

## Hebrews 1:1 “God,” Paul, Melchisedec, Israel<sup>1</sup>

### Introduction

This work summarises aspects of Hebrews that Dr Ruckman addresses and focuses on parts of the Book 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, together with Dr Ruckman, 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. Some potential ‘scholarly’ criticism of this writer’s method of comparing scripture with scripture, 1 Corinthians 2:13, in particular in order to understand aspects of the Book of Hebrews, is also addressed in this work.

First, however, consider the unique beginning to the Book of Hebrews. It is a testimony to God’s special relationship with *the Hebrews as a nation*. See remarks later with respect to *Israel – foreordained “For the gifts and calling of God...without repentance” Romans 11:29*

**“He sheweth his word unto Jacob, his statutes 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.

For now, consider how the Book of Hebrews has a unique place in scripture with respect to “*God.*”

### 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.*”

In addition to being a testimony to God’s special relationship with the Hebrews as a nation, that beginning in itself is a pointer to Paul as the author of Hebrews.

See more detailed remarks below with respect to Paul’s authorship of the Book of Hebrews, in particular with respect to Paul’s authorship of 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 therefore that the word “*God*” appears 1367 times in the New Testament, 568 times in Paul’s Epistles Romans-Philemon, stated explicitly to be by him, beginning with the word “*Paul,*” 489 times in the Gospels and Acts, 238 times in James-Revelation, with 72 times in the Book of 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*” i.e. “*In the beginning God*” Genesis 1:1 and “*Comfort ye, comfort ye my people, saith your God*” Isaiah 40:1, in Isaiah’s 66-chapter miniature Bible, after the manner of his first words in the first of Paul’s Letters in New Testament chronology.

**“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God”**  
Romans 1:1.

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*. Noting transitional aspects of the New Testament, see the *Ruckman Reference Bible* p 1234, to be considered later, the main thrust of the New Testament, as prompted by the wording of Hebrews 1:1, therefore appears to be threefold with respect to “*God*”:

## Gospels

### *God the Son was Manifest in the Flesh*

***“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”*** 1 Timothy 3:16.

Observe that:

*God the Son was manifest in the flesh to take away sin*

***“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world”*** John 1:29.

*God the Son was manifest in the flesh to give life*

***“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world”*** John 6:51.

*God the Son was manifest in the flesh to destroy the devil*

***“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil”*** Hebrews 2:14.

In sum, by taking away sin ***“through the blood of his cross”*** Colossians 1:20 having ***“offered one sacrifice for sins for ever”*** Hebrews 10:12 the Lord Jesus Christ, God the Son manifest in the flesh, can for anyone ***“turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me”*** Acts 26:18 so that they ***“should walk in newness of life”*** Romans 6:4 as the Lord Jesus Christ extends an open invitation to any and all even now.

***“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”*** John 5:24.

For any undecided on that invitation:

***“...behold, now is the accepted time; behold, now is the day of salvation”*** 2 Corinthians 6:2.

## *Acts-Jude*

### *God the Holy Ghost is Manifest in the Church*

***“But the manifestation of the Spirit is given to every man to profit withal”*** 1 Corinthians 12:7.

*God the Holy Ghost is manifest in the Church to glorify God*

***“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s”*** 1 Corinthians 6:19-20.

*God the Holy Ghost is manifest in the Church to unify its members in Christ*

***“Now there are diversities of gifts, but the same Spirit...But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will...That there should be no schism in the body; but that the members should have the same care one for another”*** 1 Corinthians 12:4, 7-11, 25.

God the Holy Ghost is manifest in the Church to bring forth spiritual fruit, in character and in kind  
**“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law”** Galatians 5:22-23.

**“We give thanks to God and the Father of our Lord Jesus Christ...For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit”** Colossians 1:3, 5-8.

In sum, by indwelling, gifting and transforming the individual **“members in particular”** of **“the body of Christ”** 1 Corinthians 12:27, **“the Holy Ghost,”** God manifest in the Church, enables them to fulfil the Lord’s final command to His disciples to be implemented **“till he come”** 1 Corinthians 11:26.

**“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth”** Acts 1:8.

For any hesitant over that instruction:

**“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God”** 2 Timothy 1:7-8.

### **Revelation**

*God the Father will be Manifest in the Regeneration, Matthew 19:28*

**“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God...And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful”** Revelation 21:3, 5.

*God the Father will be manifest in the Regeneration unto His faithful servants*

**“Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them”** Revelation 7:15.

*God the Father will be manifest in the Regeneration unto the ungodly*

**“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb”** Revelation 14:10. See also Revelation 14:19, 15:1, 7, 16:1. The phrase **“wrath of God”** occurs 10 times in scripture, 5 times in the Book of Revelation and a sixth time with the phrase **“the wrath of Almighty God”** Revelation 19:15.

*God the Father will be manifest in the Regeneration unto His glory*

**“But as truly as I live, all the earth shall be filled with the glory of the LORD”** Numbers 14:21.

**“And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled”** Revelation 15:8.

**“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory”** Revelation 18:1.

In sum, by manifestation of His faithfulness to His obedient servants, His right judgement upon evil and the light of His countenance upon an earth where He has caused **“the unclean spirit to pass out of the land”** Zechariah 13:2, God the Father, God manifest in the Regeneration will prepare **“the**

heavens and the earth, which are now” 2 Peter 3:7, to become “new heavens and a new earth, wherein dwelleth righteousness” 2 Peter 3:13.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” 2 Corinthians 6:17-18.

For any uncertain about that admonition:

“Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD” Jeremiah 9:23-24.

#### Lesson for the Christian – God’s word is now

The single word **“God”** that begins Hebrews 1:1 *and in turn historically the New Testament as God appears to want both perceived as now* reveals that as God is manifest in the New Testament:

- God the Son is to be believed on *now*, John 5:24
- God the Holy Ghost is to be empowered with *now*, Acts 1:8
- God the Father is to be separated unto *now*, 2 Corinthians 6:17-18.

“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.

Note finally that 11 Books of the scripture i.e. one in six, begin with the word **“Now;”** Exodus 1:1, Joshua 1:1, Judges 1:1, Ruth 1:1, 1 Samuel 1:1, 2 Samuel 1:1, 1 Kings 1:1, Ezra 1:1, Esther 1:1, Ezekiel 1:1, Jonah 1:1. *That is further testimony that God’s word is not stuck in the 1<sup>st</sup> century. God’s word is now: “And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word”* Acts 4:29.

“Take heed now; for the LORD hath chosen thee...be strong, and do it” 1 Chronicles 28:10.

## Hebrews 1:1 “God” – Additional Notes: ‘Greekiolators’ Objections and AV1611 Authority

### ‘Greekiolators’ Objections

Some folk i.e. Greekiolators may object to the statement *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* because it is not **“in the Greek”** Revelation 9:11, which shows where these Greekiolators are coming from<sup>2</sup>. It should be said first in response that **“one day is with the Lord as a thousand years, and a thousand years as one day”** 2 Peter 3:16. An update from 1<sup>st</sup> century Koine Greek to the 21<sup>st</sup> century *King’s English*, Psalm 33:11 for these **“perilous times”** 2 Timothy 3:1 therefore **“is nothing too hard for thee”** Jeremiah 32:17. Note that Greekiolatry has been addressed in two summary studies elsewhere<sup>3</sup>.

It should then be noted that Greekiolators share some commonality:

1. They have no final authority other than two-and-a-half pints of human brains<sup>4</sup>.
2. They will use anything to ‘correct’ the AV1611 (KJB *abusers* like James White) or ‘clarify’ the KJB (KJB *users* like Drs D. A. Waite, K. DiVietro of the DBS). See link above.
3. They can never identify a single book on the face of this earth that is **“all scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16.
4. They are traitors according to **“the royal law”** James 2:8 (here and in the Old Dominions, certainly, something equivalent will apply for the USA in that it was founded on the AV1611).

### AV1611 Authority

With the AV1611 as **“the royal law”** James 2:8<sup>5</sup> note further:

1. No-one has any God-given authority to stand in a pulpit, or anywhere else, and call any bible version in English first published since 1611 **“the word of God”** 1 Samuel 9:27.
2. No-one has any God-given authority to circulate any bible version in English first published since 1611 under the guise of **“the word of God”** as, for example, the Gideons do.
3. No-one has any God-given authority to convene any translating committee in English or in any other language to compile a rival to the AV1611 *King James* Text, Ecclesiastes 8:4 **“Where the word of a king is, there is power: and who may say unto him, What doest thou?”**
4. No-one has any God-given authority to exalt anything **“in the Greek”** or **“in the Hebrew”** – see Revelation 9:11 - as a correction of, so-called, clarification of, so-called, or improvement on, so-called, the AV1611 **“the royal law”** James 2:8.
5. No-one has any God-given authority to substitute some other book for the AV1611 as **“the book of the covenant”** 2 Kings 23:2, 2 Chronicles 34:30. As Dr Ruckman points out<sup>6</sup>, revival comes from the nation’s leaders getting back to **“the book of the covenant.”** Substitution of another book for **“the book of this covenant”** 2 Kings 23:21 is to have **“done despite unto the Spirit of grace”** Hebrews 10:29 – as well as heap up more treason and **“the Lord is the avenger of all such”** 1 Thessalonians 4:6. Judgement will therefore fall for all AV1611 critics, both saved and lost, because:
6. **“The true Light, which lighteth every man that cometh into the world”** John 1:9 gives every man enough light to believe that the AV1611 is **“the words of the LORD”** Psalm 12:6 but
7. **“Men loved darkness rather than light”** John 3:19, **“every man walketh in a vain shew”** Psalm 39:6 **“For they loved the praise of men more than the praise of God”** John 12:43. Therefore
8. **“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day”** John 12:48, or sooner, Romans 14:10.

**“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”**

Romans 8:2 along with its components; darkness, vanity, Christ-rejection and the praise of men.

