

# Covenants and Sanctuaries in Hebrews 8-9

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## Introduction

A major question for Seventh-day Adventists in Heb 9 is whether Jesus enters the heavenly sanctuary or the second apartment of the heavenly sanctuary in A.D. 31. At issue is whether Heb 9:8-14 deals primarily with a contrast between sanctuaries or with a contrast between apartments of sanctuaries. In vss. 15-22 there is an additional contrast between covenants. If the above sections (9:8-14, 15-22) are related to each other in some way, the nature of their relationship should give us insight as we answer the above question. The specific insight I have in mind is that, while there was a first covenant and a new covenant, there was never a first apartment covenant as opposed to a second apartment covenant. The author's main point in vss. 8-14 does not have to do with parts of sanctuaries but with entire systems of worship, i.e., with sanctuaries as they relate to covenants. The first covenant had a first sanctuary (on earth); the new covenant has a new sanctuary (in heaven). Covenants are associated with sanctuaries; sanctuaries are governed by covenants.

A second question, deriving from the first, concerns the role of vs. 11 in Heb 9. There is a difference between the structural role of vs. 11 and the content of what it says. A majority of translators and some commentators have placed more structural emphasis on vs. 11 than it deserves, making that the most important turning point in the chapter. Others place more emphasis on vs. 15. Our understanding of the terms *skēnē* ("tent") and *ta hagia* ("the holies") in 9:8-14 will depend largely on our understanding of the role that vss. 8, 11, and 15 play in structuring the argument.

When vs. 8 says, "The Holy Spirit was showing by this," do those words introduce an isolated comment or a new section summarizing and expanding on what has been said so far? At issue is whether the terms used in vss. 8, 9, and 10 are oriented toward the usage of earlier verses (assuming an outline with subsections 9:1-10 and 11-14, where vss. 8-10 are in the first group) or toward the usage of later verses (assuming an outline with subsections 9:1-7 and 8-14, where vss. 8-10 are in the second group). Below I argue for the latter position. Thematically Heb 9:8-10 is not merely an extension of 9:1-7 but begins a new bloc of verses. Verses 8-10, together with 11-14, are oriented toward what follows rather than what goes before. Their purpose is to provide the necessary transition between the author's focus on apartments in vss. 1-7 and his focus on covenants in vss. 15-22.

A transition between the two sections is needed. The link between apartments and covenants is not direct. The only context in which these two different themes can meet is at the level of entire sanctuaries. It is the special function of vss. 8-14 to provide just this sort of middle ground. Heb 9 would be crucially incomplete without them. If this is the case and if I correctly understand what the author is seeking to accomplish in vss. 8-14, he is not talking in later verses about which apartment Christ entered first in A.D. 31 when He ascended to heaven, but about the fact that upon going there He ministered in a sanctuary.

Heb 8-9 contains a number of chiasms and is chiastic in its overall form. Whereas in principle the center of any chiasm is its point of greatest interest, the chiasm spanning Heb 8-9 is unusual in that it offers two different ways of applying this principle. The topics discussed are:

sanctuaries (8:1-6; 9:8-14), covenants (8:7-13; 9:15-22), and sanctuaries (9:1-7, 23-24). Here we have two ABA' chiasms superimposed on each other with 9:25-28 as an epilogue. In both cases the middle section consists of B material, dealing with covenants. But when the two chiasms are placed end to end rather than side by side, the resulting structure is A1BA2::A2'B'A1'. This arrangement could be simplified to ABA'B'A'' by treating 9:1-14 as a single unit of text. It is not, but that assumption will be our starting point in this paper because there is a question how to subdivide 9:1-14. In any event, whether we say that the overall structure is A1BA2::A2'B'A1' or ABA'B'A'', the center of this larger chiasm consists of A material, dealing with sanctuaries. So which topic should receive greater attention? Should we focus primarily on covenants or primarily on sanctuaries?

In the end these alternatives do not compete with each other, nor should we minimize either of them. The author approaches sanctuaries and covenants not as two separate topics but as one topic with two coequal emphases. In order to grasp the relationship between the first covenant and the new covenant we must understand that they are associated with different sanctuaries--the one on earth, the other in heaven. Similarly, to grasp the relationship between the earthly and heavenly sanctuaries we must understand that they are governed by different covenants.

Trying to divest these two factors of each other, or simply ignoring the connection between them, will not bear scrutiny. For example, according to NIV the place Christ ascends to in vs. 12 is "the Most Holy Place," i.e., it is the second apartment of the heavenly sanctuary rather than the heavenly sanctuary or tabernacle as such. But if this rendering is correct, why does the same author describe the same place one verse earlier as "the greater and more perfect tabernacle" (vs. 11)? See appendix 1.

The solution to this and other similar problems in Heb 8-9 is not limited to vocabulary. The meaning of the author's words derives at least in part from the context in which they are used. Thus, we must understand the form of his argument, which involves knowing where each section begins and ends. The author's outline is his agenda. Failing to understand this we will fail to understand his intent and it will be impossible to avoid misinterpreting his terms. Let us therefore begin at the beginning and establish with exact precision what structures he uses to convey his thoughts. Then we will be in a better position to comment substantively on what he means by such terms as *ta hagia*.

An outline summary of the two chapters under review is given below, where for purposes of discussion Heb 9:1-14 is treated as a single section. See outline exhibit 1.

Outline Exhibit 1  
Summary Outline of Heb 8-9 with  
9:1-14 As a Single Unit

Bloc A1	
8:1-6 .....	SANCTUARIES
8:1-2 .....	Heavenly ministry
8:3-5 .....	Earthly ministry
8:3a .....	Jesus (context)
8:3b-4a .....	Levitical priests
8:4b-5 .....	Jesus (context)
8:6 .....	Heavenly ministry
Bloc B	
8:7-13 .....	COVENANTS
8:7 .....	First covenant (context)
8:8-12 .....	New Covenant
8:13 .....	First covenant (context)
Bloc A2	
9:1-14 .....	SANCTUARIES
9:1-7 .....	Apartments of the earthly sanctuary
9:1 .....	Introduction
9:2-5 .....	Form: structure of the sanctuary
9:2 .....	First apartment
9:3-5 .....	Second apartment
9:6-7 .....	Function: ministries performed
9:6 .....	First apartment
9:7 .....	Second apartment
9:8-14 .....	Earthly and heavenly sanctuaries
9:8 .....	Transition
9:9-10 .....	Earthly ( <i>skēnē</i> "tent")
9:11-14 .....	Heavenly ( <i>ta hagia</i> "the holies")
Bloc B'	
9:15-22 .....	COVENANTS
9:15 .....	New covenant (context)
9:16-22 .....	First covenant
Bloc A1'	
9:23-24 .....	SANCTUARIES
Epilogue	
9:25-28 .....	SUMMARY

## Does Vs. 15 Mark a Larger Break Within Heb 9 than Vs. 11?

When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not of this creation. (Heb 9:11)

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant. (Heb 9:15)

What vs. 11 has is strong thematic content. In vs. 11 Christ leaves all earthly types behind and enters heaven to minister for us in the presence of God. What vs. 15 has is a pivotal location in the outline. In vs. 15 the author returns to the subject of covenants, thus setting in place not only the center of a chiasm but the center of the second of two matching chiasms, as discussed above. It is true that vs. 11 says important things, but it says them in the middle of a section. Below I argue that the larger break is at vs. 15.

Below we consider four lines of evidence for and against the hypothesis that Heb 9:11 is the most important turning point in the chapter. These four lines of evidence are: (a) historical precedent (translators have customarily inserted a break at vs. 11), (b) thematic parallels (Buchanan points out a number of parallels between 9:1-10 and 11-14), (c) syntax (Zimmermann suggests that the contrast introduced by the particle *men* in vs. 1 is completed by the particle *de* in vs. 11), and (d) viewing the argument at a conceptual level (the author's ideas form a natural hierarchy among themselves). When all the evidence has been considered, despite any initial appearances to the contrary, vs. 11 does not mark so large a transition within Heb 9 as many have supposed. Thematically it does; structurally it does not.

### Historical precedent

A translator expresses himself not only through his choice of words, but also in part by the way he causes those words to be arranged on the page. Not all such matters are at the printer's discretion. The translator decides where to start paragraphs and where to put headings. He also decides what the headings he proposes will say. The following data are drawn from 42 versions (or editions) in 39 languages other than English plus 14 English translations and paraphrases. See appendix 2. What translators have done in regard to indentation and headings is not necessarily right but it is empirically knowable and the results form a clear pattern.

