Jeremiah 30:7, Paul and aspects of Hebrews 1-12 on salvation during *“the time of Jacob’s trouble,”* to be addressed, show that Paul wrote Hebrews 1-12.

Lesson for the Christian – Paul, the best man for the job, a study in God’s calling

God’s calling of Paul as the best man to write Hebrews has a lesson for the Christian. Whatever his calling, “according to the power that worketh in us” Ephesians 3:20, he is the best man for it:

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” 2 Corinthians 9:8.

“Take heed to the ministry which thou hast received in the Lord, that thou fulfil it” Colossians 4:17.

Shem – “forerunner” Hebrews 6:20 for the identity of Melchisedec

“**Melchizedek**” Genesis 14:18 matches Shem, the second son of Noah, Genesis 5:32, 10:21 because:

- *Shem fulfils Hebrews 7:3 via a priesthood, even though not as an individual.*
“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”
 Paul therefore draws a contrast between Melchisedec and **“the Levitical priesthood...the order of Aaron”** Hebrews 7:11. The Aaronic priesthood of necessity is not **“without descent”** as Hebrews 7:23 shows. **“And they truly were many priests, because they were not suffered to continue by reason of death”** in contrast to the priesthood of the Melchisedec or Shem and indeed of the Lord Jesus Christ Himself, as Hebrews 7:24 states. **“But this man, because he continueth ever, hath an unchangeable priesthood.”**
- Note that, for now, Melchisedec, or Shem, **“made like unto the Son of God, abideth a priest continually.”** He does not as **“every priest standeth daily ministering”** Hebrews 10:11. He may however resume his priestly role at the Second Advent to bring repentant Gentiles to the Lord according to Psalm 65:2 **“O thou that hearest prayer, unto thee shall all flesh come.”**
- *Shem is particularly devoted to blessing God.*
 Therefore he above all the early patriarchs merits the title **“priest of the most high God”** Hebrews 7:1 as Genesis 14:18 declares that **“he was the priest of the most high God,”** which would follow from Noah’s prophecy in Genesis 9:26 **“And he said, Blessed be the LORD God of Shem”** and Melchisedec’s blessing of God in Genesis 14:20. **“And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”**
- *Shem is the ruling patriarch at the time of Abraham*
 Shem survived the flood, Genesis 8:18 and lived 600 years, Genesis 11:10, 11. Genesis 11:12-26 show that Shem outlived Abraham by 35 years and Abraham would have known Shem all his life. It would be fitting that **“this man...unto whom even the patriarch Abraham gave the tenth of the spoils”** Hebrews 7:4 was Shem, who **“received tithes of Abraham, and blessed him that had the promises”** Hebrews 7:6. See Genesis 14:20 above **“And he gave him tithes of all.”**
- *Shem was the progenitor of the Semitic peoples and therefore Abraham’s progenitor*
 See Genesis 11:10-26 with respect to **“the generations of Shem.”** Abraham would have perceived Shem as his elder and **“better”** and it would be fitting that Shem as Melchisedec **“blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth”** Genesis 14:19 insofar as **“without all contradiction the less is blessed of the better”** Hebrews 7:7.
- *Shem was the progenitor of them to whom “were committed the oracles of God” Romans 3:2*
- *Shem would be a secret name for Melchisedec, like Emmanuel, Whose name was secret*
“And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?” Judges 13:18. **“Thou shalt call his name JESUS...Emmanuel, which being interpreted is, God with us”** Matthew 1:21-23 with Isaiah 7:14.

Lesson for the Christian – Shem, the Secret Name of Melchisedec, a Study in Humility

If Melchisedec was Shem, then Shem, whose name is therefore secret, typifies the Lord Jesus Christ Who is identified as **“Immanuel”** in the Old Testament, Isaiah 7:14, 8:8 but Whose name **“JESUS”** Matthew 1:21 is secret in the Old Testament, Judges 13:18. That similarity suggests that Shem was a man of **“lowliness of mind”** Philippians 2:3, not wanting attention drawn to him in Genesis 14:18-20 but to Melchisedec as typifying **“Immanuel”** of Whom Psalm 110:4 later prophesies **“The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”** See also Hebrews 7:17, 21. Shem would therefore be a humble man who could say with David **“Not unto us, O LORD, not unto us, but unto thy name give glory”** Psalm 115:1.

The question arises of course is it important to know who wrote Hebrews or who Melchisedec was? It is if lessons in grace abounding, giving God glory and **“lowliness of mind”** are important.

Israel – foreordained “For the gifts and calling of God...without repentance” Romans 11:29

Israel – Subject of a Transitional Book

Hebrews, as the name indicates, is written explicitly to *Hebrews*, i.e. *Israel as a nation*, not Christians, not Jewish Christians, not spiritual Jews and not Hebrew Christians. Like Matthew and Acts, Hebrews is a *transitional* Book. The transitional nature of those scriptures may be illustrated with reference to the manner of salvation as set out in the early and later chapters of the Book of Acts.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” Acts 2:38 i.e. water baptism is necessary for salvation.

“And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith...But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” Acts 15:8-9, 11 i.e. water baptism is no longer necessary for salvation.