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

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

This writer believes, based on Dr Ruckman’s analysis, that Paul wrote the Book of Hebrews. The *scriptural* reasons for this belief are:

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

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

*The word “God” appears 1367 times in the New Testament, 568 times in Paul’s Epistles Romans-Philemon, stated explicitly to be by him, beginning with the word “Paul,” 489 times in the Gospels and Acts, 238 times in James-Revelation, with 72 times in the Book of 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” i.e. “In the beginning God” Genesis 1:1 after the manner of his first words in the first of Paul’s Letters in New Testament chronology.*

***“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God” Romans 1:1.***

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. It follows that Paul would be urging his readers in Hebrews 1:1 therefore to “seek unto their God” Isaiah 8:19 according to Isaiah 46:3-4.

***“Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.”***

- *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.

It is possible *historically* that Paul according to his concern that he expresses in Romans 9:1-3, 10:1 has in mind “certain disciples...baptized...unto John’s baptism” Acts 19:1, 3 i.e. Jewish disciples to whom Paul said “John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus” Acts 19:4 and who then obeyed Paul’s exhortation.

***“When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied”*** Acts 19:5-6.

Acts 19:5-6 show that transitional aspects of the Book of Acts existed to this time, even though the nature of individual salvation for the Church Age had been settled earlier.

***“But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they”*** Acts 15:11 i.e. without water baptism and/or laying on of hands.

***“And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house”*** Acts 16:31 i.e. anyone of the gaoler’s household old enough to “*Believe on the Lord Jesus Christ*” as a conscious decision as he was.

- *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 explain either the theme of "*better than*" Hebrews 1:4 in Hebrews with respect to the Lord Jesus Christ or the transition from the Church Age to "*great tribulation*" Matthew 24:21 of the End Times with respect to "great distress in the land, and wrath upon this people" Luke 21:23 *better than* Paul. See *Israel – foreordained "For the gifts and calling of God...without repentance" Romans 11:29* for more detailed remarks with respect to the transitional nature of Hebrews.

- *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*

This reference to "*our brother Timothy*" Hebrews 13:23 is not random. The content of Hebrews 1-12 suggests that Paul wrote those chapters soon after his conversion, in approximately 35 A.D. See below and *Israel – foreordained "For the gifts and calling of God...without repentance" Romans 11:29* for more detailed remarks with respect to Hebrews 1-12.

"*As of one born out of due time*" 1 Corinthians 15:8, Paul 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 indicates. Timothy is the only individual mentioned by name in Hebrews 13 and who else but Paul would mention him explicitly without naming any other individual? Note Paul's designation of "*Timothy, my own son in the faith*" 1 Timothy 1:2, "*son Timothy*" 1 Timothy 1:18 and "*Timothy, my dearly beloved son*" 2 Timothy 1:2 and two of Paul's 13 Epistles to Christians are addressed explicitly to this one individual as 1 and 2 Timothy. All that suggests that anything concerning Timothy would be of particular interest to Paul, who therefore states explicitly that "*our brother Timothy is set at liberty.*"

Note further 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 definite identification as the author of the thirteenth chapter of Hebrews must make him the strongest possible contender for having written the rest of the Book, especially insofar as in the Pauline Epistles known to have been composed by Paul, any direct contribution from another writer is specified as such:

"*I Tertius, who wrote this epistle, salute you in the Lord*" Romans 16:22, Tertius having been Paul's amanuensis.

- ***“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.*”

See also:

***“The grace of our Lord Jesus Christ be with you all. Amen”*** Romans 16:24.

***“The grace of our Lord Jesus Christ be with you”*** 1 Corinthians 16:23.

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. See 2 Corinthians 13:14, Galatians 6:18, Ephesians 6:24, Philippians 4:23, 1 Thessalonians 5:28, Philemon 25 for wording very similar to Romans 16:24, 1 Corinthians 16:23.

Though in an abbreviated form, Paul’s token of grace to his readers is found at the conclusion of all his other letters known to have been written by him.

See:

Colossians 4:18 ***“Grace be with you. Amen,”*** 1 Timothy 6:21 ***“Grace be with thee. Amen,”*** 2 Timothy 4:22 ***“Grace be with you. Amen,”*** Titus 3:15 ***“Grace be with you all. Amen.”***

Therefore note especially Hebrews 13:25. ***“Grace be with you all. Amen”*** i.e. 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 the thirteenth chapter of Hebrews 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 i.e. all of Hebrews.

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

#### *Introduction*

As indicated, it is this writer’s belief, based on Dr Ruckman’s analysis, that Paul wrote Hebrews 1-12 soon after his conversion, approximately 35 A.D. during his sojourn in Arabia, Galatians 1:15-17. 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.

Note the reference to Paul’s *physical* birth like that of ***“a man child”*** Revelation 12:5.

***“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.

During his sojourn in Arabia and later in his life and ministry, Paul underwent experiences like ***“the man child”*** that ***“the woman”*** i.e. Israel ***“brought forth”*** Revelation 12:13. The term ***“man child”*** is first used in the context of God’s promise of the birth of Isaac, Genesis 17:16, 17, 19.

***“This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised”*** Genesis 17:10.

Paul is the only New Testament writer known specifically to refer to the promise of the birth of Isaac by Sara.



***“And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara’s womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God”*** Romans 4:19-20.

***“For this is the word of promise, At this time will I come, and Sara shall have a son”*** Romans 9:9.

However, the writer of Hebrews also refers specifically to refer to the promise of the birth of Isaac.

***“Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised”*** Hebrews 11:11.

It should be noted that, using pre-1611 Catholic sources, modern post-1611 editors have overwhelmingly sought to weaken the reference to ***“the man child”*** in Hebrews 11:11 by cutting out the vital phrase ***“and was delivered of a child.”*** See *Appendices - AV1611 versus NIVs etc. Textual Deficiencies, Continued Hebrews 11:11.*

Hebrews 11:11 points to the significance of ***“the man child”*** with respect to faith in the faithfulness of God in the Book of Hebrews and, with Romans 4:19-20, 9:9, to Paul as having penned Hebrews 11:11 and by extension Hebrews 1-12 and later Hebrews 13, through his profound experiences that identify him with ***“the man child”*** in type. These experiences may be summarised as follows.

*Paul in the wilderness, like the man child*

*In type, by addressing Hebrews, Paul may therefore have been writing as ***“a man child, who was to rule all nations with a rod of iron...caught up unto God, and to his throne”*** Revelation 12:5, Israel’s hoped-for deliverer according Lamentations 4:20:*

***“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.”***

*Note that Paul during his sojourn in Arabia is dwelling in a wilderness because that is where Arabians dwell in scripture and where Israel will be in the End Times.*

***“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”***:

***“Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness”*** Lamentations 4:19 i.e. right in the context of ***“the anointed of the LORD”*** Lamentations 4:20. *Note that like any Christian, Paul was anointed ***“Now he which stablisheth us with you in Christ, and hath anointed us, is God”*** 2 Corinthians 1:21. In that sense, Paul was like ***“the anointed of the LORD”*** Lamentations 4:20.*

***“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...And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent”*** Revelation 12:6, 14.

***“The wilderness”*** is mentioned twice in Hebrews.

***“Harden not your hearts, as in the provocation, in the day of temptation in the wilderness”*** Hebrews 3:8.

***“But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?”*** Hebrews 3:17.

The expression *“the wilderness”* occurs repeatedly in the New Testament in the Gospels and Acts and 3 times in the Book of Revelation; Revelation 12:6, 14, see above, and Revelation 17:3. However, of the writers of the Epistles, Paul alone uses the expression, in *1 Corinthians 10:5* referring to Israel *“in the wilderness”* and *2 Corinthians 11:26* referring to Paul’s *“perils in the wilderness”* as the man child and Israel will suffer, Lamentations 4:19, 20 and Lamentations 5:9 *“We gat our bread with the peril of our lives because of the sword of the wilderness.”*

Paul’s unique references to *“the wilderness”* 1 Corinthians 10:5, 2 Corinthians 11:26 in the New Testament Epistles, associating him with the man child of Lamentations 4:20, would certainly make him a strong candidate for the references to *“the wilderness”* in Hebrews 3:8, 17.

*Paul out-of-body, like the man child*

*Paul even had an out-of-body experience like the man child “caught up unto God, and to his throne.”*

*“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.*

This is Paul’s near-death experience in Lystra, where, it should be noted he *“suffered without the gate”* Hebrews 13:12 for the Lord Jesus Christ, such that he could exhort with feeling *“Let us go forth therefore unto him without the camp, bearing his reproach”* Hebrews 13:13, noting the 13s. Hebrews 13:12, 13 are additional pointers to Paul as the author of Hebrews 13 and in turn the Book of Hebrews.

*“And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead”* Acts 14:19.

*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.

However, none of those references describes *Hebrews* as having compassion on Paul and none of them refer to a time early in Paul’s conversion, which suggests that Paul was writing prophetically, possibly, as indicated, with respect to Israel’s hoped-for deliverer described in Lamentations 4:20<sup>7</sup>.

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 the Book of Hebrews has a lesson for the Christian and his calling, in that *“God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are”* 1 Corinthians 1:28 *“for with God all things are possible”* Mark 10:27. Whatever the Christian’s calling, therefore, *“according to the power that worketh in us”* Ephesians 3:20 he is the best man for it that God can call and he should therefore rest in 2 Corinthians 9:8 and obey Colossians 4:17.

**“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:”**

**“Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.”**

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

Dr Ruckman identifies Melchisedec i.e. **“Melchizedek king of Salem”** Genesis 14:18, Psalm 110:4 as Shem, the second son of Noah, Genesis 5:32, 10:21, on the basis that:

- *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.”** Note that Melchisedec **“abideth a priest continually”** not *ministereth* as such. See remarks below.

