

Pauline Authorship

Author For The Book Of Hebrews



Joe Wells

The External, Internal & Eternal Evidence

PAULINE AUTHORSHIP:
AUTHOR FOR THE BOOK OF HEBREWS

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ACKNOWLEDGEMENTS

This book is the first of many to come with the help of the Lord's power and guidance. This book is the by-product of a recent paper that I submitted while earning my master's degree in theology at Liberty University. Both of these achievements would have not been a reality today if it were not for some very special people in Pikeville, Kentucky. With that said, I would like to dedicate this first book to three of those special people. I want to thank Lynn and Jessica Parrish; who without their prayers, support and encouragement none of this would even be a reality today. My wife Bridgette has also played a very important part in these accomplishments and has always been fully supportive as I go about each day seeking what the Lord would have me to do.

I want to thank everyone who has been a part of my life these last two years, who have been there for me, one way or another, with their prayers and patience, as I spent many long hours, day after day, pursuing my degree. I could not have made it without everyone's help and assistance. I am thankful for every prayer and every word of encouragement.

May God bless all of you!

Joe Wells

*“To believe him when you wish it,
and then disbelieve him when you wish it,
is to believe nobody but yourself.”¹ Augustine*

¹ Saint Augustine, Saint Augustine, *The Complete Works of Saint Augustine: The Confessions, On Grace and Free Will, The City of God, On Christian Doctrine, Expositions on the Book Of Psalms*, (Kindle Edition, 2011), Location 184978-184979.

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INTRODUCTION

Pauline authorship for the book of Hebrews is one of utmost importance. Not so much so one can boast of who the author is but because of what underlines this issue in which will be dealt with later. One cannot help to think that there is something going on beneath the surface as one advances through all the evidence and arguments of all the various views that are submitted by various writers both past and present. As far as the majority rules, Pauline authorship has pretty much ruled the way from the time that it was first written until sometime during the Reformation Period. Most likely because the printing press printed out Bibles and Christian related articles more abundantly and this in return sparked a lot of criticism from those on both sides of the isle. A Paper like this one is really hard to get ones hands around because the evidence takes off in so many different directions; so we will get started by listing a few quotes by two ancient historian leaders of the Church.

Eusebius of Caesarea
wrote, “The epistles of Paul

are fourteen, all well known and beyond doubt.²

Eusebius also wrote, “The Epistle to the Hebrews was written by Paul, to the Hebrews, in the Hebrew tongue;”³

Saint Augustine said, “We must admit that the epistle written to the Hebrews is regarded as the Apostle Paul's.”⁴

Eusebius, in another place wrote, “Paul's fourteen

² Eusebius of Caesarea, *the Ecclesiastical History of Eusebius Pamphilus, Bishop of Caesarea, in Palestine*, (New York: Thomas N. Stanford, Kindle Edition), Locations 2272-2274.

³ *Ibid.*, Locations 4738-4745.

⁴ Saint Augustine, *The Complete Works of Saint Augustine: The Confessions, On Grace and Free Will, The City of God, On Christian Doctrine, Expositions on the Book Of Psalms*, (Kindle Edition, 2011), Location 147798.

epistles are well known and undisputed.”⁵

The quotations above pretty much paint the picture of the early days of the Church once the New Testament was completed and for the most part remained until 16th century. “The Church largely agreed to include Hebrews as the fourteenth letter of Paul and affirmed this authorship until the Reformation.”⁶ As one begins to navigate around the fog get to where the rubber meets the road, it is very much evident that there are three positions that have come to the forefront. But before we get too far into this important issue of Pauline authorship, it is important to note the words of John Owen, “Those who discredit the Pauline authorship of the Epistle are not necessarily to be held as impugning its canonicity.”⁷ That said, the first of the three held positions that have come to the forefront today stems from the fact that much of the liberal scholarship is blind to the enormous amount of hard evidence that exhibits Pauline authorship and at the

⁵ Eusebius of Caesarea, *Eusebius of Caesarea: Ecclesiastical History*, (Kindle Edition: 2010), Locations 970-972.

⁶ William L. Lane, *Hebrews 1-8: Word Biblical Commentary, Vol. 47*, (Dallas, TX: Word Books, 1991), Introduction page CLIV.

⁷ John Owen, *the Works of John Owen: An Exposition of the Epistle to the Hebrews, Volume 17*, (Edinburgh: T. & T. Clark, 1855), 97.

same time, they present other, less credible, candidates who have no realistic proof for Pauline authorship. Tasker says, “I think conservative scholars are right to point out that the external evidence has not always in recent years been given its due weight; and that it is not improbable that the over-analytical mind of modern critical scholarship has too readily assumed that the thought must also be that of another.”⁸ Secondly, there are those who are confused about the relationship that commonly existed between the author and the writer (amanuensis) of those days. This common practice between authors and their amanuensis (penman) will be dealt with below. The third and last position believes that Paul was the author of the book of Hebrews but someone else, most likely Luke, was used as his penman; someone wrote it for Paul while he dictated to them. This procedure in that day and time was a biblical procedure and can be seen demonstrated in the Bible. For instance, everyone knows that Paul is the author of the book of Romans but how many knows who actually wrote the book, or who Paul’s penman was. This paper will help you to understand these important procedures and should

⁸ R.V.G. Tasker, *the Gospel in the Epistle to the Hebrews*, (London: Tyndale Press, 1956), 8.

help clear-up some of the misunderstandings that surround these types of discussions when dealing with authorship and topic matters that deal with the canon and Pauline authorship of Hebrews.

PAUL'S AMANUENSIS

This topic of the book was one of the most eye openers that I discovered as I researched Pauline authorship for Hebrews. It is really one of the most important pieces of the puzzle as one approaches this subject. Without a proper understanding of how amanuensis worked and how nearly all the authors and writers depended on them will make it all most if not impossible to understand what this book is all about.

Tertius (Romans)

Romans 16:22 says, “I Tertius, who wrote this epistle, salute you in the Lord.”⁹

⁹ C. I. Scofield, *the Holy Bible: the Epistle of Paul the Apostle to the Romans*, (New York: Oxford University Press, 1909), 1210 (Rom. 16:22).

To get a better understanding for what was just quoted from Romans, notice what the Tyndale Bible Dictionary says:

“Paul made use of secretaries or scribes (called amanuenses, copyist, scribe or penman) when he composed his epistles. The usual procedure for a dictated epistle was for the amanuensis to take down the speaker's words and produce a transcript, which the author would then review and edit. Taking the edited copy, the amanuensis would produce a final draft, which the author would sign in his own handwriting. Two NT epistles provide the name of an amanuensis: Tertius for Romans (Rom. 16:22) and Silvanus for 1 Peter (1 Pt. 5:12). Some of Paul's epistles

indicate that he provided the concluding salutation in his own handwriting: 1 Corinthians 16:21, Galatians 6:11, Colossians 4:18, and 2 Thessalonians 3:17. This indicates that these epistles were penned by someone else—Paul's amanuensis—prior to his signing off.”¹⁰

There is actually a good example and a demonstration of how this whole process takes place in the Bible. Jeremiah 36:1-4 says:

“And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying, Take thee a roll of a

¹⁰ Walter A. Elwell and Philip W. Comfort, *Tyndale Bible Dictionary*, (Wheaton, IL: Tyndale House Publishers, 2001), "WRITER".

book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book."¹¹

¹¹ C. I. Scofield, *The Holy Bible: The Book of the Prophet Jeremiah*, (New York: Oxford University Press, 1909), 812 (Jer. 36:4).

Take a close look at what took place in those four verses of Scripture and you will understand what Origen was affirming about the authorship of Hebrews. Notice what Jeremiah says, “**The word came unto Jeremiah from the LORD.**” Notice, the word did not come to Baruch (*Jeremiah’s scribe or amanuenses; his penman.*). The next thing that happened is, the LORD told Jeremiah to, “**Take a roll of a book (small scroll), and write therein all the words that I have spoken.**” Notice, the LORD told Jeremiah to write, “**All the words that I have spoken.**” This is where the lesson comes in; you see Jeremiah does not write the words himself, notice what the text says next, “**Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him.**” Jeremiah dictated to Baruch the words from the LORD and Baruch recorded what his master, Jeremiah, said. Now, if someone 100 years later was asked to write down and explain who literally wrote that letter but all the details that are given above did not any longer exist, yet that person did have some knowledge on who Jeremiah was and who Baruch was, and although that person could not actually prove for sure who it was that wrote it out for Jeremiah, that person may

write something like this, *“My opinion is this: The thoughts are the Prophet’s; but the diction and phraseology belong to someone who has recorded what the Prophet said, and as one who noted down what his master dictated. If, then, any Church considers this letter as coming from Jeremiah, let it be commended for this; for neither did those ancient men deliver it as such without cause. But who it was that committed the letter to writing, is known only to God.”* Now, there may be some things about Pauline authorship that is debatable, especially trying to prove who, for sure, if Luke or someone else, translated the epistle into the Greek for the Greek reading gentiles, but, according to Everett, “Luke either wrote the epistle of Hebrews as Paul’s amanuensis, or that Paul commissioned Luke to write the epistle. Had Luke wrote the epistle of Hebrews without Paul’s consent this epistle would have lacked the apostolic authority that is characteristic of all New Testament literature and major criteria for its canonization?”

Luke (Acts & Hebrews)

For example, Mark is believed to have written his Gospel under the authority of Peter the apostle.”¹² Luke wrote the Gospel of Luke under the authority of Peter and Luke also wrote the book of Acts under the authority of Paul. Baxter writes, “The Church clung to the books that were either written by the apostles themselves; such as Matthew, John, Peter, and Paul, or directly sanctioned by them, such as Mark and Luke, the assistances of Peter and Paul respectively, and the epistles of James and Jude, the brothers of the Lord Jesus Christ. Thus, scholars believe apostolic authority was the primary element in selecting the canonical books. This phase is best represented by evaluating the internal evidence of the authorship of these New Testament books and by the external witnesses of the early Church fathers who declare the book’s apostolic authorship and doctrinal authority over the Church.”¹³ This point cannot be over emphasized and will be duly noted throughout this paper. Krug says, “At some point—a very early point—the apostolic message was written down. Often it was

¹² Gary Everett, *the Epistle of Hebrews: Study Notes on the Holy Scriptures*, (Kindle Edition), Locations 1816-1819.

¹³ *Ibid.*, Locations 295-300.

written down by the apostles themselves. At other points it was written down by companions (Jer. 36:1-4 & Rom. 16:22) of apostles who were recording their message (*amanuenses*). Either way, the authoritative apostolic message found its way into books.”¹⁴ When dealing with this matter of authorship one needs to remember that it is not an internal concern but only external matter; it is a superficial matter. Paul’s signature is all over the book of Hebrews, it is only the actual signing that eludes the average on-looker. For instance, if you’re judging a book by its cover, you’re being superficial. Baxter said, “Hebrews is anonymous, it is only superficially so. For example, I could write a letter and not sign it, but still be recognized as the author by people who know me or know my writing habits.”¹⁵

¹⁴ Michael J. Krug, *Ten Basic Facts about the NT Canon that Every Christian Should Memorize: The New Testament Books Are Unique Because They Are Apostolic Books #3*, (Charlotte, NC: Gamecock, 2013), <http://michaeljkruger.com/ten-basic-facts-about-the-nt-canon-that-every-christian-should-memorize-3-the-new-testament-books-are-unique-because-they-are-apostolic-books/> [accessed 3/27/14].

¹⁵ J. Sidlow Baxter, *Explore the Book*, (Grand Rapids: Zondervan Publishing House, 1960), 277.

PRIMARY SOURCES

In order to determine Pauline authorship that took place sometime in the early days of the Church, one will need to travel back into time almost 1800 years and work very hard and many hours in digging up the truth from some of the earliest Church Fathers, historians and Christian writers of that era. Before one begins that journey, it is very important to understand why one cannot just simply grab the average academic text book and get all their quotable information from these; after all, is not that the ideal, do not those who attribute to those text books have doctor degrees (PhDs)? The problem with that accurate scenario is a serious one. When dealing with information that has many accumulated years attached to a certain issue, as this one does, a person runs into a lot of politics that should not be on the table (in books) but they are there just the same and it is a serious problem. Academic books from elementary school to colleges and universities are subject to hold corrupt readings that have been placed into those books as actual sayings of certain historical figures but in reality they are just re-edited paraphrases with words dropped and added that in certain situations can and does change the entire meaning and therefore the conclusion

and outcomes are also incorrect; many students and educators do not even seem to be aware of any of these type of issues, but they are there because of quotes that did not come from trustworthy primary legal sources but are quotes that have been taken from their peers who hold PhDs and secondary standard sources that are not always as creditable as thought to be or should have been. This has become a very serious problem in the twentieth-century and this type of source quoting is referred to as Academic Collectivism. “Academic Collectivism is a device that undermines historical accuracy.”¹⁶ David Barton in his new book, *The Jefferson Lies*, demonstrates that there are “five twentieth-century practices (Deconstructionism, Poststructuralism, Modernism, Minimalism, and Academic Collectivism) that now dominate the study of American history.”¹⁷ Note, all five of these inappropriate practices have been used to thwart the truth regarding Pauline authorship; but Academic Collectivism is the biggest problem across the board, because what Barton is declaring about American history

¹⁶ David Barton, *the Jefferson Lies: Exposing the Myths You've Always Believed About Thomas Jefferson*, (Nashville, Tennessee: Thomas Nelson, Kindle Edition, 2012), Location 360.

¹⁷ David Barton, *the Jefferson Lies: Exposing the Myths You've Always Believed About Thomas Jefferson*, (Nashville, Tennessee: Thomas Nelson, Kindle Edition, 2012), Location 234.

actually applies to all academia; yes, even in Church history, theology and apologetics. Any writings that are accommodated by the written authority or opinion of someone with PhD credentials are subject to these five unbecoming practices. Academic Collectivism is a harmful method where “writers and scholars quote each other and those from their peer group rather than consult original sources.”¹⁸ Washington writes, “Academic Collectivism relies on the claims of “experts” rather than original documents as the standard for truth.”¹⁹ Barton concludes with writing, “This type of “peer review” is incestuous, with one scholar quoting another, each recirculating the other’s views, but with none of them consulting sources or ideas outside his or her own academic gene pool. The presence of a PhD after one’s name today somehow suggests academic infallibility—but this view must change if truth, accuracy, and objectivity are ever again to govern the presentation of history and historical figures. Primary source documents

¹⁸ David Barton, *the Jefferson Lies: Exposing the Myths You've Always Believed About Thomas Jefferson*, (Nashville, Tennessee: Thomas Nelson, Kindle Edition, 2012), Location 360.

¹⁹ Ellis Washington, *Progressives' Academic Incest: Academic Collectivism*, (WMD Commentary, 2012), <http://www.wnd.com/2012/07/progressives-academic-incest/> [accessed 4/5/14]

and historical evidence are the proper standard for historical truth, not professors' opinions.”²⁰

An issue as old as Pauline authorship is, in order to gain correct quotes and information that has not been corrupted by biases, revisionist or modernist, has to be dealt with by using primary sources and not quotes that are merely from secondary or standard sources. The problem that one encounters when not getting information from primary sources themselves, is one of editing and re-editing. Modern writers and scholars who are bias and want to re-write history to lean towards their personal agendas twist and spin certain facts in their publications and for the most part is never picked-up-on and many of their readers go on from that time believing that everything that they have read is accurate when really they read an account of a piece of history that has been corrupted and therefore their conclusions and findings are not correct. This has happened much with the issue of Pauline authorship as this paper will clearly demonstrate. This paper, of the three positions that were given above, will work along the lines of the third

²⁰ David Barton, *the Jefferson Lies: Exposing the Myths You've Always Believed About Thomas Jefferson*, (Nashville, Tennessee: Thomas Nelson, Kindle Edition, 2012), Location 379.

illustrated supposition and produce unquestionable evidence and sources that the epistle of Paul the Apostle to the Hebrews is the correct title for the book of Hebrews; for Paul is the only inspired writer that cannot escape all the hard evidence that we have against him to this very day. "But who it was that committed the Epistle to writing is known only to God."²¹ But this paper will show that it was most likely Luke who was Paul's amanuenses/penman. You see, the facts of Origen saying these words are indeed true; they are however taken out of context. Origen was not questioning Paul, the author of Hebrews but only the penman who recorded it for Paul at his direction and dictation. Note what Origen wrote:

"My opinion is this: the thoughts are the apostle's; but the diction and phraseology belong to someone who has recorded what the apostle said, and as one who noted down what his master dictated. If, then, any Church considers

²¹ Origen, *the Works of Origen: De Principiis, Letters of Origen, Origen Against Celsus*, (Kindle Edition, 2011), Locations 379-383.

this Epistle as coming from Paul, let it be commended for this; for neither did those ancient men deliver it as such without cause. But who it was that committed the Epistle to writing, is known only to God."²²

In the words Charles Forster, “Now this is, obviously, a statement, with which plain common sense can deal, without being staggered by the authority, or dazzled by the luster, of a great name.”²³ For the most part, there are basically three areas that a person generally falls under that oppose Pauline authorship of Hebrews. The first one has already been dealt with and that is Academic Collectivism. The second one has to do with internal evidence. This one here is not exclusively misleading for several reasons (and this is dealt with later in the paper); there is a huge amount of solid internal

²² Ibid., Locations 379-381.

²³ Charles Forster, *the Apostolical Authority of the Epistle to the Hebrews*, (London: Paternoster-Row, 1838), 622.

evidence that cannot honestly and truly be denied that does in fact point to Pauline authorship. The ironic thing, is it is flatly denied and dismissed as nothing while at the same time under this same umbrella of internal evidence, much of what is offered by those who oppose Paul's authorship is nothing more than straw men, smoke screens, deception and arguments from silence that when presented it no more disqualifies Pauline authorship as it qualifies it. This method of dismantling Pauline authorship leaves them with nothing to argue with but thin air if that and is blind to the real internal evidence that anyone can see and understand along with an amazing amount of hard, visible, external evidence that is real and undeniable. The last area has to do with those who may be somewhat innocent but are just as wrong none the less. The words of Origen are obscured by twisting his words and by trying to complicate what would otherwise be a comprehensible message, or they are quoting from a loose paraphrase and not from a reliable translation of Origen; too many have used a corrupt quote of Origen that was taken from a corrupt copy of Eusebius. So, even if they have listed a correct reference point that is usually associated with Eusebius when quoting Origen, it is often incorrect and from an

inaccurate source that has in some cases come about from Academic Collectivism. This paper will try to deal with some of the reasons as to why there are scholars that will go to any extremes as these just mentioned at the conclusion.

Anyway, in order to back-up this contention, let's look at a few examples of how some of these scholars deliberately pull their readers to their opposing opinions of Pauline authorship when quoting Origen. Cockerill is up first and he opposes Pauline authorship wholly on internal evidence; so much so, he, like others that fall into this head-strong opinion, that he must obscure Origen's words in such away, that no amount of hard external evidence will matter; this is why it is no wonder that so many are confused and misinformed. If all a person has is the quote of Origen the way that Cockerill writes it out, than that person is going to get Pauline authorship wrong, because they will not have all the needed facts to make an accurate decision. Notice that Cockerill changes a few words and even leaves out some of the words, but not before he makes a distracting smoke screen by quoting Origen out of context and making it sound like that Origen has either said himself or actually believes that Paul is not the author of Hebrews "but Clement of Rome

or Luke” could be, as “some consider” and then adds the words, “he expresses his own doubt concerning Pauline authorship”, again, words that are not in this quote by Origen. Notice carefully what Cockerill writes: “For several reasons it is worth quoting Origen, Clements’s successor, as recorded by Eusebius (Hist. eccl. 6.25.11-14). First, he names two other persons whom some considered candidates for the authorship of Hebrews - Clement of Rome and Luke. Second, Cockerill writes, “he expresses his own doubt concerning Pauline authorship without denying Hebrews' canonical status.”²⁴ None of this is the actual quote from Origen and it is taking what Origen did say and misrepresenting what he did say by Cockerill trying to tell his readers what Origen was thinking at the time he was writing. Cockerill continues on and writes:

(Side-by-side for easy comparison)

<p>Cockerill: “If I gave my opinion, I should say that the</p>	<p>Origen: “My opinion is this: the thoughts are the apostle's; but</p>
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²⁴ Gareth Lee Cockerill, *the Epistle to the Hebrews, New International Commentary on the New Testament*, (Kindle Edition), Locations 534-538.

<p>thoughts are <i>those</i> <i>of</i> the apostle, but the diction and phraseology are those of someone who <i>remembered</i> the <i>apostolic teachings</i>, and wrote ... down <i>at his leisure</i> what <i>had been said</i> by his <i>teacher</i>.</p> <p>Therefore, if any church holds that this epistle is by Paul, let it be commended for this.... xxx xxxxxx xxx xxxxx xxxxxxxx xxx xxxxxxxx xx xx xxxx xxxx xxxxxx</p> <p>But who wrote the</p>	<p>the diction and phraseology belong to someone who has recorded what the apostle said, and as one who noted down what his master dictated. If, then, any Church considers this Epistle as coming from Paul, let it be commended for this; for neither did those ancient men deliver it as such without cause. But who it was that committed the Epistle to writing, is known only to God."²⁶</p>
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²⁶ Origen, *The Works of Origen: De Principiis, Letters of Origen, Origen Against Celsus*, (Kindle Edition. 2011), Locations 379-381.

epistle, in truth, God knows.” ²⁵	
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Did you see all the differences between the original Origen quote opposed to what Cockerill writes. It may be a good thing to go back and re-read it right now and even mark the differences that you find. It is unbelievable and very sad what you will discover by doing so. The real problem is that it does not stop there. This same kind of re-constructing goes on by all the leading scholars who are just naïve or do not want the truth known about Pauline authorship. Look at what Bruce Metzger does with this well known quote by Origen. Metzger writes,

"As for the Epistle to the Hebrews, throughout Origen's writings he quotes it more than two hundred times, and in the vast majority of his references he is content to attribute it

²⁵ Ibid., Locations 534-538.

to Paul as its author. But near the close of his life (after A.D. 245), in a passage from the series of Homilies on Hebrews preserved to us, where Origen is speaking as a scholar, he admits freely that the tradition of its authorship is wholly uncertain. He gives as his considered opinion that, in view of the literary and stylistic problems involved, it is best concluding that, though the Epistle contains the thoughts of Paul, it was written by someone else, perhaps Luke or Clement of Rome."²⁷

²⁷ Bruce M Metzger, *the Canon of the New Testament: Its Origin, Development, and Significance*, (Oxford: Clarendon Press, 1987), 138.

