
Paul's Authorship of Hebrews

As Known from the Earliest Times

With SH Lim

Paul's Authorship of Hebrews

- Would it help when you read Hebrews to know who its author was rather than to think it was by some unknown or unknowable author?
- Would the words have a greater comforting and sanctifying effect if you knew that the Apostle Paul wrote it just after his release from his first Roman imprisonment?
- Would it spur you to love and serve the Lord more zealously?

From the earliest times, the Church held that Paul wrote Hebrews

Proofs of Paul's Authorship of Hebrews

- I. Paul's Background and Preparation**
- II. The Date of Hebrews**
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The Mishnah

The **Mishnah** is the first written collection of **Rabbinic Judaism**, with the oldest surviving from the 6th to 7th centuries BC, with additions added into the early third century AD. The Mishnah and Gemara together form the **Talmud**. The Mishnah presents topics systematically and includes a broad selection of halakhic subjects discussed thoroughly in **six orders** or **Shas** ש"ש, containing 63 tractates: -

- Zeraim ("Seeds") prayer and blessings, tithes and agricultural laws (11 tractates)
- Moed ("Festival"), laws of the Sabbath and the Festivals (12 tractates)
- Nashim ("Women"), marriage and divorce, some oaths and Nazirite laws (7 tractates)
- Nezikin ("Damages"), civil and criminal law, courts and oaths (10 tractates)
- Kodashim ("Holy things"), sacrificial rites, the Temple, and the dietary laws (11 tractates)
- Tohorot ("Purities"), pertaining to the laws of purity and impurity (12 tractates).

Hillel the Elder

Hillel, a descendant of David, left Babylon for Jerusalem c. 70 BC at age 40 to study the Torah. When the Sanhedrin leaders could not answer whether the Passover sacrifice should be eaten first on a Sabbath, Hillel showed the answer elegantly. He was made the Sanhedrin leader from c. 30 BC to 10 AD (era of Herod and Augustus). He was first in the Mishnah to teach that the object of religion is to fulfil man's duties toward his fellowmen in brotherly love as the main condition for all the Torah commandments. Hillel lived to an old age and was recognised as the highest authority among the Pharisees. His house (Beit Hillel) and Beit Shammai are the two great schools influencing the first-century Mishnah. Beit Hillel's views prevail as normative even up to day, by modern Jews.

[Hillel's grandson was Gamaliel the Elder, Paul's teacher](#)



Hillel, the Elder, teaches a man standing on one foot the meaning of the Torah (from the Knesset Menorah, Jerusalem).

Paul's Background as a Rabbi

“I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women” (Act 22:3-4).

- Paul was brought up in Jerusalem a Pharisee, the son of a Pharisee (Act 23:6) and was Gamaliel's foremost student, respected by the High Priest, and a qualified rabbi from young.
- Gamaliel had the highest repute as a teacher of the Law and was the Sanhedrin President, and the first to have both the title *Rabban* (“our teacher”) and *ha-Zaqen* (Elder). He was of Beit Hillel, being the grandson of Hillel the Elder.

Paul had the training and knowledge to accurately deal with the subjects in Hebrews

About the Apostle Paul

- Circumcised the eighth day of the stock of Israel
- *Of* the tribe of Benjamin
- A Hebrew of the Hebrews
- As touching the law, a Pharisee
- Concerning zeal, persecuting the church
- Touching the righteousness which is in the law, blameless

“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith”. (Phil 3:5-9, cf. Gal 1:13-14)

About the Apostle Paul

- Paul's pattern was to preached first in the synagogue before turning to the Gentiles. Due to this practice, he was whipped five times with 39 lashes, thrice beaten with rods, and once stoned by the Jews by the time of 2 Cor 11:24-25 c. late AD 56. His burden for the Jews was unceasing: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom 9:1-3). Cf Rom 10:1, Act 18:18-21, 20:16, 21:8-40, 1 Cor 16:1-4, 2 Cor 9:1-5).
- At Saul's conversion, The Lord told Ananias that he is a chosen vessel unto me, to bear my name in this order: before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake" (Act 9:10-16).