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 or intercede as a priest like the Lord Jesus Christ in Hebrews 7:25. Shem, or Melchisedec may however resume his priestly role at the Second Advent to bring repentant Gentiles to the Lord according to Psalm 65:2 and Isaiah 42:16 with 2 Corinthians 4:4, **“the blind”** being those *formerly* **“whom the god of this world hath blinded the minds of them which believe not.”**

**“O thou that hearest prayer, unto thee shall all flesh come.”**

**“And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”** The Lord may do that via Shem.

- *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 Canaan shall be his servant”** 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 was 100+35+30+34+30+32+30+29+70 = 390 years old when Abraham was born. Abraham died aged 175, Genesis 25:7. Shem outlived him by 35 years and Abraham would have known Shem all his life.

It would therefore 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 again Genesis 11:10-26 with respect to ***“the generations of Shem.”*** It follows that 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***

See last bullet point above, which indicates that if Melchisedec was Shem, then Shem, whose name is not specified with respect to Melchisedec i.e. it is 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, earnestly desirous that no attention be drawn to him specifically in the narrative of Genesis 14:18-20 but focussed entirely on 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.

Psalm 115:1 would then well express Shem's humility, *which in turn is an excellent exhortation for the Christian.*

***“Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.”***

Note that like Shem, the Lord Jesus Christ also exercised ***“lowliness of mind”*** Philippians 2:3, *indeed as Paul exhorts the Christian in his full statement of Philippians 2:3-4 “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.”*

***“He shall not strive, nor cry; neither shall any man hear his voice in the streets”*** Matthew 12:19.

***“Let this mind be in you, which was also in Christ Jesus...being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross”*** Philippians 2:5, 8, Paul therefore continuing his exhortation to the Christian with respect to ***“lowliness of mind”*** Philippians 2:3.

In sum, the example of both Shem i.e. Melchisedec and Immanuel i.e. the Lord Jesus Christ with respect to ***“lowliness of mind”*** Philippians 2:3 with Psalm 115:1, Philippians 2:5, 8 should shape the mindset of today's believer as the Lord Jesus Christ Himself said.

***“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do”*** Luke 17:10.

The questions arise of course, do we really need to know who wrote Hebrews or who Melchisedec was, is it important?

It is if you think that 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. Note that it is the same speaker in each passage, underlining the progressive nature of salvation in the initial phases of the early i.e. apostolic church and how the apostles understood that progression.

**“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, passages that will be addressed in more detail in the next section.

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. These passages deal with 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.

See above the remarks concerning Paul’s association with **“the man child”** Revelation 12:13 and 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 clearly in the 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 following passages further underline how Church Age salvation and Tribulation salvation are *not* the same.

The Book of Hebrews, of course, is also important for *Gentile Tribulation saints* with respect to faith and works salvation. See again 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 but now note especially Matthew 25:31-40 where *non-Jewish Tribulation saints* are those who have ministered *by works* to *Jewish Tribulation saints from the nation of Israel, upon which their salvation depends*<sup>8</sup>.

Note that Jewish Tribulation saints must include those currently expatriate Jews who obey the very last command in a Hebrew Bible to return *to “this good land which the LORD your God hath given you”* Joshua 23:13.

*“Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up”* 2 Chronicles 36:23.

The Lord judges the *Gentile* Tribulation saints with respect to faith and works salvation at the Second Advent and they are *“his sheep”* Matthew 25:32, very likely among those of whom the Lord says *“I am the good shepherd, and know my sheep, and am known of mine...other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd”* John 10:16 and are distinct from *“the goats”* Matthew 25:32, to whom the Lord will say *“I never knew you: depart from me, ye that work iniquity”* Matthew 7:23, noting that the works that the goats professed to have done did *not* include ministering to *“my brethren”* Matthew 25:40 i.e. Jewish Tribulation saints. Note the contrast with respect to the Lord’s judgement on *“my sheep”* and *“the goats”* and the emphasis on *works* as part of Tribulation salvation that also emerges in 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, which does not apply to the Church Age, Ephesians 2:8, 9, Titus 3:5 and therefore further emphasises that Hebrews is a transitional Book from the Church Age to *“great tribulation”* Matthew 24:21 and *“the time of Jacob’s trouble”* Jeremiah 30:7.

*“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me...And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me”* Matthew 25:34-36, 40.

*“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not...Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal”* Matthew 25:41-43, 45-46.

In the Church Age, Paul, *“a man which am a Jew of Tarsus”* Acts 21:39 is forsaken by his companions apart from Onesimus, who ministers to him *in prison*, 2 Timothy 1:16, 17, 18. Note Paul’s reaction on his companions’ departure.

*“At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge”* 2 Timothy 4:16.

Matthew 25:41-43, 45-46 show that such a prayer is *futile under the faith-works system of Tribulation salvation* as set out in 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.

Note finally that *doctrinally, with application to Tribulation salvation*, Paul in the final chapter of Hebrews explicitly sets out in part *“the commandments of God”* Revelation 12:17, 14:12, that all Tribulation saints are to obey as part of their salvation, *underlining yet again the transitional nature of Hebrews from the Church Age to the Great Tribulation*. Note the direct match with Matthew 25:34-36, 40-43, 45-46 and the correspondence between *“the angel of God”* Acts 27:23 and *“my brethren”* Matthew 25:40.

**“Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body...But to do good and to communicate forget not: for with such sacrifices God is well pleased”** Hebrews 13:1-3, 16.

*Israel – Subject of a Tribulation Salvation*

The Tribulation emphasis of the Book of Hebrews means that the expression ***“these last days”*** therefore 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 intended readers, who will be *Jewish* and have responsibility therefore for ministering *Tribulation* salvation to *all* saints at that time required to **“keep the commandments of God, and have the testimony of Jesus Christ”** Revelation 12:17 i.e. **“the saints...they that keep the commandments of God, and the faith of Jesus”** Revelation 14:12.

That is one reason why Hebrews has an emphasis on the term ***“priest”*** that occurs with its derivatives ***“priesthood”*** and ***“priests”*** 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 ***“priesthood”*** and ***“priest,”*** 12, 14, 15, 17, 20, 21 ***“priests”*** and ***“priest,”*** 23, 24, 26, 27, 28, 8:1, 3, 4 ***“priest”*** and ***“priests,”*** 9:6, 7, 11, 25, 10:11, 21, 13:11 with a particular emphasis on **“the Apostle and High Priest of our profession, Christ Jesus”** Hebrews 3:1. See also Hebrews 2:17, 4:14, 15, 5:5, 10, 6:20, 7:26, 27, 28, 8:1, 3, 9:11, 25, 10:21, 15 references in all with respect to the Lord Jesus Christ as ***“high priest,”*** over half of all the references in Hebrews to the term ***“priest”*** and its derivatives. Note the function of the priest, *which would also apply to a Jewish ministry to Tribulation and later Millennial believers because the priesthood of all believers 1 Peter 2:5, 9 as in the Church Age will not apply in the time of “great tribulation” Matthew 24:21, when 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.

**“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure”** Isaiah 46:10, showing that the Lord prepared the Book of Hebrews for its particular End Times ministry two thousand years in advance.

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.*

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

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

**“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: 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.

**“And ye are complete in him, which is the head of all principality and power: *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 2:10-11.

**“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 Christian can neglect the *working out* of his salvation e.g. by failing to apply Colossians 3:5-17, though it is still *his own salvation* gifted to him by the Godhead, Who will not renege on **“the purchased possession”** Ephesians 1:14, see remarks above. God does not impose a *Returns and Refunds Policy* on **“the body of Christ, and members in particular”** 1 Corinthians 12:27.

**“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out your own salvation with fear and trembling*”** Philippians 2:12.

In sum, the Christian therefore *cannot* neglect his salvation because it is not his responsibility. It is the responsibility of **“the Godhead”** Acts 17:29, Romans 1:20, Colossians 2:9 (three mentions, one for each Person of the Godhead), **“the Father, the Word, and the Holy Ghost”** 1 John 5:7.

The Hebrew recipients of Hebrews 2:3, however, with whom Paul identifies himself as one sanctified by **“the blood of the covenant”** Hebrews 10:29, *could* neglect their salvation *and lose it because it is their responsibility to maintain it during the time of Tribulation or “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.

Noting that a Christian *cannot* **“draw back unto perdition”** Hebrews 10:26-29, 39 do not apply to the salvation of any Christian who ever lived, or will live (even though Hebrews 10:38 **“Now the just shall live by faith”** does include Church Age doctrine). See further remarks on Hebrews 10:26-27 below.

Hebrews 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. Tribulation saints will have to desist from that form of worship as Daniel’s three friends did, Daniel 3:16, 17, 18, in order to retain their salvation.

Now observe that in Hebrews 3:6, 14, it is necessary to **“hold fast...firm unto the end”** in order to be **“partakers of Christ”** and to remain members **“of his own house.”**

However, Ephesians 2:19-20 explain that Christians *are* **“partakers of Christ”** and members **“of his own house”** and will remain so without *themselves* having to **“hold fast...firm unto the end.”**

**“Now therefore *ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*”**



This is true under the conditions that Paul sets out in the Epistles said to have been written by him, for Christian doctrine in the Church Age.

**“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father”** Romans 8:15.

**“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren”** Romans 8:29.

**“Now ye are the body of Christ, and members in particular”** 1 Corinthians 12:27.

**“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved”** Ephesians 1:4-6.

**“For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones”** Ephesians 5:29-30.

**“And ye are complete in him, which is the head of all principality and power: 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: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead”** Colossians 2:10-12.

The above conditions for the Christian are permanent and irreversible, independent of any “if” as found in Hebrews 3:6, 14. The Christian *cannot* get un-adopted, un-accepted, un-spiritually circumcised or dismembered, Mark 9:43, 45, 47 from “*the body of Christ.*”

**“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”** Romans 8:38-39.

**“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ”** 1 Corinthians 1:7-8. “*The end*” is the Rapture, 1 Thessalonians, not the end of the Tribulation, Matthew 24:13 aka “*Jacob’s trouble*” Jeremiah 30:7, 13 letters. See below.