Metzger not only paints the same picture as Cockerill but goes a step further and makes it look like Origen is now old and senile and says, “Origen is speaking as a scholar, he admits freely that the tradition of its authorship is wholly uncertain.”! Wow, none of that is true; can you see how that they draw the reader away from the real issue and have to add their colorful words to push their agenda over the top and cannot just use straight quotes from the historians mouth like it should be? There is so much of this twisting and spinning on this one quote that it is hard to find anyone with an accurate quote that was written down by Origen. Take a look at one more example of how Origen’s quote is taken out of context and written with the intent to over sway. Nairne, an older scholar, who too opposed Pauline authorship, writes:

<p>Nairne: “Origen adds that, <i>if I were to declare</i> my own opinion I should say that the <i>theology</i> is S. Paul's, but the actual composition of the letter has been</p>	<p>Origen: “My opinion is this: the thoughts are the apostle's; but the diction and phraseology belong to someone who has recorded what</p>
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<p>entrusted to someone who took notes, Like a pupil at his master's lectures, of S. Paul's ideas and <i>then wrote them out in his own way</i>. So then if a church like ours at Alexandria holds the epistle to be S. Paul's, let it not be blamed, <i>even though it connects the document more closely with the apostle than I do</i>: for it really was reason that <i>an elder generation</i> has handed down the letter as <i>simply 'Paul's.'</i> <i>But to</i></p>	<p>the apostle said, and as one who noted down what his master dictated. If, then, any Church considers this Epistle as coming from Paul, let it be commended for this; for neither did those ancient men deliver it as such without cause. But who it was that committed the Epistle to writing, is known only to God."²⁹</p>
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²⁹ Origen, *The Works of Origen: De Principiis, Letters of Origen, Origen Against Celsus*, (Kindle Edition. 2011), Locations 379-381.

<p><i>Speak accurately, S.</i></p> <p><i>Paul did not write the letter himself:</i></p> <p>who did, God only knows,"²⁸</p>	
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Again, nothing but total fabrication and spin that is designed to steer the reader away from the truth of Pauline authorship. Guthrie does the same thing; this statement is one of the most used and abused that is being thrown around today by those who refute Pauline authorship. This statement by Origen is taken out of context by Cockerill, Guthrie and all those who oppose Pauline authorship. Guthrie really goes over the top and writes, “With Origen we confess our ignorance: Who wrote the epistle, God knows the truth.”³⁰ Origen was not admitting ignorance nor was he questioning Paul being the author of Hebrews but only who wrote it for him. Charles Forster, in his book of 600 pages plus, does a Greek word-for-word, in-depth study on this quote by Origen, that so many just seem to be sleeping when

²⁸ Alexander Nairne, *the Epistle to the Hebrews*, (Kindle Edition: Cambridge University press), Locations 240-246.

³⁰ George H. Guthrie, *Hebrews: The NIV Application Commentary*, (Zondervan: Kindle Edition), Locations 435-436.

reading and interpreting it. And the only way that a person can really misinterpret that quote, is if they are not really reading it for what it is or they just do not want to accept the truth about that quotation by Origen. Forster wrote, “The opinion here delivered measures for us, most accurately, its own amount and value. Origen tells us, as plainly as words can express meaning, that, in this context, he draws his inferences, altogether, from the style of the Epistle, apart from any reference to history or tradition. In the matter of the Epistle, he discovers the mind of Saint Paul; in the character of the style, the hand of a different writer; and, opposing between themselves the two considerations, he adopts, for his conclusion, the middle term, contained in the last sentence, which ascribes the sentiments of the Epistle to Saint Paul; but the composition to one of his amanuenses, who gave the apostle's sayings in his own words. Now this is, obviously, a statement, with which plain common sense can deal, without being staggered by the authority, or dazzled by the luster, of a great name.”³¹ This quote that was made by Origen is so clear, that one does not need to know how to read Greek and break down different word

³¹ Charles Forster, *the Apostolical Authority of the Epistle to the Hebrews*, (London: Paternoster-Row, 1838), 622.

groups; but for those who try to make a big deal out of this and deny the truth for what it really is, Forster has played their game and has taken away all the hiding places. One cannot try to confuse people with all their jargon and Greek word studies. Hopefully one can see why this paper is so important now, and of course the reasoning behind all this spin is even more important to understand than what has already been discovered here. Not presenting the facts as they really are is just part of the problem, the reason that these facts are not revealed; that is the greater problem. Everything in plain sight is the fruit of the problem but the root of the problem is not so transparent for it is under the surface. But one has to ask the question, if there is not anything more than just knowing who did or didn't author the book of Hebrews, then why is there so much hard evidence that is not being presented and why is there so much spin on this issue. Forster also does an in-depth study "in proof that, by the epistle of Saint Paul, referred to II Pet. 3:15-16, the Epistle to the Hebrews is intended, arising from the internal marks of reference to Hebrews, by Saint Peter, in both his epistles."³² This will be dealt with under the chapter heading, "*Scripture Text.*"

³² Charles Forster, *the Apostolical Authority of the Epistle to the*

SECOND GUESSING

It has been the practice of modern day scholarship to spin the facts surrounding Origen and Pauline authorship of Hebrews. Origen states extensively in his writings that Paul is the author of Hebrews and even defends and challenges anyone of his day who tries to depute the authorship of Paul. It is this writer's belief that "fourteen epistles, including that to the Hebrews, were written by the apostle of the Gentiles."³³ Because this letter was not signed by Paul as was his other letters, it is "in the minds of most contemporary Christians that it is canonical but no longer Pauline."³⁴ This is a statement that is not proven and may not even be true. It may be that the some scholars that are being accepted into some colleges and universities believe and teach this, but there are many who do not and they hold firm to Pauline authorship. There are many conservative institutions and Christian educators that hold to Pauline authorship. This writer has found no problem in finding many reliable sources to write this paper and not only that, there are

Hebrews, (London: Paternoster-Row, 1838), 627.

³³ Samuel Davidson, *an Introduction to the New Testament: Volume 2*, (London: S. Bagster, 1849), 66.

³⁴ Gareth Lee Cockerill, *the Epistle to the Hebrews, New International Commentary on the New Testament*, (Kindle Edition), Locations 518-519.

those who at one time believed with the liberal scholarship that in recent days have turned back to Pauline authorship just because they came to understand some of the very issues that is being dealt with in this paper; *David Alan Black is one of these scholars that has made such a turn around, and he is also Professor of New Testament and Greek, at Southeastern Baptist Theological Seminary. A person could spend a day just writing and describing his degrees and educational accomplishments. Black writes, “Belief in the authorship of Hebrews as by Paul, the apostle to the Gentiles, was anciently held by Christian writers, but it is now widely given up. As most scholars will put it, ‘the author was certainly not Paul’. I had long felt this way myself. But the evidence keeps bringing me back to the Pauline authorship of Hebrews as a sounder point of view. What is the evidence for Paul, and does it not call for a faithful reconsideration?”*³⁵

When one begins to study and research the authorship of the book of Hebrews, it soon becomes apparent that this study has taken many scholars down a good number of different paths which in return has led to

³⁵ *David Alan Black, the Authorship of Hebrews: the Case for Paul, (Kindle Edition: Energion Publications), Locations 27-29.*

multiple outcomes and conclusions. The problem with this outcome, of course, is that they all cannot be correct but even more disturbing, is to see why there is such a questionable divide. It is widely believed that with the Reformation period there came a renewed interest in biblical historical and literary issues and one of the questions that came up was that regarding the Pauline authorship of Hebrews. Allen writes, “With the dawn of the Reformation came a return to the skepticism of the Patristic era concerning Pauline authorship.”³⁶ Berkhof, one who was closer to that sentiment, wrote, “When the light of the Reformation dawned, doubts were again expressed as to the authorship of Paul. Erasmus questioned whether Paul had written the letter; Luther conjectured that Apollos was the writer; Calvin thought that it might be the work of Luke or of Clement; and Beza held that it was written by a disciple of Paul.”³⁷ There have always been a few here and there that may have believed such things but it was for sure a small minority. Today, modern day scholarship would like to have a person to think that the tides have turned and that

³⁶ David L. Allen, *Lukan Authorship of Hebrews: New American Commentary Studies in Bible and Theology*, (Nashville, Tennessee: B&H Publishing, Kindle Edition, 2010), Locations 436-437.

³⁷ Louis Berkhof, *Introduction to the New Testament*, (Grand Rapids, MI: Eerdmans, 1915), 171.

those who believe in Pauline authorship are of the minority. Notice what Cockerill writes, “The question of Pauline ship has been answered with a resounding “no” from virtually all modern scholars, regardless of theological orientation.”³⁸ This paper will demonstrate that this is not necessarily the case. Black writes, “Belief in the authorship of Hebrews as by Paul, the apostle to the Gentiles, was anciently held by Christian writers, but it is now widely given up. As most scholars will put it, ‘the author was certainly not Paul’. I had long felt this way myself. But the evidence keeps bringing me back to the Pauline authorship of Hebrews as a sounder point of view. What is the evidence for Paul, and does it not call for a faithful reconsideration?”³⁹ Everett, who is truly a Bible scholar, says, “Although the authorship of the epistle of Hebrews has been contested since the time of the early Church fathers, both internal and external testimony favor Paul the apostle as the writer.”⁴⁰ Well, get ready for a real debate; for as you can see already, this is one topic where it can really get heated if one is

³⁸ Gareth Lee Cockerill, *the Epistle to the Hebrews: New International Commentary on the New Testament*, (Kindle Edition), Locations 518-519.

³⁹ David Alan Black, *the Authorship of Hebrews: the Case for Paul*, (Kindle Edition: Energion Publications), Locations 27-29.

⁴⁰ Gary Everett, *the Epistle of Hebrews: Study Notes on the Holy Scriptures*, (Kindle Edition), Locations 301-303.

not careful. This writer is as close to being dogmatic as a person can get without being dogmatic as to Pauline authorship for the book of Hebrews. Now just to set the record straight; in the words of J. Vernon McGee, let it be said, “I am not holding dogmatically or tenaciously to an obsolete view. Rather, I have examined the evidence and find no reason to reject the Pauline authorship. It is not our purpose in this section to affirm that Paul wrote Hebrews, but to set forth our reasons for tentatively accepting the Pauline authorship, or the authority, that this epistle rests upon.”⁴¹ McGee writes, “In spite of the fact that the Pauline authorship cannot be confirmed in a dogmatic fashion, there is abundant evidence that Paul was the author. Both internal and external evidence support the authorship of Paul. The writer had been in bonds (10:34); he wrote from Italy (13:24); his companion was Timothy (13:23). The writing is Pauline and, in my opinion, Peter identifies Paul as the writer (2 Peter 3:15, 16; cf. 1 Peter 1:1).”⁴² All these point by McGee are all that are really needed. It has no bearing

⁴¹ J. Vernon McGee, *the Authorship of Hebrews or Did Paul Write Hebrews*, (Pasadena, California: Thru the Bible Radio Network, 1991), 4.

⁴² J. Vernon McGee, *Thru the Bible Vol. 51: Hebrews*, (Nashville, TN: Thomas Nelson, 1996), 5.

what any scholar can condor up under the disguises of internal evidence or criticism.

WHY NO SIGNATURE

As we move on to this section of the paper, it may be good to, understand that there is no certain part of the evidence that comes first or needs to be in any particular order. For one thing, much of the evidence that is given overlaps even by the early Church Fathers and historians that have recorded it and has handed it down to where it is today. That said, it has been the ideal by this writer to try and break it down in a way that would be more apt to conceive and maintain the material and to understand all the evidence that has been preserved down through the channels of history. Now the part has come to when some of the reasoning as to why Paul did not sign his name to this epistle to the Hebrews will be discussed. Some of this evidence is good and all of it is acceptable and noteworthy but that does not mean that all the questions can or will be answered, at least not in this paper at this time.

VARIOUS CONFLICTS

Those who would oppose Pauline authorship for Hebrews try to point out various conflicts that they can build their case on. This should not be such a shocking discovery for there has always been those who will find conflicts for just about anything that goes against their agendas. This section will take a look at a few of these so-called conflicts to see if what is being used to dethrone Paul's authorship for Hebrews is really any matter at all.

Conflict of Interest

Cockerill writes, "Paul had not affixed his name because he was only the apostle to the Gentiles, while "the Lord" was the "Apostle" (cf. Heb 3:1) to the Jews (Hist. eccl. 6.14.4)."⁴³ There are actually several primary sources that have preserved this very account that Cockerill has written that has come up to us from antiquity. Clement of Alexandria, being one of these, writes, "And now, as the blessed Presbyter used to say,"⁴⁴

⁴³ Gareth Lee Cockerill, *the Epistle to the Hebrews: New International Commentary on the New Testament*, (Kindle Edition), Locations 529-530.

⁴⁴ Clement of Alexandria, *the Works of Clement of Alexandria: the Stromata, on the Salvation of the Rich Man, Pædagogus and More*, (Kindle Edition, 2011), Locations 2803-2806.

“since the Lord, being the Apostle of the Almighty, was sent to the Hebrews, it was out of modesty that Paul, *as having been sent to the Gentiles*,⁴⁵ did not subscribe himself apostle of the Hebrews, from reverence for the Lord, and because he was the herald and apostle of the Gentiles, and wrote the Epistle to the Hebrews in addition to his proper work.”⁴⁶ Eusebius of Caesarea, also being another who recorded this same testimony wrote, "But now, as the blessed presbyter said, since the Lord being the apostle of the Almighty, was sent to the Hebrews, Paul, as sent to the Gentiles, on account of his modesty did not subscribe himself an apostle of the Hebrews, through respect for the Lord, and because being a herald and apostle of the Gentiles he wrote to the Hebrews out of his superabundance."⁴⁷ Now, to help clarify who the blessed Presbyter was and used to say, Sanday writes, “We turn then to the East, first to the Church of Alexandria. We have the witness of three generations of great Alexandrian teachers. Clement, as his words are preserved by Eusebius records show that ‘the blessed Elder’ — doubtless his own master Pantaenus — ‘used to

⁴⁵ Ibid., Locations 2803-2806.

⁴⁶ Ibid., Locations 3161-3164.

⁴⁷ Eusebius of Caesarea, *Eusebius of Caesarea: Ecclesiastical History*, (Kindle Edition, 2010), Locations 2920-2924.

say' that St. Paul abstained from calling himself the 'Apostle of the Hebrews,' partly out of reverence for the Lord — for "He was the Apostle of the Almighty, and was sent to the Hebrews. The master Pantaenus then held that the Epistle was properly the work of St. Paul."⁴⁸

What really makes this testimony creditable is the fact that Pantaenus (who will be discussed in some detail below) is actually being quoted by Clement of Alexandria, as to what was just said above and that is Paul not willing to refer to himself and Hebrews at the same time with a title as his custom was in all of his other epistles, which in this case, would be, The Epistle of Paul the Apostle to the Hebrews. Now, at first glance that may not seem to be anything to that, but once you get the complete facts on the table, it makes all the since in the world. Paul wrote the book of Hebrews and he therefore knew what was written in the letter. Under the inspiration of God, Paul wrote, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High

⁴⁸ William Sanday, Frederic G. Kenyon, F. C. Burkitt, Salmon, Chase George, Miller F. H. Sitterly Edward, Nestle Charles, Eberhard; J. Rendel Harris, *Assorted Essays on New Testament Textual Criticism*, (Kindle Edition), Locations 2123-2126.

Priest of our profession, Christ Jesus.”⁴⁹ This is the only passage in the Bible where Jesus Christ is called the Apostle, plus, it was to the Hebrews that Jesus was called this. In all reality, Jesus was the Apostle to the Hebrews. Only if a person has deep respect for others and especially Jesus Christ, will they understand what this is about. There really is no more that needs to be said here! Paul, out of great respect for Jesus Christ did not allow any conflict between the two of them and left off from titling himself to the epistle of Hebrews and there is solid Christian testimony from the early Church Fathers and historians of that day to testify and document this reality. Again, this in itself is a huge piece of evidence of Pauline authorship.

Conflict in People

This next issue that comes up when dealing with Pauline authorship is similar to that which was just discussed, so much so, that this testimony that is given by those who wrote about it, did so at the same manner and time as when dealing with Jesus Christ being the Apostle to the Hebrews. Eusebius of Caesarea wrote, “But he says

⁴⁹ C. I. Scofield, *the Holy Bible: the Epistle of Paul the Apostle to the Hebrews*, (New York: Oxford University Press, 1909), 1293 (Heb. 3:1).

that the words, Paul the Apostle, were probably not prefixed, because, in sending it to the Hebrews, who had imbibed prejudiced and suspicious of him, he wisely did not wish to repel them at the very beginning by giving his name.”⁵⁰ All one really needs to do is just read the book ,of Acts and it will be quickly seen that Paul was not on any good terms with these people to whom he now finds himself writing an inspired letter too. “Because of Jewish hostility Paul may have wanted to remain anonymous.”⁵¹ These are the same people that he put into prison and tried to have killed before he was converted to Christianity. These in return, are who stoned Paul and left him for dead and on more than just one occasion. Paul had to be let down by a rope, over a high wall, in the middle of the night so that he could flee for his very life. Ironside writes, “Paul is here writing to his own brethren after the flesh. They were greatly prejudiced against him and his ministry, though he yearned after them with all the fervor of a devoted brotherly love. Yet many of them repudiated his apostleship and feared his attitude toward

⁵⁰ Eusebius of Caesarea, *Eusebius of Caesarea: Ecclesiastical History*, (Kindle Edition: 2011), Locations 2918-2924.

⁵¹ Richard D. Phillips, *Hebrews: Reformed Expository Commentary*, (Phillipsburg, New Jersey: P&R Publishing Company, Kindle Edition, 2001), Locations 109.

their ancient ritual.”⁵² Clement of Alexandria says that the “Epistle to the Hebrews is the work of Paul, the words were not prefixed, because, in sending it to the Hebrews, who were prejudiced and suspicious of him, he wisely did not wish to repel them at the very beginning by giving his name.”⁵³ This same sentiment is still felt today by authors who write and commentate on the book of Hebrews. If a Christian writer believes that Paul was the author and says so in his book, many will not even read it or give much thought to it. Wilson works and acts along these lines. He writes, “Because the view I hold is somewhat out of fashion, and I did not want to invite the average reader to begin looking at this book with a jaundiced eye. Normally, commentaries on a book of the Bible begin with the authorship question, and I did not follow this quite reasonable pattern simply because I did not want to prejudice the reader. Now that the book has probably been read, and the damage largely done, we can afford to raise the question of its authorship.” With all this said, I hold that the letter was written by the apostle Paul.”⁵⁴

⁵² Harry A. Ironside, *Studies in the Epistle to the Hebrews: Ironside's commentaries*, (Kindle Edition), Locations 125-128.

⁵³ Eusebius of Caesarea, *Eusebius of Caesarea: Ecclesiastical History*, (Kindle Edition: 2011), Locations 2918-2924.

⁵⁴ Douglas Wilson, *Hebrews Through New Eyes: Christ and His Rivals*, (Monroe, Louisiana: Athanasius Press, 2008), 163.

This is very much a true sentiment, even in today's world, when dealing with Pauline authorship. Many will not even buy a commentary today if they notice that the author is in favor of Pauline authorship and vice versa, some will not buy a book if it does not promote Paul as being the author for that is a very telling thing about a certain writer and what else he or she believes about the Bible. Malaty also agrees and states that "Since this epistle was directed to that group of people, the Hebrew Christians, thus it was appropriate not to mention his name lest they would not read it."⁵⁵

Conflict with Followers

This next point, if it were not for who brought out this point, may have not even been put into this paper, but it is a possible reason that may have had some weight on the issue and since it is from that time and age that it happened and it was recorded, then maybe it dose deserve to be kept alive as much as possible, especially when dealing with this issue. Clement of Alexandria wrote, "Among the Alexandrian Christians, there were many Jewish converts who said, "I am of Apollos," and with

⁵⁵ Father Tadros Yacoub Malaty, the Epistle of St. Paul to the Hebrews (Kindle Edition, 2012), Locations 25-30.

whom the name of the great apostle of the Gentiles was still unsavoury. This goes to confirm the Pauline origin of the Epistle to the Hebrews, so far as it accounts for his omission of his own name from his treatise, lest it should prejudice his argument with his Hebrew kinsmen.”⁵⁶

UNQUALIFIED CANDIDATES

Scholars who are quick to dismiss Paul and all the hard evidence that is associated with him are also very quick to throw out names for authorship that have no external evidence and very little, if any, internal evidence. It is like so-called faith healers that you see on TV from time-to-time. They claim that they have healed half the people in their audience and sadly, many people buy into it and they accept it for what it is. Anyway, these same faith healers never heal someone that has some outward handicap. You know, they never bring nobody back to life or restore an arm that was cut off or even a small finger. No, never any external evidence only what cannot be proven to the average on-looker in the name of internal evidence. Like a bad heart or a bad back; they can claim that they healed these type of problems because

⁵⁶ Clement of Alexandria, *the Works of Clement of Alexandria: the Stromata, On the Salvation of the Rich Man, Paedagogus and More*, (Kindle Edition, 2011), Locations 17859-17863.

they really can never be disproven; at least to the average on-looker as we noted above. Many scholars today, who oppose Pauline authorship, can only do so on the grounds of internal evidence, which if examined by the right person that can understand their smoke screen of Greek talk can easily disseminate it very quickly. The names that are generally listed or given by those who oppose Pauline authorship include, Philip, Apollos, Barnabas, Silas, Priscilla and Clement of Rome. While each of these people are worthy of some honor in their own particular field of service for the Lord, there are no sound reasons that have been given that can justify their candidacy. A person can pick just about any biblical name that there is and put together a few things that would point to that person as being the author of Hebrews, but when you start laying down the real hard evidence that really does exist, the only person that can remain standing is truly the apostle Paul. This paper cannot at this time answer to all the names that are thrown into the hat for Hebrew authorship as if they really should even be considered. Some of these names have no evidence whatsoever but this paper will consider three of these names just to demonstrate that they should not even be taken serious

and to openly prove that they once and for all should never be considered again.

