

EVIDENCE THAT SUPPORTS PAUL'S AUTHORSHIP OF THE BOOK OF HEBREWS: -

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NOTE: - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

◆ Modern Bible scholars generally dismiss the traditional belief that the apostle Paul wrote the epistle to the Hebrews. But there is adequate evidence in the epistle itself and in the New Testament Scriptures, which on *the weight of evidence* all support Paul's authorship of this book. We shall give this evidence in TABLE form, showing that the apostle Paul fulfilled all the internal evidence found in the book of Hebrews concerning its author.

<u>EVIDENCE FROM HEBREWS AS TO WHO THE AUTHOR WAS: -</u>	<u>THE APOSTLE PAUL FULFILLED THE EVIDENCE: -</u>
<p>1. The author of the epistle is a Hebrew writing to his Hebrew brethren. <u>Hebrews 1:1:</u> - "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets."</p>	<p>Paul stated his rich Hebrew heritage in his epistle to the Philippians. <u>Acts 22:3:</u> - "I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."</p> <p><u>Philippians 3:5:</u> - "Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee."</p>
<p>2. The writer has a thorough knowledge of the Old Testament Scriptures, and he also has a thorough knowledge of the long history of the Hebrew people. <u>For Example:</u> - See <u>Hebrews chapter 3 & 4, 11; 12:18 - 21</u> concerning the author's thorough knowledge of the history of the Hebrew people.</p>	<p>That Paul was well versed in the Scriptures, in the Hebrew law and in the Hebrew religion is clearly established from Paul's own lips, and in his epistles where he refers to the history of the Hebrew forefathers. <u>Acts 22:3:</u> - "I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."</p> <p><u>Galatians 1:13 & 14:</u> - "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."</p> <p><u>For Example:</u> - See <u>1 Corinthians 10:1 - 11</u>, where Paul refers to the history of the rebellion of the children of</p>

	<p>Israel in the wilderness, as being warnings for Christians. Just as the author of <u>Hebrews</u> did in <u>Hebrews 3 & 4</u>.</p>
<p>3. The writer did not actually hear the Lord Jesus preach the gospel message of salvation. This indicates that the author was not one of the original 12 disciples of Jesus.</p> <p><u>Hebrews 2:3</u>: - "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him]."</p>	<p>Paul of course fulfils this identifying mark completely, having as he stated, being "born out of due time".</p> <p><u>1 Corinthians 15:7 & 8</u>: - "After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."</p>
<p>4. The writer has a thorough knowledge of the Levitical priesthood, the ceremonial sacrifices, the earthly Sanctuary and its services, and the first Covenant, all of which were shadows of Jesus Christ as the one offering for sin, his Heavenly High Priesthood, of the True Tabernacle in Heaven, and of the New Covenant.</p>	<p>Paul had a thorough knowledge of the Hebrew Law, and he received his gospel by personal instruction from Christ by Divine Revelation; and he had many visions of Heavenly things. He would therefore be well qualified to write about Christ's heavenly Priesthood and concerning the heavenly Tabernacle.</p> <p><u>Acts 22:3</u>: - "I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."</p> <p><u>Galatians 1:11 & 12</u>: - "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ."</p> <p><u>2 Corinthians 12:1 - 4 & 7</u>: - "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 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. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. ... And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."</p>
<p>5. When the epistle to <u>Hebrews</u> was written the Levitical priesthood, and the ceremonial sacrifices and the Sanctuary at Jerusalem were still in operation. The author speaks in the</p>	<p>As the apostle Paul was martyred somewhere in the decade of the 60's AD, this would be consistent with Paul having written this epistle from Rome before the city of Jerusalem was besieged and finally destroyed.</p>

<p>present tense concerning these Typical shadows. This indicates that the epistle was written before the city of Jerusalem was besieged in 66 AD.</p> <p><u>Hebrews 7:27 & 28:</u> - “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore.”</p> <p><u>Hebrews 8:3 - 5:</u> - “For every high priest is ordained to offer gifts and sacrifices: wherefore [it is] of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern showed to thee in the mount.”</p> <p><u>Hebrews 9:24 & 25:</u> - “For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others.”</p> <p><u>Hebrews 13:11:</u> - “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.”</p>	
<p>6. The writer was in bonds or prison when this epistle was written.</p> <p>and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.”</p>	<p>Of course we know that Paul was in prison in Rome for a number of years, and he did indeed write some of his epistles while being in prison in Rome.</p> <p><u>Acts 28:30 & 31:</u> - “And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”</p> <p><u>Colossians 4:18:</u> - “The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you. Amen.”</p>
<p>7. The author sends greetings from the Christians</p>	<p>This would indeed be consistent with Paul writing the</p>