Would Paul have failed to write a treatise to the Jews, perhaps last in his epistolary ministry?

The Date of Hebrews and the Completion of the NT Canon

- The OT was written over 1,150 years from Moses to Malachi in God's longsuffering patience. The NT canon **closed quickly by c. AD 90** with the Revelation. The Church is built upon the foundation of the Apostles and Prophets with Jesus Christ the Chief Cornerstone (Eph 2:20). The NT authors are Apostles or their closest associates (Luke and Mark) or the Lord's brothers (James and Jude); all known from Acts or the Gospels. **Apostolic authorship is the empiric test of canonicity per 2 Pet 1:21, wherein Hebrews was included in the canon.**
- Hebrews was **written while the Temple was still standing**—per the present tense in Heb 10:11, 13:10-11), i.e. **before AD 70**. If Paul (who died in AD 66), was still alive, who more prominent could be its author while remaining without mention on the face of the document?
- The Apostle Peter referred to this epistle of Paul in **2 Pet 3:15 c. late AD 65 or early AD 66**.
- Hebrews was written c **late AD 62 or early AD 63, just after Paul's release from prison.**

Paul Like Grappled Personally with the Issues in Hebrews

Paul very likely grappled with issues in Hebrews while he kicked against the pricks upon hearing Stephen's preaching, yet stoning him and arresting and imprisoning the early believers out of his zeal for the law and its righteousness. Thus, the risen Jesus, in dazzling brightness, said to him, "Saul, Saul, why persecutes thou me?...it is hard for thee to kick against the pricks." He did not eat or drink for three days and nights while these truths sank in. Thereafter, he immediately proclaimed that Christ was the Son of God! Who then has capability to write this precise treatise to the Hebrews? (Act 9:1-9, 22:3-11).

Hebrews Is a Persuasion Concerning Jesus Out of the Law and Prophets

- Hebrews is a **precise treatise** of persuasion concerning Jesus from the Law of Moses and the Prophets. It starts with God speaking through the OT prophets, but now speaking through His Son, who is far superior to the angels, through whom the Law was given to Moses (Act 7:38, 53, Gal 3:19, Heb 2:2). Using 30 quotes from the Law and the Prophets, Hebrews shows that Christ is superior to Moses and Joshua, the Aaronic priesthood, and everything in the entire Old Covenant. Jesus is Prophet, High Priest and King, “the author and perfecter of our faith” (12:2). Hebrews treats the Jewish subjects of the Temple, covenants, ceremonial laws, and sacrifices, demonstrating that the Person and Office of Jesus Christ far transcend them all.
- The materials in Hebrews could also be used for Paul’s defence against the Jerusalem high priests’s charges should they turn up for Paul’s trial before Nero.

Hebrews Is a Persuasion Concerning Jesus Out of the Law and Prophets

The first thing Paul did, three days after arriving in Rome and being allowed to dwell with a soldier by himself, was to call for the chief of the Jews. On a set day, they came, when “he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening” (Act 28:17, 23).

Isn't this Hebrews? A persuasion by Paul, the rabbi, to the chief Jews and rabbis of Rome out of the Law of Moses and the Prophets from morning until evening?

Isn't Hebrews simply a precise written compilation of this exposition?

From the Earliest Times: Peter's Reference to Paul's Letter to the Hebrews

Peter wrote two epistles to the Jewish Diaspora (παρεπιδήμοις διασπορᾶς or sojourners scattered) throughout Pontus, Galatia, Cappadocia, Asia and Bithynia (1 Pet 1:1 and 2 Pet 3:1). In 2 Pet 3:15-16, he testified, “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”

What epistle did Paul write to the Jewish Diaspora, if not Hebrews?

At the close of Hebrews, the writer beseeched the recipients, “Brethren, suffer the word of exhortation: for I have written a letter unto you in few words (Heb 13:22). Hebrew's 5,300 Greek words are tough for most Gentiles but are comparatively few words compared to the rabbinical Mishnah.

