

# BOOK OF HEBREWS DATE

It appears from internal evidence of the text that the book was written before the destruction of the Temple in Jerusalem in 70 A.D. If the book was written after this date, the author could have used the event as further evidence of the old covenant's place as inferior to the new covenant. At least two reasons are provided to date the writing of the book prior to 70 A.D. It appears the book was written around 65 A.D.



## 1 The Author Would Have Mentioned the Temple's Destruction and the End of the Jewish Sacrificial System

## 2 The Author Speaks of the Temple and Priestly activities in the Present Tense

- <sup>1</sup>“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup>Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. <sup>3</sup>And by reason hereof he ought, as for the people, so also for himself, to offer for sins.” (Hb.5:1-3)
- <sup>23</sup>“And they truly were many priests, because they were not suffered to continue by reason of death... <sup>27</sup>Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.” (Hb.7:23,27)
- <sup>3</sup>“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. <sup>4</sup>For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: <sup>5</sup>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.” (Hb.8:3-5)
- <sup>6</sup>“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. <sup>7</sup>But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: <sup>8</sup>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: <sup>9</sup>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... <sup>13</sup>For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh... <sup>25</sup>Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others” (Hb.9:6-9, 13,25)
- <sup>4</sup>“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. ... <sup>3</sup>But in those sacrifices there is a remembrance again made of sins every year. <sup>4</sup>For it is not possible that the blood of bulls and of goats should take away sins. ... <sup>8</sup>Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law... <sup>11</sup>And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins” (Hb.10:1,3-4,8,11)
- <sup>10</sup>“We have an altar, whereof they have no right to eat which serve the tabernacle. <sup>11</sup>For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.” (Hb.13:10-11)