**“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 above references apply to all Christians, including any that fall away.

**“If we believe not, yet he abideth faithful: he cannot deny himself”** 2 Timothy 2:13 especially in the light of Ephesians 5:30, see above and Dr Ruckman’s comments<sup>9</sup>.

Hebrews 3:6, 14 therefore do not apply *doctrinally* to a Christian in the Church Age. They apply to Tribulation saints living in “*great tribulation*” Matthew 24:21 and “*the tribulation of those days*” Matthew 24:29 according to the plan of Tribulation salvation of Matthew 24:13.

**“But he that shall endure unto the end, the same shall be saved.”**

Part of that endurance is not taking “*the mark of the beast*” Revelation 16:2, 19:20.

**“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, which is poured out without mixture into the cup of his indignation; 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.

Note in particular the expression **“the end”** Matthew 24:13, 14, Hebrews 3:6, 14, 6:11, James 5:11. **“The end”** here is a reference to the end of *a period of time*, as shown in Daniel 9:26, 12:4, 8, 9, 13 twice, namely Daniel’s seventieth week, Daniel 9:27, the end of which is the end of **“great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be”** Matthew 24:21, when the Second Advent takes place. Tribulation saints must await the Second Advent, Matthew 24:30, according to **“the patience of the saints”** Revelation 14:12 and not take **“the mark of the beast”** but **“keep the commandments of God and have the testimony of Jesus”** even unto martyrdom according to Revelation 12:11 **“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death,”** i.e. death by beheading, Revelation 20:4.

By inspection and by comparison with the references from the Pauline Church Age Epistles, Matthew 24:13, Hebrews 3:6, 14, Revelation 14:9-12 are all aimed *doctrinally* at Tribulation saints, *not* Christians in the Church Age.

Note especially the particular application for the Tribulation *Jewish* saint of Hebrews 3:6, 14 who must **“hold fast...firm unto the end”** in order to inherit God’s rest in the literal land of Israel after the Second Advent and **“Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously”** Isaiah 24:23.

This inheritance for *Jewish* Tribulation saints is **“my rest”** Hebrews 3:11 or **“his rest”** Hebrews 3:14. It can be forfeited by **“unbelief”** Hebrews 3:19, 4:6 i.e. *no faith* but it must be secured by *both faith and works*.

**“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief”** Hebrews 4:11.

Note now that Hebrews 6:4-6 speak of four blessings that the believers receive, yet warn that repentance from falling away is impossible.

**“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.”**

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 briars is rejected, and is nigh unto cursing; whose end is to be burned”** Hebrews 6:7-8.

Hebrews 6:7-8 *do* refer to individuals according to the well-known parable of the sower that illustrates individuals with respect to **“the earth”** in which the seed is sown, Matthew 13:3-9, 18-23, Mark 4:4-9, 14-20, Luke 8:4-8, 11-15:

**“He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful”** Matthew 13:22.

**“And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful”** Mark 4:18-19.

**“And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection”** Luke 8:14.

Unfruitfulness in the Church Age leads to loss of reward, Luke 19:24-26. *Unfruitfulness in the End Times of the Tribulation leads to damnation.*

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

Note the particular *Jewish* emphasis of the above parable of the talents in Matthew 25:14-30 versus that of the pounds in Luke 19:11-27 with respect to the use of *Jewish* weights i.e. talents versus *Gen- tile* weights.

Note also that *works* are essential in order to avoid the cursing and burning of Hebrews 6:7-8 showing that Hebrews 6:4-12 is another passage on *Tribulation* salvation, with a distinct *Jewish* emphasis i.e. on *the nation of Israel* as such. Paul is here referring to *individuals, especially Hebrews*, who must follow a faith-works based *Tribulation* salvation, which is apparent from what follows. Note the reference to **“you”** etc. in connection with Hebrews 6:7-8 and the emphasis on *works* listed as **“things that accompany salvation”** not follow on from it as is the case with the *Christian*, Ephesians 2:10, Titus 3:8.

**“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises”** Hebrews 6:9-12.

Note that **“patience”** has to do with **“doing the will of God from the heart”** Ephesians 6:6 i.e. *works*.

**“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise”** Hebrews 10:36.

The *Tribulation* salvation aspects of Hebrews 10:26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 39 have largely been addressed above. See remarks with respect to Hebrews 2:3, 10:26-29, 39, Hebrews 6:4-6, 10:27, Hebrews 6:7-8, 10:36.

Hebrews 10:30, 31 expand on the judgement of God that Hebrews 10:29 describes and Hebrews 10:32, 33, 34, 35, 36, 37 *doctrinally* expand on aspects of having to **“endure unto the end”** Matthew 24:13 *for salvation* Hebrews 10:39 at the time when **“shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another...And because iniquity shall abound, the love of many shall wax cold”** Matthew 24:9-10, 12.

It is as well therefore that Paul includes the promise of the Lord’s Return, an encouragement for *all* believers, now and in the future.

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

Note finally however the *particular* warning that Paul includes for *Tribulation* salvation.

**“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”** Hebrews 10:26-27.

Every Christian has sinned wilfully after he **“received the knowledge of the truth”** even Paul. See Dr Ruckman’s commentary *The Book of Acts* pp 611, 614, 618, 655-656, 675, 681.

God passed judgement on the Apostle Paul when he disobeyed the directive will of God and went up to Jerusalem in spite of receiving four warnings from the Holy Ghost not to, Acts 9:26-30, 20:23,

21:4, 11-14, 22:17-21. Paul was cast into prison and lost two years of his ministry. Instead of going to Rome as a **“free born”** Roman, Acts 22:28, 23:11 where God wanted him to testify of the Lord Jesus Christ, Paul went as a prisoner in bonds, Acts 25:12, 26:29.

Moreover, when Paul obeyed the directive will of God, as in Acts 16:9, 10, to go to Macedonia, individuals got saved through Paul’s ministry, like Lydia in Acts 16:14.

Yet from the time that Paul disobeyed the directive will of God in Acts 21:14 and went down to Jerusalem until Paul gets to Rome in Acts 28:16, the scripture has no record of anyone getting saved through Paul’s ministry.

However, Paul did not forfeit **“sacrifice for sins,”** not even when under the inspiration of the Holy Ghost he declared that **“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief”** 1 Timothy 1:15.

The reasons are given above. See remarks under Hebrews 2:3, Romans 5:9, Ephesians 1:13-14, Colossians 2:10-11, 3:3-4, 1 Thessalonians 5:9-10.

Paul’s admonition to the Christian is 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, 19:20. See remarks under Hebrews 3:6, 14, Revelation 14:9-12, 20:4.

*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 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 - which is why Paul, *writing after Calvary*, cites them – but *will* be fulfilled *literally* at the *Second* Advent and cannot be spiritualised to apply *doctrinally* to the Church. Note the following:

**“By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up”** Isaiah 27:9. Israel’s national corporate repentance at the Second Advent will have to do with destruction of idols as in the reign of King Josiah. **“And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them”** 2 Chronicles 34:4.

**“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.

Note that Isaiah 59:21 in particular matches Jeremiah 31:31-34 with Hebrews 8:10 insofar as **“for out of the abundance of the heart the mouth speaketh”** Matthew 12:34.

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 any of 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, even if "*filled with the Holy Ghost*" Acts 4:31 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 under the terms and conditions of His "*new covenant with the house of Israel and with the house of Judah.*"

Observe that *in context* 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 "*the house of Israel and...the house of Judah.*"

*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, "*the house of God, which is the church of the living God, the pillar and ground of the truth*" 1 Timothy 3:15. Israel and Judah, it should be noted, are not God and God is not Israel and Judah.

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.

Note again that God's new covenant "*with the house of Israel and with the house of Judah*" *not* the Church puts right everything that the "*first covenant*" Hebrews 8:7 could not, as Jeremiah's prophecy shows, *at the Second Advent*.

*Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah*" Jeremiah 31:31 with Hebrews 8:8.

This "*new covenant*" will because "*the goodness of God endureth continually*" Psalm 52:1 ensure that *at the Second Advent*:

- *Israel keeps it.* Whereas "*in the day that I took them by the hand to bring them out of the land of Egypt...my covenant they brake*" Jeremiah 31:32 with Hebrews 8:9, "*Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore*" Ezekiel 37:26.
- *God's laws are inscribed on Israel's heart* i.e. "*But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people*" Jeremiah 31:33 with Hebrews 8:10. Isaiah 51:7 will come to pass for Israel, even if she still has some hostile neighbours (probably Arabs who survived "*great tribulation*" Matthew 24:21, Daniel 11:41) "*Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their reviling.*"

- *God is permanently Israel's God* i.e. **"But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people"** Jeremiah 31:33 with Hebrews 8:10. Ezekiel 37:27-28 will come to pass for Israel **"My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."** Hosea 1:10 will also come to pass for Israel **"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."**
- *Every man of Israel knows the Lord* i.e. **"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more"** Jeremiah 31:34 with Hebrews 8:11. Every man of Israel will experience Jeremiah 9:23, 24 **"Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD."**
- *God forgets Israel's past national sin* i.e. **"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more"** Jeremiah 31:34 with Hebrews 8:12. Israel will experience Micah 7:18-19 **"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."**

The Christian should keep in mind the verses immediately following Jeremiah 31:31-34 because the following verses emphasise *the permanence of the nation of Israel*. See also Jeremiah 33:19, 20, 21, 22, 23, 24, 25, 26. *By inspection, these passages cannot refer to any entity other than the lineal descendants of Abraham, Isaac and Jacob* i.e. **"the house of Israel"** Ruth 4:11 *another passage that can have no realistic meaning than Israel as it exists now as a geo-political entity* i.e. *a nation*.

**"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.

*Lesson for the Christian* – **"not to think of himself more highly than he ought to think"** Romans 12:3

The Christian also needs to keep in mind Paul's admonition not to be boastful against the nation of Israel.

