

# "19 Reasons Why Paul Wrote Hebrews"

**Who would stand to gain with a denial of Paul's authorship of the Hebrews epistle?**

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**1.** The 1611 translators told no lies with their knowledge of all sources and manuscripts. If you are a King James Bible **Believer** you would know that a photographic copy of the **1611 King James New Testament** reads

**"THE EPISTLE OF PAVL  
The Apofle to the Hebrewes"**

**2. The Scofield Reference Bible (1917)** has the heading of the Book of Hebrews:

**"THE EPISTLE OF PAUL THE APOSTLE TO  
THE HEBREWS"**

**3.** Over **one hundred ancient writers** from 70-730 AD attest to the fact of Paul's authorship.

**4.** The **Council of Laodicea** in 363 AD, the **Council of Carthage** in 397 AD and all the

**Syrian churches** in 370 AD, held to the fact that Paul wrote the Book of Hebrews.

**5.** The **Eastern churches** and the **Greeks** from the earliest centuries endorsed Paul as author of the Book of Hebrews.

**6.** In the **Alexandrian** manuscript MSS 500AD, Paul is named as author.

**7. Peter**, the apostle to the Jews and writing to them, **confirms Paul's authorship** of Hebrews in 2 Peter 3:15 stating **"... even as our beloved brother Paul ... hath written unto you; as also in all his epistles ..."**

**8.** Paul is the only New Testament writer to **request prayer** for himself (Heb 13:18; 1Thess 5:25; 2Thess 3:1; 2 Cor 1:11).

**9.** No other New Testament writer, other than Paul, mentions Timothy. Paul refers to him **20 times** (seven times specifically by name) and **calls him brother** (Heb 13:23; 2 Cor 1:1; Col 1:1; 1 Thess 3:2; Phil 1:1,).

**10.** Paul was **the only writer who writes from prison**, expecting and looking for release (Heb 13:19, 23; Phil 1:7-8, 13, 26; 2:23-24).

**11.** Blamed for Rome's fire in 64AD, Nero re-captures Paul who pens Hebrews around 68AD **during his second captivity** in Rome, prior to Titus' invasion.

**12.** The **conclusion** of Hebrews 13:25 is similar to the endings of Paul's other epistles with **"Grace be with you all."** (v25). See Rom 16:20; 1Cor 16:23; 2Cor 13:14; Gal 6:18; Eph 6:24; Phil 4:23; Col 4:18; 1Thess 5:28; 2Thess 3:18; 1Tim 6:21; 2Tim 4:22; Titus 3:15; Philemon 25. After reading his Hebrews epistle, Paul hopes that Messianics would become saved and as such he salutes them with the church ending of God's grace.

**13.** Paul, in Galatians and Hebrews, is the only New Testament writer who presents the **abolition of the old covenant**.

**14.** **There are no contradictions** in the Book of Hebrews with Paul's other epistles.

**15.** There is no record of Apollos, Barnabas or Luke (other 'authors') being in jail twice.

**16.** There are **similarities in style and content** between Hebrews and the other epistles of Paul with the **thoughts and reasonings being Paul's**. Any differences are due to the fact, that Paul is writing to unsaved Messianic Jews and not to the church saints. God chose the right words needed for both readers eg **'gazingstock'** (Nah 3:6; Heb 10:33) would mean something for the Jew whereas **'spectacle'** (1Cor 4:9) is used for the church. Furthermore, Paul is the **only** Bible writer to use the words **"communicate", "mediator", "wellpleasing"** and **"the God of peace"**

Heb 5:12 <b>teachers, milk, meat</b>	1 Cor 3:2 <b>teachers, milk, meat</b>
Heb 8:1 <b>set on the right hand of the throne of the Majesty in the heavens</b>	Eph 1:20 <b>set him at his own right hand in the heavenly places</b>
Heb 8:6, 9:15 ; 12:24 <b>promises, mediator</b>	Gal 3:19-20; 1Tim 2:5 <b>mediator, promise</b>
Heb 10:1	Col 2:17