From the Earliest Times: The Church Worshipped Together as One

- In the early church, Gentiles and Jews worshipped together as one throughout Pontus, Galatia, Cappadocia, Asia and Bithynia—not in separate congregations.
- Paul wrote to the churches (such as Galatia, Ephesus, and Colossians) comprising Gentiles and Jews. Peter, as the Apostle to the Jews, particularly addressed the Jews in those churches in 1 and 2 Peter. Hebrews was sent to the same Jewish Diaspora prior to 2 Peter.
- God intended that the Church be one by the sacrificed body of Christ—a mystery not previously revealed in the OT but revealed to Paul and the apostles/prophets by the Spirit (Eph 2:11-3:9). The Law differentiates Jews and Gentiles, slaves and free, and male and female. In Christ, there is no difference for we are all one as heirs of Abraham (Gal 3:28-29).
- God called Paul to be an Apostle to the Gentiles (rather than to the Jews) so that Gentile converts would not be bound by circumcision and law-keeping.

The Gospel Went First to the Jews before the Gentiles

- When Jesus first sent out the Twelve, He told them **not to go into the way of the Gentiles or any city of the Samaritans but only to the lost sheep of the house of Israel** (Mt 10:5-6). However, on one occasion, Jesus walked from Gennesareth to the coasts of Tyre for one Syrophoenecian woman (Mt 15:21-29, Mk 7:24-30).
- After His Resurrection, Jesus commanded the disciples to **wait at Jerusalem for the Promised Holy Spirit** (Lk 24:49-53, Act 1:4). There the Spirit fell upon the devout Jews and proselytes gathered there—those who gladly received Peter’s Gospel (Act 1:5-41)
- When the Gospel reached Samaria, the Apostle (Peter and John)’s laying of hands resulted in the giving of the Spirit, showing that salvation had come to the Samaritans.
- When the house of Cornelius, a proselyte (who kept the Law), received Peter’s Gospel, the gift of the Spirit in tongues showed that salvation too had come to the Gentiles.

The Jerusalem Church at First Did Not Preach to the Gentiles

- After Stephen's martyrdom, the believers scattered from Jerusalem travelled as far as Phenice, Cyprus, and Antioch, preaching the word to none but unto the Jews only. However, some men of Cyprus and Cyrene, arriving at Antioch, preached the Lord Jesus also to the Grecians. (Act 11:19-20).
- The **Judaizing party** from Jerusalem told the Gentile believers at Antioch that unless they are circumcised and keep the Law of Moses, they cannot be saved, resulting in a great dispute with Paul and Barnabas, which was settled at the Jerusalem Council (Act 15).
- Subsequently, the **Judaizers** changed tack. Circumcision is not required for justification, but those who were able to bear the burden (who were "more spiritual") should observe the law for sanctification. This was a perversion, "another gospel", dealt with by Paul in Galatians.

Romans and Hebrews Are Mirror Master Treatises

- **Romans and Hebrews are companion master treatises** on redemption through Jesus' blood, the forgiveness of sins according to the riches of His grace, through which we are saved by faith and not of ourselves: the gift of God, not of works lest any man should boast (Eph 1:7, 2:8-9)—**one written to the Gentiles, the other to the Hebrews—both by the same man!**
- Only one man was specially qualified to write both treatises by virtue of his strict Jewish upbringing and rabbinical training, call as an Apostle to the Gentiles, and manner of life, “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law” (1 Cor 9:20-21). Through his epistles, Paul helped establish the NT churches where Jews and Gentiles worshipped together as one body.

Testimony of the Early Eastern Church Fathers

- In the Eastern Church, **Pantaenus of Alexandria** affirmed Paul as early as AD 150. In several early Greek manuscripts, all the Pauline epistles are grouped with Hebrews. **Eusebius** (AD 263-340) referred to fourteen epistles of Paul. **Clement of Alexandria** (AD 150-215) held that Paul wrote Hebrews in Hebrew, which Luke translated into Greek. **Jerome of Jerusalem** (AD 347-420) and **Augustine of North Africa** (AD 354-430) **considered Hebrews to be Paul's**.
- **Origen Adamantius** (AD 185-254) was the first to question Paul's authorship but acknowledged that "The men of old handed it down as Paul's". Origen produced the Hexapla, a revised Septuagint and various commentaries. **Origen, however, taught heretical views:** that the soul passes through stages of incarnation and demons, too, will reunite with God; that God was the First Principle, and Christ, the Logos, was subordinate to him. Origen was expelled from teaching at Alexandria's Catechetical School by the patriarch of Alexandria.