Below I list each verse from Heb 8-9 to which any translator in the sample draws special attention, whether by leaving space free of letters we would expect or by filling space with supplied heading material that we might otherwise not expect. Sometimes a translator separates a verse from the one before it by leaving extra space between them--enough for eight or ten letters, depending on which language we are dealing with, as in the Nestle-Aland Greek text. Sometimes blank space is left at the beginning of a line forming a new paragraph, as in the NIV. (This pushes the text over.) Alternatively, instead of being indented paragraphs might be introduced by leaving a line blank just above them, as in the New Jerusalem Bible. (This pushes the text down.) Sometimes there are headings but no indentation, as when an outline summary is given at the beginning of a chapter, citing verses by number. And sometimes we find both

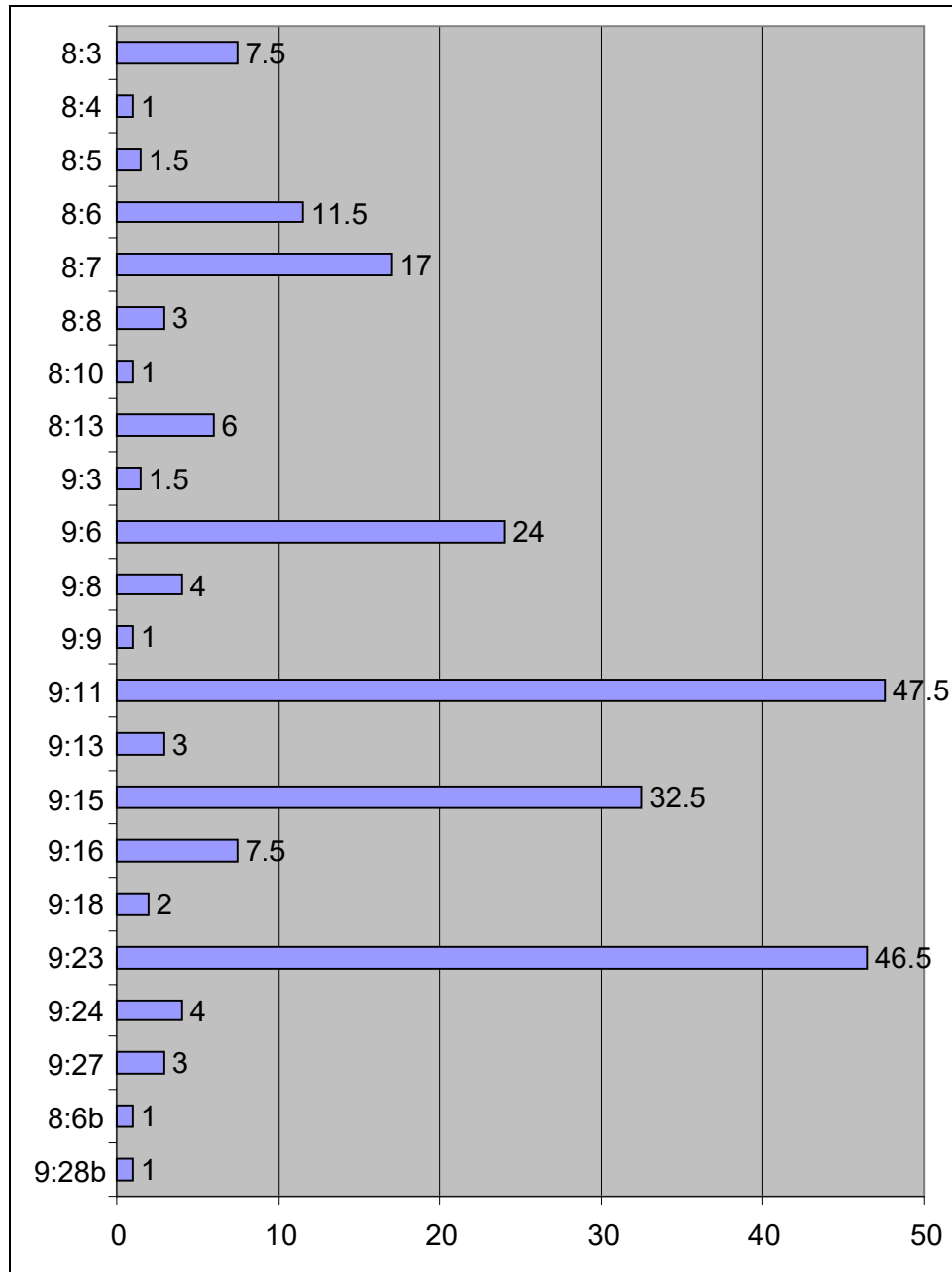
indentation and a heading, whether in the text itself or at the beginning of a chapter. On the assumption that saying something shows greater emphasis than saying nothing, and that it is more emphatic to state oneself in two ways than in one, I give separate numeric values to each of the above factors. See table 1.

Table 1  
Weighting Of Factors

Factor	Weight
Extra spaces	0.5
Indentation	1.0
Heading	1.5
Heading and indentation	2.0

The values in table 1 are then assigned to each verse of each translation as applicable, giving a single weighted value or score for that verse across all the translations. These numbers have no independent significance. My only reason for using them is to determine by some nonsubjective means which verses have been considered more important than others by a broad cross-section of translators. A visual comparison will make it easier to see the differences among the values assigned to individual verses. Below let "=" represent 1.0 and "." represent 0.5. See bar graph 1.

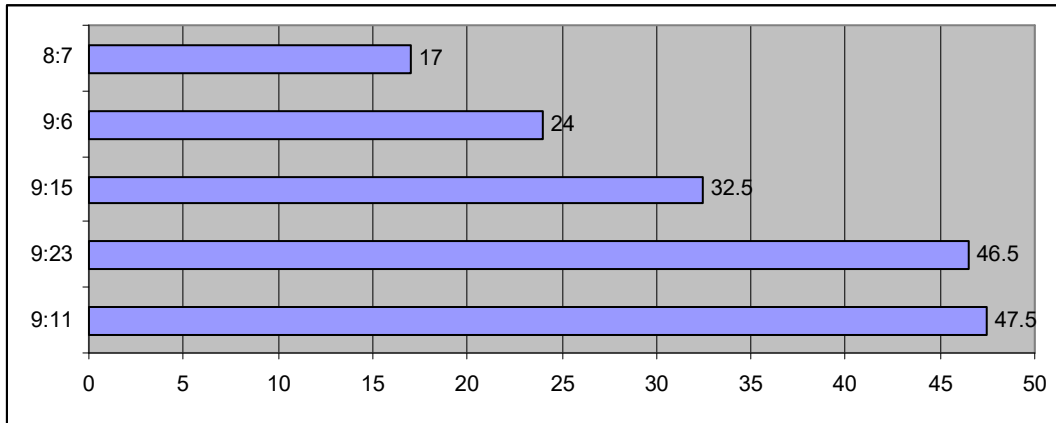
Bar Graph 1  
Relative Weight of All Transitional Verses  
in Verse Order



There is no reason to include Heb 8:1 or 9:1 in the above comparison. Chapter breaks are present throughout the sample and so counting them would add no useful information. Also omitted from bar graph 1 are those verses printed separately as quotations. In this category we have 8:5 (with a weighted value of 3); 8:8b-12 (32), and 9:20 (2). Treating a verse as a quotation could merely be an acknowledgement of the fact that it came from an earlier source. Such information is not germane here.

Notice that five verses (8:7; 9:6, 11, 15, 23) have a cumulative score greater than 15, taking this number as an arbitrary cutoff point. The fact that these verses receive emphasis is less interesting than the order in which they receive it. The most heavily weighted verse is 9:11 (47.5), followed closely by 9:23 (46.5) and more distantly by 9:15 (32.5), 9:6 (24), and 8:7 (17). See bar graph 2.

Bar Graph 2  
Relative Weight of Selected Verses  
in Weight Order



The point to notice in bar graph 2 is that in a large (though nonsystematic) sample of translations in English and other languages, Heb 9:15 receives only about two thirds as much emphasis in the form of headings and indentation as 9:11 does. Another way of saying this is that Heb 9:11 receives about half again as much emphasis from translators as 9:15 does. Thus, historical precedent provides one reason for breaking first at vs. 11.

When evaluating these facts please bear in mind that historically structural analysis has been something of an afterthought for translators--a courtesy to the reader. The earliest translations did not divide the text into paragraphs or into verses. The earliest Greek manuscripts from which translations were made did not divide the text into words.<sup>1</sup> We have come a long way since then and yet the text itself has not substantially changed. The two categories of text and structural analysis have developed differently over time. Let us learn what we can from both of them.

### Thematic parallels

George Wesley Buchanan points out a number of parallels between Heb 9:1-10 and 11-14 and uses this fact to argue that vss. 1-10 are a cohesive section within Heb 9.<sup>2</sup> His facts are right but, in my view, the conclusion he draws is wrong. See table 2.

Table 2  
 Parallels Between Heb 9:1-10 and 11-14  
 Pointed out by Buchanan

	Ref.	Text of Vss. 1-10	Ref.	Text of Vss. 11-14
a.	1-2	The first tent . . . prepared	11	Tent not made with hands
b.	6	Priests enter continually	11-12	Christ . . . entered once for all
c.	7	Not without blood	12	Through His own blood
d.	9	Gifts and sacrifices	14	Offered Himself blameless
e.	9	Not able to perfect the worshiper according to [His] conscience	14	Will cleanse our conscience

Notice examples d. and e. in particular, where the parallel is between vss. 9 and 14. One expects such parallels to occur between sections rather than within them. And this is Buchanan's point--that vss. 1-10 are one section and vss. 11-14 are another.

In my view Heb 9:1-7 deals with the form and function of the earthly sanctuary and has special reference to its individual apartments. Then, after a transition in vs. 8, the author emphasizes the differences between that earlier system as a whole (9:9-10) and another entire later system which replaces it (9:11-14). Verses 9-10 comment on the term "first tabernacle" in 9:8b. Verses 11-14 then comment on the term "Most Holy Place" (a mistranslation of *ta hagia*, lit. "the holies") in vs. 8a. Thus, vss. 9-10 bear the same relation to vss. 11-14 that the second clause of vs. 8 bears to the first. In vss. 1-7 and 9-10 the author is saying virtually the same things but for different reasons. Neither point should be missed.