**"God hath not cast away his people which he foreknew...And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches...For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off"** Romans 11:2, 17-18, 21-22.

Paul, **“rude in speech”** 2 Corinthians 11:6 by his own admission, declares that the Christian who denies the permanence of Israel is *conceited* and *ignorant*. Be warned, therefore, especially with respect to Romans 11:29, noting that **“election”** refers in the context to **“Israel mine elect”** Isaiah 45:4, i.e. *God’s* elect.

**“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 graff 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.

## Appendix - AV1611 versus NIVs etc. Textual Deficiencies

Hebrews 1:3, 2:7, 3:1, 6, 6:10, 7:21, 10:30, 34, 11:11, 13, 37, 12:20

### Hebrews 1:3 “*by himself*”

The expression “*by himself*” is found in the 1611 AV1611 in Hebrews 1:3, where it remains in the 2011+ AV1611 and with variation in the Bibles of the 16<sup>th</sup> century English Protestant Reformation; Tyndale, Coverdale, Great, Matthew, Bishops’, Geneva.

The expression is also found in Ricker Berry’s Edition of Stephanus’ 1550 Edition of the Received Text and in the Farstad-Hodges ‘Majority’ Text and therefore in the NKJV, which disputes the expression in a footnote.

The expression does not occur in the 1385, 1395 Wycliffe’s Bibles possibly through the revisions by Nicholas of Hereford and John Purvey, in order to match the Vulgate of Jerome, 405 A.D., more closely<sup>10</sup>. Note that Jerome’s Vulgate was compiled using the corrupt Greek manuscripts of Alexandria, Egypt<sup>11</sup>.

Jerome’s Vulgate states for Hebrews 1:3 “*qui cum sit splendor gloriæ, et figura substantiæ ejus, portansque omnia verbo virtutis suæ, purgationem peccatorum faciens, sedet ad dexteram majestatis in excelsis*” i.e. “*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, making purgation of sins, sitteth at the right hand of the Majesty on high*” i.e. omitting “*by himself.*”

The expression is also omitted by the 1582 JR, Jesuit Rheims New Testament via Jerome’s Vulgate, the Douay-Rheims, DR 1749-1752 Challoner’s Revision via Jerome’s Vulgate, RV, Nestle’s 21<sup>st</sup> Edition, 1978, 1984, 2011 NIVs, JB, NJB, NWT. The ASV American Standard Version, NASV New American Standard Version, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation, RSV, NRSV omit “*by himself.*”

Dr J. A. Moorman<sup>12</sup> notes that “*by himself*” is found with some variation in the 3<sup>rd</sup> century Greek papyrus P46, 12 uncial Greek manuscripts and most of the Greek cursives, 3 Old Latin copies and in other versions including the very early Peshitta Syriac Text. Jerome’s Vulgate – see above - and 8 Old Latin copies that contain Hebrews 1 omit the expression, along with a small number of the cursives but significantly, Aleph and B are among the 6 uncials that contain Hebrews 1 that omit the expression i.e. the usual suspects. Dr Moorman states that early Christendom soon brought other means into the work of redemption that was wholly that of the Lord Jesus Christ e.g. Mary as Co-Redemptrix<sup>13</sup> and Purgatory<sup>14</sup>. Omission of “*by himself*” by the NIVs etc. helps sustain those Catholic heresies.

Hebrews 2:7. The 1978, 1984, 2011 NIVs omit “*and didst set him over the works of thy hands*” found in the 1611 AV1611 and the 2011+ AV1611.

The JB, NJB, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation, RSV, NRSV, Nestle’s 21<sup>st</sup> Edition Interlinear, the Farstad-Hodges ‘Majority’ Text Edition Interlinear also omit the phrase. The NKJV f.n. disputes the phrase.

The 1385, 1395 Wycliffe, Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles contain the phrase with variation.

The 1582 JR Jesuit Rheims New Testament, 1749-1752 DR Douay-Rheims Bible Challoner’s Revision, 1881 RV, ASV, NASV, NKJV, NWT contain the phrase with variation, together with Ricker Berry’s Edition of Stephanus’s 1550 Received Text Edition Interlinear.



Jerome's Vulgate states for Hebrews 2:7 "*Minuisti eum paulo minus ab angelis: gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum*" i.e. "*Thou hast made him a little lower than the angels: thou hast crowned him with glory and honor, and hast set him over the works of thy hands*" which would explain why the phrase "*and didst set him over the works of thy hands*" was not cut out by Wycliffe's revisers and why it is found in the 1582 JR and the 1749-1752 DR.

Dr Moorman<sup>15</sup> notes that the phrase is contained in 14 uncial manuscripts, including Aleph, 7 Old Latin copies, which appear to be all the extant copies and the Peshitta Syriac version but is missing from most of the cursives and from P46 and 5 uncials including Vaticanus B, which even Westcott and Hort appear not to have followed on this occasion for their 1881 RV New Testament.

It may be that the phrase was cut out of the cursive manuscripts through the A-millennial false teaching of Greek Orthodox monks and their forbears because it makes no mention of the Lord Jesus Christ reigning now through the Church i.e. the Greek Orthodox Church, which is part of Greek Orthodox false teaching<sup>16</sup>. If so, or for whatever reason the phrase "*and didst set him over the works of thy hands*" was cut out of most of the cursive manuscripts, only modern editors fell prey to the omission and not even all of them. Certainly the compilers of the usually faithful pre-1611 precursors to the AV1611 were not so deceived.

Hebrews 3:1. The 1978, 1984, 2011 NIVs omit "**Christ**" found in the 1611 AV1611 and the 2011+ AV1611.

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles omit "*Christ,*" again possibly through the revisions by Purvey and Hereford to match Jerome's Vulgate.

Jerome's Vulgate states for Hebrews 3:1 "*Unde, fratres sancti, vocationis caelestis participes, considerate Apostolum, et pontificem confessionis nostrae Jesum*" i.e. "*Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our confession, Jesus*" omitting "*Christ.*"

The 1582 JR Jesuit Rheims New Testament via Jerome's Vulgate omits "*Christ.*"

The Tyndale, Coverdale, Matthew, Great, Bishops', Geneva Bibles have "*Christ.*"

*Of the post-1611 versions:*

The 1749-1752 DR Douay-Rheims Bible Challoner's Revision via Jerome's Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit "*Christ.*"

Nestle's 21<sup>st</sup> Edition Interlinear omits "*Christ.*"

Ricker Berry's Edition of Stephanus's 1550 Received Text Edition Interlinear has "*Christ,*" indicating that the Minority Texts of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, forerunners of Nestle, omit "*Christ.*"

The Farstad-Hodges 'Majority' Text Edition Interlinear and the NKJV include "*Christ,*" the NKJV without a footnote.

Dr Moorman notes<sup>17</sup> that "*Christ*" is found as "*Jesus Christ*" in papyrus manuscripts P13, P46 possibly, 11 uncial manuscripts, the majority of the cursive manuscripts and the Peshitta Syriac. The few sources that omit "*Christ*" include 7 uncial manuscripts, among them Aleph and B and 3 extant Old Latin manuscripts. Dr Moorman notes<sup>18</sup> that the main Received Text Editions of Stephanus, Beza and Elsevier all contain "*Christ*" as "*Christ Jesus,*" which is the correct order and emphasis for "*the Apostle and High Priest of our profession, Christ Jesus.*"

The majority attestation to the term “*Christ*” by the ancient witnesses does of course give considerable support to the AV1611 reading as correct and the modern omission of the term “*Christ*” as wrong. The ancient support is further strengthened by the witness of the Bibles of the 16<sup>th</sup> century English Protestant Reformation that also have the correct emphasis and order for the names “***Christ Jesus.***”

Hebrews 3:6. The 1978, 1984, 2011 NIVs omit “*firm unto the end*” found in the 1611 AV1611, 2011+ AV1611.

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles have “*til to [said] faith*” and “*in to the end*” respectively, i.e. partially in agreement with the AV1611.

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles have “*unto the end,*” partially in agreement with the AV1611.

The 1582 JR New Testament has “*unto the end,*” partially in agreement with the AV1611.

*Of the post-1611 versions:*

The 1749-1752 DR Challoner’s Revision has “*unto the end,*” partially in agreement with the AV1611.

Jerome’s Vulgate contains the “*until the end*” in Hebrews 3:6 which would explain why it was not cut out by Wycliffe’s revisers and why it is found in the 1582 JR and the 1749-1752 DR.

The 1881 RV, ASV have “*firm unto the end.*” The NASV, Farstad-Hodges ‘Majority’ Text Edition Interlinear, Nestle’s 21<sup>st</sup> Edition Interlinear have “*firm until the end,*” Nestle with square brackets around the Greek words for the phrase indicating that some editors think the words should be included in the text and some don’t, i.e. Nestle regards the phrase “*firm until the end*” as doubtful.

The RSV, NRSV, JB, NJB, CEV, ESV, GNT, HCSB, NCV, NET, NLT omit “*firm unto the end.*”

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Edition Interlinear has “*firm unto the end,*” indicating that of the Minority Texts preceding Nestle, only Alford omits the phrase, in turn indicating that the opponents of the AV1611 will even side with a minority within a minority in order to cast doubt on “***the scripture of truth***” Daniel 10:21.

The NKJV, NWT have “*firm to the end,*” though, typically, the NKJV f.n. disputes the words.

Dr Moorman<sup>19</sup> notes that the reading “*firm unto the end*” has overwhelming ancient attestation, with 16 uncials even including Aleph, the majority of the cursives, up to 10 Old Latin copies and the Peshitta Syriac with some variation. Of the few sources that omit the reading, P13, P 46 and uncial Vaticanus B are the principal witnesses, the presence of Vaticanus B among them no doubt disproportionately influencing modern editors.