Testimony of the Early Eastern Church Fathers

[Athanasius of Alexandria](#) (AD 297-373), in his AD 367 39th Festal Letter, listed the NT canon,

“Continuing, I must without hesitation mention the scriptures of the New Testament; they are the following: the four Gospels according to Matthew, Mark, Luke, and John, after them the Acts of the Apostles and the seven so-called catholic epistles of the apostles—namely, one of James, two of Peter, then three of John and after these, one of Jude. **In addition, there are fourteen epistles of the apostle Paul** written in the following order: the first to the Romans, then two to the Corinthians and then after these the one to the Galatians, following it the one to the Ephesians, thereafter the one to the Philippians and the one to the Colossians and two to the Thessalonians and the epistle to the Hebrews and then immediately two to Timothy, one to Titus and lastly the one to Philemon...”

Testimony of the Early Western Church Fathers

In the Western Church, [Tertullian](#) (AD 160-230) was regarded to “actually accept Hebrews because it derived from the apostles, specifically Paul,” albeit he was misquoted as regarding Barnabas as the author. By the 4th Century AD, the canon of the Bible was settled; being accepted by the [African Synod in Hippo](#), the [Councils of Carthage](#) and the [Western Church](#).

Down through church history, [the view that Paul wrote Hebrews was preponderant](#). [Thomas Aquinas](#) taught this. The [Council of Trent](#) (1545-1563) declared fourteen Pauline epistles. The [Belgic Confession](#) (1561), the [Second Helvetic Confession](#) (1562), the [King James Bible](#) (1611), [John Owen](#), the [Matthew Henry Commentary](#), [Matthew Poole](#), [Louis Gaussen](#), and [Jonathan Edwards](#) all [ascribed Hebrews to Paul](#).

The Flux During the Reformation

- During the flux of the Reformation, with its many battles and scant resources, Martin Luther suggested Apollos as the author of Hebrews while also struggling to remove Hebrews, James, Jude and Revelations from his German Luther Bible before finally placing these books last. However, Apollos is an Alexandrian Jew (Act 18:24) who was not a trained rabbi acquainted with the Jerusalem Temple sacrifices. Even Pantaenus and Athanasius of Alexandria bore no testimony for their fellow Alexandrian but credited Paul as the author.
- Dean Alford, Franz Delitzsch and others later followed down the novel trail, throwing up as Clement of Rome, Luke and Priscilla—but Clement (a Roman) and Luke (a Macedonian) were Gentiles. At the same time, women were not trained to be rabbis. This leaves them in the dismal and wrong “*author unknown, unknowable or unimportant to know*” consensus.

The Four Modern Objections Against Paul's Authorship

- **The Absence of a Salutation**
- **Objection based on Heb 2:3**
- **Higher Literary Greek than used in Paul's other Epistles**
- **Addressing Timothy as "our brother" instead of as "my spiritual son"**

Each of these, on the contrary, proves Paul's authorship!

The Absence of Salutation Fits Perfect with Paul's Authorship

- Detractors point out that the absence of a salutation “means” it cannot be Paul, “who always identified himself in his other thirteen epistles”.
- **In fact, the absence of a salutation proves Paul!** For an epistle to the Jewish Diaspora, Paul could not start with a salutation saying “Paul, an Apostle”. This would be grossly inappropriate and would usurp those who were the Apostles to the Jews like Peter since Paul was appointed as an Apostle to the Gentiles (Gal 2:9)! This may be a reason Paul wrote the epistle in the form of a treatise, while not hiding his identity.
- Conversely, had Hebrews been written by Peter or James, it would have a salutation. The absence of salutation harmonises very well with Paul's authorship of Hebrews!