Barnabas 1st Century

It really is amazing who some of these scholars will suggest once they throw out the only candidate that the evidence points to. Too many of these scholars, the Bible text has no real say-so about the matter and that itself is the biggest problem; everything then just becomes opinionated and only produces problematic and complicated theories that contradicts all the true facts and real evidence. For instance, one scholar said (and he really speaks for the majority of this group of scholars), “With Paul ruled out, other candidates are drawn from his circle and include Luke, Silas, and Priscilla. Most persuasive are the arguments in favor of Barnabas and Apollos.”⁵⁷ Note, if the evidence rules out Paul, then you can be most assured that all these others are ruled out. Guthrie throws out names that he refers to as “noteworthy people” and list Barnabas, Priscilla, Jude, Apollos, Philip,

⁵⁷ Richard D. Phillips, *Hebrews: Reformed Expository Commentary*, (Phillipsburg, New Jersey: Kindle Edition, P&R Publishing Company, 2001), Locations 114-115.

and Silvanus.”⁵⁸ Now, it is important to note here, that just because these names are being denied as candidates, does not mean that they are in any way being criticized and defamed. These wonderful people and servants of God had numerous and positive characteristics that are associated with their name; some that are noted in the Bible and historically, they just do not meet up to the evidence and what the Bible and history has to say about these and others that are sometimes mentioned in a list of names as candidates for Hebrew authorship. Barnabas, for example, does not even come close to what would have to be said of him in history or the Bible; even though there are scholars today that believe he is the author of Hebrews. Cockerill says that, “Many think that it is from Barnabas”⁵⁹ but he does go on to mention that, “there is little to commend Barnabas beyond the facts that he was associated with the Pauline circle, that his name (meaning "son of consolation") echoes the designation of Hebrews as a "word of consolation" (13:22), and that he was a Levite. There are, of course, no genuine writings of

⁵⁸ George H. Guthrie, *Hebrews: The NIV Application Commentary*, (Zondervan: Kindle Edition), Locations 375-376.

⁵⁹ Gareth Lee Cockerill, *the Epistle to the Hebrews: New International Commentary on the New Testament*, (Kindle Edition), Locations 547.

Barnabas with which one might compare Hebrews.”⁶⁰ Even though that is an important truth, another way to put it, is that Barnabas had no hard evidence as to being the author of Hebrews. Tertullian may have been one reason that some jumped on to this ban-wagon back in the day and looked to Barnabas as the author of Hebrews. Tertullian wrote “For there is extant withal an Epistle to the Hebrews under the name of Barnabas—a man sufficiently accredited by God, as being one whom Paul has stationed next to himself.”⁶¹ Chrysostom wrote, “At the close of the second century Tertullian speaks positively and unhesitatingly of the Epistle to the Hebrews as written by Barnabas, the early and long-continued companion of St. Paul. But there happened to be current in the ancient Church another epistle ascribed to Barnabas, and then commonly received as his, though generally considered spurious. The two epistles were so entirely unlike that no one could well receive them both as from the same author.”⁶² This is the same thing that happens today with the so-called internal evidence that those who oppose Pauline authorship try to squeeze by in

⁶⁰ Ibid., Locations 575-577.

⁶¹ Tertullian, *the Complete Works of Tertullian*, (Kindle Edition, 2011), Locations 16936-16937.

⁶² John Chrysostom, *Commentaries on the Epistle to the Hebrews*, (Kindle Edition, 2011), Locations 165-168.

the name of scholarship. Once the evidence is closely examined, it does not take long to see that there is no evidence against Paul or for their candidate. John Chrysostom wrote, “At the close of the second century Tertullian speaks positively and unhesitatingly of the Epistle to the Hebrews as written by Barnabas, the early and long continued companion of St. Paul. But there happened to be current in the ancient Church another epistle ascribed to Barnabas, and then commonly received as his, though generally considered spurious. The two epistles were so entirely unlike that no one could receive them both as from the same author.”⁶³ Modern scholars are quick to point out that Tertullian did not hold to Pauline authorship for Hebrews as if his position is something to be used as weight against Paul, but they do not tell you that it was Tertullian who said that Barnabas was the author, as if he had some inside knowledge about the issue. A scholar that would name Barnabas and teach that he was more credible than the apostle Paul should not be used as evidence against Paul. If anything, it shows how desperate one really is and to what means one will go to misinform. Spence says that there was not “any real ground for it except Tertullian’s

⁶³ Ibid., Locations 165-168.

own opinion or that of others in his day, and those writers after him had not seemed to attach importance to it.”⁶⁴

Ironside wrote, “So far as Barnabas is concerned, there is not a scintilla of evidence that he was its author.”⁶⁵

Beings all this is so well documented, why do these scholars today that oppose Pauline authority and all the evidence that cannot be demised, try and pass someone off like Barnabas for authorship of Hebrews? Wace noted, “The early Church drew a line between apostles and companions of apostles; and, although writings of the latter, such as the Gospels of St. Mark and St. Luke, and the Ep. to the Hebrews, were received into the canon, the connexion between the writers of these books and one or other of the apostles was believed to be such that the authority of the latter could be transferred to the former. Such transference would be more difficult in the case of Barnabas, because, although associated at one time with St. Paul in his labors, the two had differed in opinion and separated.”⁶⁶

⁶⁴ H.D.M. Spence; Joseph S. Exell, *the Pulpit Commentary-Book of Hebrews*, (Kindle Edition: Grace Works Multimedia. 2009), Locations 282-285.

⁶⁵ Harry A. Ironside, *Studies in the Epistle to the Hebrews: Ironside's Commentaries*, (Kindle Edition), Location 65.

⁶⁶ Henry Wace, *a Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D., with an Account of the*

Apollos 1st Century

Apollos is another one of these escape goats that has been thrown out by those who oppose Pauline authorship both back in the day and today alike. Guthrie really steps out on a limb here and writes, “Who wrote the book of Hebrews. The question of his exact identity is unanswerable; any suggestion remains a “best guess.” However, a reasonable suggestion is found in the New Testament figure Apollos, so believed by Martin Luther to be the author of Hebrews.”⁶⁷ How can Guthrie claim that Apollos is a reasonable figure and at the same time deny Paul? “A supposition never made by any of the ancient churches, and first ventured upon, I believe, by Luther.”⁶⁸ This only goes to prove that the truth concerning this issue with some writers is not the main goal or agenda. Ironside says, “It is strange, if Apollos were the author, that the Alexandrian church never seems to have heard of it, and yet Apollos was of Alexandria.”⁶⁹

Principal Sects and Heresies, (Grand Rapids, MI: Hendrickson Publishers, 1911), 215.

⁶⁷ George H. Guthrie, *Hebrews: The NIV Application Commentary*, (Zondervan, Kindle Edition, 2010), Locations 431-432.

⁶⁸ Moses Stuart, *Commentary on the Epistle to the Hebrews*, (Andover: M. Newman, Kindle Edition), Locations 5518.

⁶⁹ Harry A. Ironside, *Studies in the Epistle to the Hebrews: Ironside's Commentaries*, (Kindle Edition), Locations 62-63.

One of the most respected names on this entire issue of Hebrews and Pauline authorship is a renowned scholar by the name of Moses Stuart. When committing on the ideal of Apollos being the author of Hebrews, Stuart wrote, “We have no external evidence in favour of it; no voice of antiquity being raised to testify, that Apollos has left one single line of any written composition behind him, much less such an epistle as that to the Hebrews.”⁷⁰ Stuart went on to write, “Those who believe Apollos to be the author must believe so without any evidence external or internal. It is not worth our time to refute such a belief.”⁷¹

Priscilla 1st Century

As to Priscilla’s (the wife of Aquila) authorship, in spite of “certain dainty feminine touches” which a lady expositor thinks she has seen in it, the supposition may be rejected as utterly absurd, and without any foundation in fact.”⁷² Ruckman writes, “Arguments for and against the authorship of Priscilla and Aquilla; Barnabas, Apollos,

⁷⁰ Moses Stuart, *Commentary on the Epistle to the Hebrews*, (Andover: M. Newman, Kindle Edition), Locations 5521-5522.

⁷¹ *Ibid.*, Locations 5524-5525.

⁷² Harry A. Ironside, *Studies in the Epistle to the Hebrews: Ironside's Commentaries*, (Kindle Edition), Locations 67-69.

Luke, and others, and when he is through he will be exactly where he was when he started: nowhere.”⁷³

Priscilla would also be one that would have biblical issues to overcome, especially in a region where female figures were not permitted to have leadership roles over a man, The Bible states, “But I suffer not a woman to teach, nor to usurp authority over the man.”⁷⁴ Constable goes into a little bit of detail concerning this issue and writes, “Commentators have made cases for the writer being Priscilla and others. However the masculine participle *diegoumenon* ("to tell"), which refers to the writer in 11:32, would seem to rule out a female writer.”⁷⁵

SCRIPTURE EVIDENCE

The hard evidence of Pauline authorship can be divided up into the Scriptures, various Greek manuscripts, ancient Bible versions, patristic writers,

⁷³ Peter S. Ruckman, *Hebrews Commentary: the Bible Believer's Commentary Series*, (BB Bookstore, Kindle Edition, 2011), Locations 188-189.

⁷⁴ C. I. Scofield, *the Holy Bible: the First Epistle of Paul the Apostle to Timothy*, (New York: Oxford University Press, 1275), 1293 (I Tim. 2:12).

⁷⁵ Thomas L. Constable, *Expository Notes: Commentary on Hebrews*, (Sonic Light, 2012), <http://www.soniclight.com> [accessed 3/27/14]

ancient churches, various church councils and early English Bibles. “It seems certain that a very ancient tradition existed at Alexandria, to the effect that the Epistle was Pauline. How far back this tradition goes cannot be known, but it stretches into a time anterior to that of any of the great teachers whose names have come down to us.”⁷⁶ In the Alezandrine church, “Pantaenus (170), the founder of the great catechetical school in Alexandria, Egypt, claimed that Hebrews was both Pauline and canonical.”⁷⁷ There would have been two pieces of evidence at that time that would have helped Pantaenus to come to that conclusion. The first piece of evidence would have been from the very Scriptures.

Scripture: 2 Peter 3: 15-16

The best commentary on the Bible is the Bible, so, it is here that the first point will be made. “We have the well-known statement of the apostle Peter, which would seem conclusive as to the Pauline authorship.”⁷⁸

⁷⁶ A. B. Davidson, *The epistle to the Hebrews*, (Kindle Edition, Edinburgh: T. & T. Clark, 1831), Locations 376-379.

⁷⁷ Gareth Lee Cockerill, *the Epistle to the Hebrews: New International Commentary on the New Testament*, (Kindle Edition), Locations 527-528.

⁷⁸ Harry A. Ironside, *Studies in the Epistle to the Hebrews: Ironside's commentaries*, (Kindle Edition), Locations 79-80.

The Bible says in 2 Peter 3: 15-16, “And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” Notice what Peter has just said! “Peter made the following affirmations: 1) Paul wrote Scripture, 2) he wrote it to Peter’s audience, and 3) Peter’s audience was the Jewish Diaspora, (II Pet. 3:1; I Pet. 1:1; Jam. 1:1). Therefore, Paul wrote one Epistle to the Hebrews in his total corpus of fourteen NT Books (thirteen were written to Gentile Christians or churches).”⁷⁹ Peter is referring to a letter that Paul wrote to the Hebrews in 2 Peter 3:15. Look again to what Peter is saying; “even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.” Peter then refers to this pacific letter that he is referring to as Scripture. This is one of the most important points that most scholars do not even notice. If what Paul wrote to these believing Saints of God was

⁷⁹ Thomas M. Strouse, *the Book of Hebrews: Hebrews Commentary*, (Cromwell, Connecticut: BBTS), 4.

Scripture and the book, of Hebrews is not this book than that means God's Word is a lie because this would mean that God did not preserve His Word to every generation (Ps. 12:7, Matt. 24:35, Mar. 13:31, Lu. 21:33, Isa. 40:8, Matt. 5:18, I Pet. 1:23-25, Ps. 119:152, Ps. 100:5) as He has promised to do.

It is important to remember several important principals concerning God's Word when establishing important truths about the Scriptures. One of these important truths is, that if a certain writing is Scripture then it is inspired of God (2 Timothy 3:16), for that is the only way that any writing can qualify as Scripture; it must have the breath of Almighty God upon it; it must be inspired by God! "Now the only book of Scripture of which the author is not designated directly is the book of Hebrews, which, therefore, Paul wrote."⁸⁰ This means that Pauline authorship for the book of Hebrews is also in-line with biblical teaching for it is the only book that is accounted for Paul writing Scripture to these believers and if this is not the Scripture that Paul wrote, according to Peter, then that means that Scripture has passed away for whatever reason and we now have a more serious

⁸⁰ William R. Newell, *Hebrews: Verse by Verse*, (De Land, Florida: Kregel Publications, 2003), 497.

problem than authorship. But, thank God that is not the situation and God is still God and none of His promises have ever failed, Jesus said that, “Heaven and earth shall pass away, but my words shall not pass away.”⁸¹ God created the heavens and the earth and all that is therein; He can surely preserve His Word in a book that the average person can read through in 73 hours and that includes the book that He used Paul to write to the Hebrews (2 Peter 3: 15-16). Job wrote, “Then Job answered the LORD, and said, I know that thou canst do everything.”⁸² The Apostle Peter also makes mention to the fact that Paul had multiple epistles and wrote, “As also in all his epistles.” Since the only epistle we know of that Paul could have written to the Jews is the epistle of Hebrews, is it possible Peter was referring specifically to it in his comment?⁸³ Strouse writes, “The clearest biblical statement on authorship is that which critical scholars so readily ignore or dismiss.”⁸⁴ A known preacher, when commenting on understanding the

⁸¹ C. I. Scofield, *The Holy Bible: The Gospel According to St. Matthew*, (New York: Oxford University Press, 1909), 1034 (Matt. 24:35).

⁸² *Ibid.*, 597 (Job 42:1-2).

⁸³ Gary Everett, *the Epistle of Hebrews: Study Notes on the Holy Scriptures*, (Kindle Edition), Locations 437-442.

⁸⁴ Thomas M. Strouse, *the Book of Hebrews: Hebrews Commentary*, (Cromwell, Connecticut: BBTS), 4.

Scriptures, always says, “Once a man leaves the Scripture for the definition of the terms the Scripture is using, he makes the word of God “of none effect” (Mark 7:13).”⁸⁵ This is what many so-called scholars do today, they disregard the clear teachings and the answers that are clearly given in the Scriptures and try to create what they want the answer to be by manufacturing their own so-called evidence and misappropriating what evidence that there is into something that really cannot hold up to close examination because they know that most students will never investigate the matter for themselves. The scholarship that opposes Pauline authorship gets by with writing comments like, “This silence may indicate that the West knew that Hebrews was not Pauline.”⁸⁶ Well, if that was the case, how come if they so dogmatically knew that it was not Paul did they not know just as dogmatically who it was or at least give qualifying examples of why it was not Paul? And even in the few cases that some scholars try to support a name for authorship, it always flies in the face with all the evidence that we do readily have and they either try to

⁸⁵ Peter Ruckman, *Proverbs Commentary: The Bible Believer's Commentary Series*, (Kindle Edition), Locations 172-174.

⁸⁶ Gareth Lee Cockerill, *the Epistle to the Hebrews: New International Commentary on the New Testament*, (Kindle Edition), Locations 526.

make some example where they only make an argument from silence or they try to erect straw men and seemingly with the help of a smoke screen have something that somewhat makes a little bit of sense. Because of the words that were written while under the breath of inspiration from Almighty God that was upon the Apostle Peter when writing the epistle of Second Peter concerning the Apostle Paul, of him writing to the Hebrews, is all the evidence that is needed to settle any questions, that he is indeed the author of the book of Hebrews. The Bible is the final authority on all matters and outweighs all other evidence that can be mustered up and placed in the balance. The Word of the living God trumps all experiences, archeology and any internal or external evidence that there may or may not exist. The Bible says, "Let God be true, but every man a liar; as it is written."⁸⁷ Whenever there is an issue or question that concerns the Word of God/Bible, you always look to see what the Bible has to say about that issue first. If the Bible answers that question, then the case is closed; it is not even open for discussion any longer. God said it and that settles it! It does not matter one tiny little bit, who does not believe it.

⁸⁷ C. I. Scofield, *The Holy Bible: The Epistle of Paul the Apostle to the Romans*, (New York: Oxford University Press, 1909), 1194 (Rom. 3:4).

The Bible is and always has been the best commentary on the Bible. Only, and only then, when the Bible does not say anything about an issue or some question, then one may look for other sources of evidence, but, if that evidence contradicts anything that the Bible says, then that so-called evidence is no longer evidence. Just these few biblical principals alone, if applied, would help keep a lot of nonsense from being written and spare many young Bible students from being taught something that is not biblical, scriptural or factual. Fuller writes, the verse says, "As [in St. Paul's Epistle to the Hebrews] also in all his Epistles." There can be no doubt that the Epistle to the Hebrews, St. Peter here attributes to St. Paul, is the very Epistle to the Hebrews now in our New Testament Scriptures. History, either profane or sacred, knows no other Epistle to the Hebrews. No other can possibly be found."⁸⁸

The word "epistle" is associated with the Apostle Paul 13 times. This can be said of no other author or writer of any New Testament books. In fact, the word epistle only appears one other time in the New Testament

⁸⁸ Samuel Fuller, *St. Peter's Recognition of St. Paul as the Author of the Epistle to the Hebrews*, (Philadelphia, PA: McCalla & Stavelly Press, 1885), 5.

that is not used of Paul's writings and that one and only time is used by Peter himself. "The verse says, "As also in all his Epistles." "All his Epistles" can mean nothing less than Paul's' thirteen other Epistles. This is the controlling fact. To no Christian of the New Testament, except St. Paul, is this declaration, "all his Epistles," his thirteen Epistles, St. Paul wrote, besides the Epistle to the Hebrews. Of no other New Testament person can this be affirmed. Neither Luke, nor Apollos, nor Barnabas, nor Silvanus wrote even one Epistle, much less many Epistles."⁸⁹ Fuller went on to write, "St. John (being the second largest NT writer) nowhere attaches the name Epistle to any treatise of his. St. Paul alone, of all the New Testament writers, wrote many Epistles. This sole and exclusive authorship, does, according to the assertion of St. Peter, many Epistles, constitute St. Paul the writer of the Epistle to the Hebrews."⁹⁰

Scripture: Hebrews 2:1-3

While 2 Peter 3: 15-16 actually proves Pauline authorship of Hebrews, there are some who use another Scripture text to disprove this same issue. The Bible says

⁸⁹ Ibid., 5.

⁹⁰ Ibid., 6.

in Hebrews 2:1-3 “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; 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.” Some have found in verses 1-3 a proof that the epistle to the Hebrews could in no case have been written by the apostle Paul. For Paul, far from excluding himself from the number of eye-witnesses, rather lays all weight on the fact, that he had seen the (risen) Lord himself, 1 Cor. 15; Gal. 1. This argument is, however, without force; other grounds there may be against the Pauline origin of the epistle, but in these verses there is none. It is one thing to have once seen the risen Lord; it is another thing to be an ear-witness of the salvation spoken by Christ, i.e. of the entire revelation of God in Christ. Paul saw Christ (II Corinthians 12:1-2) more than we will ever know about in this life time. (Comp. Acts 1.21-22) The same Paul, who in writing to the Corinthians who doubted of the resurrection, or to the Galatians who disputed his apostolic mission, appeals to the former fact, must yet

have acknowledged that he was not an eye-witness of the salvation in the latter sense. Moreover, the first plural in verse 1 is not communicative, but merely insinuatary.”⁹¹

PATRISTIC WRITERS

Not only did the earliest manuscripts and ancient versions of the Bible demonstrate Pauline authorship along with the early English Bibles that was dealt with at the beginning of this paper, but the Patristic period will also demonstrate Pauline authorship. Cockerill writes, “During the Patristic period the identity of the author was closely tied to the acceptance of Hebrews into the canon. A look, then, at the Patristic discussion is important in understanding.”⁹² Now that we have went from one end of the spectrum to the other and have clearly demonstrated that Pauline authorship was something that was bigger than any scholar trying to admit or deny its reality, and this word reality is used purposely over acceptance for acceptance has nothing to do with what has just been demonstrated and proven. Pauline authorship was and is a reality; it is something that

⁹¹ Johann August Ebrard, *Commentary on the Epistle to the Hebrews*, (Kindle Edition: 2011), Locations 1344-1350.

⁹² Gareth Lee Cockerill, *the Epistle to the Hebrews: New International Commentary on the New Testament*, (Kindle Edition), Locations 513-514.

existed whether or not anybody wants to accept its history. When the truth is presented, people usually do not have a difficult time following it and you cannot stop them once they are on that road. “Darby Nock used to say to his students at Harvard with reference to the canon, 'The most travelled roads in Europe are the best roads; that is why they are so heavily travelled.’”⁹³ William Barclay put the matter still more pointedly: 'It is the simple truth to say that the New Testament books became canonical because no one could stop them doing so.’”⁹⁴ Now, in order to present the truth here about two of the early church writer’s one sometimes has to do so by showing, what is not the truth. Cockerill writes, “The greatest biblical scholars of the ancient church (Origen and Jerome) affirmed Hebrews' worth and canonical status despite doubts over Pauline authorship.”⁹⁵ Again, I disagree with the way that this is stated by Cockerill. He makes it sound like that Origen and Jerome did not believe in Pauline authorship when that is clearly not the case, only the matter of who wrote it down for the apostle

⁹³ Bruce M Metzger, *the Canon of the New Testament: Its Origin, Development, and Significance*, (Oxford: Clarendon Press, 1987), 286.

⁹⁴ *Ibid.*, 286.

⁹⁵ Gareth Lee Cockerill, *the Epistle to the Hebrews: New International Commentary on the New Testament*, (Kindle Edition), Locations 554-555.

Paul was what these two considered. There were those in their day who did doubt Pauline authorship but it was not Origen and Jerome.