Buchanan notices only the thematic similarity between 9:1-7 and 9-10 and assumes that if these verses are one thematically they are also one structurally. This does not follow. If it did, we would be arguing that the second apartment, being greater and more perfect than the first one, replaces it. The second apartment does not replace the first. The relationship between them is one of coexistence. They exist together, side by side--under one roof. But the sanctuary in heaven does replace the one on earth.

The point Buchanan has missed is the one we most need to grasp. Yes, there are thematic similarities between vss. 1-7 and 9-10, but no, they do not form one section. What I have said is merely an assertion at this point. The reasons for making it will become evident as we proceed.

Syntax: the *men/de* construction  
 that begins in vs. 1

In New Testament Greek if one wishes to state a contrast between two ideas, one way to do it is with the particles *men* (marking the first part of the contrast) and *de* (marking the second part).<sup>3</sup> These particles can be placed any number of sentences apart, making them a very useful and powerful syntactic device. In general one can have *de* without *men* but not *men* without *de*.<sup>4</sup> Two facts lend immediacy to these grammatical details. First, Heb 9:1 uses the particle *men*, from which we can know that a later *de* must follow. And second, vs. 11 begins with a clause using *de*.

Predictably, commentators argue that these facts are not coincidental--that the *de* in Heb 9:11 corresponds syntactically to the *men* in 9:1, completing the expected contrast and starting



a new section. One such commentator is Heinrich Zimmermann,<sup>5</sup> and the content of vs. 11 appears to confirm his point. Verse 1 says, "Now the first covenant had regulations for worship and also an earthly sanctuary." Verse 11 then says, "When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not of this creation." So on the one hand we have a sanctuary that is a part of this creation (vs. 1) and on the other hand a sanctuary that is not (vs. 11).

In Zimmermann's model all the terms used before vs. 11 fall in one category (relating to earthly ministry) and all those used in or after vs. 11 fall in another category (relating to heavenly ministry). Thus, the emphasis throughout vss. 1-10 is on the differences between apartments in the earthly sanctuary and what Christ entered at His ascension was a greater and more perfect apartment, making it unnecessary for Him to enter it again in 1844 and impossible for Him to do so with the same level of significance as in AD 31.<sup>6</sup>

This is a strong argument. It is true that, if vss. 1 and 11 were the only ones involved, the *de* in vs. 11 could be said to complete the contrast introduced by the *men* in vs. 1 and the form of the argument would be as Zimmermann supposes. But in fact nine other verses intervene. Among them they contain four more examples of *de* and also a second *men*. These facts cannot simply be ignored. It is not automatically obvious that because there is a *de* in vs. 11 it is the one which corresponds to the *men* in vs. 1. We must ask whether it is and determine that that is the case. There are good syntactic reasons for concluding otherwise.

The syntax of the entire passage is summarized below under two sets of assumptions. I first show (in table 3) what the *men/de* syntax would have to be for Zimmermann to be right in saying that vs. 11 completes the contrast initiated in vs. 1. I then show (in table 4) how the same facts can be accounted for by an earlier *de* in vs. 6. See tables 3 and 4.

Table 3  
Syntactic Relationships Implied by  
Zimmermann's Model

Particle	Verse	Comment
Outer pair (a)		
men	1	Outer <i>men/de</i> pair opens
de	3	Not associated with preceding <i>men</i>
de	5	Not associated with preceding <i>men</i>
de	6	Not associated with preceding <i>men</i>
Inner Pair		
men	6	Inner <i>men/de</i> pair opens
de	7	Inner <i>men/de</i> pair closes
Outer Pair (b)		
de	11	Outer <i>men/de</i> pair closes

Table 4  
Syntactic Relationship Implied by  
the Proposed Model

Particle	Verse	Comment
First pair		
men	1	First <i>men/de</i> pair opens
de	3	Not associated with preceding <i>men</i>
de	5	Not associated with preceding <i>men</i>
de	6	First <i>men/de</i> pair closes
Second Pair		
men	6	Second <i>men/de</i> pair opens
de	7	Second <i>men/de</i> pair closes
Isolated Particle		
de	11	Not associated with any preceding <i>men</i>

Table 3 (above) illustrates a syntactic device called center embedding, the general form of which is A(B)A', or A(A'B')B in the present case, where one pair of elements entirely contains another pair.<sup>7</sup> I would want to see clear evidence from elsewhere in the New Testament or in literary Greek that center embedding occurs with *men/de* pairs before accepting Zimmermann's argument. Even if it does, however, the alternative in table 4 would still make cleaner and more economical syntax than what Zimmermann proposes.

Assuming that the solution in table 4 is syntactically preferable, what significance does vs. 6 have that would allow us to say it bears a special relation to vs. 1? Verse 1 once more says, "Now the first covenant had regulations for worship and also an earthly sanctuary." Verse 6 says, "When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry." In this section the author is dealing with the form of the earthly sanctuary and the regulations for its use. The sanctuary was set up in this manner (*men*); it was then used in that manner (*de*). Verse 6 is the point of transition between these factors, such that vss. 2-5 deal with the form of the earthly sanctuary and vss. 6-7 with its function, i.e., the way its apartments were used. Verse 1 is introductory.

Confirming evidence that the *de* in vs. 6 completes the contrast announced in vs. 1 (unless we return to a model with center embedding) is the fact that another *men* occurs in a later part of vs. 6, with its corresponding *de* in vs. 7. What then is the status of the *de* in vs. 11? It stands alone with no preceding *men*. Nor is one necessary. There must be a *de* for each *men*, but not necessarily a *men* for each *de*.

Recall one other fact. In bar graph 2 Heb 9:6 received half as much emphasis from translators as 9:11 did. (Their scores were 24 and 47.5 respectively.) This is not a small proportion. What is it that makes 9:6 stand out so consistently in the opinion of translators? Whatever that is, I submit that the same factors account for the use of *men* and *de* in 9:1 and 6. The author is attempting to convey the very thought that translators have noticed so consistently. They have captured the point he was trying to make and the *men/de* pair under consideration, which links vss. 1 and 6, is one part of what helped them to capture it.

Zimmermann raises a full range of issues, discusses grammatical problems in detail, and is generally an excellent resource. But his excessive emphasis on the section break at 9:11

follows from the fact that he leaves chap. 8 entirely out of consideration once he comes over into chap. 9. But the two chapters must be studied together.

Viewing the argument at a conceptual level

Let us now summarize the main ideas of Heb 8-9 on a conceptual rather than textual level. What propositions does the author assert, without reference to how or in what order he asserts them, and what are the logical relationships among his ideas? The distinction we have been talking about between sanctuaries and covenants comes first. Next within these categories, there are secondary distinctions between earthly and heavenly (for sanctuaries) and between old and new (for covenants). Only after coming this far can we begin talking about apartments, and then only with regard to sanctuaries. (Sanctuaries have apartments; covenants do not have apartments.) Here is the context for my earlier remark that there was never a first apartment covenant as opposed to a second apartment covenant. Individual apartments are not the level at which covenants differ. See fig. 1.

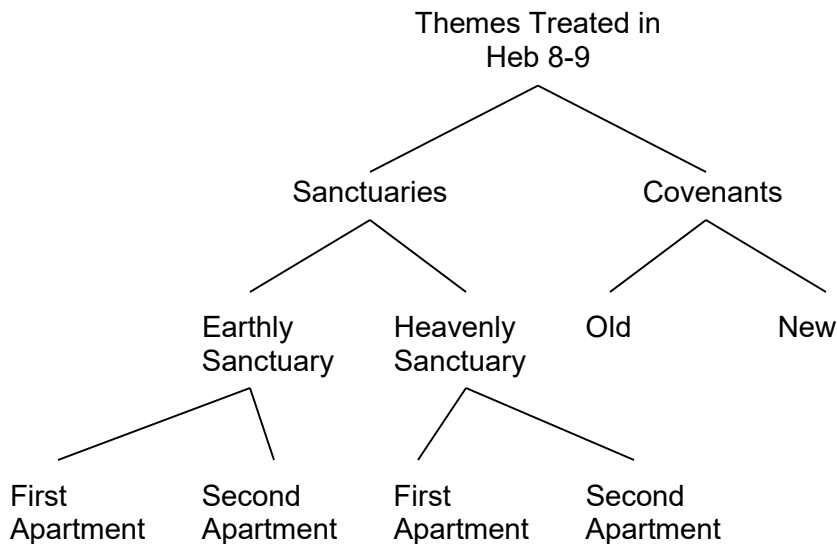


Fig. 1. Summary of the types of distinctions one could possibly make within Heb 8-9.

Matching verse numbers to the above conceptual distinctions is a straightforward matter of factual observation. By mapping the list of verses onto the list of distinctions it is possible to know with some certainty which verses must take priority over others as transition points in the outline. From fig. 1 it is clear that the transition at vs. 15 (from sanctuaries to covenants) is a primary distinction. That at vs. 11 (from earthly sanctuary to heavenly sanctuary) is a secondary distinction. The primary distinction must be allowed to take precedence over the secondary one. See fig. 2.