<p>of Italy to his readers. This indicates that the epistle was written from Italy.</p> <p><u>Hebrews 13:24</u>: - "Salute all them that have the rule over you, and all the saints. They of Italy salute you."</p>	<p>epistle while he was in bonds at Rome (which is in Italy). As we have already seen from <u>Acts 28:30 & 31 & Colossians 4:18</u>, Paul at his first imprisonment did indeed have opportunity to preach the gospel and to write in defence of the gospel. His statement in the following passage evidences that he did have access and contact with the Christians at Rome, who would be likely to send greetings to the Jewish Christians to whom Paul was writing.</p> <p><u>Philippians 1:12 - 14</u>: - "But I would ye should understand, brethren, that the things [which happened] unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other [places]; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."</p>
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☞ Some further thoughts as to Paul being the author of Hebrews may be helpful: -

The theme of the epistle to the Hebrews is basically summed up in the following thought: -

The Levitical priesthood, the ceremonial sacrifices, the earthly Sanctuary and its services, and the first Covenant were only shadows, which had found their fulfilment in the reality of Jesus Christ as the one offering for sin, in his Heavenly High Priesthood, in the True Tabernacle in Heaven, and in the New Covenant.

We know that many Jews in Jerusalem did indeed accept Jesus as the promised Christ. In fact, many of the Priests and Pharisees became believers.

Acts 6:7: - "And the word of God increased; **and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.**"

Acts 15:5: - "But there rose up **certain of the sect of the Pharisees which believed**, saying, That it was needful to circumcise them, and to command [them] to keep the law of Moses.

But the Jewish believers at Jerusalem had a tendency to be zealous in continuing to perform the obsolete ceremonies of the Levitical system at the Temple in Jerusalem. This is evidenced in the passage above (Acts 15:5), and in the passage below.

Acts 21:20 & 21: - "And when they heard [it], they glorified the Lord, and said unto him, **Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise [their] children, neither to walk after the customs.**"

Paul knew this from first hand experience, as he had to deal with this misguided zeal in some of the Gentile churches that he had raised up (the Galatian church for one). He also knew from Christ's prophecy in Matthew 24, concerning the destruction of the Temple at Jerusalem, that these shadowy services were soon to come to a complete end: -

Matthew 24:1 & 2: - “And Jesus went out, and departed from the temple: and his disciples came to [him] for to show him the buildings of the temple. **And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.**”

Therefore, Paul foreseeing the end to these shadowy ceremonies, and knowing the fact that the disciples in Jerusalem would be scattered everywhere at the cities’ destruction (See Matthew 24:15-20), he pointed them away from these earthly shadows to their reality in Jesus Christ as the one sacrifice for sin; to his Heavenly High Priesthood; to the True Tabernacle in Heaven and to the New Covenant, which had taken the place of the earthly shadows. Hence when these Jewish disciples would flee from the city of Jerusalem and go to other places where Christian churches were established (which would largely be made up of Gentile converts), there would be no controversy regarding the ceremonial shadows being forced upon the Gentiles, because the Judean disciples had been enlightened to the correct understanding of this vital issue, by Paul’s epistle to the Hebrews. #

It is freely acknowledged by Sunday-keepers that as the first Christian disciples were Jewish and the first churches were raised up in Judea, they are prepared to admit that it is more than likely that the first Christians did still observe the seventh-day Sabbath, after the resurrection of Christ for some years. If (and we say **if**) the Lord Jesus had indeed changed the day of worship for Christians from the seventh to the first day of the week, in honour of his Resurrection from the dead, as Sunday-keepers assert, where would the Lord have informed these Jewish disciples of this **supposed** change? The logical and perfect opportunity for the Lord to instruct these Jewish Christians would be in Paul’s inspired epistle written specifically for the Jewish Christians – the epistle to the Hebrews. Is there any plain statement or command found in this epistle that informs the Jewish Christians of the supposed change of the day of worship? NO! In fact, the book of Hebrews plainly informs the Jewish disciples that,

*“There remaineth therefore *a rest to the people of God.” – Hebrews 4:9.*

NOTE: - * The Greek word that is translated as “a rest” is the word “sabbatismos” – See Strong’s Concordance; Greek, No. 4520. It is defined as “**Sabbath rest, Sabbath observance**” – A Greek-English Lexicon Of The New Testament And Other Early Christian Literature, by Walter Bauer, page 739.

VERSE 9 literally reads, “**There remains a Sabbath observance to the people of God.**”