Moses Stuart explains how many have mistakenly interpreted this statement by Origen: “It is plain, that Origen felt the force of the objection against the authorship of Paul, drawn from the style and manner of the epistle, in the same way as his preceptor Clement had before done; and to meet this objection, he suggests a reason similar to that which Clement had suggested. Clement says, that the epistle was first written in Hebrew, and then translated by Luke into Greek; and thus he endeavors to account for the supposed diversity of style between this epistle and those of Paul. . . The very manner, in which Origen attempts to remove objections, shows that he gave full credit to the apostolic origin of the epistle. 'The thoughts he avers (To assert formally as a fact) are apostolic, and worthy of an apostle; but the diction is derived from another.' And when he says, ‘It is not without reason that the ancients have handed it down as belonging to Paul’; and then adds, ‘but who wrote it, God only knows with certainty, some attributing it to Luke, and some to Clement;’ nothing can be plainer, than that he means here to suggest, that he considers it to be

uncertain, who penned it, reduced it to writing; for he had just asserted that the thoughts were suggested by the apostle, while the diction arose from him who reduced them to writing. To suppose (as has been supposed) that Origen means to assert, that God only knows from whom the sentiments of the epistle sprung, or who the author was, in this sense, is to suppose that Origen has directly contradicted himself, in the very same paragraph.

Therefore, when Origen says that some attribute it to Luke, and some to Clement; the probability clearly is, (from the connection in which this stands), that he means to say, 'Some attribute the penning or writing of it down, to the one or the other of these persons.' If this be so, (and it appears to be very plain that it is), it only serves to show, that Origen did not consider the tradition about Luke and Clement as well established; and especially so, as the traditionary reports were not agreed respecting the amanuensis or recorder of the epistle.⁹⁶ "It is clear that Origen ascribes his own belief, and the belief of the churches of his time, that the epistle was Paul's, to ancient tradition. 'If any church receives this epistle as Paul's, let it be commended for this; for it is not without

⁹⁶ Moses Stuart, *Commentary on the Epistle to the Hebrews*, (Andover, M. Newman: Kindle Edition), Locations 2140-2150.

reason that the ancients have handed it down as Paul's." Here two things are asserted; first, that the tradition of its being Paul's is well grounded, in Origen's view, and secondly, that it is an ancient tradition."⁹⁷ "These critics have been very careful to render prominent the expression of Origen, who wrote it God only knows, report attributing it to Clement and to Luke; and they have quoted this too, without advertng at all to the evident meaning of it, which is, who penned or wrote it down is uncertain, report attributing it to different men;' using the expression just as if Origen had simply said, 'who was the author (not the writer) of the epistle, God only knows.'"⁹⁸ It has been the practice of some modern day scholarship to spin the facts surrounding Origen and Pauline authorship of Hebrews.

ORIGEN: Paul Is the Author of Hebrews

Origen states extensively in his writings that Paul is the author of Hebrews and even defends and challenges anyone of his day who tries to depute the authorship of Paul. We can clearly see by quotes below just how easily and purposely people spin the truth for their own

⁹⁷ Ibid., Locations 2155-2158.

⁹⁸ Ibid., Locations 2166-2170.

agendas; the same way people ‘wrest’ the scriptures (II Pet. 3:16).

1. “In Prefatory Notice to Origen’s Works, Origen says, “And therefore I think it sufficient to quote this one testimony of Paul from the Epistle to the Hebrews, in which he says: ‘By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of the Egyptians.”⁹⁹[Origen]

⁹⁹ Origen, *The Works of Origen: De Principiis, Letters of Origen, Origen Against Celsus*, (Kindle Edition), Locations 263-267.

2. “Here, and frequently elsewhere, some two hundred times in all, Origen, in his extant works, ascribes the authorship of the Epistle to the Hebrews to St. Paul.”¹⁰⁰ [Origen]

3. “The Apostle Paul says that the only-begotten Son is the image of the invisible God, and the first-born of every creature (Col. 1:15). And when writing to the Hebrews, he says of Him that He is the brightness of His glory, and the express image of His person (Heb. 1:3).”¹⁰¹ [Origen]

4. “But since we quoted the language of Paul regarding Christ, where He says of

¹⁰⁰ Ibid., Locations 377-379.

¹⁰¹ Ibid., Locations 709-711.

Him that He is the brightness of the glory of God, and the express figure of His person (Heb. 1:3), let us see what idea we are to form of this.”¹⁰² [Origen]

5. “There are certain holy angels of God whom Paul terms ministering spirits, sent forth to minister for them who shall be heirs of salvation (Heb. 1:14).”¹⁰³ [Origen]

6. “I will show, however, from what statements of Paul I have arrived at this understanding. He says, But now once in the consummation of ages, He was manifested to take

¹⁰² Philip Schaff, *ANF04-Fathers of the Third Century*, (Grand Rapids, MI: Christian Classics Ethereal Library, 1885), Origen (Cont.) Book I. (Cont.) Chap. II. - On Christ.

¹⁰³ *Ibid.*, Origen (Cont.) De Principiis. (Cont.) Book I. (Cont.) Chap. V. - On Rational Natures.

away sin by the sacrifice of Himself (Heb. 9:26). He says that He was once made a victim and in the consummation of ages was manifested to take away sin.”¹⁰⁴ [Origen]

7. “To show more clearly, however, what we mean, let us take the illustration employed by the Apostle Paul in the Epistle to the Hebrews, where he says, For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, will receive

¹⁰⁴ Ibid., Origen (Cont.) De Principiis. (Cont.) Book II. Chap. I: On the World.

blessing from God.”¹⁰⁵
[Origen]

8. “And the Apostle Paul warns us: “Therefore we ought to give the more earnest heed to the things which we have heard, lest perhaps we should let them slip (Heb.2:1).”¹⁰⁶ [Origen]

9. “For Paul openly says of them, that they serve unto the example and shadow of heavenly things (Heb. 8:5).”¹⁰⁷ [Origen]

10. “The Title ‘Word’ Is to Be Interpreted by the Same Method as the Other Titles of Christ. The Word of God Is Not a Mere Attribute of

¹⁰⁵ Ibid., Origen (Cont.) De Principiis. (Cont.) Preface of Rufinus

¹⁰⁶ Ibid., Origen (Cont.) De Principiis. (Cont.) Book III. (Cont.) Chap II. - On the Opposing Powers.

¹⁰⁷ Ibid., Origen (Cont.) De Principiis. (Cont.) Book IV. (Cont.) Chap I: (Cont.) From the Latin.

God, but A Separate Person. What Is Meant When He Is Called the 'Word.' According to Paul, too, He is declared to be the wisdom and the power of God, as in the Epistle to the Corinthians: (1Co. 1:24, 1Co. 1:30) Christ the power of God and the wisdom of God. It is added that He is also sanctification and redemption: He was made to us of God, he says, wisdom and righteousness and sanctification and redemption. But he also teaches us, writing to the Hebrews, that Christ is a High-Priest: (Heb. 4:14) Having, therefore, a great High-Priest, who has passed through the heavens, Jesus the Son of God, let us

hold fast our profession.”¹⁰⁸

[Origen]

11. “How the Word Is the Maker of All Things, and Even the Holy Spirit Was Made Through Him. And again God gave grace and apostleship to Paul and to the others for the obedience of the faith among all the nations, and this He gave them through Jesus Christ the Savior, for the ‘through whom’ belonged to Him. And the Apostle Paul says in the Epistle to the Hebrews, ‘At the end of the days He spoke to us in His Son, whom He made the heir of all things, ‘through

¹⁰⁸ Philip Schaff, ANF09. *The Gospel of Peter, The Diatessaron of Tatian, The Apocalypse of Peter, the Vision of Paul*, (Grand Rapids, MI: Christian Classics Ethereal Library, 1885), Commentaries of Origen (Cont.) Origen’s Commentary on the Gospel of John. (Cont.) Book I. (Cont.).

whom' also He made the ages (Heb. 1:1-2). Showing us that God made the ages through His Son, the 'through whom' belonging, when the ages were being made, to the Only-begotten. Should any one stumble at our saying that the Savior in becoming man was made lower than the Holy Spirit, we ask him to consider the words used in the Epistle to the Hebrews, where Jesus is shown by Paul to have been made less than the angels on account of the suffering of death. 'We behold Him,' he says, 'who hath been made a little lower than the angels, Jesus, because of the suffering of death, crowned

with glory and honor (Heb. 2:9).”¹⁰⁹ [Origen]

12. “How no one is righteous or can truly be said to live in comparison with God. For it was a great gift to the patriarchs that God in place of His own name should add their name to His own designation as God, as Paul says, Therefore God is not ashamed to be called their God (Heb. 11:16).”¹¹⁰ [Origen]

13. “John calls Jesus a ‘Lamb.’ Now that the principle of the sacrifice must be apprehended with reference to certain

¹⁰⁹ Ibid., Commentaries of Origen (Cont.) Origen’s Commentary on the Gospel of John. (Cont.) Book II.

¹¹⁰ Ibid., Commentaries of Origen (Cont.) Origen’s Commentary on the Gospel of John. (Cont.) Book II. (Cont.)

heavenly mysteries,
appears from the words of
the Apostle, who says, who
serve a pattern and shadow
of heavenly things. And it
was necessary that the
patterns of the things in the
heavens should be purified
with these, but the heavenly
things themselves with
better sacrifices than these
(Heb. 8:5; Heb. 9:23).”¹¹¹
[Origen]

14. “Why the Passover is
said to be that of the
“Jews.” Its institution and
the distinction between
feasts of the Lord and
feasts are not so spoken of.
But Paul says in the Epistle
to the Hebrews,

¹¹¹ Ibid., Commentaries of Origen (Cont.) Origen’s Commentary on
the Gospel of John. (Cont.) Sixth Book (Cont.).

15. “But ye are come unto Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels, the assembly and church of the firstborn, who are written in heaven (Heb. 12:22-23).”¹¹² [Origen]

16. “Eusebius quotes Origen as saying, "My opinion is this: the thoughts are the apostle's; but the diction and phraseology belong to someone who has recorded what the apostle said, and as one who noted down what his master dictated.”¹¹³ [Origen]

¹¹² Ibid., Commentaries of Origen (Cont.) Origen’s Commentary on the Gospel of John. (Cont.) Tenth Book.

¹¹³ Origen, *The Works of Origen: De Principiis, Letters of Origen, Origen Against Celsus*, (Kindle Edition), Locations 379-381.

17. "To show more clearly, however, what we mean, let us take the illustration employed by the Apostle Paul in the Epistle to the Hebrews, where he says, For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, will receive blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned."¹¹⁴ [Origen]

JEROME: Pauline Authorship Quotations

1. "Wherefore also, a little before, the blessed Paul said, "We have not a high

¹¹⁴ Ibid., Locations 3882-3886.

priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are yet without sin (Heb. 4:14-15).”¹¹⁵

[Jerome]

2. “In consonance with this doctrine, Paul with his usual mighty voice cries concerning Him; whom He hath appointed heir of all things, by whom also He made the worlds (Heb.1:2).”¹¹⁶

3. “Paul has written the brightness of the glory, and the express image of the

¹¹⁵ Philip Schaff, *NPNF2-03 Theodoret, Jerome, Gennadius, & Rufinus: Historical Writings*, (Grand Rapids, MI: Christian Classics Ethereal Library, 1885), Book 1: The Anathemas of Cyril in Opposition to Nestorius, Against 1.

¹¹⁶ *Ibid.*, Book I. The Anathemas of Cyril in Opposition to Nestorius, Against I.

person of the Father (Heb. 1:3).”¹¹⁷ [Jerome]

4. “Wherefore also, a little before, the blessed Paul said, "We have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are yet without sin (Heb. 4:14-15).”¹¹⁸ [Jerome]

5. “Paul has written the brightness of the glory, and the express image of the person of the Father (Heb. 1:3).”¹¹⁹ [Jerome]

¹¹⁷ Ibid., Chapter VI.-General Council of Nicaea.

¹¹⁸ Philip Schaff, *NPNF2-03 Theodoret, Jerome, Gennadius, & Rufinus: Historical Writings*, (Grand Rapids, MI: Christian Classics Ethereal Library, 1885), Book 1: The Anathemas of Cyril in Opposition to Nestorius, Against 1.

¹¹⁹ Ibid., Chapter VI.-General Council of Nicaea.

6. “For if while on the cross¹²⁰ He raised corpses of the saints that had previously undergone dissolution, much more can God the ever living Word raise the body, which He wore, as says Paul, For the word of God is quick and powerful (Heb. 4:12).”¹²⁰
[Jerome]

7. “In the same manner we call those men corrupt and exclude them from the assembly of the Christians, who divide our one Lord Jesus Christ into two persons or two sons or two Lords, for we have heard the very divine Paul saying One Lord, one faith, one baptism and again, One

¹²⁰ Ibid., Testimony of the Holy Athanasius, bishop of Alexandria, and confessor, From his letter to Epictetus.

Lord Jesus Christ by
Whom are all things and
again Jesus Christ the same
yesterday and to-day and
forever (Heb. 13:8).”¹²¹
[Jerome]

8. “It is after the ascension
that the divine Paul
exclaims, Seeing then that
we have a great High Priest
that is passed into the
heavens, Jesus the Son of
God, let us hold fast our
profession (Heb. 4:14).”¹²²
[Jerome]

9. “And I and my Father
are one and I am in the
Father and the Father in
me, and the blessed Paul in
his epistle to the Hebrews
says Who being the

¹²¹ Ibid., LXXXIII. Theodoretus, Bishop of Cyrus. to Dioscorus
Archbishop of Alexandria.

¹²² Ibid., CXLVI. John the Oeconomus.

brightness of His glory and the express image of His person, and upholding all things by the word of His power (Heb. 1:3).”¹²³ [Jerome]

10. “I Believe, therefore, is placed in the forefront, as the Apostle Paul, writing to the Hebrews, says, He that cometh to God must first of all believe that He is, and that He is a rewarder of those who believe on Him (Heb. 11:6).”¹²⁴ [Jerome]

11. “Of the New there are four Gospels, Matthew, Mark, Luke, John; the Acts of the Apostles, written by Luke; fourteen Epistles of the Apostle Paul, two of the

¹²³ Ibid., CLI. Letter or Address of Theodoret; to the Monks of the Euphratensian, Osroene, Syria, Phoenicia, and Cilicia.

¹²⁴ Ibid., A Commentary on the Apostles' Creed.

Apostle Pete, one of James, brother of the Lord and Apostle, one of Jude, three of John, the Revelation of John. These are the books which the Fathers have comprised within the Canon, and from which they would have us deduce the proofs of our faith.”¹²⁵
[Jerome]

ANCIENT DOCUMENTS

“The only place Hebrews is found in the extant manuscripts is among the letters of Paul.”¹²⁶ All these translations and Bibles did not just up and make the apostle Paul the author of Hebrews and therefore inserted his name into the title. All these works, simply and faithfully, were translated and brought over into their works that which was already the clear and accepted truths that were demonstrated and safeguarded by the

¹²⁵ Ibid., A Commentary on the Apostles' Creed.

¹²⁶ David Trobisch, *Paul's Letter Collection: Tracing the Origins*, (Kindle Edition: Quiet Waters Publications, 2009), Locations 719-720.

church throughout all the centuries gone by. If it were anything else, there would have been a major out-cry and protest. “In many lists of the canonical writings and in most manuscripts of the Authorized Byzantine Version, this letter collection is called ‘The fourteen Letters of Paul.’ So the name of the book is "Letters of Paul,”¹²⁷ Pauline authorship can be traced back to the very time of the apostolic age. It is of no question by anyone who is serious, that this is indeed the case. “The only place Hebrews is found in the extant manuscripts is among the letters of Paul. The uniformity of the title clearly demonstrates that all manuscripts of Hebrews go back to a single exemplar. In this exemplar Hebrews was already part of a collection of the letters of Paul.”¹²⁸ Davidson wrote, “It seems certain that a very ancient tradition existed at Alexandria, to the effect that the Epistle was Pauline. It stretches into a time anterior to that of any of the great teachers whose names have come down to us.”¹²⁹

¹²⁷ Ibid., Locations 24.

¹²⁸ Ibid., Locations 719-720.

¹²⁹ A. B. Davidson, *the Epistle to the Hebrews*, (Edinburgh: Kindle Edition, T. & T. Clark), Locations 376-379.

Papyrus 46 (P46)

Papyrus 46 (P46) can be used to lend credibility to early Pauline authorship. The Chester Beatty P46 holds 14 epistles (which includes the epistle of Hebrews), and “it is the oldest known copy of the Pauline Epistles,”¹³⁰ Albert Barnes remarks that the ancient inscription “The epistle of Paul the apostle to the Hebrews” is affixed to all of our present Greek manuscripts and nearly all of the ancient versions, such as the Peshito, the Old Syriac Version, made very early in the second century, and in the Old Italic version. The P46 (200 A.D.) is the oldest manuscript that contains the epistle of Hebrews with its familiar title. Trobisch says, “The thing we learn from the four oldest existing manuscripts of the New Testament is that the letter to the Hebrews is treated as a letter of Paul. This letter is always copied as one of the letters of Paul; it is not situated as one of the general letters.”¹³¹ Since this inscription reveals the ancient tradition of the early Church fathers, we can use this testimony to give some

¹³⁰ Bruce M Metzger, *the Canon of the New Testament: Its Origin, Development, and Significance*, (Oxford: Clarendon Press, 1987), 298.

¹³¹ David Trobisch, *Paul's Letter Collection: Tracing the Origins*, (Bolivar, Missouri: Kindle Edition, Quiet Waters, 2001), Locations 11.

weight of support for Pauline authorship.”¹³² Thompson writes, "Hebrews has been included among the letters of Paul since ancient times. As early as the second century, Christians attributed the letter to Paul. The oldest complete extant manuscript of Hebrews, P46, placed Hebrews in the collection of Pauline writings, as did numerous later manuscripts. "Hebrews has been included among the letters of Paul since ancient times. No evidence is available to suggest that Hebrews ever circulated independently or in any collection other than that of Paul.”¹³³ Indeed, no evidence is available to suggest that Hebrews ever circulated independently or in any collection other than that of Paul.”¹³⁴ P46 represented the Pauline Corpus (Paul’s epistles). Early Christians in the East considered the book of Hebrews to be part of the Pauline writings. So Hebrews was included in the Pauline Corpus. This is evident in the second-century manuscript P46.”¹³⁵ Goodwin writes, “Quite noteworthy is the Chester Beatty Papyrus No. 2 (P46) believed to be from

¹³² Gary Everett, *the Epistle of Hebrews: Study Notes on the Holy Scriptures*, (Kindle Edition), Locations 444-450.

¹³³ James W. Thompson, *Hebrews: Paideia Commentaries on the New Testament*, (Grand Rapids, MI: Baker House, 2008), 3.

¹³⁴ James W. Thompson, *Hebrews: Paideia Commentaries on the New Testament*, (Grand Rapids, MI: Baker House, 2008), 3.

¹³⁵ Philip Wesley Comfort, *Encountering the Manuscripts*, (Nashville, Tennessee: Broadman and Holeman Publishers, 2005), 38.

about 200 A.D. It has 86 leaves out of a codex that probably had 104 leaves; Romans, Hebrews, First Corinthians, Second Corinthians, Ephesians, Galatians, Philippians, Colossians, First Thessalonians and Hebrews is included in this early codex. P46 indicates that in about 200 A.D. Hebrews was accepted by early Christians as an inspired writing of the apostle Paul."¹³⁶ Metzger affirms that the "Corpus Paulinum (P46) does include the Epistle to the Hebrews,"¹³⁷ and also affirms that the total number of the Pauline Epistles was fourteen."¹³⁸

It is most likely that after Paul's death that Timothy or Luke collected Paul's epistles into one corpus (P46) which is known to include the book of Hebrews. Timothy was the one that Paul directed to get his books, most especially the parchments, and bring them to Paul while he was in prison (2 Tim. 4:13). It is possible that Timothy did not get to Paul before his execution. This would mean that Timothy would be the keeper of Paul's book and writings. Even if he did get to Paul in time, he most likely would be the one to keep up with Paul's

¹³⁶ Jerome Goodwin, *Manuscripts of the Bible - All the Bible Teaches About*, (Kindle Edition), Locations 2011731-741.

¹³⁷ Bruce M Metzger, *the Canon of the New Testament: Its Origin, Development, and Significance*, (Oxford: Clarendon Press, 1987), 130.

¹³⁸ *Ibid.*, 264.

epistles and get them to the churches for circulation.”¹³⁹ The “Greek structures of Pauline titles in P46 suggests that it probably was added when Hebrews began to circulate as part of collection of Pauline epistles.”¹⁴⁰ This would be as earlier, as when Paul was no longer able to travel and incarcerated or was no longer alive. “The thing we learn from the four oldest existing manuscripts of the New Testament is that the letter to the Hebrews is treated as a letter of Paul. This letter is always copied as one of the letters of Paul; it is not situated as one of the general letters.”¹⁴¹ Comfort writes, “The epistle to the Hebrews occupies a distinctive place in the New Testament canon. It is by tradition associated with the Pauline corpus in Papyrus 46. “P46, one of the oldest New Testament manuscripts, contains the last eight chapters of Romans; all of Hebrews; virtually all of 1–2 Corinthians; all of Ephesians, Galatians, Philippians, Colossians, and two chapters of First Thessalonians. Scholar Young Kyu Kim dated Papyrus 46 to the first century before the reign of

¹³⁹ Philip Wesley Comfort, *Encountering the Manuscripts*, (Nashville, Tennessee: Broadman and Holman Publishers, 2005), 35.

¹⁴⁰ Robert C. Newman, *Biblical Theological Seminary: Lecture Notes on Letter to the Hebrews*, (Hatfield, Pennsylvania: 2003), <http://www.newmanlib.ibri.org/> [accessed 3/10/2014].

¹⁴¹ David Trobisch, *Paul's Letter Collection: Tracing the Origins*, (Bolivar, Missouri: Kindle Edition, Quiet Waters, 2001), Locations 11.