Matthew takes the reader from the Old to the New Testament, Acts from Israel to the Church and Hebrews from the Church Age to the time of **“great tribulation”** Matthew 24:21 of the End Times, when **“...he that shall endure unto the end, the same shall be saved”** Matthew 24:13 i.e. salvation at that time is conditional on faith *and* works, as Hebrews also sets out. See Hebrews 2:3, 3:6, 14, 6:4, 5, 6, 7, 8, 9, 10, 11, 12, 10:26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 39.

The designated intended recipients *doctrinally* are *Jewish Tribulation saints*, Revelation 7:14, *not Christians*, see for example Hebrews 1:1 with respect to **“the fathers,”** 3:15, 16, 17, 18, 19, 4:1, 2, 3, 4, 5, 6, 7, 8, the forbears of the *Jewish* nation, *not the Church*. They point the *Jewish* readers to Israel’s wilderness experiences which she will undergo again in **“these last days”** Hebrews 1:1.

Note now the Old Testament prophecy that Israel flees to the wilderness *again* after the manner of Revelation 12:6 **“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.”**

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt” Hosea 2:14-15.

By inspection, the fulfilment of Hosea 2:14-15 is yet future i.e. in **“these last days”** Hebrews 1:1.

That said, as a transitional Book, Hebrews does contain Christian doctrine with respect to salvation, Hebrews 2:9, 10, 11, 12, 13, 14, 15, 9:12, 14, 15, 16, 17, 18, 24, 25, 26, 27, 28, 10:12, 13, 14, 16, 17, 38 with Romans 1:17, 3:24, 5:8, 9, 10, 6:23, Galatians 3:11 giving the Book contemporary Church Age application for all readers, Jew and Gentile *but the main setting of the Book of Hebrews is Israel’s future wilderness experience as Hosea 2:14-15, Revelation 12:6 set out.*

Israel – Subject of a Tribulation Salvation

The Tribulation emphasis of the Book of Hebrews means that the expression **“these last days”** refers prophetically to the **“perilous times”** of **“the last days”** 2 Timothy 3:1 that close out the Church Age and persist until the Second Advent. Paul is bracing for those **“perilous times”** his *Jewish* readers who will have responsibility for ministering *Tribulation* salvation to *all* saints who must **“keep the commandments of God, and have the testimony of Jesus Christ”** Revelation 12:17, 14:12.

That is one reason why Hebrews has an emphasis on the term **“priest”** that occurs with its derivatives 37 times in 34 verses; Hebrews 2:17, 3:1, 4:14, 15, 5:1, 5, 6, 10, 6:20, 7:1, 3, 5, 11, 12, 14, 15, 17, 20, 21, 23, 24, 26, 27, 28, 8:1, 3, 4, 9:6, 7, 11, 25, 10:11, 21, 13:11. Note the function of the priest, *which would also apply to a Jewish ministry to Tribulation and later Millennial saints because the priesthood of all believers 1 Peter 2:5, 9 as in the Church Age will not apply and Hebrew ministers will have to augment the promptings of Romans 2:14, 15 for Gentile Tribulation believers.*

“But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves” Isaiah 61:6.

“For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts” Malachi 2:7.

The Book of Hebrews is the vehicle for this ministry:

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat” Hebrews 5:12.

Note again the scriptures listed earlier with respect to *Tribulation* salvation; Hebrews 2:3, 3:6, 14, 6:4, 5, 6, 7, 8, 9, 10, 11, 12, 10:26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 39. These are associated with *Hebrews i.e. the nation of Israel* and differ from Church Age doctrine on salvation.

Concerning Hebrews 2:3, note first that a Christian *cannot*, strictly speaking, **“neglect so great salvation”** Hebrews 2:3. His salvation is inviolate:

“being now justified by his blood, we shall be saved from wrath through him” Romans 5:9.

“in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” Ephesians 1:13-14 with respect to the Lord Jesus Christ as also follows:

“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ” Colossians 2:11.

“For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory” Colossians 3:3-4.

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him” 1 Thessalonians 5:9-10.

The Christian is safe from God’s wrath, sealed with God’s Spirit and set apart with God’s Son, having been spiritually circumcised by Him, unto supernatural glorification.

The Hebrew recipients of Hebrews 2:3, however, *could* neglect their salvation *and lose it because it is their responsibility to maintain it during* **“the time of Jacob’s trouble”** Jeremiah 30:7.

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?...But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul” Hebrews 10:26-29, 39.

Hebrews 10:26-29, 39 do not apply to the salvation of any Christian who ever lived, or will live especially insofar as every Christian sins wilfully after having **“received the knowledge of the truth.”**

Paul’s admonition to the Christian is therefore not to *grieve* the indwelling Holy Ghost, which wilful sin does, *but by inspection that admonition does not affect the Christian’s salvation.* **“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption”** Ephesians 4:30.

The Tribulation saint by contrast is *not* **“sealed unto the day redemption”** by **“the holy Spirit of God”** and can forfeit salvation by wilful sin such as taking **“the mark of the beast”** Revelation 16:2. Note the angelic warning during the time of Tribulation or **“Jacob’s trouble”** Jeremiah 30:7 that has not been issued yet. Note Revelation 14:9-12 on faith and works Tribulation salvation.