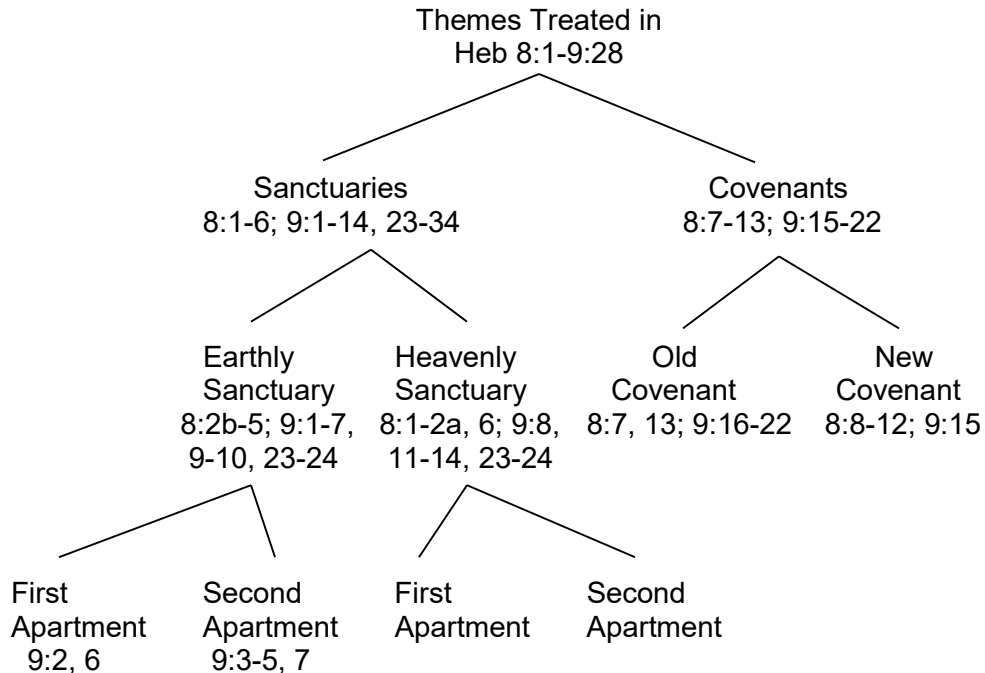


Fig. 2. Conceptual relationships of possible distinctions within the subject matter of Heb 8-9 mapped onto specific verses. While the distinction between apartments in the heavenly sanctuary is logically available in fig. 2, the author does not emphasize it.

When the author talks about heavenly things in the context of the sanctuary, his main point--at least his main point in Heb 9:8-14--is that heaven has a sanctuary analogous to the one on earth, that Christ ministers in it, and that we can learn important facts about how Christ ministers by studying how the priestly descendants of Aaron once ministered. Indeed, that is the main reason why they had the sort of ministry they did--so that by studying it we could learn about the ministry of Christ (see Gal 3:24).

So far we have been talking about vss. 11 and 15, and I think enough evidence has been presented to show that the proportions of emphasis assigned to those verses in bar graph 2 should be reversed, with respect to literary structure. But now the question is what insight all of this can give us into vs. 8. In terms of its position in fig. 2, 9:8 is on the same level as 9:11. So how can we say that vs. 8 has any more significance than vs. 11 as a turning point in the chapter? To answer this question fairly we will have to consider more than just one verse. We take up this broader task now.

## Does Vs. 8 Mark a Larger Break Within Heb 9 than Vs. 11?

The Holy Spirit was showing by this that the way into the Most Holy Place [*ta hagia*, lit. "the holies"] had not yet been disclosed as long as the first tabernacle was still standing. (Heb 9:8)

When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not of this creation. (Heb 9:11)

Below I quote, discuss, and outline each major passage in Heb 8-9. My purpose is to show that the middle section of the chiasm spanning those two chapters is contained within 9:1-14 and that the middle verse of that middle section is 9:8. Thus, Heb 9:8 provides the fulcrum around which the entire discussion revolves. The material surrounding it can be approached as one section on the basis that vss. 1-14 have to do with sanctuaries throughout, but doing this is not a final solution by any means. The section must be split. The question is where to split it. The division I propose here is between 9:1-7 and 8-14, where the verses are evenly divided with seven in each group. At issue is what level of significance the terms have which occur within the second group of verses. We return to this matter below. For now let us begin with chap. 8 and consider each section in turn.

First bloc, sanctuaries:

8:1-6 (A1)

(1) The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, (2) and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man.

(3) Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. (4) If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law. (5) They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain." (6) But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises. (Heb 8:1-6)

Heb 8:1-6 is an introduction to everything that follows in the two chapters under review. I have already pointed out that Heb 8-9 is chiastic twice over. Heb 8:1-9:7 forms an ABA' chiasm, 9:8-24 forms another ABA' chiasm, which means that the two taken together form an A1BA2::A2'B'A1' chiasm. The present introductory section is chiastic as well. Verses 1-2 speak of the ministry of Jesus in heaven, vss. 3-5 speak of its priestly counterpart on earth, and vs. 6 returns to Jesus' ministry in heaven. See outline exhibit 2.

Outline Exhibit 2  
Heb 8:1-6 (Bloc A1): Sanctuaries

A	8:1-2	.....	Heavenly ministry
B	8:3-5	.....	Earthly ministry
A'	8:6	.....	Heavenly ministry

Within vss. 3-5 there is another small chiasm. Verse 3a (a) describes the ministry of Jesus and so do vss. 4b-5 (a'). These statements provide context and heighten the sense of contrast in vss. 3b-4b (b), which deal with the ministry of the earlier Levitical priests. Including contextual statements like this in a section otherwise devoted to the opposite pole of a given

contrast is typical of the author's style throughout. Led by the Holy Spirit he has produced an exquisitely crafted piece of argumentation. We are currently in bloc A1 and will see similar contextual statements again in 9:23a (bloc A1'), 8:7 and 13 (bloc B), and 9:15 (bloc B'). The technique is not used, however, in A2 or A2' (9:1-7, 8-14)--the middle blocs of the larger chiasm.

Notice that there is a *men/de* pair within Heb 8:1-6. (At this point we are no longer dealing with chap. 9.) The *men* occurs in vs. 4 ("If [*ei men*] he were on earth, he would not be a priest, . . ."), and its corresponding *de* occurs in vs. 6 ("But [*nun(i) de*] the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises"). On earth Christ would have had no priestly ministry at all, but in heaven He has one that is superior to that of Aaron. See outline exhibit 3.

Outline Exhibit 3  
Heb 8:1-6 (Bloc A1): Sanctuaries  
(Second Statement)

A	8:1-2 .....	Heavenly ministry
B	8:3-5 .....	Earthly ministry
	a 8:3a .....	Jesus (context)
	b 8:3b-4a .....	Levitical priests
	a' 8:4b-5 .....	Jesus (context)
A'	8:6 .....	Heavenly ministry

Second bloc, covenants:

8:7-13 (B)

(7) For if there had been nothing wrong with that first covenant, no place would have been sought for another. (8) But God found fault with the people and said:

"The time is coming, declares the Lord,  
when I will make a new covenant  
with the house of Israel  
and with the house of Judah.

(9) It will not be like the covenant  
I made with their forefathers  
when I took them by the hand  
to lead them out of Egypt,  
because they did not remain faithful to my covenant,  
and I turned away from them,  
declares the Lord.

(10) This is the covenant I will make with the house  
of Israel

after that time, declares the Lord.  
I will put my laws in their minds  
and will write them on their hearts.  
I will be their God,  
and they will be my people.

(11) No longer will a man teach his neighbor,  
 or a man his brother, saying, 'Know the Lord,'  
 because they will all know me,  
 from the least of them to the greatest.

(12) For I will forgive their wickedness  
 and will remember their sins no more."

(13) By calling this covenant "new," he has made the first one obsolete; and what is obsolete and again will soon disappear. (Heb 8:7-13)

There is some disagreement about whether to begin the above section at vs. 7 or vs. 6. One commentator who argues for the latter position is C. Spicq,<sup>8</sup> but I prefer the former and this is also the majority view. There is more here than a subjective preference or the weight of majority opinion. As we shall see below, there is a tightly organized system of parallels linking selected clauses from 8:1-6 to those in 9:23-24. Every clause of 9:23-24 without exception has its counterpart in 8:1-6. This elegant fact about the material's structure would be lost if 8:6 were removed from the rest of its section and joined arbitrarily to 8:7-13.<sup>9</sup>

Once more the verses are arranged chiastically. Introducing and concluding bloc B are a matched pair of contextual statements. Verses 7 and 13 both make reference to the first covenant to sharpen the sense of contrast with the real topic of the section, which is the new covenant, quoted in Heb 8:8-12 from Jer 31:31-34. See outline exhibit 4.

Outline Exhibit 4  
 Heb 8:7-13 (Bloc B): New Covenant

A	8:7 .....	First covenant (context)
B	8:8-12 .....	New Covenant
A'	8:13 .....	First covenant (context)

Third bloc, apartments of the earthly  
 sanctuary: 9:1-7 (A2)

(1) Now the first covenant had regulations for worship and also an earthly sanctuary. (2) A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place. (3) Behind the second curtain was a room called the Most Holy Place, (4) which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's rod that budded, and the stone tablets of the covenant. (5) Above the ark were the cherubim of the Glory, overshadowing the place of atonement. But we cannot discuss these things in detail now.