Domitian (pre 81 A.D.),¹⁴² According to Comfort, he places the date of this manuscript even earlier, he says, “P46 is the earliest manuscript of the Pauline corpus, and was written some time before the reign of the emperor Domitian—that is, before A.D. 81.”¹⁴³

Ancient Bible Versions

Barnes notes that the ancient inscription, which is, “The epistle of Paul the apostle to the Hebrews” is affixed to all of our present Greek manuscripts and nearly all of the ancient versions, such as the Peshito Bible A.D. 150, the Old Italic Bible A.D. 157, dating very earlier as in the second century, and the Old Syriac Version A.D. 400.”¹⁴⁴ Metzger even points out, that Pauline authorship was noted and written in ancient versions of the Bible. “The Harclean Syriac New Testament (1170) contains the Pauline Epistles, which includes Hebrews.”¹⁴⁵ In those days one translation is all that an entire country depended

¹⁴² Phillip Comfort, *Encountering the Manuscripts: An Introduction to New Testament Paleography*, (Kindle Edition: B&H Publishing), Location 7.

¹⁴³ *Ibid.*, Location 1.

¹⁴⁴ Gary Everett, *the Epistle of Hebrews: Study Notes on the Holy Scriptures*, (Kindle Edition), Locations 444-450.

¹⁴⁵ Bruce M Metzger, *the Canon of the New Testament: Its Origin, Development, and Significance*, (Oxford: Clarendon Press, 1987), 222.

on; it was not like today where everyone in a church that runs two hundred people could possibly (not likely by a far stretch) have a different version. Metzger again writes, “The Harclean Syriac New Testament (1170) contains the Pauline Epistles, which includes Hebrews.”¹⁴⁶ “Albert Barnes notes that the ancient inscription ‘The epistle of Paul the apostle to the Hebrews’ is affixed to nearly all of the ancient versions.”¹⁴⁷ The ancient versions of the Bible are solid and undeniable proof that Paul is the author of the book of Hebrews. Nearly “all Greek manuscripts”¹⁴⁸ testifies to this fact and that is why nearly every ancient version has it in the title because they were translated from those very manuscripts. The title is certainly very ancient; it is found in all the MSS. which contain the Epistle (with some variations, which may be seen in Scholz' New Test.); it is found in the Syriac, and the Latin versions before Jerome; and the Fathers of the second and third centuries constantly refer to the Epistle as that to the Hebrews. Examples may be seen in Eusebius' (Eccles. Hist. B. III.

¹⁴⁶ Bruce M Metzger, *the Canon of the New Testament: Its Origin, Development, and Significance*, (Oxford: Clarendon Press, 1987), 222.

¹⁴⁷ Everett, Gary. *The Epistle of Hebrews (Study Notes on the Holy Scriptures)* (Kindle Locations 444-450). . Kindle Edition.

¹⁴⁸ Everett, Gary. *The Epistle of Hebrews (Study Notes on the Holy Scriptures)* (Kindle Locations 444-450). . Kindle Edition.

c. 38. VI. c . 14. 25.).”¹⁴⁹ According to Metzger, he writes, “The Pauline Epistles (with the Epistle to the Hebrews) are found in "eighteen German Bibles printed prior to Luther's translation, beginning with the first German Bible, issued by Johann Mental at Strassburg in 1488.”¹⁵⁰

OLD ENGLISH BIBLES

Powell starts off his theory for Hebrew authorship by writing, “The original King James Version of the Bible titled the work ‘The Epistle of Paul the Apostle to the Hebrews’. However, the KJV's attribution to Paul was only a guess, and not a very good one according to recent majority scholarship.”¹⁵¹ It is sad to see so many, in the name of scholarship, always belittling and tearing away at the most beloved Bible of all times with statements that are not even true. What Powell does not seem to know is that this ideal about attributing Pauline authorship in the title with the book of Hebrews did not start with the King

¹⁴⁹ Francis Smith Sampson, *A Critical Commentary on the Epistle to the Hebrews*, (New York: Robert Carter & Brothers, 1856), 39-40

¹⁵⁰ Bruce M Metzger, *the Canon of the New Testament: Its Origin, Development, and Significance*, (Oxford: Clarendon Press, 1987), 239.

¹⁵¹ Mark A. Powell, *Introducing the New Testament: a Historical, Literary, and Theological Survey*, (Baker Academic, 2009), 431.

James Bible but it is something that has always been in the title since the middle of the second century found in P46! Paul's name has been in English translations since there has been one and it never was a real problem until liberal Bible critics starting tearing away at the Bible during the "Reformation"¹⁵² period.

John Wycliffe Bible 1390

The [*see Appendix I: for picks of actual Old English Bibles; book of Hebrews title leafs*] John Wycliffe Bible [*I.1*], was the first English Bible. It was translated in 1390 and it included Paul's name as the author to the book of Hebrews.

Greek Latin Erasmus New Testament 1519

Desiderius Erasmus was the next to do the same in 1519 with the Greek Latin Erasmus New Testament [*I.2*], one of the most taught scholars that have ever lived. He actually did it twice; he did it in 1521 to a second edition that was called the Greek Erasmus New Testament [*I.3*].

¹⁵² David L. Allen, *Lukan Authorship of Hebrews: New American Commentary Studies in Bible and Theology*, (Nashville, Tennessee: B&H Publishing, Kindle Edition, 2010), Locations 932-933.

Luther New Testament 1522

It was less than a year later when Martin Luther in 1522 translated the Bible in his German language called the Luther N.T. [I.4] in German. Luther did this again in 1530 [I.5] when he made another run at translating the New Testament. Myles Coverdale [I.6], is next in line to include Paul in the title to Hebrews.

Coverdale Bible 1535

In 1535 Myles translated the Bible to English that was called the Coverdale Bible.

Thomas Matthew's Bible 1537

John Rogers [I.7], was next to doing so in 1537 with the Thomas Matthew's Bible. John had to do his work under a pseudonym name to protect his life from being taken, for it was against the law to translate the Bible into the common tongue.

Great Bible 1541

In 1541 Myles Coverdale [I.8], stepped up to the plate once again to translate what is known today as The

Great Bible. This Bible got its name from being such a huge Bible along with it being chained to the pulpits so that it would not get “misplaced.”

Matthew's Bible 1549

In 1549, John Rogers [*I.9*], would be at it again with an updated edition called the Matthew's Bible.

Greek Stephanus New Testament 1550

In 1550, Robert Stephanus [*I.10*], put together what has gone down in history as one of the most important works of all time; the 1550 Novum Testamentum Editio Regia [*I.11*], known as the 1550 Greek Stephanus New Testament, better known as the **Textus Receptus** (or the Received Text). Yes, this most celebrated work that came from the best Byzantine texts, which comprises more than ninety-five percent of all known Greek manuscripts, displays Paul's name in the title of the book of Hebrews. This work by Stephanus served as the source of the King James Bible.

Taverner's Bible 1551

Is it possible that all these great men of God who were so mightily used of God, are it possible that they just got it all wrong about Hebrews? Well, if they did, then there are some others that will need to be added to the list because in 1551 Rychard Taverner [I.12], translated what is known as the Taverner's Bible.

Jugge's New Testament 1552

William Tyndale was back at work in 1552 with a translation called Jugge's New Testament [I.13]; this would be his last translation because he, like many others of this group's day and age, was burned at the stake. These folks were not in it for the money and they had no CEO's, but they were the best of the best. All these guys are my hero's! Their lives and testimonies have inspired me to make it all the way home, beating the drum where they had to lay it aside. All these wonderful people would certainly make it into the book of Hebrews hall of fame if it were being written today. We must keep moving for there is more to add to this grand list of names of faithfulness.

Bishop's Bible 1568

There is the Bishop's Bible [I.14], that Matthew Parker translated in 1568.

Spanish "Bear" Bible 1569

Then there is the 1569 Spanish "Bear" Bible [I.15] that was translated by a Lutheran theologian by the name of Casiodoro de Reina. This Bible to the Spanish people is what the King James Bible is to the English people. It was actually translated from the Hebrew Masoretic Text (OT) and the Greek Textus Receptus (NT).

King James Bible 1611

In 1611 the King James Bible [I.7], commonly known as the Authorized Version, would be the Bible of all Bibles. This translation to end all translations was “the design of its authors (the 54 KJV translators) to make one complete and final version.”¹⁵³

¹⁵³ Joey Faust, *The Word: God Will Keep It! The 400 Year History of the King James Bible Only Movement*, (Kindle Edition: Fundamental Publishing, 2011), Locations 572-573.

Hutter Polyglot 1599

The last illustration that will be used here, all though there are others but they are in foreign languages and this writer is not able to identify them and cannot rightly defend them, but in 1599 there was a Bible that was translated that used six different languages in side-by-side columns that was known as the Hutter Polyglot [I.8]. The author of this work was unknown or at least there was no publisher stated. Last but not least, there is the C.I. Scofield Bible [I.9]; the most reliable and dependable study Bible of all time. Every real Bible student, teacher and pastor should have one at their disposal. The notes are second to none.

PAULINE TESTIMONIES

This section will look at some of the most prevailing testimonies that were preserved as earlier as the second century that documented Pauline authorship. These testimonies are from some of the greatest Church leaders of all time. We will also consider a few modern ones that have played a part in carrying the torch of Pauline authorship.

Pantaenus of Alexandria AD 130-200

About A.D. 150 Pantaenus, the then leading teacher of Alexandria, was deferring to it as a generally accredited epistle of Paul—which means that in only seventy years after Paul's death it was generally accepted as his! The point is not merely that Pantaenus himself believed it to be Pauline, but that as so early a date it was generally viewed as such. How could it so quickly and altogether unconditionally have been thus generally received as Paul's if it were someone else's? The belief that it was Paul's must obviously have been handed down from years earlier, i.e. practically from the date of the epistle itself; and indeed that it was the case is confirmed by Origen, who followed Clement as leader of the Alexandrian school, for he adds that, "the men of old handed it down as Paul's."¹⁵⁴ Baxter has written much on this issue of authorship and he says, "Pantaenus, the founder of the great catechetical school in Alexandria, Egypt, claimed that Hebrews was both Pauline and canonical."¹⁵⁵

¹⁵⁴ J. Sidlow Baxter, *Explore the Book: Who Wrote Hebrews*, (Grand Rapids, MI: Zondervan Press, 1966), 283.

¹⁵⁵ Gareth Lee Cockerill, *the Epistle to the Hebrews: New International Commentary on the New Testament*, (Kindle Locations 527-528).

Clement of Alexandria AD 150-215

Clement of Alexandria was the teacher of Origen, lived about 150 to 215. He was the leader of the catechetical school at Alexandria. It is from Alexandria at the end of the second century that the Epistle to the Hebrews was first explained as having come from Paul to churches that were not automatically aware of the background of the writing. In the Hypotyposes, Clement of Alexandria says that “the Epistle to the Hebrews is Paul's, and was written to the Hebrews in the Hebrew language; but that Luke, having carefully translated it, gave it to the Greeks.”¹⁵⁶

Origen of Alexandria AD 185-254

“Here, and frequently elsewhere (some two hundred times in all), Origen, in his extant works, ascribes the authorship of the Epistle to the Hebrews to St. Paul. Eusebius (Ecclesiastical History, vi. 25) quotes Origen as saying, "My opinion is this: the thoughts are the apostle's; but the diction and phraseology belong to someone who has recorded what the apostle said, and as

¹⁵⁶ Clement of Alexandria, *the Works of Clement of Alexandria: the Stromata, On the Salvation of the Rich Man, Paedagogus and More*, (Kindle Edition), Locations 2770-2774.

one who noted down what his master dictated. If, then, any Church considers this Epistle as coming from Paul, let it be commended for this; for neither did those ancient men deliver it as such without cause. But who it was that committed the Epistle to writing, is known only to God.”¹⁵⁷ Metzger wrote, "Origen accepted fourteen Epistles of Paul."¹⁵⁸

Martin Luther of Germany 1483-1546

Guthrie wrote, “Who wrote the book of Hebrews, the question of his exact identity is unanswerable; any suggestion remains a “best guess.” However, a reasonable suggestion is found in the New Testament figure Apollos, so believed by Martin Luther to be the author of Hebrews.”¹⁵⁹ Everett too writes, “Martin Luther adds a fifth candidate by suggesting Apollos was the author.”¹⁶⁰ The reason that this is being pointed out, is for the simple reason, it is somewhat confusing. There are

¹⁵⁷ Origen, the Works of Origen: De Principiis, Letters of Origen, Origen Against Celsus, (Kindle Edition), Locations 379-383.

¹⁵⁸ Bruce M Metzger, *the Canon of the New Testament: Its Origin, Development, and Significance*, (Oxford: Clarendon Press, 1987), 141.

¹⁵⁹ George H. Guthrie, *Hebrews: The NIV Application Commentary*, (Zondervan, Kindle Edition, 2010), Locations 431-432.

¹⁶⁰ Gary Everett, *the Epistle of Hebrews: Study Notes on the Holy Scriptures*, (Kindle Edition), Locations 1721-1722.

several writers that are quick to point out that Luther opposed Pauline authorship but say nothing about the many times that he attributed it to Paul. Notice all the quotes by Luther expressing Pauline authorship:

1. “Paul employs the same phraseology in Hebrews 6:6: "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." It should make any person afraid to hear Paul say that those who seek to be justified by the Law, not only deny Christ, but also crucify Him anew.”¹⁶¹

2. “Paul, speaking of Christ in Hebrews 1:3, refers to him as the express image of God's substance. Again, in Colossians 1:15 he says of

¹⁶¹ Martin Luther, *Commentary on the Epistle to the Galatians*, (Kindle Edition: Translated by Theodore Graebner, 2011), Location 61.

Christ: "Who is the image of the invisible God, the firstborn of all creation."¹⁶²

3. "Paul has reference to a heartfelt sympathy intense enough to enter into actual suffering. He says to the Hebrews (Heb.10:32-33): "Ye endured a great conflict of sufferings; partly, being made a gazing stock both by reproaches and afflictions."¹⁶³

4. "Just as St. Paul says to the Hebrews that a testament must be made operative by death, and avails nothing while he still

¹⁶² Martin Luther, *Epistle Sermons: Trinity Sunday to Advent, Vol. III*, (Kindle Edition), Locations 366-367.

¹⁶³ *Ibid.*, Locations 1339-1341.

lives who made the testament.”¹⁶⁴

5. “St. Paul teaches in Hebrews 13, "Let us offer the sacrifice of praise to God continually, that is, the fruit of the lips which confess Him and praise Him (Heb. 13:15).”¹⁶⁵

6. “St. Paul says again in Hebrews 9, "He is ascended into Heaven to be a mediator in the presence of God for us (Heb. 9:24).”¹⁶⁶

7. “St. Paul says in Hebrews xi. (Heb. 11:6) Now there are many who, hidden in their hearts, have such true faith, and themselves know not of it;

¹⁶⁴ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 3886-3887.

¹⁶⁵ *Ibid.*, Locations 4092-4093.

¹⁶⁶ *Ibid.*, Locations 4095-4096.

many there are who do not have it, and of this, too, they are unaware.”¹⁶⁷

8. “For I think that you will not deny that this passage refers to Christ, as St. Paul, in Hebrews v (Heb. 5:6) and at many other places.”¹⁶⁸

9. “Clearer still is Paul's comparison of Aaron and Christ in Hebrews ix, when he says: "Into the first tabernacle the priests went every day, to offer the sacrifices; but into the second went the high-priest alone once every year, not without blood, which he

¹⁶⁷ Ibid., Locations 4132-4133.

¹⁶⁸ Ibid., Locations 4830-4831.

offered for himself and for the sin of the people.”¹⁶⁹

10. “And as if that were not enough, they would introduce a new kind of faith, so that we are to believe what we can see with our bodily eyes; whereas faith, by its very nature, is of the things which no one sees or feels, as St. Paul says in Hebrews xi (Heb. 11:1).”¹⁷⁰

It would appear that Luther was either for Pauline authorship when he wrote all these references in his commentaries or he had changed his mind and started quoting Apollos as the author of Hebrews. One thing for sure, he is for Pauline authorship here. John Calvin is pretty much the same way, but you would never get these facts from those who oppose Pauline authorship. What is very important to remember with these two guys; is they

¹⁶⁹ Ibid., Locations 4834-4836.

¹⁷⁰ Ibid., Locations 5152-5154.

both were surrounded with conflicts during a time when they were emerging. The Gutenberg printing press was recently invented (1445) and this in return opened the door to the Renaissance and Humanism. Luther was fighting the Catholic Church in its dealing with faith verses works and to those who were unlearned and unskillful in the Bible, Hebrews, seemed to many, as a book that could very easily be a book that taught works. It seem just the opposite of what Paul had taught in Romans and so it was a tool for the Catholic Church but a thorn for Luther. Because Hebrews was an unsigned letter, it was just as easy to pass it off as not being that of Paul's and the Catholic Church, although was correct this time, still found it difficult to go up against the powerful Luther with it in hand. Luther, however did believe that Paul wrote Hebrews because we have far more quotations from his own writings than saying so than we have of him denying it. Those who oppose Pauline authorship are quick to mention the one or two times that he denies it but never mentioned the numerous times that he does, so I have listed some of those quotations for the reader to examine in Appendix IV.

John Calvin of France 1509-1564

With regard to modern times, the prevailing opinion has been that it is the Epistle of Paul. Luther, indeed, ascribed it to Apollos — a mere conjecture. Calvin, as we find, supposed that either Luke or Clement was the author; for which there are no satisfactory reasons.”¹⁷¹ If a person takes a close look at the above paragraph, they will notice several important points. First, it is not a quotation from Calvin, but from “John Owen.”¹⁷² Secondly, Owen says, that the whole statement is “a mere conjecture.” Lastly, if Calvin noted any of this or not, Owen says, “there are no satisfactory reasons.” This is not much to go on to establish any hard evidence as to documenting if Calvin believed in Pauline authorship or not; especially when you take into account that Calvin actually wrote in his own commentaries and affirmed that it was the apostle Paul who wrote to the Hebrews—oh, he also seems to deny it too! Philip Schaff wrote about this kind of fickleness that some were experiencing in trying to get their hands around this issue

¹⁷¹ John Calvin, *Commentaries on the Epistle of Paul to the Hebrews*, (Albany, Oregon: AGES Software, 1996), 8.

¹⁷² *Ibid.*, 2.

of authorship. Notice what Schaff says, “Thus far the question of authorship was evidently an open one on which everyone was free to hold his own opinion, or uncertainty of opinion.”¹⁷³ Just to be honest, we really do not have to even use Calvin’s testimony as to whether or not he held to Pauline authorship but everything that is written concerning his view is all one sided; not one who opposes Pauline authorship has ever pointed out the positive side where Calvin actually teaches Pauline authorship. But as you are getting ready to see, Calvin seemingly had two sides to pick from. Calvin wrote, "It is most true, as Paul says to the Romans, that by faith Abraham was justified, and not by obedience: but it is just as true what he says to the Hebrews, that it was by faith that Abraham obeyed."¹⁷⁴ For a quick comparison, the Bible says, “By faith Abraham . . . obeyed.”¹⁷⁵ Calvin again wrote, “But, as Luke appears to include Christ at the same time, it might be asked, what right had Simeon to take upon him the office of blessing Christ? “Without all contradiction,” says Paul, “the less is blessed of the

¹⁷³ John Chrysostom, *Commentaries on the Epistle to the Hebrews*, (Kindle Edition: 2011), Locations 189-190.

¹⁷⁴ John Calvin, *Calvin's Complete Bible Commentaries*, (Kindle Edition, 2011), Locations 433198-433200.

¹⁷⁵ C. I. Scofield, *The Holy Bible: The Epistle of Paul the Apostle to the Hebrews*, (New York: Oxford University Press, 1909), 1301 (Heb. 11:8).

greater (Heb. 7:7).”¹⁷⁶ For another quick comparison, the Bible says, “And without all contradiction the less is blessed of the better.”¹⁷⁷ Calvin even teaches that Paul had fourteen epistles and was in prison when writing Hebrews. Notice these words by Calvin, “It was while a prisoner at this time at Rome that he wrote his Epistles to the Ephesians, Philippians, Colossians, Philemon, and the Hebrews.”¹⁷⁸ When Calvin was adding up the years of the Apostle Paul’s life and his accomplishments in writing fourteen epistles, had this to say, “The common date assigned to Paul's conversion is AD 35. He wrote his first Epistle, that is, the first to the Thessalonians, in 52, seventeen years after his conversion. His second Epistle to Timothy, his last, was written from Rome in 65. So, that he wrote his fourteen Epistles during these thirteen years.”¹⁷⁹ One must admit, Calvin seems, if anything on this issue, to be for Pauline authorship; but there are a number of places to where he actually sides against it too. Calvin wrote, “I indeed, can adduce no

¹⁷⁶ John Calvin, *Commentary on Matthew, Mark, Luke: Volume 1*, (Grand Rapids, MI: Christian Classics Ethereal Library, 1845), 104.

¹⁷⁷ C. I. Scofield, *The Holy Bible: The Epistle of Paul the Apostle to the Hebrews*, (New York: Oxford University Press, 1909), 1296 (Heb. 7:7).

¹⁷⁸ John Calvin, *Calvin's Complete Bible Commentaries*, (Kindle Edition, 2011), Locations 429285-429287.

¹⁷⁹ *Ibid.*, Locations 429108-429110.

reason to show that Paul was its author. . . . But the manner of teaching, and the style, sufficiently shows that Paul was not the author.”¹⁸⁰ Calvin seems to go out of his way, at least with the book of Hebrews, to make everyone believe that he does not support Pauline authorship; at best though, when you take into account, all that Calvin does write that is positive and does show support for Pauline authorship, it at least makes you wonder what is going on? It could be possible that he was at one time against it and at another time he was for it. Malaty says that “Calvin accepted it.”¹⁸¹ The only thing that one would not know for sure, is which way was he at first and what way was he at the last. Since his writings do show support for both sides of the issue, it is a fair to say that this is a reasonable assumption concerning Calvin and Pauline authorship.

One important truth to also understand is how the early Church Fathers or Christian writers actually addressed the apostle Paul not only in Hebrews but all of his epistles. For example, when Calvin expounds on Hebrews 2:10, he says: “For the Apostle shows that this

¹⁸⁰ John Calvin, *Commentaries on the Epistle of Paul to the Hebrews*, (Albany, Oregon: AGES Software, 1996), 27.

