

The Book of Hebrews; Second Advent, “God,” Author, Patriarch, Israel
“What saith the scripture?” Romans 4:3

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 details. Some most significant aspects of Hebrews follow.

The Most Important Event, 2nd Advent

**“For yet a little while, and he that shall come will come,
and will not tarry”**
Hebrews 10:37



“Behold, the Lord cometh with ten thousands of his saints” Jude 14
“Wherefore comfort one another with these words” 1 Thessalonians 4:18
Says it all. www.idolphin.org/Sadvent.html

“The most high God” Hebrews 7:1

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

Hebrews exalts **“the most high God.”** It is the only Book of 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* as in Genesis 1:1 **“In the beginning God.”** If so, that is entirely proper, in this writer’s view.

The Most Likely Author, Paul *“the forerunner”* Hebrews 6:20

The scripture shows that Paul is definitely *“the forerunner”* for the authorship of Hebrews:

- The writer’s use of the word “God” Hebrews 1:1*
 See remarks under **“The most high God” Hebrews 7:1** and Paul’s use of the word **“God”** that testifies to Paul as *“the forerunner”* Hebrews 6:20 for writing Hebrews.
 It should be noted that 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. That is a considerable emphasis.
- 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. Paul’s heart for Israel makes him *“the forerunner”* for writing Hebrews.
- The writer’s reference to God’s promise that Sara would give birth, Hebrews 11:11*
“For this is the word of promise, At this time will I come, and Sara shall have a son” Romans 9:9 with Romans 4:19-20 and 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 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 “our brother 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 **“our brother Timothy”** Hebrews 13:23 shows. 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.
- The writer’s unchanged identity, from Hebrews 1-12 to Hebrews 13*
 Paul’s authorship of Hebrews 13 must make him *“the forerunner”* Hebrews 6:20 for having written the rest of the Book, in that in the known Pauline Epistles, any direct contribution from another writer is specified. See Romans 16:22 and the salutation by Tertius. **“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, again making him **“the forerunner”** Hebrews 6:20 for the authorship of Hebrews.

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 is the most compelling piece of evidence to show that Paul wrote Hebrews 1-12 *early in his conversion i.e. 35 A.D.*

- **Paul a type of “the man child” Revelation 12:13**

Paul is like **“the man child”** in several respects. See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php Hebrews 1 Study, God, Paul, Melchisedec, Israel pp 10-12 and the Summary study p 4. Crucially, Paul is the only New Testament writer to be in the wilderness, like the man child. Note that in what follows **“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.

Note now the scriptures that show Paul in the wilderness like **“the man child”** Revelation 12:13.

“as the Arabian in the wilderness...thou hast polluted the land with thy whoredoms and with thy wickedness” Jeremiah 3:2. Despite the negative connotation Paul was **“as the Arabian in the wilderness”**:

“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 also the reference to Paul’s physical birth as **“a man child”** Revelation 12:5.

Paul appears then to have used his time in Arabia early in his conversion to write Hebrews 1-12 **“to the Jew first”** Romans 1:16 to prepare him for **“the time of Jacob’s trouble”** Jeremiah 30:7, when Israel is in **“the wilderness”** Revelation 12:14. Note that the Book is written to Hebrews, not Hebrew Christians or Christian Jews etc.

The association therefore 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 is the **“the forerunner”** Hebrews 6:20 for writing Hebrews. *He is definitely best man for the job.*

Lessons for the Christian – Paul, best man for the job, God’s calling and faithfulness

God calling Paul to write Hebrews shows the Christian that whatever his calling, **“according to the power that worketh in us”** Ephesians 3:20, *he, like Paul, 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.

Paul’s writing of Hebrews spanned his lifelong 30-year ministry, *proving that God is faithful:*

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen” 2 Timothy 4:18.

The Most Royal Patriarch, “Melchisedec, king of Salem” Hebrews 7:1

“**Melchizedek**” Genesis 14:18 most closely matches Shem, the second son of Noah, Genesis 5:32, 10:21. Melchisedec is an outstandingly spiritual man and so is Shem:

- *Shem is particularly devoted to blessing God*
Shem above all the 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.**” That follows 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.**”
- *Shem can fulfil 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.**” See later on the term “**priest**” in Hebrews.
- *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 again Genesis 14:20 “**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 therefore the progenitor of them to whom “were committed the oracles of God” Romans 3:2, namely “the Jew” Romans 3:1*
- *Shem would therefore 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 Christian, like Shem, should be a man of ***“lowliness of mind”*** Philippians 2:3 and follow Psalm 115:1.

If the question arises is it important to know who wrote Hebrews or who Melchisedec was, it is if lessons in God’s calling and faithfulness, grace abounding, giving God glory and ***“lowliness of mind”*** are important.

The Most Favoured Nation, Israel

Israel – Subject of a Transitional Book

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. Acts therefore clearly shows the transitional nature of some scriptures.

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; 24 verses on faith *and* works Tribulation salvation.

Faith *and* works Tribulation salvation comes into effect *after* the Lord returns for the Church, as 1 Thessalonians 4:16-18 show. The 24 faith and works Hebrews verses apply *after* that. The designated intended recipients of Hebrews *doctrinally* are therefore *Jewish Tribulation saints*, Revelation 7:14, *not Christians*. See for example Hebrews 1:1 with respect to ***“the fathers”*** and related verses Hebrews 3:9, 15-19, 4:1-8. ***“The fathers”*** are the forbears of the *Jewish* nation, *not the Church*. Paul uses them to point the *Jewish* readers to Israel’s wilderness experiences *which she will undergo again in “these last days”* Hebrews 1:1.