“And the third angel followed them, saying with a loud voice, *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God...and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus*” Revelation 14:9-12.

Hebrews 2:3, 10:26-29, 39 apply to *Tribulation saints*, in particular Hebrew i.e. *Jewish* Tribulation saints, as a warning against neglecting salvation e.g. by worshipping an idol, Revelation 13:14-15, 14:9, 10, 11. They will have to desist as Daniel’s three friends did, Daniel 3:16-18, to stay saved.

This is also the sense of the Hebrews’ necessity to **“hold fast...firm unto the end”** in order to be **“partakers of Christ”** and to remain members **“of his own house”** Hebrews 3:6, 14.

This is also the sense of Paul’s warning to the Hebrews not to fall away under pressure **“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, And have tasted the good word of God, and the powers of the world to come, 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”** Hebrews 6:4-6. The result for these that fall away is not loss of reward, as it would be for a backslidden Christian 1 Corinthians 3:15 but the curse of God and burning with **“fiery indignation, which shall devour the adversaries”** Hebrews 10:27. **“For the earth...which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned”** Hebrews 6:7-8.

That is *the individual*, not *his works* as in the Church Age. He is **“the unprofitable servant”** in the well-known parable of the talents, which are *Jewish* weights, matching Hebrews 6:7-8.

“And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” Matthew 25:30.

Israel – Subject of **“a new covenant”** Hebrews 8:8-13 with Jeremiah 31:31-34

Paul refers to the time of God’s promise **“when I will make a new covenant with the house of Israel and with the house of Judah”** Hebrews 8:8 with Jeremiah 31:31. Note now the cross reference.

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins” Romans 11:26-27.

Romans 11:26-27 refer directly to Old Testament prophecies that were *not* fulfilled at the *First* Advent but *will* be fulfilled *literally* at the *Second* Advent. Note the following:

“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and for ever” Isaiah 59:20-21.

Isaiah 59:20-21, Jeremiah 31:31 cannot be spiritualised for the Church Age. They are for *Israel*.

It should be remembered that God’s **“new covenant with the house of Israel and with the house of Judah”** Hebrews 8:8 is *not* **“my blood of the new testament, which is shed for many for the remission of sins”** Matthew 26:28 as that **“new testament”** applies today.

God’s **“new covenant with the house of Israel and with the house of Judah”** Hebrews 8:8-12 makes no reference to God’s blood, Acts 20:28 **“shed for many for the remission of sins”** and **“my blood of the new testament”** – note the word **“testament”** as distinct from **“covenant”** – makes no mention of God writing His laws on anyone’s heart after the manner of Hebrews 8:10. No Christian today could recite, say, even Exodus 20, without a conscious effort to **“Let the word of Christ dwell**

in you richly in all wisdom” Colossians 3:16 but the recipients of God’s “*new covenant with the house of Israel and with the house of Judah*” will not have to make that effort. *God will instead.*

Observe that Hebrews 8:12 “*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more*” refers *not* to the First Advent *but to the Second Advent.*

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” Acts 3:19.

Moreover, “*my blood of the new testament*” Matthew 26:28 is not confined to Israel.

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

It should also be remembered that Christians are *not* “*the house of Israel and...the house of Judah.*” They are “*the household of God*” Ephesians 2:19. Israel and Judah, it should be noted, are not God.

In sum, God’s “*new covenant with the house of Israel and with the house of Judah*” Hebrews 8:8-12 and “*my blood of the new testament*” Matthew 26:28 are not the same. It is wresting the scriptures, 2 Peter 3:16, to insist otherwise.

The Christian should note Jeremiah 31:35-37, following the promise of the new covenant, because they emphasise *the permanence of Israel.* See also Jeremiah 33:19, 20, 21, 22, 23, 24, 25, 26.

“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD” Jeremiah 31:35-37.

The Christian should also note Paul’s warning not to dismiss Israel. Paul, “*rude in speech*” 2 Corinthians 11:6, states that the Christian who denies the permanence of Israel is *conceited* and *ignorant.*

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in...As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance” Romans 11:25, 28-29.

Conclusion

In sum, the Book of Hebrews with respect to “*God,*” Paul, Melchisedec, Israel has:

- The emphasis “*God*” Hebrews 1:1
- The author Paul “*a Hebrew of the Hebrews*” Philippians 3:5
- The patron Shem aka “*Melchisedec, king of Salem, priest of the most high God*” Hebrews 7:1
- The transition Church Age to “*the time of Jacob’s trouble*” Jeremiah 30:7
- The doctrine “*hold fast...firm unto the end*” Hebrews 3:6 with Matthew 24:13 for salvation
- The promise “*a new covenant with the house of Israel and with the house of Judah*” Hebrews 8:8.

Paul’s admonition to the Christian therefore is that God is *not* all through with Israel *as a nation:*

“Boast not against the branches...because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again” Romans 11:18, 20-21.

He will at the Second Advent. That is reassuring. “*And so all Israel shall be saved*” Romans 11:26.