(6) When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. (7) But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

Heb 9:1-14 has one theme throughout but divides into two readily distinguishable parts (9:1-7, 8-14). Below I treat 9:1-7 and 9:8-14 as separate sections. First, the apartments of the

earthly sanctuary are discussed in 9:1-7 from two different points of view--its buildings (vss. 2-5) and its regulations for worship (vss. 6-7). Then in 9:8-14 the earthly sanctuary is contrasted with the heavenly. The Holy Spirit teaches us about the heavenly sanctuary by describing the one on earth (in vss. 1-7), but He also wants us to know how the two differ (in vss. 8-14). His goal is for the church to have a well-informed and balanced understanding of what Christ does in heaven. This is why the topic of the sanctuary has such immediacy for Christians. If Jesus is in a sanctuary, it is germane for His followers to talk about sanctuaries. This is not merely an Adventist topic, or should not be.

The services of the earthly sanctuary are introduced in 9:1 ("Now the first covenant had regulations for worship and also an earthly sanctuary"). The word "covenant" is supplied. It is not in the Greek. But even if it were present in the text, it is clear that, taking the section as a whole, we are dealing primarily with "regulations for worship," i.e., one set of regulations as they apply at different times in the ceremonial year to the worship carried forward in one particular sanctuary.

Verses 2-5 are themselves subdivided. The wilderness tabernacle on earth had a first apartment (vs. 2) and a second apartment (vss. 3-5). But overall vss. 2-5 deal with the form of the sanctuary, rather than their function. Verses 6-7 then deal with the way the ancient sanctuary's rooms were used. Common priests ministered in the outer room all year (vs. 6), but the high priest was the only one allowed to enter the inner room and he could do that only on the Day of Atonement (vs. 7). These facts are summarized in outline exhibit 5.

Outline Exhibit 5  
Heb 9:1-7 (Bloc A2): Earthly Sanctuary

9:1 .....	Introduction
9:2-5 .....	Form: structure of the sanctuary
9:2 .....	First apartment
9:3-5 .....	Second apartment
9:6-7 .....	Function: ministries performed
9:6 .....	First apartment
9:7 .....	Second apartment

Fourth bloc, sanctuaries:  
9:8-14 (A2')

*Verse 8.* The Holy Spirit was showing by this that the way into the Most Holy Place [*ta hagia*, lit. "the holies"] had not yet been disclosed as long as the first tabernacle was still standing.

The following statement is highly significant: "The Holy Spirit was showing by this . . . ." What was He showing by this? He was showing that "the way into the Most Holy Place [*ta hagia*, lit. 'the holies'] had not yet been disclosed as long as the first tabernacle [*hē prōtē skēnē*] was still standing" (vs. 8 NIV). This marks a transition. The next few lines can be expected to contrast with what we have read so far. In vss. 1-7 we have "this"; in vss. 8-14 we have what the "holy Spirit was showing by this." Let us not confuse the two. In vs. 8 the author is introducing the next stage of the discussion.



What follows vs. 8 contains the same contrast as that found within the verse itself. Verse 8 once more says: "the way into the Most Holy Place [*ta hagia*, lit. 'the holies'] had not yet been disclosed as long as the first tabernacle [*hē prōtē skēnē*, lit. 'the first tent'] was still standing." The author uses both *ta hagia* ("the holies") and *hē prōtē skēnē* ("the first tent") in announcing his topic. Thus, as he develops his topic also we can expect him to refer further to both terms. The order is reversed but in fact both are discussed--"the first tent" in vss. 9-10 and "the holies" in vss. 11-14.

The transition at 9:8 is closely parallel to the one in 8:1-2. "The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man" (8:1-2). If in chap. 8 the "point of what we are saying" (8:1) occurs after the material in question, it would be possible that in chap. 9 also what the "Holy Spirit was showing by this" (9:8) should follow that material as well. If the basis for the Holy Spirit's instruction comes before vs. 8, where the angel draws his point, the argument He wishes to build on that foundation must come afterward. Thus vs. 8 marks a beginning point, and, although translators are not always right, many of them agree that vs. 15 begins a new section and vs. 14 brings something to an end. From this I draw that vss. 8-14 is where we should look for the lesson the Holy Spirit wants to draw from what he has said in vss. 1-7.

It is a mistake to suppose that Heb 9:1-10 flows around vs. 8, ignoring its status as a section marker in the chapter. Verses 1-10 are not a cohesive section in their own right and vs. 8 is not an isolated comment. It marks a turning point in the discussion. Heb 9:8 ("The Holy Spirit was showing by this") is just as much a turning point as is Heb 8:1-2 ("The point of what we are saying is"). Neither of these is an isolated statement. The verse before us (9:8) introduces a new section in chap. 9 just as surely as 8:1-2 introduces a two-chapter bloc of text at the beginning of chap. 8.

*Verses 9-14.* (9) This [*hētis*] is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. (10) They are only a matter of food and drink and various ceremonial washings--external regulations applying until the time of the new order.

(11) When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. (12) He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place [*ta hagia*] once for all by his own blood, having obtained eternal redemption. (13) The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. (14) How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! (Heb 9:9-14)

How can we know that what the Holy Spirit wants us to learn from vss. 1-7 is not wholly confined within vs. 8--apart from the content of what it says and the parallel with 8:1-2? There are syntactic reasons. Heb 9:9 begins with the word *hētis*, a feminine form of *hostis*. This family of words can be used in a variety of ways,<sup>10</sup> but here the word *hētis* is simply a relative pronoun ("which") referring back to "the first tabernacle" in vs. 8, which is also grammatically feminine. The same word is used two other times in chaps. 8-9, both of them in the middle of a sentence.

But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and [*hētis*] it is founded on better promises. (Heb 8:6)

A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this [*hētis*] was called the Holy Place. (Heb 9:2)

The sense of the first example is: "the covenant of which he is mediator . . . which [*hētis*] is founded on better promises" (see 8:6), and in the second: "its first room . . . which [*hētis*] was called the Holy Place" (see 9:2). The sense of *hētis* at the beginning of Heb 9:9 is no different from that of the other two examples: "the first tabernacle was still standing, which [*hētis*] is an illustration for the present time, . . ." (based on 9:8-9).

I include ellipsis points above to show that the sentence continues beyond the end of the quotation. How much farther does it continue? In NIV vs. 9 contains one complete sentence and vs. 10 is also completely self-contained. It is good English style to write using short, concise sentences. But it is not good Greek style, and Greek is the language our author was writing in. Syntactically vss. 9-10 are part of a Greek sentence that begins in vs. 8. These later verses are an extended relative clause, introduced by *hētis* ("which"), and all of this modifies the noun to which *hētis* refers. That noun is *skēnē* ("tent," vs. 8b). Verses 11-14, on the other hand, are not a relative clause grammatically, but in terms of their subject matter they bear the same relation to *ta hagia* in vs. 8a that vss. 9-10 bear to *skēnē* in vs. 8b. We have accounted for vss. 8, 9-10, and 11-14, which brings us to the end of the section. Verses 8-14 form a single cohesive section within Heb 9.

There is one more fact to consider before we go on. What *hētis* in vs. 9 refers back to is only the *skēnē* or "tent" of vs. 8. It does not also refer to *ta hagia* (lit. "the holies"). There are two reasons for this. First, *skēnē* is feminine (*ta hagia* is neuter). And second, *skēnē* is singular (*ta hagia* is plural). So vss. 9-10 comment on the second clause of vs. 8 and only the second clause--the one that contains the word *skēnē*. And vss. 11-14 comment on the first clause of vs. 8 and only the first clause--the one which contains the term *ta hagia*. That sequence again is vss. 9-10 *skēnē*, vss. 11-14 *ta hagia*. This is an extremely important distinction.

The closeness of the relationship between vss. 8, 9-10, and 11-14 is of the highest importance in our analysis of Heb 9. The point to be learned from it is that vss. 9-10 and 11-14 must be studied together as sister comments continuing the syntax of, and referring back to, vs. 8. It is not the case that in the one group of verses the author looks back while in the other he looks forward.

Why is it important to understand these facts? Let us read once more what the verse says: "The Holy Spirit was showing by this that the way into the Most Holy Place [*ta hagia*] had not been disclosed as long as the first tabernacle [*hē prōtē skēnē*] was still standing." If *hē prōtē skēnē* really is "the first tabernacle," which I believe is an accurate translation, then *ta hagia* is the second tabernacle--not the second apartment of the second tabernacle, and certainly not the second apartment of the first tabernacle. Otherwise, what shall we say about *hē prōtē skēnē* ("the first tent")? What is that the first apartment of?<sup>11</sup> In vss. 8-14 we are talking about sanctuaries, not apartments, as in vss. 1-7.

The external nature of worship under the old covenant was characteristic of the entire old covenant system. It is not the case that the ministry of the outer apartment pertained to one covenant, while the ministry of the inner apartment pertained to another. It is not the case that

one dealt with external regulations, while the other dealt with spiritual things. Both apartments operated under one and the same set of external regulations. "Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place [*ta hagia*] every year with blood that is not his own" (Heb 9:25). Here, although the reference cannot be confined exclusively to the second apartment (*ta hagia* is still plural and the only way to enter the second apartment was by going through the first), the second apartment is primarily what the author has in mind.<sup>12</sup> So now that we have established that he is talking about the second apartment, what does he say about it? He says the high priest entered year after year, endlessly. Thus, according to vs. 25 the ministry associated with the second apartment was just as deficient as that associated with the first. It is an irony that those who want most to remove the distinction of apartments in the heavenly sanctuary emphasize that distinction so disproportionately in the earthly sanctuary. We need balanced views on these subjects. Both sanctuaries are complete and self contained, and both have two apartments.