<b>the law having a shadow of good things to come</b>	<b>which are a shadow of things to come</b>
Heb 10:33 <b>made a gazingstock, reproaches, afflictions</b>	1 Cor 4:9 <b>made a spectacle, appointed to death</b>
Heb 12:3 <b>lest ye be wearied and faint in your minds</b>	Gal 6:9 <b>let us not be weary ...if we faint not.</b>
Heb 12:14 <b>follow peace with all men</b>	Rom 12:18 <b>live peaceably with all men</b>
Heb 13:1-3 <b>brotherly love continue</b>	Eph 5:2-4 <b>walk in love</b>
Heb 13:9 <b>be not carried about with divers and strange doctrines</b>	Eph 4:14 <b>tossed to and fro, and carried about with every wind of doctrine</b>
Heb 13:10 <b>We have an altar, whereof they have no right to eat which serve the tabernacle.</b>	1 Cor 9:13 <b>live of the things of the temple? and they which wait at the altar are partakers with the altar</b> 1Cor10:18 <b>are not they which eat of the sacrifices partakers of the altar</b>
Heb 13:16 <b>with such sacrifices God is well pleased.</b> Heb 4:18 <b>an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.</b>	Phil 4:18 <b>a sweet smell, a sacrifice acceptable, wellpleasing to God</b>
Heb 13:16 <b>communicate</b>	Gal 6:6 <b>communicate</b> Phil 4:14 <b>communicate</b>

	1Tim 6:18 <b>communicate</b>
Heb 13:20-21 <b>Now the God of peace, wellpleasing in his sight, through Jesus Christ</b>	Rom 15:33 <b>Now the God of peace</b> Rom 16:20 <b>the God of peace</b> Phil 4:9 <b>the God of peace</b> 2Cor 13:11 <b>the God of love and peace</b> 1Thess 5:23 <b>the very God of peace.... blameless unto the coming of our Lord Jesus Christ</b>

### 17. Rome's hatred for the one sacrifice

As Paul's Hebrew epistle scathingly denounces Roman Catholic doctrine, we are not surprised that Rome seeks to discredit it and deny the authorship. Their doctrine of the repeated sacrifice of Jesus is put to the sword with the following:

"... but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb 9:26)

"By the which will we are sanctified through the offering of the body of Jesus Christ **once for all.**" (Heb 10:10-12)

"And **every priest standeth daily ministering** and offering oftentimes the same sacrifices, which can **never take away sins**: But **this man**, after he had offered **one sacrifice for sins for ever**, sat down on the right hand of God" (Heb 10:11-12)

"For by **one offering he hath perfected for ever them that are sanctified.**" (Heb 10:14)

The above verses categorically oppose and denounce, the Roman Catholic tradition of continually re-crucifying Jesus Christ, and their belief that the wafer is the **actual** body of Jesus Christ.

Furthermore, we are reminded "... where remission of these is, **there is no more offering for sin.**" (Heb 10:18) for "...if we sin wilfully after that we have received the knowledge of the truth, **there remaineth no more sacrifice for sins,**" (Heb 10:26).

Rome states that the above verses are false, in that, when a Roman Catholic priest so commands, the Lord Jesus Christ can appear in wafer form to put away sin.

We note how Rome's leading theologian, "Saint" Alphonsas de Liguori, called 'The Angelic Doctor of Rome' and author of "The Glories of Mary", blasphemously puts it:

**"We clergy stand as high above governments, above emperors, kings and princes as the heaven above the earth. The kings and princes of this earth are as inferior to us priests, as lead is to the most refined gold. Angels**

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***are far inferior to us priests, for we can in God's stead forgive sins, which neither angels or archangels could ever do. We are above the mother of God because she has born Christ only once, while we priests can produce and create Him daily. In short, we priests are in some degree above God for He must be at our service at all times and in all places and at our command the consecration of the mass descends from heaven. God has certainly created the world with the words "Let there be" but in the words "Let there be", WE PRIESTS CREATE GOD HIMSELF."***

### **18. Rome's hatred for Paul**

In the scriptures, Paul (1Cor 11:1), not Peter, is clearly stated as the Numero Uno Christian ensample in all matters of faith, doctrine and practice. (1Cor 4:16, 9:17; Phil 4:9, 3:17; Gal 4:12; 2 Tim 2:8 and Rom 2:17). If Rome can say that someone of lesser importance with lesser credentials than Paul wrote the Hebrew epistle, they can then deny and minimize the importance of God's devastating demolition of Rome contained in Chapter Ten.

### **19. Rome's love of Replacement Theology**

Straight from the bowels of Rome, and backed by higher German criticism, is the denial of God's choice of Paul, being an "...**Hebrew of the Hebrews...**" (Phil 3:5), to author God's "Epistle to the **Hebrews**".

Although a little more subtle, the emergence of another evil head on the monstrous hydra of **Jew replacement** is revealed. Replacement takes many forms and here God's perfect choice of author has been replaced by "Take Your Pick."