¹⁸¹ Tadros Yacoub Malaty, *the Epistle of St. Paul to the Hebrews*, (Kindle Edition), Locations 13-24.

very thing ought to be deemed honorable to the Son of God, that he was by these means consecrated the Captain of our salvation. Notice, that Calvin just uses the title Apostle without a proper noun (first name) before or after. This he does hundreds of times in the epistle of Hebrews. The point that is being made is that this was the common procedure of the day and time in which they lived. Nearly all the early Church Fathers and writers practiced this format when referring to the apostle Paul and it did not matter what book of the Bible they were writing from. When those early Church Fathers or Christian writers were quoting from any of the fourteen books of Paul, they would most of the time just refer to Paul as the “Apostle” and many times it would not even be capitalized. Calvin too followed this same procedure. Sometimes it would be Paul and sometimes it would be Apostle. The flip side of this is when these same writers would be quoting from books that were not Paul’s, then they usually would write out the name of the apostle to whom it was referring to (Peter, James, Jude or John) or they would write out the whole title; their first name with apostle attached sometimes before and sometimes after the name. It was very rare and only once authorship and the apostle were identified did any writer break this rule

and refer to anyone else but Paul, as just “Apostle.” But with Paul, that is not the case. These early church Fathers and writers used the title “Apostle” by itself throughout all of Paul’s fourteen epistles, much more than they would use his name Paul; everyone would just say or write, the Apostle this or the Apostle that and everyone always knew that it was referring to Paul the apostle. That was so much the norm that even when the few times that some writers mistakenly used it for someone other than Paul, that everyone thought that it was referring to Paul anyway; only the context would help them to understand if a writer mistakenly used it on some other one of the apostles. Once you understand this important truth, you will see that Pauline authorship was held by just about everyone that really was truly important to the work of God and the cause of Christ Jesus throughout all of Church history who did any writing on Paul and the book of Hebrews. Notice a few examples: Luther is quoting Paul from Galatians 6:14; notice how he address Paul: “God forbid, says the Apostle, that I should glory in anything as dangerous as the false apostles glory in because what they glory in is a poison that destroys many souls, and I wish it were buried in hell.”¹⁸² Notice, only

¹⁸² Martin Luther, *Commentary on the Epistle to the Galatians*,

the word Apostle was used. Next one is taken from Galatians 6:17 and it refers to Paul: “Of the marks of suffering which he bore in his body the Apostle makes frequent mention in his epistles.”¹⁸³ The next three are taken from the same writer and it is mixed up with different examples. The first one says, “Therefore, first, was made the creation; secondly, man, the lord of the human race, as says the apostle.”¹⁸⁴ That was 1 Corinthians 15:47 and the word apostle is referring to Paul. Notice, apostle is used with the small “a”. Next in line reads: “John the apostle and evangelist, calls elders, for the reason that they are older both than the other angels and than men.”¹⁸⁵ Notice the title is, “John the apostle.” Next one says, “That is to say: a Church of all believers; as also the Apostle Peter says.”¹⁸⁶ Notice the title is, “Apostle Peter.” This example is almost like the previous one and it demonstrates everything that was said above concerning the various uses of the title apostle. Last one reads, “And the Apostle did not say, by repentance simply, but even with tears, he found no

(Kindle Edition: 2011), Location 179.

¹⁸³ Ibid., Location 181.

¹⁸⁴ Allan Menzies, *Ante-Nicene Fathers: Volume 1-9*, (Kindle Edition: 2011), Locations 249626-249627.

¹⁸⁵ Ibid., Locations 249657-249658.

¹⁸⁶ Ibid., Locations 249737-249738.

place of repentance.”¹⁸⁷ This one is taken from Hebrews 12:17 and it is one that is taken from John Chrysostom who says that Paul is the author of Hebrews and so the title Apostle here is referring to Paul. These are all examples of how the early Church Fathers and writers used the word “apostle” in their early writings.

Arthur W. Pink of Nottingham 1886-1952

“This, we are fully assured, was the apostle Paul. Though he was distinctively and essentially the "apostle of the Gentiles" (Rom. 11:13), yet his ministry was by no means confined to them, as the book of Acts clearly shows. At the time of his apprehension the Lord said, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). It is significant that Israel is there mentioned last, in harmony with the fact that his Epistle to the Hebrews was written after most of his others to Gentile saints. That this Epistle was written by Paul is clear from 2 Peter 3:15. Peter was writing to saved Jews as the opening verses of his first Epistle intimates; 2 Peter 3:1 informs us that this letter was addressed to the same people as his

¹⁸⁷ John Chrysostom, *Commentaries on the Epistle to the Hebrews*, (Kindle Edition: 2011), Locations 9039-9040.

former one had been. Then, in Hebrews 10:15, he declares that his beloved brother Paul "also according to the wisdom given unto him hath written unto you." If the Epistle to the Hebrews be not that writing, where is it?"¹⁸⁸

Warren Wiersbe 1929-Present

“Warren Wiersbe neatly summarizes the arguments favoring Pauline authorship: The writer is obviously a Jew (1:2, 2:1, 3:1, 4:1, etc.). He also identifies himself with Timothy. The writer has been in prison. 10:34, 13:19. The matter seems to be settled by 2 Peter 3:15-18 where Peter clearly states that Paul had written to the same people Peter wrote to, the Jews of the dispersion. (1 Peter 1:1, 2 Peter 3:1) Furthermore, Peter calls Paul’s letter Scripture. Now if Paul wrote an inspired letter to the Jews scattered abroad and that letter has been lost, then a part of God’s inspired eternal word has been destroyed and this is impossible. The only writing in Scripture that is addressed to Jews and is not credited to another author is Hebrews. Conclusion – Paul must have written Hebrews. Those who argue that the

¹⁸⁸ Arthur W. Pink, *an Exposition of Hebrews*, (Kindle Edition: PB Ministries), Locations 297-303.

style and vocabulary are not typical of Paul must bear in mind that writers are free to adapt their style and vocabulary to their readers and topics.”¹⁸⁹

ENDING SALUTATIONS

When one compares the ending of all the writings of Paul against the ending in the book of Hebrews, it is clear that this matches with all of Paul’s other writings. Observe all of Paul’s closing benedictions of these fourteen epistles. “Neither the Epistles of Peter, or John, or Jude, or James, conclude with words like these: Grace be with you all.”¹⁹⁰

Romans 16:20 “...the grace of our Lord Jesus Christ be with you. Amen”^{*191}

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

2 Corinthians 12:14 “The grace of the Lord Jesus Christ . . . be with you all. Amen”

¹⁸⁹ Warren Wiersbe, *Wiersbe’s Expository Outlines on the New Testament*, (Colorado Springs, CO: Victor Books, 1993), 674-675.

¹⁹⁰ Adolph Saphir, *the Epistle to the Hebrews: An Exposition*, (Kindle Edition), Locations 487-488.

¹⁹¹ Harry A. Ironside, *Ironside’s commentaries: Studies in the Epistle to the Hebrews*, (Chicago, III: Kindle Edition, 1932), Location 98. Romans 16: 25-27 are in the nature of a postscript.

Galatians 6:18 “Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.”

Ephesians 6:24 “Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.”

Philippians 4:23 “The grace of our Lord Jesus Christ be with you all. Amen.”

Colossians 4:18 “Grace be with you. Amen.”

I Thessalonians 5:28 “The grace of our Lord Jesus Christ be with you. Amen”

2 Thessalonians 3:18 “The grace of our Lord Jesus Christ be with you all. Amen”

1 Timothy 6:21 “Grace be with thee. Amen”

2 Timothy 4:22 “The Lord Jesus Christ be with thy spirit. Grace be with you. Amen”

Titus 3:15 “Grace be with you all. Amen.

Philemon 1:25 “The grace of our Lord Jesus Christ be with your spirit. Amen”

Hebrews 13:25 “Grace be with you all. Amen”

[See Appendix 2 for Larger Version with extended notes and comments.]

These Pauline benedictions are clearly owned as the mark of the Apostle Paul. “The Pauline benediction, the same form of blessing is used by Paul at the close of every one of his thirteen letters; and, apparently because

Paul had already appropriated this form, none of the other writers of New Testament Epistles conclude with any expression which is at all similar. This fact seems to corroborate the opinion that this anonymous Epistle is to be ascribed to the Apostle Paul.”¹⁹² It is the one area where the author actually did write with “his own hand” and did not depend on his amanuensis as discussed above. “All of Paul's final greetings of grace and peace would have been written in his own hand (1 Corinthians 16:21, Galatians 6:11 and 2 Thessalonians 3:17).”¹⁹³ The Bible is very clear on this issue and Paul makes it very plain. 2 Thessalonians 3:17 says, “The salutation of Paul with mine own hand, which is the token in every epistle: so I write.” Ironside wrote, “In Thessalonians the Apostle Paul tells us of the secret mark, if we may so say, placed at the end of every one of his letters, thus guarding saints from deception by forgery.”¹⁹⁴

¹⁹² H.D.M. Spence and Joseph S. Exell, *the Pulpit Commentary: Book of Hebrews*, (Kindle Edition: Grace Works Multimedia, 2009), Location 15723-15728.

¹⁹³ Phillip Comfort, *Encountering the Manuscripts*, (B&H Publishing: Kindle Edition), Location 273.

¹⁹⁴ Harry A. Ironside, *Ironside's commentaries: Studies in the Epistle to the Hebrews*, (Chicago, III: Kindle Edition, 1932), Location 98.

APOSTOLIC AUTHORITY

“Without this Epistle holding apostolic authority, it would have been denied entry into the New Testament canon.”¹⁹⁵ The reason that it is so important to know who the author is for Hebrews is a very serious one. It is how the Church determined its canon so that apostolic authority within the Scriptures could be established. “Apostolic authorship meant that the works were authentic, and thus, authoritative. It was the writing’s apostolic authority that granted its inclusion into the New Testament canon. Therefore, canonicity was based upon apostolic authority, and this apostolic authority was based upon the authenticity of the writing, and its authenticity was based upon the fact that it was a genuine work of one of the apostles or one who was serving directly under that apostolic authority.”¹⁹⁶ If Satan was involved in this matter of Pauline authorship, and he really is, he would want to cause doubt on Paul or anyone that was an apostle or could testify that he was commissioned of an apostle to record and write as an apostle instructed him; because then you no longer have authoritative Scripture

¹⁹⁵ Gary Everett, *the Epistle of Hebrews: Study Notes on the Holy Scriptures*, (Kindle Edition), Locations 474-481.

¹⁹⁶ *Ibid.*, Locations 455-456.

that is inspired of God. “The early Church drew a line between apostles and companions of apostles; and, although writings of the latter, such as the Gospels of St. Mark and St. Luke, and the epistle to the Hebrews, were received into the canon, the connexion between the writers of these books and one or other of the apostles was believed to be such that the authority of the latter could be transferred to the former.”¹⁹⁷ Everett also teaches this important truth; Everett writes, “Apostolic authority was the primary condition for a book to be accepted into the biblical canon of the early Church.”¹⁹⁸ Wilson writes, “Had the ancient church been convinced that 'nobody' knows who wrote this thing that would have been an argument for rejecting the book?”¹⁹⁹

CONCLUSION

Strouse has done an accurate job in summing up some of the issues that surrounds Pauline

¹⁹⁷ Henry Wace, *a Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D., with an Account of the Principal Sects and Heresies*, (Grand Rapids, MI: Hendrickson Publishers, 1911), 215.

¹⁹⁸ Gary Everett, *the Epistle of Hebrews: Study Notes on the Holy Scriptures*, (Kindle Edition), Locations 275-277.

¹⁹⁹ Douglas Wilson, *Hebrews Through New Eyes: Christ and His Rivals*, (Monroe, Louisiana: Athanasius Press, 2008), 166.

authorship of Hebrews and writes, “The ongoing assault upon the Pauline authorship is demonically leveled at the divine Author to cause confusion in interpretation and its subsequent application. The real issue revolves around any arguments that can refute the Pauline authorship. The author of Hebrews was a spiritual giant of the first century who was a Christian with vast knowledge of the OT Scriptures. Peter said Paul wrote Scripture to the Jews—the Epistle to the Hebrews!”²⁰⁰ With all the evidence that has been presented in this paper, and much more could have been brought, one can see that Paul has his signature all over this epistle and is therefore authoritative as all his other epistles are. "To say that the author is not Paul because he did not sign it would mean that no one is the author for no one signed it. That type of reasoning is really no reasoning at all. The real issue that needs to be examined is the reason that it was not signed.”²⁰¹ With all the compromise that is in the churches today and the strongholds that the devil has on God’s children and the church, it is highly important to understand that God has given us a Bible that is from

²⁰⁰ Thomas M. Strouse, *the Book of Hebrews: Hebrews Commentary*, (Cromwell, Connecticut: BBTS), 5.

²⁰¹ Gottlieb Lunemann, *Commentary on the New Testament: To the Epistle to the Hebrews*, (New York, NY: Funk & Wagnalls, 1890), 332

Him. It is inspired of God and it has been preserved by Him for all generations to live by and for the Church to have God's authority in all areas of life and to hold back the attacks and onslaughts of the devil himself. Now you can find many scholarly articles as to why this letter was not signed by the Apostle Paul but I just wanted to present the evidence that we have to show you clearly who indeed the writer was. The true Church of the Living God throughout the whole Church age has taught "Pauline Authorship." I still use a Bible that says in the title that the Apostle Paul wrote the book of Hebrews. What does yours say?