The one system in its entirety (first and second apartments) deals only in "food and drink and various ceremonial washings" (vs. 10), the other system also, in its entirety (first and second apartments), cleanses "our consciences from acts that lead to death, so that we may serve the living God" (vs. 14). The author is describing different systems of worship based on different covenants (see 8:6). At this point in his argument he is preparing us for a return to an earlier topic. That is what vs. 8-14 are for. They prepare the way for the next transition, at vs. 15, back to the topic of covenants. See outline exhibit 6.

Outline Exhibit 6  
Heb 9:8-14 (Bloc A2'): Sanctuaries

9:8 .....	Transition
9:9-10 .....	Earthly ( <i>skēnē</i> "tent")
9:11-14 .....	Heavenly ( <i>ta hagia</i> "the holies")

Fifth bloc, covenants:

9:15-28 (B')

(15) For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant.

(16) In the case of a will, it is necessary to prove the death of the one who made it, (17) because a will is in force only when somebody has died; it never takes effect while the one who made it is living. (18) This is why even the first covenant was not put into effect without blood. (19) When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. (20) He said, "This is the blood of the covenant, which God has commanded you to keep." (21) In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. (22) In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

In Heb 9:15-22 we have the natural counterpart of 8:7-13. The earlier passage speaks of the new covenant and the later passage speaks of the old covenant. There is a reason for this reversal to which we return in another section of the paper.

Although Heb 9:15-22 consists mostly of facts about the old covenant, the author's reason for including them is to help us understand something about Jesus and the new covenant. This fact is especially instructive just here because his intent is so unmistakable and clear. One reason why an earthly sanctuary was set up in the first place was so that people could reason from things they see to what God wanted to teach them about Christ's later ministry in heaven, which they could not see, and which was not in operation yet in Old Testament times. The instruction they would gain from the old covenant about the new was an exercise of faith in something God would do for them later. Perhaps one purpose for the ancient sanctuary was more to raise issues than to resolve problems. This was one of its functions. As the author of Hebrews points out, the whole system was "an annual reminder of sin, because it is impossible for the blood of bulls and goats to take away sins" (10:3-4). To learn of a deficiency in some area is to become aware that more is needed. In this way the sanctuary--part and parcel of the law--was "put in charge to lead us to Christ" (Gal 3:24).

In retrospect the sanctuary appears to be the ultimate expression of works. But when instituted it was God's chosen method of righteousness by faith. The suffering of the messianic Servant described in Isa 53, for example, must be seen in the context of the sanctuary. And it was, at least by some, most notably by Jesus Himself. He witnessed the temple services for the first time at age twelve and was so lost in thought considering the implications of what He saw that He remained behind when everyone else went home (see Luke 2:41-50). He came away from the sanctuary understanding His mission. And so will we. We also will come away from the sanctuary understanding His mission, if we study it from the same perspective He had. By this I mean He saw Himself in the sacrifices and ministry of their blood, and we must see Jesus in these things if we wish to understand what they meant then and still mean now.

As regards the present passage, Heb 9:15 is what I have been calling a contextual statement. It sharpens the contrast between material presented in vss. 8-14 and material to be stated immediately afterward in vss. 16-22. The section deals mostly with the old covenant, although my point here has been that whenever the author speaks of earthly things his object is to teach us about heavenly things. He is not writing a manual designed to help the church perpetuate what Christ came to replace. Instead he wants us to understand the nature of Christ's high priestly ministry in heaven, which can only be done well by studying the ancient Levitical system here on earth. See outline exhibit 7.

Outline Exhibit 7  
Heb 9:15-22 (Bloc B'): Old Covenant

9:15 .....	New covenant (context)
9:16-22 .....	First covenant

Sixth bloc, sanctuaries:  
9:23-24 (A1')

(23) It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. (24) For Christ did not

enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. (Heb 9:23-24)

The most interesting features of Heb 9:23-24 cannot be seen by studying that section alone. Instead we must read it together with its chiasmic counterpart in 8:1-6. There are three thematic and seven verbal parallels linking these short sections together. We start with thematic parallels, summarized in Greek and accompanied by literal English glosses in text exhibit 1.

Text Exhibit 1  
Thematic Parallels Between Heb 8:1-6  
(A1) And 9:23-24 (A1')

Thematic parallel 1

8:1    hos ekathisen en dexia tou thronou tēs megalosunēs  
      "who sat down at the right hand of the throne of Majesty"  
9:24    nun emphanisthēnai tō prosōpō tou theou huper hēmōn  
      "now to appear in the presence of God for us"

Thematic parallel 2

8:2    hēn epēxen ho kurios, ouk anthrōpos.  
      "which the Lord set up, not man"  
9:24    ou gar eis cheiropoiēta  
      "for not into [things] made with hands"

Thematic parallel 3

8:3    ti kai touton ho prosenekē  
      "something for this one also to offer."  
9:23    toutois katharizesthai,  
      "to be cleansed with these"

In the first example above (8:1 / 9:24) if Christ is "at the right hand of the throne of Majesty" (8:1), He is "in God's presence" (9:24). The meaning of both clauses is the same. In the second example (8:2 / 9:24) the meanings are opposites: "which the Lord set up, not man" (8:2) refers to the sanctuary in heaven, while "[things] made with hands" (9:24) refers to the sanctuary on earth. God made the one, man made the other. In the third example (8:3 / 9:23) the meanings once more are opposites: "something for this one also to offer" (8:3) refers to Christ's sacrifice on the cross, while "to be cleansed with these" (9:23), being plural, refers to the many sacrifices characteristic of the system which pointed forward to it.

The seven verbal parallels are summarized below, with literal English glosses and in the sequence of clauses found in chap. 8. In each case the word or words that show the special focus of the parallel are printed in bold type. See text exhibit 2.

Text Exhibit 2  
Verbal Parallels Between Heb 8:1-6  
(A1) And 9:23-24 (A1')

## Verbal parallel 1

- 8:1 en **tois ouranois**  
"in the heavens"  
9:23 tōn en **tois ouranois**  
"of those in the heavens"  
9:24 all' eis auton **ton ouranon**,  
"but into heaven itself"

## Verbal parallel 2

- 8:2 **tōn hagiōn** leitourgos kai tēs skēnēs tēs alēthinēs,  
"a Minister of the sanctuary [lit., 'holies'] and of the true tent"  
9:24 eisēlthen **hagia** Christos,  
"Christ entered the sanctuary [lit., 'holies']"

## Verbal parallel 3

- 8:3 hothēn **anagkaion** echein  
"for this reason it was necessary"  
9:23 **'Anagkō** oun  
"therefore it was necessary"

## Verbal parallel 4

- 8:5 hoitines **hupodeigmati** kai skia latreuousin  
"which serve as copies and shadows"  
9:23 ta men **hupodeigmata**  
"on the one hand, the copies"

## Verbal parallel 5

- 8:5 **tōn epouraniōn**  
"of heavenly [things]"  
9:23 auta de **ta epourania**  
"the heavenly [things] themselves"

## Verbal parallel 6

- 8:5 poiēseis panta kata **ton tupon** ton deichthenta soi en tō orei  
"you shall make all [things] according to the model [lit., 'type'] shown you on the mountain"  
9:24 **antitupa** tōn alēthinōn,  
"a prototype [lit., 'antitype'] of the true [things]"

## Verbal parallel 7

- 8:6 hosō kai **kreittonos** estin diathēkēs mesitēs,  
"for which reason He is Mediator of a better covenant"  
hētis epi **kreittosin** epaggelias nenomothētētai.  
"which is established on better promises"  
9:23 **kreittosin** thusiais para tautas.  
"with better sacrifices that these"

Of these seven verbal parallels the next last (8:5 / 9:24) is the most interesting because 8:5 is the only place in Hebrews where *tupos* ("type") is used and 9:24 is the only place in Hebrews where *antitupos* ("antitype") is used.<sup>13</sup> The fourth verbal parallel (8:5 / 9:23) is almost in this same category. The word *hupodeigma* ("copy") occurs in Hebrews only at 4:11 outside the present pair of passages.

Notice that, while only selected portions of Heb 8:1-6 figure in the above system of parallels, every clause and phrase of Heb 9:23-24 corresponds to something in Heb 8:1-6. Below, the clauses from text exhibits 1 and 2 are brought together and rearranged so as to illustrate this point. This time the English is from NIV. And this time the sequence of clauses is that of chap. 9. Before going on read down through exhibit 3, referring only to the English glosses from chap. 9. The entire text of the passage is represented.

Text Exhibit 3  
Thematic And Verbal Parallels Between  
Heb 8:1-6 (A1) And 9:23-24 (A1')  
(Chap. 9 Sequence)

Verbal parallel 3

9:23 **'Anagkē** oun  
→ "It was necessary, then,  
8:3 hothen **anagkaion** echein  
"so it was necessary"

Verbal parallel 4

9:23 ta men **hupodeigmata**  
→ "for the copies"  
8:5 hoitines **hupodeigmati** kai skia latreuousin  
"that is a copy and shadow"

Verbal parallel 1a

9:23 tōn en **tois ouranois**  
→ "of the heavenly things"  
8:1 en **tois ouranois**  
"in heaven"

Thematic parallel 3

9:23 toutois katharizesthai,  
→ "to be purified with these sacrifices,"  
8:3 ti kai touton ho prosenegkē  
"for this one also to have something to offer."