The Objection Based on 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 2:3).

Dean Alford says, “The writer speaks of himself as among those “who had received the Gospel from the Apostles” and those who heard the Lord. This stands directly against Paul’s authorship, for Paul “always upholds his independence of man’s teaching.” (See Gal 1:11-24).

Dr Sidlow Baxter pointed out that 2:3, which Alford says refutes Paul’s authorship, actually *confirms* Paul! Alford is inaccurate, for 2:3 neither mentions the Apostles, the Gospel*, nor the word “received”. So far as we have any knowledge, Paul never heard one of the Lord’s parables, never saw one of the miracles, never once met or saw the Lord during Jesus’ days on earth. Did the ascended Lord, whom Paul first met on the Damascus road, supernaturally re-enact the whole of his earthly ministry for Paul, or was it confirmed ἐβεβαιώθη to Paul by “them that had heard”? Surely, 2:3 indicates Paul!”

* **Note:** It was salvation, not the Gospel message, that was confirmed.

The Objection Based on a Higher Literary Greek

Per Dr Baxter, the [higher grammar and literary style](#) support Paul's authorship during the leisure of his Roman imprisonment (Act 28:16). The chief objection is that "the whole Greek style of the epistle is different from that of Paul's acknowledged writings. It is more classical in its idiom, more finished and rhetorical, with studied arrangements of the thoughts and arguments, and a systematic plan unlike the way of writing so characteristic of the great apostle. Against this, the late Sir Robert Anderson asks: "[Will any student of literature maintain that so great a master of the literary art as the apostle Paul might not, in penning a treatise such as Hebrews, display peculiarities and elegancies of style which do not appear in his epistolary writings?](#) Most of Paul's epistles to the "churches" were written *earlier* in the thick of busy, adventurous ministry, movement and travel; were provoked by sudden emergencies of false doctrine or other peril; were written with that emotion which a spiritual father felt for his own children in the faith, and churches which he himself had founded; and, moreover, were written to *Gentiles*: whereas [Hebrews as one of the latest, written perhaps during imprisonment, amid quiet, unhurried broodings, with ample leisure for meditative planning and well-chosen sentences; was a set treatise to his countrymen, not a letter to his own children in the faith; was not to Gentiles, but to Jews.](#)

The Objection Based on a Higher Literary Greek...

Baxter continued, “To me, such considerations, especially in relation to a versatile genius like Paul, adequately cover the literary objection to his authorship of Hebrews. I am more persuaded by this because of an admission by Dr Barmby in his *Pulpit Commentary* article on Hebrews. He is one of those who reject the Pauline authorship on literary grounds, yet says: “This consideration [i.e. that Paul could have written it under such circumstances as we have mentioned] **would have decided weight ... if there were any really valid external evidence of his having been the actual writer.**” But there *is* most definitely “external evidence” of Pauline authorship in the *tradition* handed down right from Paul’s own time!

If still further answer is required to the literary difficulty... probably all over the Hebrews epistle, there are welcomed touches of Greek “finish” and right to the end (2 Tim 4:11). This must not be taken as suggesting that we have Paul’s thoughts in Luke’s words. Both the thoughts and expressions are Paul’s, but given a **literary finish by the concurrent grammatical collaboration of companion Luke.**”

We must not forget that Paul was writing a precise treatise that must stand the scrutiny of the most qualified Jews, including priests and rabbis who were converted; hence, the higher literary style.

Addressing Timothy as “our brother” instead of “son” in Heb 13:23

They claim if Paul is the author, he would have written, “My son Timothy has been set at liberty” instead of our brother Timothy—which “proves that the author was a contemporary of Timothy”. **They are carelessly mistaken.** It is one thing when one writes to a younger protégé and addresses him as “my own son in the faith” (1 Tim 1:2 and 2 Tim 1:2), but not when writing to others about another person. Paul also wrote Timothy “our brother” in 2 Cor 1:1, Col 1:1, 1 Thess 3:2 and Phm 1:1 to describe a minister to whom he once wrote, “Let no man despise your youth” (1 Tim 4:12).