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APPENDIX I

Old English Bible Leaves of Hebrews

Note: All pictures of Old English Bible leaves are taken from Bibles-Online.net

ILLUSTRATION 1 - 1390 1st English NT- (John) Wycliffe Bible

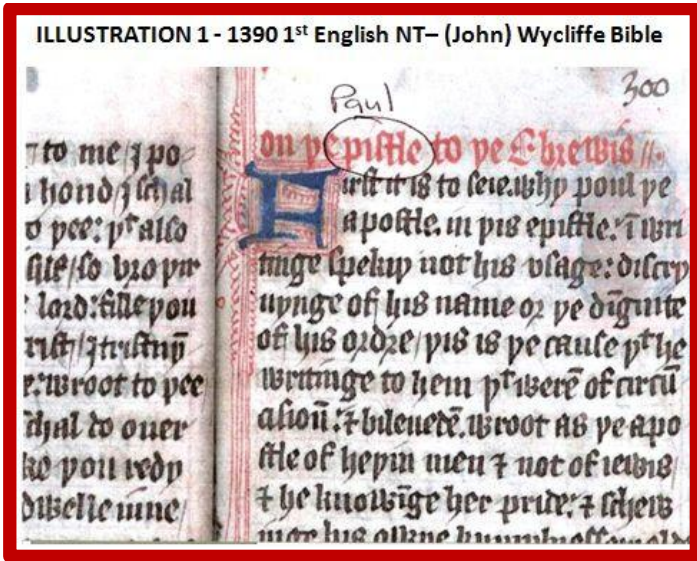


ILLUSTRATION 2 - 1519 Greek Latin Erasmus New Testament



ILLUSTRATION 3 - 1521 Greek Erasmus New Testament



ILLUSTRATION 4 - 1522 Luther N.T. in German

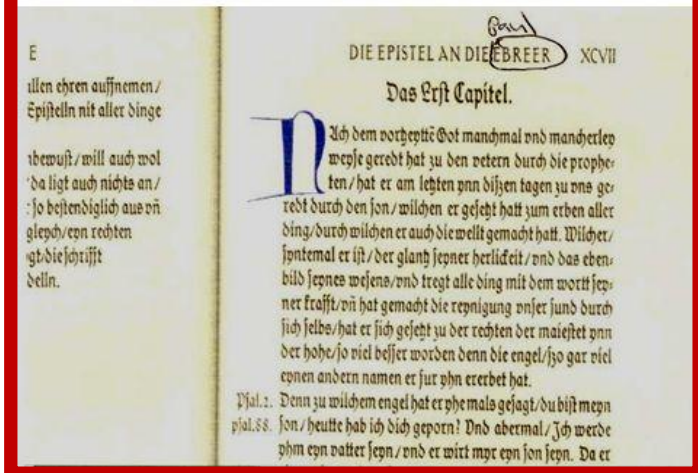


ILLUSTRATION 5 - 1530 German N.T. Martin Luther

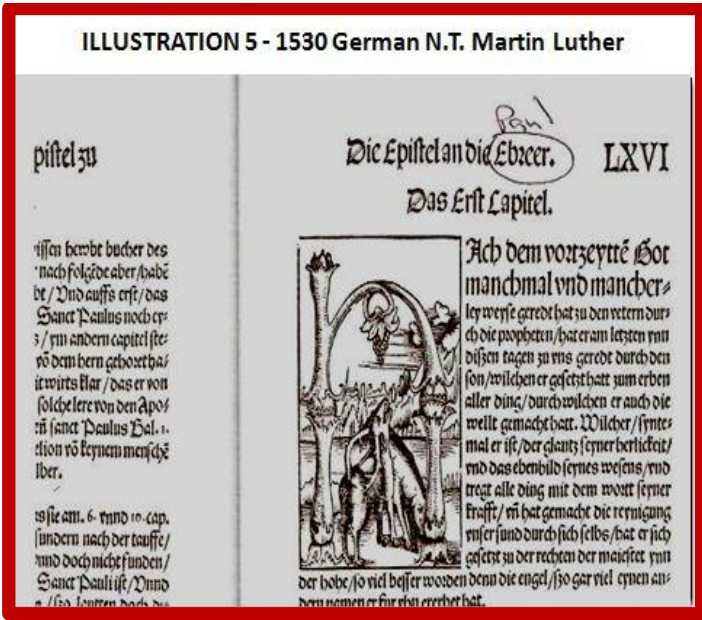


ILLUSTRATION 6 - 1535 The Coverdale Bible

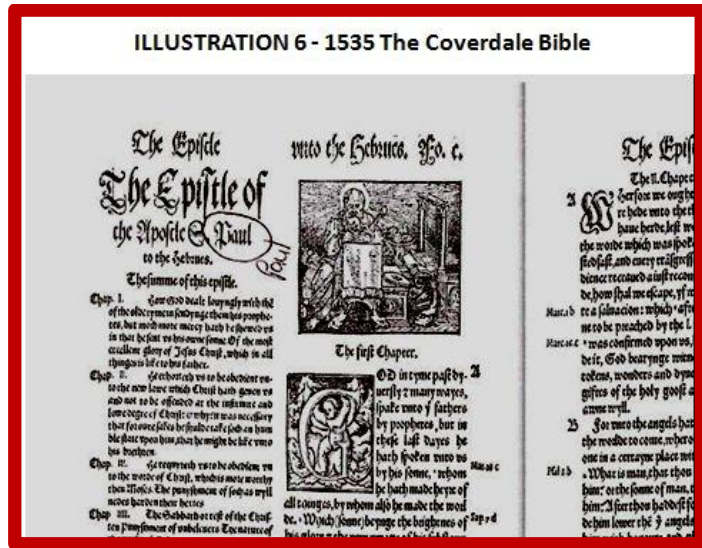


ILLUSTRATION 7 - 1537 Thomas Matthew's Bible

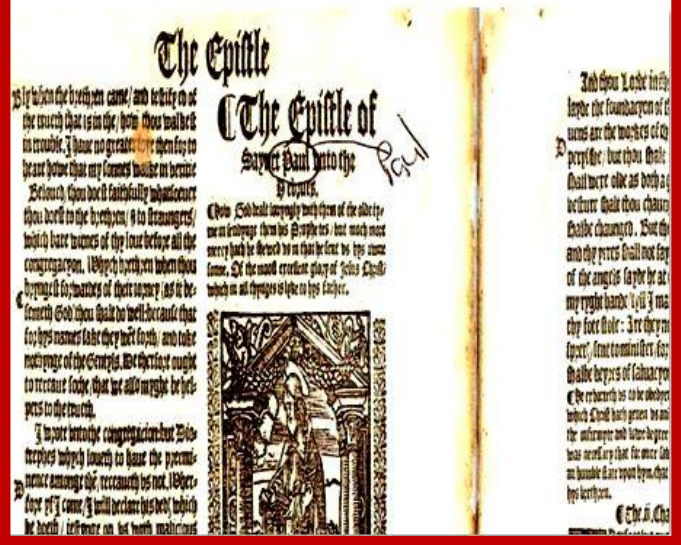


ILLUSTRATION 8 - 1541 The Great Bible

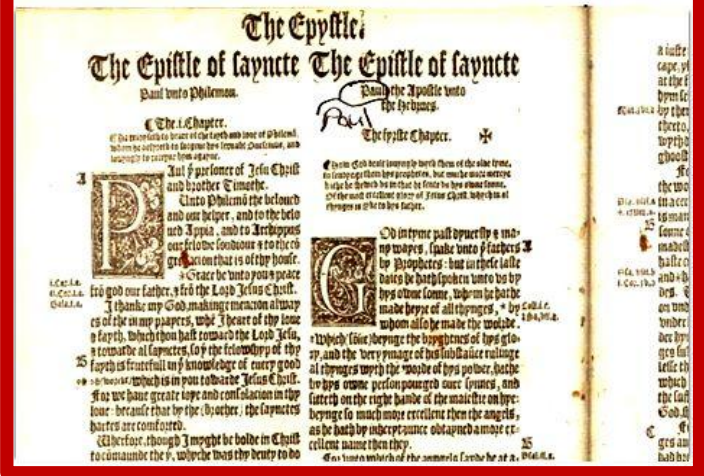


ILLUSTRATION 9 - 1549 The Matthew's Bible

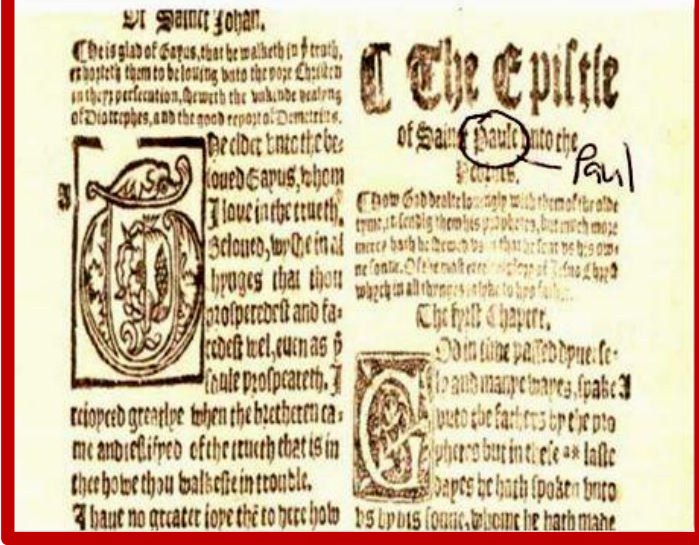


ILLUSTRATION 10 - 1550 Greek Stephanus New Testament

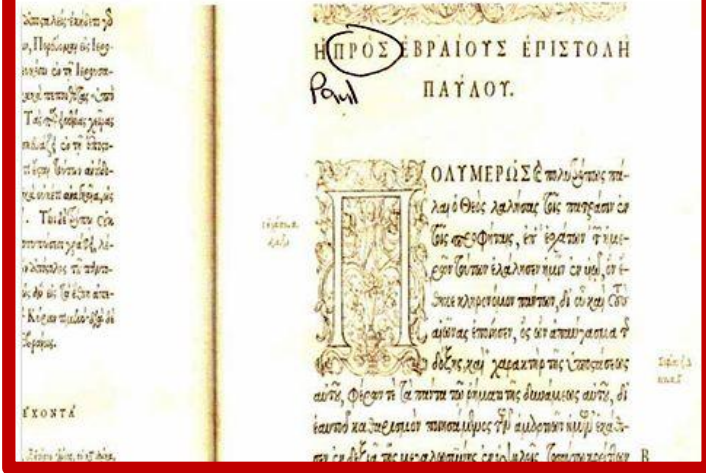


ILLUSTRATION 11- 1551 The Taverner's Bible

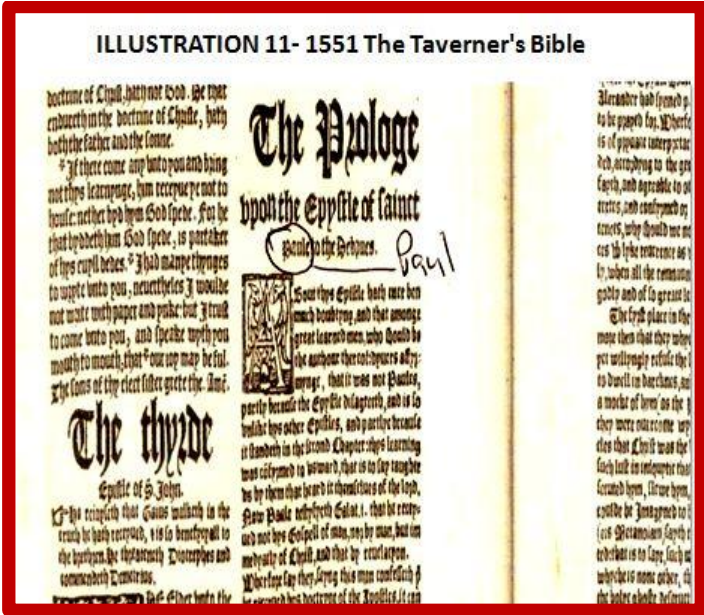


ILLUSTRATION 12- 1552 Juge's New Testament



ILLUSTRATION 13- 1568 The Bishop's Bible

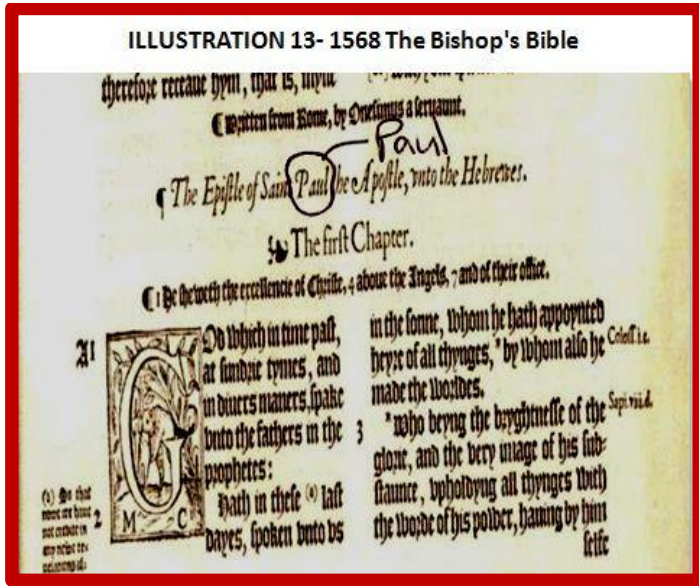


ILLUSTRATION 14- 1569 Spanish "Bear" Bible

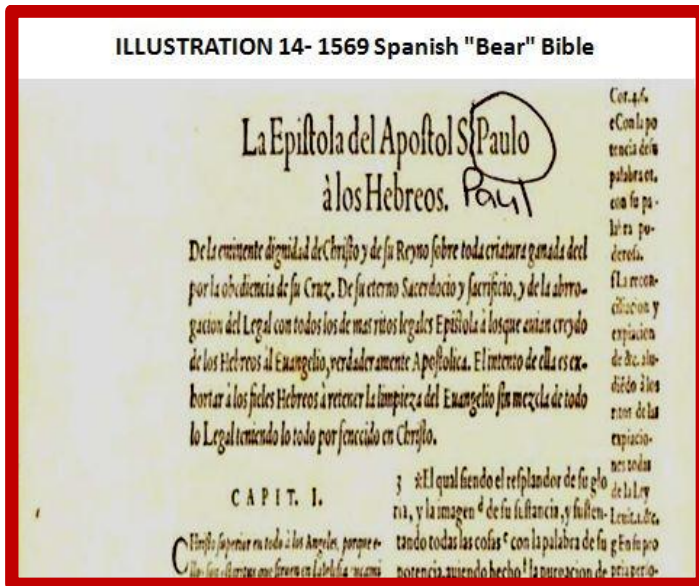


ILLUSTRATION 15 - 1599 Hutter Polyglot

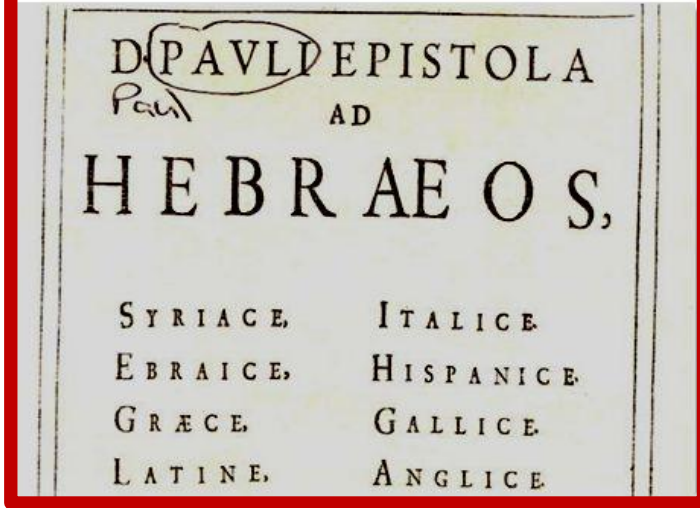


ILLUSTRATION 16 - 1599 Hutter Polyglot



ILLUSTRATION 17 - 1599 Hutter Polyglot

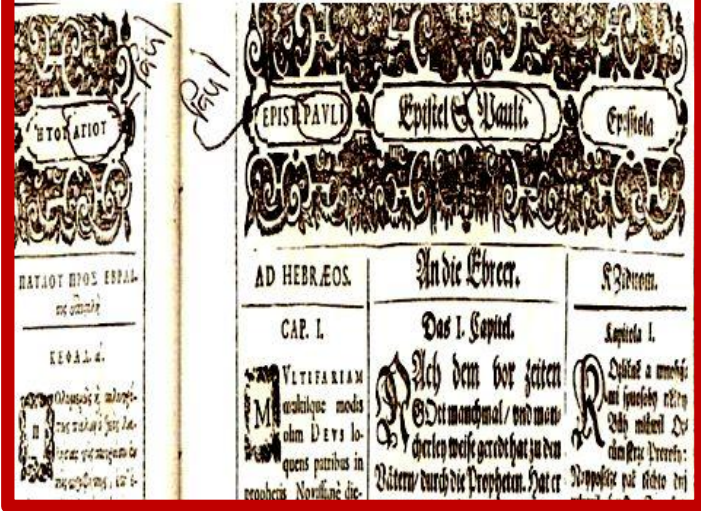


ILLUSTRATION 18 - 1611 King James Bible

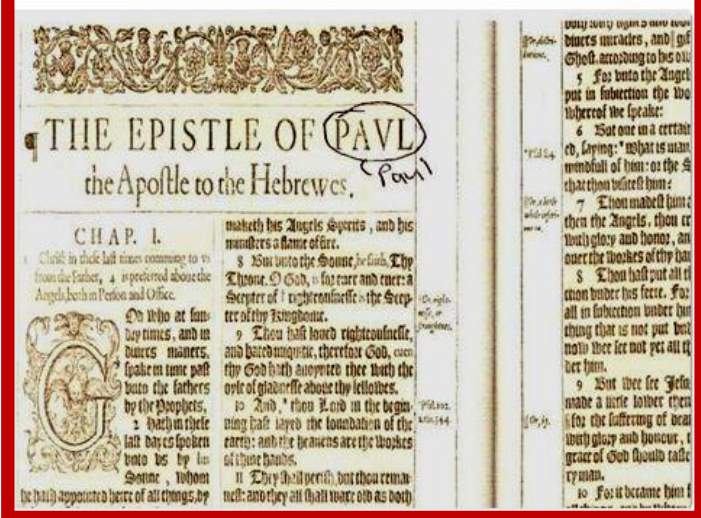


ILLUSTRATION 19 - C.I. Scofield Bible

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

HEBREWS.

[1 5

WRITER. The authorship of Hebrews has been in controversy from the earliest times. The book is anonymous, but the reference in 2 Pet. 3. 15 seems conclusive that Paul was the writer. See also Heb. 13. 23. All agree that, whether by Paul or another, the point of view is Pauline. We undoubtedly have here the method of Paul's synagogue addresses. No book of Scripture more fully authenticates itself as inspired.

Date. From internal evidence it is clear that Hebrews was written before the destruction of the Temple, A.D. 70 (cf. 10. 11).

Theme. The doctrinal passages reveal the purpose of the book. It was written with a twofold intent: (1) To confirm Jewish Christians by showing that Judaism had come to an end through the fulfilment by Christ of the whole purpose of the law; and (2) the hortatory passages show that the writer had in view the danger ever present to Jewish professed believers of either lapsing back into Judaism, or of pausing short of true faith in Jesus Christ. It is clear from the Acts that even the strongest of the believers in Palestine were held to a strange mingling of Judaism and Christianity (e.g. Acts 21. 18-24), and that snare would be especially apt to entangle professed Christians amongst the Jews of the dispersion.

The key-word is "better." Hebrews is a series of contrasts between the good things of Judaism and the better things of Christ. Christ is "better" than angels, than Moses, than Joshua, than Aaron; and the New Covenant than the Mosaic Covenant. Church truth does not appear, the ground of gathering only being stated (13. 13). The whole sphere of Christian profession is before the writer; hence exhortations necessary to warn and alarm a mere professor.

APPENDIX II

Autographic Subscriptions

No other endings in the Bible match those of Paul. Hebrews has the same kind of endings as all of Paul's epistles. This is just one more among many pieces of evidence that points to Pauline authorship.

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

Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

2. 1Corinthians 16:23 The grace of our Lord Jesus Christ be with you...Amen.

The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.

3. 2Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

4. Galatians 6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

To the Galatians written from Rome.

5. Ephesians 6:24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

To the Ephesians written from Rome, by Tychicus.

6. Philippians 4:23 The grace of our Lord Jesus Christ be with you all. Amen.

To the Philippians written from Rome, by Epaphroditus.

7. Colossians 4:18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

Written from Rome to Colossians by Tychicus and Onesimus.

8. 1Thessalonians 5:28 The grace of our Lord Jesus Christ be with you. Amen.

The first epistle to the Thessalonians was written from Athens.

9. 2Thessalonians 3:18 The grace of our Lord Jesus Christ be with you all. Amen.

The second epistle to the Thessalonians was written from Athens.

10. 1Timothy 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

11. 2Timothy 4:22 The Lord Jesus Christ be with thy spirit. **Grace** be with you. **Amen.**

The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

12. Titus3:15 All that are with me salute thee. Greet them that love us in the faith. **Grace** be with you all. **Amen.**

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

13. Philemon 1:25 The **grace** of our Lord Jesus Christ be with your spirit. **Amen.**

Written from Rome to Philemon, by Onesimus a servant.

14. Hebrews 13:25 **Grace** be with you all. **Amen.**

Written to the Hebrews from Italy, by Timothy.

APPENXIX III

Verse and Word Comparisons of Paul's Epistles

This is a verse and word comparison of all the epistles of Paul with those same words that are found in Hebrews. It is easy to feel the presence of Paul in Hebrews once you know what to look for. This is an incomplete comparison of finding all the words of Paul in Hebrews but they are enough to see that clearly he is the author. The words that are marked for comparison here in this example are not found used as such in the other epistles that are not written by Paul. This also demonstrates the likeliness of Paul's authorship. Also, they were taken in the order that they came found in Hebrews so some examples are better than others but you will have to go through all of them to find certain ones.

(All verses are taken from the King James Bible and the exercise was created by Joe Wells)

Rom. 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, **Vengeance is mine; I will repay, saith the Lord.**

Heb. 10:30 For we know him that hath said, Vengeance
belongeth unto me, I will recompense, saith the Lord.

And again, The Lord shall judge his people.

1Th.5:25 Brethren, pray for us.

2Th. 3:1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

Heb. 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

Rom. 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

1Co. 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Heb. 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

1Co. 15:50 Now this I say, brethren, that **flesh and blood** cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Gal_1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with **flesh and blood**:

Eph_6:12 For we wrestle not against **flesh and blood**, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Heb_2:14 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;

2Co. 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of **reconciliation**;

2Co. 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation**.

Heb. 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

1Th. 5:27 I charge you by the Lord that this epistle be read unto all the holy brethren.

Heb. 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

1Th. 5:21 Prove all things; hold fast that which is good.

2Ti. 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Heb. 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Heb. 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb. 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Rom. 11:21 For if God spared not the natural branches, **take heed** lest he also spare not thee.

1Co. 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man **take heed** how he buildeth thereupon.

1Co. 8:9 But **take heed** lest by any means this liberty of yours become a stumblingblock to them that are weak.

1Co. 10:12 Wherefore let him that thinketh he standeth **take heed** lest he fall.

Gal. 5:15 But if ye bite and devour one another, **take heed** that ye be not consumed one of another.

Col. 4:17 And say to Archippus, **Take heed** to the ministry which thou hast received in the Lord, that thou fulfil it.

1Ti. 4:16 **Take heed** unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Heb. 3:12 **Take heed**, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

2Co. 9:5 Therefore I thought it necessary to **exhort** the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

1Th. 4:1 Furthermore then we beseech you, brethren, and **exhort** you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

1Th. 5:14 Now we **exhort** you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

2Th. 3:12 Now them that are such we command and **exhort** by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

1Ti. 2:1 I **exhort** therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

1Ti. 6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and **exhort**.

2Ti. 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, **exhort** with all longsuffering and doctrine.

Tit. 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to **exhort** and to convince the gainsayers.

Tit. 2:6 Young men likewise **exhort** to be sober minded.

Tit. 2:9 **Exhort** servants to be obedient unto their own masters, and to please them well in all things; not answering again;

Tit. 2:15 These things speak, and **exhort**, and rebuke with all authority. Let no man despise thee.

Heb. 3:13 But **exhort** one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Rom_10:19 But I say, Did not Israel know? First Moses saith, I will **provoke** you to jealousy by them that are no people, and by a foolish nation I will anger you.

Rom_11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to **provoke** them to jealousy.

Rom_11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

1Co_10:22 Do we provoke the Lord to jealousy? are we stronger than he?

Eph_6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Col_3:21 Fathers, provoke not your children to anger, lest they be discouraged.

Heb_3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

Heb_10:24 And let us consider one another to provoke unto love and to good works:

Rom_15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

1Co_3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1Co_3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co_3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Eph_1:4 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:

Eph_2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

1Ti_6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

2Ti_2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Heb_1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Heb_4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall

enter into my rest: although the works were finished from the foundation of the world.

Heb_6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Heb_9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Rom_6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Rom_16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

1Co_14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

1Co_14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine,

hath a tongue, hath a revelation, hath an interpretation.

Let all things be done unto edifying.

Eph_4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of **doctrine**, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

1Ti_1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other **doctrine**,

1Ti_1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound **doctrine**;

1Ti_4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good **doctrine**, whereunto thou hast attained.

1Ti_4:13 Till I come, give attendance to reading, to exhortation, to **doctrine**.

1Ti_4:16 Take heed unto thyself, and unto the **doctrine**; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

1Ti_5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and **doctrine**.

1Ti_6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his **doctrine** be not blasphemed.

1Ti_6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the **doctrine** which is according to godliness;

2Ti_3:10 But thou hast fully known my **doctrine**, manner of life, purpose, faith, longsuffering, charity, patience,

2Ti_3:16 All scripture is given by inspiration of God, and is profitable for **doctrine**, for reproof, for correction, for instruction in righteousness:

2Ti_4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and **doctrine**.

2Ti_4:3 For the time will come when they will not endure sound **doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears;

Tit_1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Tit_2:1 But speak thou the things which become sound doctrine:

Tit_2:7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

Tit_2:10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Heb_6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Heb_6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

1Co_15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

1Co_15:13 But if there be no resurrection of the dead, then is Christ not risen:

1Co_15:21 For since by man came death, by man came also the resurrection of the dead.

1Co_15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

Php_3:11 If by any means I might attain unto the resurrection of the dead.

Heb_6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Rom_5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom_9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Rom_14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Rom_15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Rom_15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the **Holy Ghost**.

1Co_2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the **Holy Ghost** teacheth; comparing spiritual things with spiritual.

1Co_6:19 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?

1Co_12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the **Holy Ghost**.

2Co_6:6 By pureness, by knowledge, by longsuffering, by kindness, by the **Holy Ghost**, by love unfeigned,

2Co_13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the **Holy Ghost**, be with you all. Amen. The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

1Th_1:5 For our gospel came not unto you in word only, but also in power, and in the **Holy Ghost**, and in much

assurance; as ye know what manner of men we were among you for your sake.

1Th_1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the **Holy Ghost**:

2Ti_1:14 That good thing which was committed unto thee keep by the **Holy Ghost** which dwelleth in us.

Tit_3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the **Holy Ghost**;

Heb_2:4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the **Holy Ghost**, according to his own will?

Heb_3:7 Wherefore (as the **Holy Ghost** saith, To day if ye will hear his voice,

Heb_6:4 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**,

Heb_9:8 The **Holy Ghost** this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb_10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

Rom_12:11 Not slothful in business; fervent in spirit; serving the Lord;

Heb_6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

2Co_5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Heb_8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Heb_9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Gal_3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Gal_3:20 Now a mediator is not a **mediator** of one, but God is one.

1Ti_2:5 For there is one God, and one **mediator** between God and men, the man Christ Jesus;

Heb_8:6 But now hath he obtained a more excellent ministry, by how much also he is the **mediator** of a better covenant, which was established upon better promises.

Heb_9:15 And for this cause he is the **mediator** of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb_12:24 And to Jesus the **mediator** of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

1Co_11:25 After the same manner also he took the cup, when he had supped, saying, This cup is **the new testament** in my blood: this do ye, as oft as ye drink it, in remembrance of me.

2Co_3:6 Who also hath made us able ministers of **the new testament**; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2Co_3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old **testament**; which vail is done away in Christ.

Heb_7:22 By so much was Jesus made a surety of a better **testament**.

Heb_9:15 And for this cause he is the mediator of **the new testament**, that by means of death, for the redemption of the transgressions that were under the first **testament**, they which are called might receive the promise of eternal inheritance.

Heb_9:16 For where a **testament** is, there must also of necessity be the death of the testator.

Heb_9:17 For a **testament** is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb_9:18 Whereupon neither the first **testament** was dedicated without blood.

Heb_9:20 Saying, This is the blood of the **testament** which God hath enjoined unto you.

1Co_16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that

they have addicted themselves to the ministry of the saints,)

2Co_5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

2Co_6:3 Giving no offence in any thing, that the ministry be not blamed:

Eph_4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Col_4:17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

1Ti_1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

2Ti_4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

Heb_9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Rom_3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for

the remission of sins that are past, through the forbearance of God;

Heb_9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb_10:18 Now where remission of these is, there is no more offering for sin.

2Co_5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Heb_9:11 But Christ being come an high priest of good things to come, by a greater and more perfect **tabernacle**, not made with hands, that is to say, not of this building;

Heb_9:24 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:

Rom_8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

2Co_6:7 By the word of truth, by the power of God, by the armour of righteousness on **the right hand** and on the left,

Eph_1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own **right hand** in the heavenly places,

Col_3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on **the right hand of** God.

Heb_1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on **the right hand of** the Majesty on high;

Heb_1:13 But to which of the angels said he at any time, Sit on **my right hand**, until I make thine enemies thy footstool?

Heb_8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on **the right hand** of the throne of the Majesty in the heavens;

Heb_10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on **the right hand of** God;

Heb_12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Rom_15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

1Co_1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1Co_6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1Co_7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

1Ti_4:5 For it is sanctified by the word of God and prayer.

2Ti_2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, **sanctified**, and meet for the master's use, and prepared unto every good work.

Heb_2:11 For both he that sanctifieth and they who are **sanctified** are all of one: for which cause he is not ashamed to call them brethren,

Heb_10:10 By the which will we are **sanctified** through the offering of the body of Jesus Christ once for all.

Heb_10:14 For by one offering he hath perfected for ever them that are **sanctified**.

Heb_10:29 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?

Rom_11:27 For this is my **covenant** unto them, when I shall take away their sins.

Gal_3:15 Brethren, I speak after the manner of men; Though it be but a man's **covenant**, yet if it be confirmed, no man disannulleth, or addeth thereto.

Gal_3:17 And this I say, that the **covenant**, that was confirmed before of God in Christ, the law, which was

four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Heb_8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb_8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

Heb_8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Heb_8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Heb_8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb_8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Heb_9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

Heb_9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

Heb_10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb_10:29 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?