Verbal parallel 5

9:23 auta de **ta epourania**  
→ "but the heavenly things themselves"  
8:5 **tōn epouraniōn**  
"of what is in heaven."

## Verbal parallel 7

9:23 **kreittosin** thusiais para tautas.

→ "with better sacrifices than these."

8:6 hosē kai **kreittonos** estin diathēkēs mesitēs,  
 "as the covenant of which he is mediator is superior to the old one,"  
 hetis epi **kreittosin** epaggelias nenomothētētai.  
 "and it is founded on better promises."

## Thematic parallel 2

9:24 ou gar eis cheiropoiēta

→ "for not into handmade [things, i.e., holy places, next clause]" (literal gloss)

8:2 hēn epēxen ho kurios, ouk anthrōpos.

"set up by the Lord, not by man."

## Verbal parallel 2

9:24 eisēlthen **hagia** Christos,

→ "did Christ enter holy places" (literal gloss)

"For Christ did not enter a man-made sanctuary" (NIV, this clause and the previous one)

8:2 **tōn hagiōn** leitourgos kai tēs skēnēs tēs alēthinēs,

"and who serves in the sanctuary, the true tabernacle"

## Verbal parallel 6

9:24 **antitupa** tōn alēthinōn,

→ "that was only a copy of the true one;"

8:5 poiēseis panta kata **ton tupon** ton deichthenta soi en tō orei

"See to it that you make everything according to the pattern shown you on the mountain."

## Verbal parallel 1b

9:24 all' eis auton **ton ouranon**,

→ "he entered heaven itself,"

8:1 en **tois ouranois**

"in heaven,"

## Thematic parallel 1

9:24 nun emphanisthēnai tō prosōpō tou theou huper hemōn

→ "now to appear for us in God's presence."

8:1 hos ekathisen en dexia tou thronou tēs megalosunēs

"who sat down at the right hand of the Majesty"

## Epilogue: 9:25-28

By contrast with Heb 9:23-24, no part of 9:25-28 contributes to the above parallels in any way. This fact offers strong evidence that the last four verses of chap. 9 are a separate epilogue and not a continuation of 9:23-24. Verses 25-28 have their own agenda. The author there relates his entire argument over the course of the two chapters to material outside those chapters. And this fact in turn is evidence that, although chaps. 8-9 are part of a larger chiasmic structure spanning at least Heb 7-10a, they are a separate part. By Heb 10a I mean vss. 1-18.<sup>14</sup>



*Verses 25-28a.* In the last four verses of Heb 9 a new theme is introduced having to do with repetition. At least this theme is new in the context of chaps. 8-9. It figures prominently in chaps. 7 and 10a (see below). In any case, notice that in 9:25-26a *kat' eniautou* ("every year," vs. 25) is framed on either side by *pollakis* ("many times," vss. 25, 26a):

Nor did he enter heaven to offer himself again and again [*pollakis*], the way the high priest enters the Most Holy Place [*hagia*, lit. "holies"] every year [*kat' eniautou*] with blood that is not his own. (26) Then Christ would have had to suffer many times [*pollakis*] since the creation of the world. (Heb 9:25-26a)

Christ does not (*pollakis*), they do (*kat' eniautou*), Christ does not (*pollakis*). This forms a very robust ABA' chiasm, which exhibits three separate contrasts: (1) Christ, others, Christ; (2) negative, positive, negative; (3) *pollakis*, *kat' eniautou*, *pollakis*.

Similarly, in 9:26b-28a the word *hapax* ("once") is used three times:

But now he has appeared once for all [*hapax*] at the end of the ages to do away with sin by the sacrifice of himself. (27) Just as man is destined to die once [*hapax*], and after that to face judgment, (28) so Christ was sacrificed once [*hapax*] to take away the sins of many people; . . ." (Heb 9:26b-28a)

Here also the arrangement of clauses is an ABA' chiasm, this time with two separate contrasts: (1) Christ, others, Christ; (2) removing sin, responsibility for sin, removing sin.

*Verse 28b.* One might say that the last clause of vs. 28 is an epilogue to the epilogue: "and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him" (Heb 9:28b). Notice a number of things about this clause in relation to the preceding ones.

First, Christ appears--in the incarnation--"at the end of the ages" (vs. 26). This statement might be taken to imply that nothing more remains to be said about human history after the cross. But this cannot be, because the passage goes on to say, "he will appear a second time" (vs. 28). If when Christ appears the first time that is already the end, what can we say about His second coming and the events that lead up to it? His first coming was not the end in any sense which excludes the events associated with the second coming.

Second, if being judged by the gospel means that what Jesus did on the cross is the only factor considered in the judgment, such that the question of whether we have accepted what He did for us there does not arise, thus obviating the need for any later investigative judgment, then what does our author mean when he says "man is destined to die once, and after that to face judgment" (vs. 27)? After that? What is "that"? It is a reference to people's death at the end of this life. But in order to die, one must first live. Not all of those who have now accepted Christ over the centuries were alive at the time of His crucifixion. In fact almost none of them were. They had to be born in order for this clause to apply, and then die. Only after that do they face judgment.

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in from of the Lamb. They were wearing white robes and were holding palm branches in their hands. (Rev 10:9)

The fact that the people John mentions come from every land implies that the gospel to which they responded was taken to every land. Christ says, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt 24:14). The gospel commission was not fulfilled prior to the cross. Instead the cross is the basis on which the commission is predicated. So not only did these people have to live and die; the gospel had to be preached to them.

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? (15) And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" (Rom 10:14-15)

It takes time to preach the gospel "in the whole world as a testimony to all nations" (Matt 24:14). The judgment that the innumerable multitude of Rev 7 pass through so successfully (because they have accepted the gospel) takes place when "the end will come," or just previously, not "without someone preaching to them" and certainly not before they were born. It takes time to do all this. The cross was not the end; it was the beginning. And this is appropriate, because Christ is Himself the Beginning and the End (Rev 21:6; 22:13).

## Discussion

If what the author condemns as weak and inadequate is whatever had to be repeated endlessly, as would appear to be the case from these final verses (9:25-28), what he has in mind primarily throughout both chapters is the contrast between one system characterized by repetition and another system characterized by an absence of repetition--a better system in which things are done once for all.<sup>15</sup> What occupies the author's thinking is the contrast between these two systems – one on earth (where things are repeated endlessly), the other in heaven (where things are done once for all) – and this is what must occupy our thinking as we study what he wrote. He is not focusing on a contrast of apartments, but a contrast of sanctuaries.

The main thrust of the argument throughout both chapters on both sides of this contrast has to do with two complete systems of worship, both of which include a daily service and a yearly service. Is it the case that only the yearly service was repeated endlessly (see Heb 9:24). The daily service was not? Saying so would be a strange reversal. It was precisely the daily service where things were repeated all year, and the yearly service occurred only one day a year. I conclude that in the Levitical system both services were repeated endlessly, year after year. Whatever replaces this earlier system must replace all of it. In the system needing repetition (and therefore needing replacement) there were many victims, many priests and high priests, and many cycles in which daily services led up to yearly services. But now, by contrast, there is one Victim, one great High Priest, and one entire cycle of ministry that needs no repetition, i.e., one greater daily service (see Dan 8:11) and one greater yearly service or Day of Atonement (see Dan 8:14). Every part of the type had its antitype. Otherwise, some parts of it typified nothing and were meaningless. This cannot be the case. The antitype omits no major feature of the type. The greater and more complete ministry of Christ is not less complete than what it replaces.

## Outline Summary

The present paper began with an ABA'B'A'' outline of Heb 8-9 in which 9:1-14 was a single unit of text. Below the same structure is restated as an A1BA2::A2'B'A1' chiasm with 9:1-7 and 9:8-14 broken out separately. See outline exhibit 8.

### Outline Exhibit 8 Summary Outline of Heb 8-9

Bloc A1	
8:1-6 .....	SANCTUARIES
8:1-2 .....	Heavenly ministry
8:3-5 .....	Earthly ministry
8:3a .....	Jesus (context)
8:3b-4a .....	Levitical priests
8:4b-5 .....	Jesus (context)
8:6 .....	Heavenly ministry
Bloc B	
8:7-13 .....	NEW COVENANT
8:7 .....	First covenant (context)
8:8-12 .....	New Covenant
8:13 .....	First covenant (context)
Bloc A2	
9:1-7 .....	EARTHLY SANCTUARY
9:1 .....	Introduction
9:2-5 .....	Form: structure of the sanctuary
9:2 .....	First apartment
9:3-5 .....	Second apartment
9:6-7 .....	Function: ministries performed
9:6 .....	First apartment
9:7 .....	Second apartment
Bloc A2'	
9:8-14 .....	SANCTUARIES
9:8 .....	Transition
9:9-10 .....	Earthly ( <i>skēnē</i> "tent")
9:11-14 .....	Heavenly ( <i>ta hagia</i> "the holies")
Bloc B'	
9:15-22 .....	OLD COVENANT
9:15 .....	New covenant (context)
9:16-22 .....	First covenant
Bloc A1'	
9:23-24 .....	HEAVENLY SANCTUARY
Epilogue	
9:25-28 .....	SUMMARY

The first chiasm above deals with sanctuaries (8:1-6), covenants (8:7-13), and sanctuaries (9:1-7). The opening section on sanctuaries (A1) is more or less balanced in its emphasis, but the section on covenants (B) is focused on the new covenant and the remaining section on sanctuaries (A2) is focused on the earthly sanctuary. The second chiasm also deals with sanctuaries (9:8-14), covenants (9:15-22), and sanctuaries (9:23-24). Again the opening section on sanctuaries (A2') is balanced in its emphasis, but this time the section on covenants (B') is focused on the old covenant and the remaining section on sanctuaries (A1') is focused on the heavenly sanctuary. There are some exquisite symmetries here. See table 5.