Even though the AV1611 reading “***firm unto the end***” has a distinctly greater emphasis than the reading “*unto the end*” of the faithful pre-1611 Bibles, including those of the 16<sup>th</sup> century English Protestant Reformation, their combined witness and that of the overwhelming proportion of the ancient sources show yet again that the AV1611 translators were right to retain the words “***firm unto the end***” in Hebrews 3:6 and the modern editors are wrong to reject them.

Hebrews 6:10. The 1978, 1984, 2011 NIVs omit “***labour of***” found in the 1611 AV1611, 2011+ AV1611.

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles omit “*labour of,*” again possibly through the revisions by Purvey and Hereford to match Jerome’s Vulgate.

Jerome’s Vulgate has for Hebrews 6:10 “*Non enim injustus Deus, ut obliviscatur operis vestri, et dilectionis, quam ostendistis in nomine ipsius, qui ministrastis sanctis, et ministratis*” i.e. “*For it is*

*not unjust for God, that he should forget your work and the love which you have shown in his name, you who have ministered to the saints, and do minister*” omitting “*labour of.*”

The Tyndale, Matthew, Great Bibles have “*Labour that proceedeth of love.*”

The Coverdale, Bishops’, Geneva Bibles have “*labour of.*”

The 1582 JR Jesuit Rheims New Testament via Jerome’s Vulgate omits “*labour of.*”

*Of the post-1611 Bibles:*

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision via Jerome’s Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit “*labour of.*”

Nestle’s 21<sup>st</sup> Edition Interlinear omits “*labour of.*”

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Interlinear, the Farstad-Hodges ‘Majority’ Text Interlinear and the NKJV contain “*labour of.*” The NKJV f.n. disputes the words.

The witnesses *in favour* of the words “***labour of***” in Hebrews 6:10 include the Bibles of the 16<sup>th</sup> century English Protestant *anti-Catholic* Reformation and the witnesses *against* the words “***labour of***”, consisting of most of the modern versions, have clearly followed the *Catholic* JR, DR, JB, NJB departure from “***the scripture of truth***” Daniel 10:21 the AV1611 as well as lining up with the NWT of Watchtower.

The nature of the witnesses for and against the words “***labour of***” in Hebrews 6:10 is typical with respect to modern departures from the AV1611 and is therefore a firm testimony to the validity of these words as part of “***the holy scriptures***” 2 Timothy 3:15.

However, “***comparing spiritual things with spiritual***” 1 Corinthians 2:13, as Paul himself exhorts, shows, at least for this writer, that the words “***labour of***” *must* be present in Hebrews 6:10 *independent of external witnesses* because the full expression *and common, everyday saying* “***labour of love***” is found in only *one* other place in scripture, *also written by Paul and in a similar context of the labour being carried out in honour of the Lord’s name*. Compare the passages:

***“We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God”*** 1 Thessalonians 1:2-4. 1 Thessalonians 1:3 contains the phrase “***labour of love.***”

***“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister”*** Hebrews 6:10.

The modern, pro-Catholic versions are therefore again shown to be wrong in omitting the words “***labour of***” in Hebrews 6:10.

Hebrews 7:21. The 1978, 1984, 2011 NIVs omit “***after the order of Melchisedec***” found in the 1611 AV1611, 2011+ AV1611.

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles have “*up the order of Melchisedec*” and “*by the order of Melchisedec*” respectively.

This reading is evidence that Wycliffe had sources other than Jerome’s Vulgate for his translation work. Jerome’s Vulgate reads for Hebrews 7:21 “*hic autem cum jurejurando per eum, qui dixit ad illum: Juravit Dominus, et non pœnitebit eum: tu es sacerdos in æternum):*” i.e. “*but this with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest for ever):*” i.e. omitting “*after the order of Melchisedec.*”

The Tyndale, Matthew, Coverdale, Great, Bishops', Geneva Bibles have "*after the order of Melchisedec.*"

The 1582 JR Jesuit Rheims New Testament via Jerome's Vulgate omits "*after the order of Melchisedec.*"

*Of the post-1611 Bibles:*

The 1749-1752 DR Douay-Rheims Bible Challoner's Revision via Jerome's Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit "*after the order of Melchisedec.*"

Nestle's 21<sup>st</sup> Edition Interlinear omits "*after the order of Melchisedec.*"

Ricker Berry's Edition of Stephanus's 1550 Received Text and the Farstad-Hodges 'Majority' Text Interlinears and the NKJV have "*according to the order of Melchisedec.*"

The NKJV f.n. disputes the reading "*according to the order of Melchisedec.*"

Dr Moorman<sup>20</sup> shows that the AV1611 reading "*after the order of Melchisedec*" is found in 13 uncial manuscripts, including a correction of Aleph Sinaiticus, the majority of the cursive manuscripts, two copies of the Old Latin and the Peshitta Syriac.

The AV1611 reading "*after the order of Melchisedec*" is omitted by P46, Vaticanus B, the original text of Aleph Sinaiticus, one Old Latin copy and Jerome's Latin Vulgate.

The ancient witnesses are clearly overwhelming *in favour of* the words "*after the order of Melchisedec*" in Hebrews 7:21 and, typically, are opposed by the main usual suspects, Aleph and B<sup>21</sup>.

Moreover, the witnesses *in favour of* the words "*after the order of Melchisedec*" in Hebrews 7:21 include the Bibles of the 16<sup>th</sup> century English Protestant *anti-Catholic* Reformation and the witnesses *against* the words "*after the order of Melchisedec,*" consisting of most of the modern versions, have clearly followed the *Catholic* JR, DR, JB, NJB departure from "*the scripture of truth*" Daniel 10:21 the AV1611 as well as lining up with the NWT of Watchtower.

The nature of the witnesses for and against the words "*after the order of Melchisedec*" in Hebrews 7:21 is typical with respect to modern departures from the AV1611 and is therefore a firm testimony to the validity of these words as part of "*the holy scriptures*" 2 Timothy 3:15.

Hebrews 10:30. The 1978, 1984, 2011 NIVs omit "*saith the Lord*" found in the 1611 AV1611, 2011+ AV1611.

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles omit "*saith the Lord,*" again possibly through the revisions by Purvey and Hereford to match Jerome's Vulgate.

Jerome's Vulgate has for Hebrews 10:30 "*Scimus enim qui dixit: Mihi vindicta, et ego retribuam. Et iterum: Quia iudicabit Dominus populum suum*" i.e. "*For we know him that hath said, Vengeance belongeth unto me, and I will repay. And again, The Lord shall judge his people*" omitting "*saith the Lord.*"

The 1582 JR Jesuit Rheims New Testament via Jerome's Vulgate omits "*saith the Lord.*"

The Tyndale, Coverdale, Matthew, Great, Bishops', Geneva Bibles have "*saith the Lord.*"

*Of the post-1611 versions:*

The 1749-1752 DR Douay-Rheims Bible Challoner's Revision via Jerome's Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version\*, ESV English Standard Version, GNT Good

News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version\*\*, NET New English Translation, NLT New Living Translation omit “*saith the Lord.*”

\*The CEV Contemporary English Version has “*We know that God has said he will punish and take revenge.*”

\*\*The NCV New Century Version has “*We know that God said, “I will punish those who do wrong; I will repay them.”*”

Nestle’s 21<sup>st</sup> Edition Interlinear omits “*saith the Lord.*”

Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears and the NKJV have “*saith the Lord.*”

The NKJV f.n. disputes the reading “*saith the Lord.*”

Dr Moorman<sup>22</sup> shows that of the extant ancient sources for Hebrews 10, the reading “*saith the Lord*” is found in 9 uncial manuscripts, including a correction of Aleph Sinaiticus, the majority of cursive manuscripts, two Old Latin copies and the Harclean Syriac version.

The AV1611 reading “*saith the Lord*” is omitted by the early papyrus fragments P13, P46, four uncial manuscripts including the original text of Aleph Sinaiticus, a few cursives, three copies of the Old Latin and the early Peshitta Syriac version.

By inspection, the ancient sources clearly bear significantly greater witness in favour of the AV1611 reading “*saith the Lord*” than those against it. The modern mutilators appear to have a vicious prejudice against “*the word that I shall speak...saith the LORD God*” Ezekiel 12:25.

Hebrews 10:34. The 1978, 1984, 2011 NIVs omit “*in heaven*” found in the 1611 AV1611, 2011+ AV1611, breaking the cross reference to Hebrews 13:14.

**“For here have we no continuing city, but we seek one to come.”**

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles omit “*in heaven,*” again possibly through the revisions by Purvey and Hereford to match Jerome’s Vulgate.

Jerome’s Vulgate has for Hebrews 10:34 “*Nam et vinctis compassi estis, et rapinam bonorum vestrorum cum gaudio suscepistis, cognoscentes vos habere meliorem et manentem substantiam*” i.e. “*For ye had compassion of the prisoners, and took joyfully the spoiling of your goods, knowing that you have a better and an enduring substance*” omitting “*in heaven.*”

The 1582 JR Jesuit Rheims New Testament via Jerome’s Vulgate omits “*in heaven.*”

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles have “*in heaven.*”

*Of the post-1611 versions:*

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision via Jerome’s Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit “*in heaven.*”

Nestle’s 21<sup>st</sup> Edition Interlinear omits “*in heaven.*”

Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears and the NKJV have “*in heaven.*”

The NKJV f.n. disputes the reading “*in heaven.*”

Dr Moorman<sup>23</sup> shows that of the extant ancient sources for Hebrews 10, the reading “*in heaven*” is found in 12 uncial manuscripts, including a correction of Aleph Sinaiticus, the majority of cursive manuscripts and, on this occasion, both the Harclean and Peshitta Syriac versions.

The AV1611 reading **“in heaven”** is omitted by P13, P46, four uncial manuscripts including the original text of Aleph Sinaiticus, a few cursives and three Old Latin copies.

Once again, the ancient sources clearly bear significantly greater witness in favour of the AV1611 reading **“in heaven”** than those against it. The modern mutilators appear to have a vicious prejudice against **“...the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel”** Colossians 1:5.

Hebrews 11:11.