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her...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 with Revelation 12:14. 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 for examples refers to ***“Jesus...by the grace of God should taste death for every man.”*** That is Church Age Christian doctrine like 2 Corinthians 5:15 ***“And that he died for all.”*** See also Hebrews 2:10, 11, 12, 13, 14, 15, 9:12, 14, 15, 16, 17, 18,

24, 25, 26, 27, 28, 10:12, 13, 14, 16, 17, 38; 24 verses with Romans 1:17, 3:24, 5:8, 9, 10, 6:23, Galatians 3:11 giving the Book contemporary Church Age application *but the main setting of Hebrews is Israel's future wilderness experience as Hosea 2:14-15 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 to minister Tribulation salvation to all saints who must **“keep the commandments of God, and have the testimony of Jesus Christ”** Revelation 12:17, 14:12, which are statements of Tribulation faith-works salvation.

Hebrews therefore 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. *Jewish Tribulation saints as priests will have to minister salvation to Gentile Tribulation believers because the priesthood of all believers 1 Peter 2:5, 9 as in the Church Age will not apply. Note:*

“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 i.e. **“carnal things”** for **“spiritual things”** 1 Corinthians 9:11.

“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, which explains Paul's admonition:

“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.

“The Priests of the LORD” must get up to speed for their Tribulation ministry to Gentiles.

Note again the 24 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. Note first that the Christian's salvation is inviolate:

“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. The Christian is sealed with God's Spirit and therefore eternally saved.

Now consider Hebrews 10:26-29, 39 as an example of a Tribulation salvation passage. Hebrews 10:26-29, 39 show that the recipients' salvation is not inviolate. *They could lose 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, insofar as every Christian sins wilfully after having **“received the knowledge of the truth.”**

Paul admonishes the Christian not to *grieve* the Holy Ghost, which wilful sin does, *but that 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 i.e. you're secure.

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 **"the time of Jacob's trouble"** Jeremiah 30:7 that has not been issued yet. Note that Revelation 14:9-12 is predicated on faith and works Tribulation salvation i.e. have faith that Jesus is **"the Lord's Christ"** Luke 2:26, keep **"the ten commandments"** Exodus 34:29 and don't take the mark or **"worship the beast"** the Devil's 'Christ' Revelation 13:1, 2.

"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 10:26-29, 39 therefore apply to *Tribulation saints*, especially *Jewish Tribulation saints*, as a warning against forfeiting salvation e.g. by idol worship, Revelation 13:14-15, 14:9-11. They will have to follow Daniel's three friends, Daniel 3:16-18, to stay saved.

Israel – Subject of **"a new covenant"** Hebrews 8:8, 10, 12 with Jeremiah 31:31, 33, 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.

God's **"new covenant with the house of Israel and with the house of Judah"** Hebrews 8:8 is *unique to the nation of Israel*. It is not **"my blood of the new testament, which is shed for many for the remission of sins"** Matthew 26:28. Don't confuse the two.

God's **"new covenant with the house of Israel and with the house of Judah"** Hebrews 8:8 makes no reference to God's blood, Acts 20:28 **"shed for many for the remission of sins"**. **"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 with Jeremiah 31:33 **"I will put my laws into their mind, and write them in their hearts."** 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 do it for them instead.*

Remember also that Christians are *not* **"the house of Israel and...the house of Judah."** They are **"the household of God"** Ephesians 2:19 and Israel and Judah are not God.

Observe further that Hebrews 8:12 with Jeremiah 31:34 **"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* as Peter tells **"Ye men of Israel!"** Acts 3:12. **"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. **"The times of refreshing shall come"** at the Second Advent. They did not come at the First Advent.

In sum, God's **"new covenant with the house of Israel and with the house of Judah"** Hebrews 8:8 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. Hebrews 8:8 is God's *special covenant* with His favoured nation – Israel. **"He sheweth his word unto Jacob, his stat-**

utes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD” Psalm 147:19-20.

The Christian should note Jeremiah 31:35-37, following the promise of the new covenant. Jeremiah 31:35-37 emphasise *the permanence of Israel*. See also Jeremiah 33:19-26.

“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 that 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 ***“forerunner”*** Hebrews 6:20 as author Paul ***“a Hebrew of the Hebrews”*** Philippians 3:5
- The patriarch 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 during ***“the time of Jacob’s trouble”*** Jeremiah 30:7
- The promise ***“a new covenant with the house of Israel and with the house of Judah”*** Hebrews 8:8 for God’s favoured nation of Israel.

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 graff them in again”** Romans 11:18, 20-21.

God will do so at the Second Advent when ***“a nation be born at once”*** Isaiah 66:8 and ***“I will remove the iniquity of that land in one day”*** Zechariah 3:9 with Acts 3:19.

“And so all Israel shall be saved” Romans 11:26 according to the promise of 2 Corinthians 1:20. Being a Church Age passage 2 Corinthians 1:20 is in turn a great encouragement for the Christian.

“For all the promises of God in him are yea, and in him Amen.”