Heb_12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Heb_13:20 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,

1Co_1:6 Even as the testimony of Christ was confirmed in you:

Gal_3:15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

Gal_3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Heb_2:3 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;

Heb_6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Rom_4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Heb_8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb_10:17 And their sins and iniquities will I remember no more.

Rom_3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Heb_9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb_10:18 Now where remission of these is, there is no more offering for sin.

2Co_7:4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

Eph_3:12 In whom we have boldness and access with confidence by the faith of him.

Php_1:20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

1Ti_3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great **boldness** in the faith which is in Christ Jesus.

Heb_10:19 Having therefore, brethren, **boldness** to enter into the holiest by the blood of Jesus,

1Ti_3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the **house of God**, which is the church of the living God, the pillar and ground of the truth.

Heb_10:21 And having an high priest over the **house of God**;

Rom_2:15 Which shew the work of the law written in their hearts, their **conscience** also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Rom_9:1 I say the truth in Christ, I lie not, my **conscience** also bearing me witness in the Holy Ghost,

Rom_13:5 Wherefore ye must needs be subject, not only for wrath, but also for **conscience** sake.

1Co_8:7 Howbeit there is not in every man that knowledge: for some with **conscience** of the idol unto

this hour eat it as a thing offered unto an idol; and their **conscience** being weak is defiled.

1Co_8:10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the **conscience** of him which is weak be emboldened to eat those things which are offered to idols;

1Co_8:12 But when ye sin so against the brethren, and wound their weak **conscience**, ye sin against Christ.

1Co_10:25 Whatsoever is sold in the shambles, that eat, asking no question for **conscience** sake:

1Co_10:27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for **conscience** sake.

1Co_10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for **conscience** sake: for the earth is the Lord's, and the fulness thereof:

1Co_10:29 **Conscience**, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

2Co_1:12 For our rejoicing is this, the testimony of our **conscience**, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have

had our conversation in the world, and more abundantly to you-ward.

2Co_4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

1Ti_1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

1Ti_1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

1Ti_3:9 Holding the mystery of the faith in a pure conscience.

1Ti_4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

2Ti_1:3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Tit_1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Heb_9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb_9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb_10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb_10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb_13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

1Th_5:21 Prove all things; hold fast that which is good.

2Ti_1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Heb_3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Heb_4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb_10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Rom_13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Eph_2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

1Ti_2:10 But (which becometh women professing godliness) with good works.

1Ti_5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

1Ti_5:25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

1Ti_6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

2Ti_3:17 That the man of God may be perfect, throughly furnished unto all good works.

Tit_2:7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

Tit_2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Tit_3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Tit_3:14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

Heb_10:24 And let us consider one another to provoke unto love and to good works:

1Co_14:29 Let the prophets speak **two or three**, and let the other judge.

2Co_13:1 This is the third time I am coming to you. In the mouth of **two or three witnesses** shall every word be established.

1Ti_5:19 Against an elder receive not an accusation, but before **two or three witnesses**.

Heb_10:28 He that despised Moses' law died without mercy under **two or three witnesses**:

Rom_3:5 But if our unrighteousness commend the righteousness of God, what shall we say? Is **God** unrighteous who taketh **vengeance**? (I speak as a man)

Rom_12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, **Vengeance** is mine; I will repay, saith the Lord.

2Th_1:8 In flaming fire taking **vengeance** on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Heb_10:30 For we know him that hath said, **Vengeance** belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Rom_9:26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of **the living God**.

2Co_3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of **the living God**; not in tables of stone, but in fleshy tables of the heart.

2Co_6:16 And what agreement hath the temple of God with idols? for ye are the temple of **the living God**; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

1Ti_3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of **the living God**, the pillar and ground of the truth.

1Ti_4:10 For therefore we both labour and suffer reproach, because we trust in **the living God**, who is the Saviour of all men, specially of those that believe.

1Ti_6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in **the living God**, who giveth us richly all things to enjoy;

Heb_3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Heb_9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb_10:31 It is a fearful thing to fall into the hands of the living God.

Heb_12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

2Ti_1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Heb_10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

2Co_6:4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

Col_1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the **afflictions** of Christ in my flesh for his body's sake, which is the church:

1Th_3:3 That no man should be moved by these **afflictions**: for yourselves know that we are appointed thereunto.

2Ti_1:8 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;

2Ti_3:11 Persecutions, **afflictions**, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

2Ti_4:5 But watch thou in all things, endure **afflictions**, do the work of an evangelist, make full proof of thy ministry.

Heb_10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of **afflictions**;

Heb_10:33 Partly, whilst ye were made a gazingstock both by reproaches and **afflictions**; and partly, whilst ye became companions of them that were so used.

Rom_1:10 Making request, if by any means now at length I might have a prosperous journey by **the will of God** to come unto you.

Rom_8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to **the will of God**.

Rom_12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, **will of God**.

Rom_15:32 That I may come unto you with joy by **the will of God**, and may with you be refreshed.

1Co_1:1 Paul, called to be an apostle of Jesus Christ through **the will of God**, and Sosthenes our brother,

2Co_1:1 Paul, an apostle of Jesus Christ by **the will of God**, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2Co_8:5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by **the will of God**.

Gal_1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to **the will of God** and our Father:

Eph_1:1 Paul, an apostle of Jesus Christ by **the will of God**, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Eph_6:6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing **the will of God** from the heart;

Col_1:1 Paul, an apostle of Jesus Christ by **the will of God**, and Timotheus our brother,

Col_4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all **the will of God**.

1Th_4:3 For this is **the will of God**, even your sanctification, that ye should abstain from fornication:

1Th_5:18 In every thing give thanks: for this is **the will of God** in Christ Jesus concerning you.

2Ti_1:1 Paul, an apostle of Jesus Christ by **the will of God**, according to the promise of life which is in Christ Jesus,

Heb_10:36 For ye have need of patience, that, after ye have done **the will of God**, ye might receive the promise.

1Co_11:33 Wherefore, my brethren, when ye come together to eat, **tarry** one for another.

1Co_16:7 For I will not see you now by the way; but I trust to **tarry** a while with you, if the Lord permit.

1Co_16:8 But I will **tarry** at Ephesus until Pentecost.

1Ti_3:15 But if I **tarry** long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Heb_10:37 For yet a little while, and he that shall come will come, and will not **tarry**.

Rom_1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, **The just shall live by faith.**

Gal_3:11 But that no man is justified by the law in the sight of God, it is evident: for, **The just shall live by faith.**

Heb_10:38 Now **the just shall live by faith:** but if any man draw back, my soul shall have no pleasure in him.

2Co_1:23 Moreover I call God for a record upon **my soul**, that to spare you I came not as yet unto Corinth.

Heb_10:38 Now the just shall live by faith: but if any man draw back, **my soul** shall have no pleasure in him.

Rom_6:15 What then? shall we sin, because **we are not** under the law, but under grace? God forbid.

2Co_2:11 Lest Satan should get an advantage of us: for **we are not** ignorant of his devices.

2Co_2:17 For **we are not** as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

2Co_13:6 But I trust that ye shall know that **we are not** reprobates.

Gal_4:31 So then, brethren, **we are not** children of the bondwoman, but of the free.

1Th_5:5 Ye are all the children of light, and the children of the day: **we are not** of the night, nor of darkness.

Heb_10:39 But **we are not** of them who draw back unto perdition; but of them that believe to the saving of the soul.

1Co_1:21 For after that in the wisdom of God the world by wisdom knew not God, it **pleased God** by the foolishness of preaching to save them that believe.

Gal_1:15 But when it **pleased God**, who separated me from my mother's womb, and called me by his grace,

Heb_11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he **pleased God**.

1Co_15:48 As is the earthy, such are they also that are earthy: and as is the **heavenly**, such are they also that are **heavenly**.

1Co_15:49 And as we have borne the image of the earthy, we shall also bear the image of the **heavenly**.

Eph_1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in **heavenly** places in Christ:

Eph_1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the **heavenly** places,

Eph_2:6 And hath raised us up together, and made us sit together in **heavenly** places in Christ Jesus:

Eph_3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

2Ti_4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Heb_3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Heb_6:4 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,

Heb_8:5 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 shewed to thee in the mount.

Heb_9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb_11:16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Heb_12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Rom_15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

1Co_9:12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

1Co_9:13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

1Co_10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

1Co_10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

1Co_10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be **partakers** of the Lord's table, and of the table of devils.

2Co_1:7 And our hope of you is stedfast, knowing, that as ye are **partakers** of the sufferings, so shall ye be also of the consolation.

Eph_3:6 That the Gentiles should be fellowheirs, and of the same body, and **partakers** of his promise in Christ by the gospel:

Eph_5:7 Be not ye therefore **partakers** with them.

Php_1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

Col_1:12 Giving thanks unto the Father, which hath made us meet to be **partakers** of the inheritance of the saints in light:

1Ti_6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, **partakers** of the benefit. These things teach and exhort.

Heb_2:14 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;

Heb_3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Heb_3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Heb_6:4 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,

Heb_12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Heb_12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Rom_1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Rom_4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom_6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom_6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Rom_6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Rom_7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Rom_8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Rom_10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Rom_10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him **from the dead**, thou shalt be saved.

Rom_11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life **from the dead**?

1Co_15:12 Now if Christ be preached that he rose **from the dead**, how say some among you that there is no resurrection of the dead?

1Co_15:20 But now is Christ risen **from the dead**, and become the firstfruits of them that slept.

Gal_1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him **from the dead**;))

Eph_1:20 Which he wrought in Christ, when he raised him **from the dead**, and set him at his own right hand in the heavenly places,

Eph_5:14 Wherefore he saith, Awake thou that sleepest, and arise **from the dead**, and Christ shall give thee light.

Col_1:18 And he is the head of the body, the church: who is the beginning, the firstborn **from the dead**; that in all things he might have the preeminence.

Col_2:12 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**.

1Th_1:10 And to wait for his Son from heaven, whom he raised **from the dead**, even Jesus, which delivered us from the wrath to come.

2Ti_2:8 Remember that Jesus Christ of the seed of David was raised **from the dead** according to my gospel:

Heb_11:19 Accounting that God was able to raise him up, even **from the dead**; from whence also he received him in a figure.

Heb_13:20 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,

Rom_3:25 Whom God hath set forth to be a propitiation **through faith** in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom_3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision **through faith**.

Rom_3:31 Do we then make void the law **through faith**? God forbid: yea, we establish the law.

Gal_3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Gal_3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Eph_2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

2Ti_3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Heb_6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Heb_11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Heb_11:11 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.

Heb_11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Heb_11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Heb_11:39 And these all, having obtained a good report through faith, received not the promise:

1Co_9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

1Co_9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

Gal_2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Gal_5:7 Ye did run well; who did hinder you that ye should not obey the truth?

Php_2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Heb_12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

1Co_9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

2Co_9:13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

Gal_2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

1Ti_2:11 Let the woman learn in silence with all subjection.

1Ti_3:4 One that ruleth well his own house, having his children in subjection with all gravity;

Heb_2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

Heb_2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left

nothing that is not put under him. But now we see not yet all things put under him.

Heb_12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Rom_5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

1Co_1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

1Co_3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1Co_15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

2Co_1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not

with fleshly wisdom, but by **the grace of God**, we have had our conversation in the world, and more abundantly to you-ward.

2Co_6:1 We then, as workers together with him, beseech you also that ye receive not **the grace of God** in vain.

2Co_8:1 Moreover, brethren, we do you to wit of **the grace of God** bestowed on the churches of Macedonia;

2Co_9:14 And by their prayer for you, which long after you for the exceeding **grace of God** in you.

Gal_2:21 I do not frustrate **the grace of God**: for if righteousness come by the law, then Christ is dead in vain.

Eph_3:2 If ye have heard of the dispensation of **the grace of God** which is given me to you-ward:

Eph_3:7 Whereof I was made a minister, according to the gift of **the grace of God** given unto me by the effectual working of his power.

Col_1:6 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:

Tit_2:11 For **the grace of God** that bringeth salvation hath appeared to all men,

Heb_2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by **the grace of God** should taste death for every man.

Heb_12:15 Looking diligently lest any man fail of **the grace of God**; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Gal_3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a **mediator**.

Gal_3:20 Now a mediator is not a **mediator** of one, but God is one.

1Ti_2:5 For there is one God, and one **mediator** between God and men, the man Christ Jesus;

Heb_8:6 But now hath he obtained a more excellent ministry, by how much **also he is the mediator** of a better covenant, which was established upon better promises.

Heb_9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb_12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Rom_12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

1Th_4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

Heb_13:1 Let brotherly love continue.

Php_4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

Heb_13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

1Co_10:5 But with many of them God was not **well pleased**: for they were overthrown in the wilderness.

Heb_13:16 But to do good and to communicate forget not: for with such sacrifices God is **well pleased**.

1Co_16:16 That ye **submit yourselves** unto such, and to every one that helpeth with us, and laboureth.

Eph_5:22 Wives, **submit yourselves** unto your own husbands, as unto the Lord.

Col_3:18 Wives, **submit yourselves** unto your own husbands, as it is fit in the Lord.

Heb_13:17 Obey them that have the rule over you, and **submit yourselves**: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

1Th_5:25 Brethren, **pray for us**.

2Th_3:1 Finally, brethren, **pray for us**, that the word of the Lord may have free course, and be glorified, even as it is with you:

Heb_13:18 **Pray for us**: for we trust we have a good conscience, in all things willing to live honestly.

Rom_12:1 I beseech you therefore, **brethren**, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom_15:30 Now I beseech you, **brethren**, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

Rom_16:17 Now I beseech you, **brethren**, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

1Co_1:10 Now I beseech you, **brethren**, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

1Co_4:16 Wherefore I beseech you, be ye followers of me.

1Co_16:15 I beseech you, **brethren**, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

2Co_2:8 Wherefore I beseech you that ye would confirm your love toward him.

2Co_10:2 But **I beseech you**, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

Gal_4:12 Brethren, **I beseech you**, be as I am; for I am as ye are: ye have not injured me at all.

Heb_13:19 But **I beseech you** the rather to do this, that I may be restored to you the sooner.

Heb_13:22 And **I beseech you**, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

Rom_15:33 **Now the God of peace** be with you all.
Amen.

Rom_16:20 And the **God of peace** shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Php_4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the **God of peace** shall be with you.

1Th_5:23 And the very **God of peace** sanctify you wholly; and I pray God your whole spirit and soul and

body be preserved blameless unto the coming of our Lord Jesus Christ.

Heb_13:20 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,

Rom_6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Rom_16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Gal_6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

2Th_1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2Th_2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

1Ti_1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1Ti_6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

Heb_13:20 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,

2Co_9:8 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:

Php_1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

Col_1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

1Ti_3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

1Ti_5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

2Ti_2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Tit_1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Tit_3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

Heb_13:21 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.

Php_4:18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

Heb_13:21 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.

Gal_1:5 To whom be glory for ever and ever. Amen.

Php_4:20 Now unto God and our Father be glory for ever and ever. Amen.

1Ti_1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

2Ti_4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Heb_1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Heb_13:21 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.

Rom_12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

1Co_14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

2Co_8:17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

1Th_2:3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

1Ti_4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

Heb_12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb_13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

Rom_15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

1Co_5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

Gal_6:11 Ye see how large a letter I have written unto you with mine own hand.

Heb_13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

1Co_1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

1Co_16:12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

2Co_1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2Co_8:22 And we have sent with them our brother, whom we have oftentimes proved diligent in many

things, but now much more diligent, upon the great confidence which I have in you.

Col_1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

1Th_3:2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

Phm_1:1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,

Heb_13:23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

Php_2:24 But I trust in the Lord that I also myself shall come shortly.

2Ti_4:9 Do thy diligence to come shortly unto me:

Heb_13:23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

Rom_16:16 Salute one another with an holy kiss. The churches of Christ salute you.

Rom_16:21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

Rom_16:22 I Tertius, who wrote this epistle, salute you in the Lord.

1Co_16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

2Co_13:13 All the saints salute you.

Php_4:22 All the saints salute you, chiefly they that are of Caesar's household.

Heb_13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you

APPENDIX IV

Martin Luther Quotations of Pauline Authorship

Luther wrote, "To make the matter as clear as possible Paul uses the expression "image of the invisible God."²⁰²

²⁰² Martin Luther, *Epistle Sermons: Trinity Sunday to Advent, Vol. III*, (Kindle Edition), Locations 370.

Luther wrote, “But when Christ came upon the cross no one beheld him as he went before God in the Holy Spirit, adorned with every grace and virtue, a true High Priest. The blessings wrought by him are not temporal—a merely formal pardon—but the "blessings to come"; namely, blessings which are spiritual and eternal. Paul speaks of them as blessings to come, not that we are to await the life to come before we can have forgiveness and all the blessings of divine grace, but because now we possess them only in faith.”²⁰³

Luther wrote, “Because I have God's word and the clear declarations of Scripture; As St. Paul says, "The just shall live by faith (Heb. 10:38).”²⁰⁴

Luther wrote, “Not the blood of bulls, or of calves, or of goats, those Old Testament sacrifices, but his own blood, as Paul declares (Heb. 9:12).”²⁰⁵

²⁰³ Martin Luther, *Epistle Sermons: Epiphany, Easter and Pentecost, Vol. II*, (Kindle Edition), Locations 2280-2283.

²⁰⁴ Martin Luther, *The Epistles of St. Peter and St. Jude Preached and Explained*, (Kindle Edition), Locations 1714-1715.

Luther wrote, “Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Heb. 12:4).” Who must not be terrified at these words of Paul, in which he plainly states that they who are without the chastisement of God are not the sons of God!”²⁰⁶

Luther wrote, “And St. Paul, Hebrews xii, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." [Heb. 12:3].”²⁰⁷

²⁰⁵ Martin Luther, *Epistle Sermons: Epiphany, Easter and Pentecost, Vol. II*, (Kindle Edition), Locations 3318-3319.

²⁰⁶ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 1666-1669.

²⁰⁷ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 1742-1743.

Luther wrote, “Just as St. Paul says to the Hebrews that a testament must be made operative by death, and avails nothing while he still lives who made the testament.”²⁰⁸

Luther wrote, “St. Paul teaches in Hebrews 13: "Let us offer the sacrifice of praise to God continually, that is, the fruit of the lips which confess Him and praise Him (Heb. 13:15).”²⁰⁹

Luther wrote, “St. Paul says again in Hebrews 9: "He is ascended into Heaven to be a mediator in the presence of God for us" [Heb. 9:24].”²¹⁰

Luther wrote, “Paul says: "Let us offer the sacrifice of praise continually through Him (Heb. 13:15).”²¹¹

Luther wrote, “St. Paul says in Hebrews xi. [Heb. 11:6] Now there are many who, hidden in their hearts, have

²⁰⁸ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 3886-3887.

²⁰⁹ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 4092-4093.

²¹⁰ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 4095-4096.

²¹¹ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 4108-4109.

such true faith, and themselves know not of it; many there are who do not have it, and of this, too, they are unaware.”²¹²

Luther wrote, “Christ is a spiritual priest for the inner man; for He sitteth in heaven, and maketh intercession for us as a priest, teaches us inwardly in the heart, and does everything a priest should do in mediating between God and man, as St. Paul says, Romans iii, and the whole Epistle to the Hebrews.”²¹³

Luther wrote, “For I think that you will not deny that this passage refers to Christ, as St. Paul, in Hebrews v. [Heb. 5:6] and at many other places.”²¹⁴

Luther wrote, “Clearer still is Paul's comparison of Aaron and Christ in Hebrews ix, when he says: "Into the first tabernacle the priests went every day, to offer the

²¹² Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 4132-4133.

²¹³ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 4826-4828.

²¹⁴ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 4830-4831.

sacrifices; but into the second went the high-priest alone once every year, not without blood, which he offered for himself and for the sin of the people.”²¹⁵

Luther wrote, “What do you say to this, my super-learned Romanist? Paul says: The high-priest typified Christ; you say, St. Peter. Paul says, Christ entered not into a temporal building; you say, He is in the temporal building at Rome. Paul says, He entered in once, and hath obtained an eternal redemption, and makes the type to be altogether spiritual and heavenly, which you make to be earthly and external. What can you do now? My advice is this: Clench your fist, smite him on the jaw, and say he is a liar, a heretic.”²¹⁶

Luther wrote, “And as if that were not enough, they would introduce a new kind of faith, so that we are to believe what we can see with our bodily eyes; whereas faith, by its very nature, is of the things which no one

²¹⁵ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 4834-4836.

²¹⁶ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 4839-4843.

sees or feels, as St. Paul says in Hebrews xi [Heb. 11:1].”²¹⁷

Luther wrote, “To whom be glory for ever and ever. Amen. Hebrew writing is interspersed with expressions of praise and gratitude. This peculiarity can be traced in the apostolic writings, particularly in those of Paul.”²¹⁸

Luther wrote, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11.) Although Paul seeks to soften the effect of his reproachful words, he does not take them back.²¹⁹

²¹⁷ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume I*, (Kindle Edition), Locations 5152-5154.

²¹⁸ Martin Luther, *Commentary on the Epistle to the Galatians*, (Kindle Edition: 2011), Location 12.

²¹⁹ Martin Luther, *Commentary on the Epistle to the Galatians*, (Kindle Edition: 2011), Location 124.

Luther wrote, “St. Paul discusses at length the nature of a testament in Romans iv, Galatians iii and iv, and Hebrews ix.”²²⁰

Luther wrote, “Nor does His priesthood consist in the outward splendor of robes and postures, like that human priesthood of Aaron and of our present-day Church; but it consists in spiritual things, through which He by an unseen service intercedes for us in heaven before God, there offers Himself as a sacrifice and does all things a priest should do, as Paul in the Epistle to the Hebrews describes him under the type of Melchizedek [Heb. 6 f.].”²²¹

Luther wrote, “And Paul, Hebrews xi, says, He that cometh to God must believe [Heb. 11:6].”²²²

²²⁰ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume II*, (Kindle Edition), Locations 2758-2759.

²²¹ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume II*, (Kindle Edition), Locations 4575-4578.

²²² Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume II*, (Kindle Edition), Locations 4706-4707.

Luther wrote, “Paul admonishes the Hebrews; that is, that they may not lose faith and become defiled by the false estimate of the value of works, and think that they must be justified by works.”²²³

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²²³ Martin Luther, *Works of Martin Luther: With Introductions and Notes, Volume II*, (Kindle Edition), Locations 4915-4916.