The 1611 AV1611, 2011+ AV1611 have **“Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.”**

The 1978, 1984 NIVs have **“By faith Abraham, even though he was past age — and Sarah herself was barren — was enabled to become a father because he considered him faithful who had made the promise.”**

The 2011 NIV, using the 2005 TNIV reading, has **“And by faith even Sarah, who was past child bearing age, was enabled to bear children because she considered him faithful who had made the promise.”**

The 1978, 1984 NIVs refer incorrectly to Abraham instead of Sarah. The 2005 TNIV, 2011 NIV correct this error but the 1978, 1984, 2011 NIVs and the 2005 TNIV all omit **“and was delivered of a child.”**

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles refer correctly to Sarah instead of Abraham but do not have **“and was delivered of a child,”** again possibly through the revisions by Purvey and Hereford to match Jerome’s Vulgate.

Jerome’s Vulgate of 405 A.D. has for Hebrews 11:11 *“Fide et ipsa Sara sterilis virtutem in conceptionem seminis accepit, etiam præter tempus ætatis: quoniam fidelem credidit esse eum qui repromiserat”* i.e. **“By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age: because she judged him faithful who had promised”** omitting **“and was delivered of a child.”**

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles refer correctly to Sarah instead of Abraham and have **“and was delivered of a child.”**

The 1582 JR Jesuit Rheims New Testament refers correctly to Sarah instead of Abraham but via Jerome’s Vulgate does not have **“and was delivered of a child.”**

*Of the post-1611 versions:*

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision via Jerome’s Vulgate, 1881 RV, ASV, NASV, RSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, HCSB Holman Christian Standard Bible, NLT New Living Translation refer correctly to Sarah instead of Abraham but omit **“and was delivered of a child.”**

The NRSV, GNT Good News Translation, NCV New Century Version, NET New English Translation refer incorrectly to Abraham instead of Sarah and omit **“and was delivered of a child.”**

That is, of 31 English versions checked, 25 refer correctly to Sarah instead of to Abraham versus 6 that don’t.

Nestle’s 21<sup>st</sup> Edition Interlinear refers correctly to Sarah instead of Abraham but omits **“and was delivered of a child.”** Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears and the NKJV refer correctly to Sarah instead of Abraham and

have “*and was delivered of a child.*” The NKJV f.n. nevertheless disputes the reading “*and was delivered of a child.*”

The substitution of Abraham for Sarah appears to have been a minority modern reading now largely discounted even by the NIV, along with most other versions. It may be likened to the gourd of Jonah 4:10 “*which came up in a night, and perished in a night.*”

The origin of the omission of the phrase “*and was delivered of a child*” by the post-1611 versions is by contrast quite clear. *Catholics cut it out after Tyndale etc. corrected Wycliffe by inserting it.* It is a most serious omission because in addition to being yet more mutilation of scripture, it weakens the testimony of scripture to the Lord’s fulfilment of promise in *both testaments and to “the man child.”*

**“And he said, *I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son.* And Sarah heard it in the tent door, which was behind him”** Genesis 18:10.

**“Now we, brethren, as Isaac was, are the children of promise”** Galatians 4:28.

**Hebrews 11:13.** The 1978, 1984, 2011 NIVs omit “*and were persuaded of them*” found in the 1611 AV1611, 2011+ AV1611.

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles do not have “*and were persuaded of them,*” again possibly through the revisions by Purvey and Hereford to match Jerome’s Vulgate.

The 1582 JR Jesuit Rheims New Testament via Jerome’s Vulgate omits “*and were persuaded of them.*”

Jerome’s Vulgate has for Hebrews 11:13 “*Juxta fidem defuncti sunt omnes isti, non acceptis repromissionibus, sed a longe eas aspicientes, et salutantes, et confitentes quia peregrini et hospites sunt super terram*” i.e. “*All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they were strangers and pilgrims on the earth*” omitting “*and were persuaded of them.*”

The Tyndale, Coverdale, Matthew, Great, Geneva Bibles have “*and believed them.*”

The Bishops’ Bible has “*and believing.*”

*Of the post-1611 versions:*

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision via Jerome’s Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit “*and were persuaded of them.*”

Nestle’s 21<sup>st</sup> Edition Interlinear omits “*and were persuaded of them.*”

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Interlinear and the NKJV have “*and were persuaded of them.*”

The Farstad-Hodges ‘Majority’ Text Interlinear omits “*and were persuaded of them.*”

The NKJV f.n. disputes the reading “*and were persuaded of them.*”

Dr Moorman<sup>24</sup> notes that both the AV1611 reading “*and were persuaded of them*” Hebrews 11:13 and the reading “*or thrust through with a dart*” Hebrews 12:20 are omitted from most of the extant Greek sources, which is why, as Dr Moorman also notes, the Farstad-Hodges ‘Majority’ Text Interlinear omits both readings. These cases simply serve to show that the ancient sources, though generally supportive of the AV1611 Text against modern departures, are not infallible. In such instances, the testimony of the English Bibles of the 16<sup>th</sup> century English Protestant Reformation is usually decisively in favour of the AV1611 against modern departures. The combined testimony of these faithful precursors to the AV1611 Text should not, for obvious reasons, be lightly dismissed.

See AV1611, Pre-1611 Readings in Hebrews versus Jesuit, Post-1611 Cuts - Summary Table.

Finally, concerning the post-1611 excision of *“and were persuaded of them”* Hebrews 11:13, modern mutilators evidently don’t like being persuaded by *“comfort of the scriptures”* Romans 15:4.

*“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”* Romans 8:38-39.

*“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day”* 2 Timothy 1:12.

Hebrews 11:37. The 1978, 1984, 2011 NIVs omit *“were tempted”* found in the 1611 AV1611, 2011+ AV1611.

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles have *“were tempted.”*

The 1582 JR Jesuit Rheims New Testament has *“were tempted.”*

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles have *“were tempted.”*

*Of the post-1611 versions:*

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision, 1881 RV, ASV, NASV have *“were tempted.”*

Jerome’s Vulgate contains the expression *“were tempted”* in Hebrews 11:37 which would explain why it was not cut out by Wycliffe’s revisers and why it is found in the 1582 JR and the 1749-1752 DR.

The NWT New World Translation has *“were tried.”*

The RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit *“were tempted.”*

Nestle’s 21<sup>st</sup> Edition Interlinear omits *“were tempted.”*

Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears and the NKJV have *“were tempted.”*

The NKJV f.n. disputes the reading *“were tempted.”*

The modern mutilators’ mentor does not like to be reminded of his defeat and humiliation in the battle of the wilderness temptations.

*“And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season”* Luke 4:12-13.

Hebrews 12:20. The 1978, 1984, 2011 NIVs omit *“or thrust through with a dart”* found in the 1611 AV1611, 2011+ AV1611.

*Of the pre-1611 versions:*

The 1385, 1395 Wycliffe Bibles omit *“or thrust through with a dart,”* again possibly through the revisions by Purvey and Hereford to match Jerome’s Vulgate.

Jerome’s Vulgate has for Hebrews 12:20 *“Non enim portabant quod dicebatur: Et si bestia tetigerit montem, lapidabitur”* i.e. *“For I will not endure that which was said: And if even an animal touches the mountain, it shall be stoned”* omitting *“or thrust through with a dart.”*



The 1582 JR Jesuit Rheims New Testament via Jerome's Vulgate omits "*or thrust through with a dart.*"

The Tyndale, Coverdale, Matthew, Great, Bishops', Geneva Bibles have "*or thrust through with a dart.*"

*Of the post-1611 versions:*

The 1749-1752 DR Douay-Rheims Bible Challoner's Revision via Jerome's Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit "*or thrust through with a dart.*"

Nestle's 21<sup>st</sup> Edition Interlinear omits "*or thrust through with a dart.*"

Ricker Berry's Edition of Stephanus's 1550 Received Text Interlinear and the NKJV have "*or thrust through with a dart.*"

The Farstad-Hodges 'Majority' Text Interlinear omits "*or thrust through with a dart.*"

The NKJV f.n. disputes the reading "*or thrust through with a dart.*"

The modern mutilators' mentor does not like to be reminded of his own eventual fate.

***"But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet"*** Isaiah 14:19.

See remarks under Hebrews 11:13 "*and were persuaded of them*" with respect to ancient sources and **AV1611, Pre-1611 Readings in Hebrews versus Jesuit, Post-1611 Cuts - Summary Table** to follow.

In sum, the post-1611 cuts in the 12 verses listed, Hebrews 1:3, 2:7, 3:1, 6, 6:10, 7:21, 10:30, 34, 11:11, 13, 37, 12:20, carried out by *fundamentalists together with heretics* i.e. Catholics stretching back to Jerome and Watchtower are yet more indications of the "*perilous times*" 2 Timothy 3:1 of the last days of the Church Age, when even *saved individuals* are "*heady, highminded*" 2 Timothy 3:4 "*with no fear of God before their eyes*" Romans 3:4, of whom none "*trembleth at my word*" Isaiah 66:2.

The Lord's warning is clear:

***"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book"*** Revelation 22:19.

**Summary Table A1**  
**AV1611, Pre-1611 Readings in Hebrews versus Jesuit, Post-1611 Cuts**

words retained, with variation    
  words cut out    
 NWT words retained by named version(s)

Hebrews Verses, 12 in Total	1385, 1395 Wycliffe	Tyndale, Coverdale, Great, Matthew, Bishops', Geneva	1611 AV1611, 2011+ AV1611	JR, DR, RV, ASV	JB, NJB, NWT	NASV, NIVs, NKJV f.n., CEV, ESV, GNT, HCSB, NCV, NET, NLT, RSV, NRSV
1:3			<i>by himself</i>			
2:7			<i>and didst set him over the works of thy hands</i>		NWT	NASV
3:1			<i>Christ</i>			NKJV f.n.
3:6			<i>firm unto the end</i>		NWT	NASV
6:10			<i>labour of</i>			
7:21			<i>after the order of Melchisedec</i>			
10:30			<i>saith the Lord</i>			
10:34			<i>in heaven</i>			
11:11			<i>and was delivered of a child</i>			
11:13			<i>and were persuaded of them</i>			
11:37			<i>were tempted</i>		NWT	NASV
12:20			<i>or thrust through with a dart</i>			

**Notes on Summary Table A1**

1. The table shows that the pre-1611 16<sup>th</sup> century Bibles of the English Protestant Reformation are faithful precursors to the AV1611 Text, underlining *God's* approval of the AV1611 Text.
2. The table shows steady refinement of the verses from Wycliffe to the Bibles of the 16<sup>th</sup> century English Protestant Reformation to the AV1611, followed by apostasy<sup>25</sup>.