The phrase “with whom, if he comes shortly, I will see you,” **reveals Paul, for with whom else would Timothy travel in this fashion, coming to him and then escorting him?** Surely not Apollos, Luke, Priscilla or Clement of Rome. Paul’s appeal had succeeded. Timothy was likely arrested during his visits to Paul close to the trial date and is now also released. This is indicated in 13:24, “They of Italy salute you,” for Paul was imprisoned in Rome (Act 28:16) from where they were released.

Paul's Insignias Interspersed throughout Hebrews

They miss Paul's insignias interspersed in Hebrews: -

- **The Cast of the Message and its Transcendence**
- **The Epistolary Ending of Hebrews**
- **The Closing Pleas and Apostolic Benediction**

The Cast of the Message and its Transcendence Shows Paul

Per Dr Baxter, Origen admitted, “The thoughts are the Apostle’s.” Dean Alford agreed that “the general cast of thought is Pauline.” Franz Delitzsch prefers Luke, yet says, “It produces throughout the impression of the presence of the original and creative force of apostolic spirit. And if written by an apostle, who could have been its author but St. Paul? Its form is not Pauline, and the thoughts, though not un-Pauline, yet often go beyond the Pauline type of doctrine as made known to us in the other epistles, but towards the close, when the epistle takes the epistolary form, we seem to hear St. Paul himself, and no one else.” Every chapter of Hebrews uses expressions of thought corresponding with expressions in Paul’s other epistles, except that Hebrews goes further, beyond the Gentiles’ outer court into the inner holy court of the Jews: the priesthoods of Levi, Aaron, the Order of Melchizedek, the Temple sacrifices, the Mosaic Law and the Faith of the Jewish Fathers. Thirty OT verses are cited (see Act 28:23) to point out the superiority of Jesus ushering in a “better covenant”, “established on better promises” (Heb 8:6), superior above the former means of revelation (1:1-3), angels (1:4-2:18), Moses and Joshua (3:1-4:13), the Aaronic priesthood (4:14-10:18), and the Old Covenant (10:19-12:29).

The Epistolary Ending Shows Paul

Per Dr Baxter, the epistle is only superficially “anonymous,” for the last chapter shows that the writer was well known to his readers and was not attempting anonymity. Who is it who freely “gives away” his identity in that last chapter? Even Delitzsch agrees that here we “seem to hear Paul himself, and no one else.” Who is it but Paul who writes, “Pray for us; for we are persuaded that we have a good conscience, desiring to live honestly in all things: and I exhort you the more exceedingly to do this, that I may be restored to you the sooner”? (13:18, 19). Who is it but Paul who adds: Know ye that our brother Timothy has been set at liberty, with whom, if he comes shortly, I will see you”? – And then ends with the characteristic: “Grace be with you all”? As we come to these parting verses, we suddenly realise that they must surely have been added in the very *handwriting* of Paul himself, for verse 22 says, “I have written you in a *few words*,” which cannot refer to the whole epistle! We begin to see that the last chapter is a covering note—the book is a treatise rather than a letter, yet becomes epistolary at the end. And if the covering note is Paul’s, the formal *treatise* must also be.

The Closing Pleas and Benediction is Paul's

- **Pray for us** (13:18) is Paul's consistent request to all the churches, as also in Rom 15:30, 2 Cor 1:11, Eph 6:19, Phil 1:19, Col 4:3, 1 Thess 5:25, 2 Thess 3:1 and Phm 22.
- The benediction, "**Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen** (13:20-21)—shows the Apostle Paul, who spoke of our strong consolation from two immutable things in which God cannot lie (His promise and His oath of confirmation) (Heb 6:13-18, Gal 3:15).
- **Grace be with you all** (13:25) is also how Paul closes all his other epistles: Rom 16:20, 1 Cor 16:23, 2 Cor 13:14, Gal 6:18, Eph 6:24, Phil 4:23, Col 4:18, 1 Th 5:28, 2 Th 3:18, 1 Tim 6:21, 2 Tim 4:22, Tit 3:15 and Phm 25.