## Appendix and Summary Table A1 – Key and Sources

1611 AV1611, 2011+ AV1611<sup>26</sup>

1385, 1395 Wycliffe and 16<sup>th</sup> century Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops<sup>27</sup>

JR Jesuit Rheims New Testament 1582<sup>28</sup>

e-Sword was used for the following versions<sup>29</sup>:

DR Catholic Douay-Rheims Version, Challoner's Revision 1749-1752

RV English Revised Version 1885

ASV American Standard Version 1901

NASV New American Standard Version 1977, 1995

NKJV New King James Version

NKJV f.n. New King James Version footnote<sup>30</sup>

Nestle's 21<sup>st</sup> Edition Greek-English Interlinear New Testament<sup>31</sup>. Nestle is largely the underlying Greek New Testament Text for the 20<sup>th</sup> century cut-outs i.e. NIVs, NKJV f.n.s, JB, NJB, NWTs and most critics use Nestle to attack the AV1611. However Nestle's text is based on a small number of heavily corrupted Greek manuscripts and not fit for purpose as Dr Gipp and Sister Riplinger have shown<sup>32</sup>

NIV 1978, 1984, 2011 Editions New International Version<sup>33</sup>

JB, NJB Catholic Jerusalem, New Jerusalem Bibles<sup>34</sup>

NWT Jehovah's Witness Watchtower 1984, 2013 New World Translation<sup>35</sup>

Ricker Berry's Edition of Stephanus's 1550 Received Text Interlinear, hard copy<sup>36</sup>

BibleGateway<sup>37</sup> was used for the following versions:

RSV Revised Standard Version

NRSV New Revised Standard Version

CEV Contemporary English Version

ESV English Standard Version

GNT Good News Translation

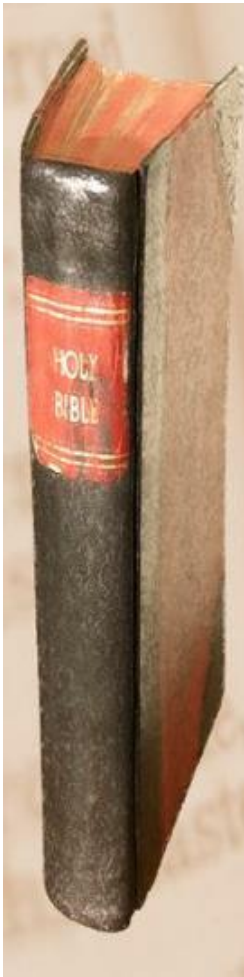
HCSB Holman Christian Standard Bible

NCV New Century Version

NET New English Translation

NKJV New King James Version

NLT New Living Translation



(Heb 13:20-21) Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

## References

Web reference and author as appropriate are given the first time a particular work is cited. Only the work itself is cited in subsequent references. See [shop.timefortruth.co.uk/ruckman.html](http://shop.timefortruth.co.uk/ruckman.html) for Dr Ruckman's books.

Page references to *Early Manuscripts, Church Fathers and the Authorized Version with Manuscript Digests and Summaries* by Dr J. A. Moorman actually refer to the earlier edition of his work entitled *Early Manuscripts, Church Fathers and the Authorized Version A Closer Look! with Manuscript Digests and Summaries*. Page references to Dr Moorman's work *When the KJV Departs from the "Majority" Text* refer to his 2<sup>nd</sup> Edition

<sup>1</sup> [store.kjv1611.org/](http://store.kjv1611.org/)

*The Book of Hebrews* by Dr Peter S. Ruckman, Introduction, Preface, Chapters 1, 3, 6, 7, 8 10, 13

*The Big Flap* by Dr Peter S. Ruckman

*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

<sup>2</sup> [www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html) *In Awe of Thy Word* by Gail Riplinger, p 31

<sup>3</sup> [www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php](http://www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php)

*Seven aspects of 'the Greek'*

*Seven aspects of 'in the Greek'*

<sup>4</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *The Book of Matthew* by Dr Peter S. Ruckman, p 30

<sup>5</sup> [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) *Royal Law – James 2v8*

<sup>6</sup> *Ruckman Reference Bible* pp 584, 586

<sup>7</sup> *Ruckman Reference Bible* pp 786, 1067, 1657

*The Book of Hebrews* p 334

[store.kjv1611.org/](http://store.kjv1611.org/)

*The Book of Revelation* by Dr Peter S. Ruckman, pp 314-316

The approximate dates of Paul's prison epistles are 62-68 A.D.

*The Books of First and Second Corinthians* by Dr Peter S. Ruckman, p 376

*The Books of First and Second Thessalonians and Philemon* by Dr Peter S. Ruckman, p 176

<sup>8</sup> [www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php](http://www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php) *Matthew 25 - Judgement of the Nations*, Questions 3, 4, 5, 6

<sup>9</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *Pastoral Epistles I & II Timothy-Titus* by Dr Peter S. Ruckman, p 216

<sup>10</sup> [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) 'O Biblios' – *The Book* p 14

<sup>11</sup> [www.chick.com/catalog/books/1252.asp](http://www.chick.com/catalog/books/1252.asp) *Did The Catholic Church Give Us The Bible?* by David W. Daniels, Chapters 3, 4.

<sup>12</sup> [www.amazon.co.uk/Manuscripts-Fathers-Authorized-Manuscript-Summaries/dp/1568480482](http://www.amazon.co.uk/Manuscripts-Fathers-Authorized-Manuscript-Summaries/dp/1568480482) *Early Manuscripts, Church Fathers and the Authorized Version with Manuscript Digests and Summaries* by Dr J. A. Moorman, p 139

<sup>13</sup> [en.wikipedia.org/wiki/Co-Redemptrix](http://en.wikipedia.org/wiki/Co-Redemptrix) *Co-Redemptrix*

<sup>14</sup> [en.wikipedia.org/wiki/Purgatory](http://en.wikipedia.org/wiki/Purgatory) *Purgatory*

<sup>15</sup> *Early Manuscripts, Church Fathers and the Authorized Version* p 139

<sup>16</sup> [www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html) *Hazardous Materials, Greek & Hebrew Study Dangers* by Gail Riplinger, p 754

<sup>17</sup> *Early Manuscripts, Church Fathers and the Authorized Version* p 139

<sup>18</sup> [www.amazon.co.uk/When-KJV-Departs-Majority-Text/dp/1568480989](http://www.amazon.co.uk/When-KJV-Departs-Majority-Text/dp/1568480989) *When the KJV Departs from the "Majority" Text* by Dr J. A. Moorman, p 74

<sup>19</sup> *Early Manuscripts, Church Fathers and the Authorized Version* p 140

<sup>20</sup> *Early Manuscripts, Church Fathers and the Authorized Version* p 140

<sup>21</sup> [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) 'O Biblios' – *The Book* Section 1.6

<sup>22</sup> *Early Manuscripts, Church Fathers and the Authorized Version* p 140

<sup>23</sup> *Early Manuscripts, Church Fathers and the Authorized Version* p 141

<sup>24</sup> *When the KJV Departs from the "Majority" Text* p 75

<sup>25</sup> [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) *What is the Bible? - AV1611 Overview Table 1, Pre-1611, Post-1611 Bibles and the AV1611* pp 48ff

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<sup>26</sup> [www.e-sword.net/downloads.html](http://www.e-sword.net/downloads.html)

<sup>27</sup> [babel.hathitrust.org/cgi/pt?id=inu.30000011793225&view=1up&seq=12](http://babel.hathitrust.org/cgi/pt?id=inu.30000011793225&view=1up&seq=12) left hand text for Wycliffe 1385, right hand text for Wycliffe 1395

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<sup>28</sup> [www.hailandfire.com/1582RheimsTestament/index.shtml](http://www.hailandfire.com/1582RheimsTestament/index.shtml) JR 1582 NT

<sup>29</sup> [www.e-sword.net/downloads.html](http://www.e-sword.net/downloads.html)

<sup>30</sup> printed edition

<sup>31</sup> printed edition

<sup>32</sup> [www.timefortruth.co.uk/why-av-only/the-answer-book-by-sam-gipp.php](http://www.timefortruth.co.uk/why-av-only/the-answer-book-by-sam-gipp.php) *The Answer Book* by Dr Sam Gipp, Q6, Q8 *Don't the Best Manuscripts Support the New Versions?, Where Do Bible Manuscripts Come From?*

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<sup>35</sup> [www.jw.org/en/publications/bible/](http://www.jw.org/en/publications/bible/) 1984, 2013 NWTs

<sup>36</sup> [www.amazon.co.uk/Interlinear-Greek-English-Testament-Synonyms-1978-06-03/dp/B01FKSY3J0](http://www.amazon.co.uk/Interlinear-Greek-English-Testament-Synonyms-1978-06-03/dp/B01FKSY3J0) *The Interlinear Greek-English New Testament, Stephens' 1550 Edition* edited by George Ricker Berry

<sup>37</sup> [www.biblegateway.com/versions/](http://www.biblegateway.com/versions/)

<sup>38</sup> [www.slideserve.com/lyndon/john-10-1-21](http://www.slideserve.com/lyndon/john-10-1-21) *John 10:1-21* Slide 36