Table 5  
Direction of Emphasis in Major Blocs  
of Text in Heb 8-9

Theme	First Half		Second Half	
Sanctuaries	Both	8:1-6	Both	9:8-14
Covenants	New	8:7-13	Old	9:15-22
Sanctuaries	Old	9:1-7	New	9:23-34

Thus, while individual systematically located sections might have a restricted focus, as a whole, the balance of emphasis is perfectly distributed over the course of both chapters. Earlier I stated that the sanctuaries and covenants must be studied together (see fig. 3). But this is not all. The two sanctuaries must be studied together as well, and so must the two covenants (see fig. 4). In both directions the relationships between sanctuaries and covenants are mutually instructive, as shown below.

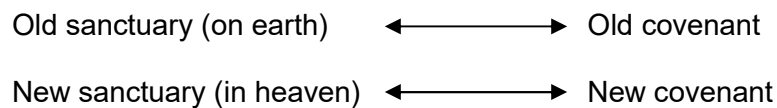


Fig. 3. Sanctuaries must be studied in the context of covenants and vice versa. This is the set of relationships emphasized at the beginning of the paper.

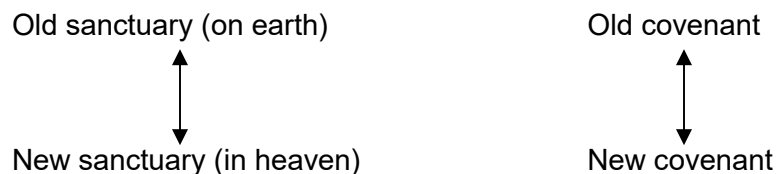


Fig. 4. The sanctuaries must also be compared with each other, and so must the covenants. This set of relationships derives in part from table 5 above.

In Heb 8-9 neither sanctuaries nor covenants are emphasized at the expense of the other. To understand the new in either category we must study the old. All these factors are intimately related. The author emphasizes covenants in their capacity of governing sanctuaries and the two sanctuaries as being associated with the respective covenants which govern them. What he does not emphasize--except in 9:1-7 alone--is apartments. Making Heb 9:1-7 set the

agenda for everything that follows is making the tail wag the dog. It is possible to approach the material with greater insight than that. The balance preserved throughout is a balance between sanctuaries and covenants. Apartments play only a minor role in the discussion. In the first century that had not yet become an issue. See outline exhibit 11, where the contrast of A1BA2 and A1'B'A2' moves from sanctuaries to covenants to sanctuaries.

The earthly sanctuary is less; the heavenly sanctuary, more. Everything about it is greater. For one thing it is in heaven and, as regards the Levitical priesthood, Jesus' ministry "is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises" (8:6). The priesthood of Aaron is of limited value and take place on a lower level. Those things associated with the ministry of Jesus are greater and better--all of them, whether those parts of it that take place in the first apartment or those parts that take place in the second apartment. It is Christ's presence that gives these rooms their significance and not the reverse. The contrast put forward in Heb 9:8-14 is between earthly and heavenly forms of sanctuary ministry, not between the first and second apartments of one sanctuary or the other. If the emphasis had been on apartments, vss. 8-14 could have left out altogether. That part of the author's argument was already fully developed in vss. 1-7.

## The Broader Context: Heb 7 and 10

The two chapters on either side of Heb 8-9 are part of the context for those chapters, because they emphasize the idea that earthly ministry must be constantly repeated, while heavenly ministry is done once for all. Having said this much, there is a question what gets repeated. The two main alternatives are: (a) the work of the first apartment, with the Day of Atonement ceremony being done once in the year; and (b) the work of the first sanctuary, with the entire earthly cycle being repeated year after year, while Christ's sacrifice is offered once for all at the end of the age.

Unfortunately, the focus on repetition in chaps. 7 and 10a will not answer the question whether the thing repeated is the work of an apartment or a sanctuary. A case could be made for either alternative. But by adding a discussion of covenants the author makes his intentions clear. The contrast is between sanctuaries, not apartments, because a covenant pertains to a sanctuary, not an apartment. There was not a first apartment covenant or a second apartment, but there was an old covenant (pertaining to earthly ministry as a whole) and there is a new covenant (pertaining to heavenly ministry as a whole). Covenants govern sanctuaries, not apartments. See appendix 3.

### Hebrews 7

The first sentence of Heb 7 contains the words *eis to diēnekes* ("forever"). This sentence announces the main theme of chap. 7, i.e., the contrast between what must be repeated and what remains. The Levitical system was based on a law of physical descent. To descend generation after generation is to perpetuate a cycle of life and death that extends through repeated generations. A supply of new priests was constantly needed because, having risen to office, none could remain. They kept dying in office. That is one system.

In the ministry of Christ one Priest lives forever to minister to all generations of His followers. Here is the context for Heb 7:25 ("Therefore he is able to save completely [*eis to panteles*] those who come to God through him, because he always lives to intercede for them").

It is true that Christ saves His people "completely" (NIV) and "forever" (NIV margin), but that is not what Heb 7:25 is saying. Instead the point is that, as time goes by and people continue to be born into the world and thus come in need of Christ's ministry, each successive generation can come to the Father through Him because His sacrifice on the cross has permanent value. It does not need to be repeated. Worshipers can continue coming to Christ through all generations because He died once for all and lives for all time to intercede for them. Thus, their coming can be repeated because His sacrifice need not be, and because, having once become a High Priest, He remains in that office as long as time lasts.

The phrase *eis to panteles* does not mean "completely" in the sense of to a complete degree. (What would it mean for someone to be saved incompletely, or to an incomplete degree?) Instead it means "for all time," permanently, lit. "to the all-end." It does not refer to the manner in which we are saved or to the fact that eternal life lasts forever, but to the ongoing process by which Christ saves people in each succeeding generation. The sense of the passage is not that "He is able to save [sinners with the result that they live] for all time," although it is true that He is able to do that. Instead the sense is that "He is able for all time" to continue His work of saving sinners, because He has "the power of an indestructible life" (Heb 7:16). It is Christ's ability to continue saving that is for all time. The *New Revised Standard Version* has captured the correct sense of this passage nicely:

Furthermore, the former priests were many in number, because they were prevented by death from continuing in office; (24) but he holds his priesthood permanently, because he continues forever. (25) Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them. (Heb 7:23-25, NRSV)

There is one qualification. Christ remains in priestly office for all time, but not for all eternity. He ministers for a purpose and when that purpose is accomplished He returns to earth in glory.<sup>16</sup> It is on this basis and not merely because of deteriorating world events or whatever that Seventh-day Adventists look for Jesus' second coming to be soon. Their doctrine of the second coming is based on the same set of facts as their doctrine of salvation. Both are rooted in the sanctuary, which in turn is rooted in the cross.

## Hebrews 10

The chiastic counterpart of Heb 7:23-25 is 10:11-14, quoted below.

Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. (12) But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. (13) Since that time he waits for his enemies to be made his footstool, (14) because by one sacrifice he has made perfect forever those who are being made holy. (Heb 10:11-14)

Here again, as in chap. 7 above, the contrast is between "every priest" on the one hand and Jesus on the other. The Levitical priests offered the same sacrifices "again and again," but Jesus "offered for all time one sacrifice for sins." The theme of this is the idea of repetition. But because the one sacrifice of Christ is never repeated, the ministry based on it can continue through all time to come.

The theme that runs through chap. 10 is the same as what we have seen before in chap. 7. The two chapters are closely parallel. When I speak of chap. 10 (or 10a) in the present context I have special reference to 10:1-18. See table 6 below, where glosses are from NIV.

Table 6  
Terms Denoting Repetition or Its  
Absence in Heb 7 And 10

Greek	Reference	English (NIV)
<b>Chapter 7</b>		
<i>Permanence</i>		
eis to diēnekes	7:3	"forever"
zōēs akatalutou	7:16	"an indestructible life"
eis to aiōna	7:17, 24, 28	"forever"
eis to panteles	7:25	"completely"
pantote zē	7:25	"he always lives"
ephapax	7:27	"once for all"
<i>Repetition</i>		
kōluesthai paramenein	7:23	"death prevented them from remaining in office"
kath' ēmeran	7:27	"day after day"
echontas astheneian	7:28	"men who are weak"
<b>Chapter 10</b>		
<i>Permanence</i>		
hapax	10:2	"once for all"
ephapax	10:10	"once for all"
mian huper hamartiōn . . . thusias	10:12	"one sacrifice for sins"
eis to diēnekes	10:12, 14	"for all time, forever"
<i>Repetition</i>		
kat' eniauton	10:1, 3	"endlessly year after year," "annual"
kath' hēmeran	10:11	"Day after day"
pollakis	10:11	"again and again"

So far nothing has been directly said about us. The emphasis throughout has been on the fact that Christ's saving work continues in full force and effect "on the basis of the power of an indestructible life" (7:16). This message of an ongoing ministry would speak well to the needs of a readership which had seen Jesus during His earthly life, and now see only the fact that He is gone. In any event, the first place we are mentioned is 10:14, which says in part that "by one sacrifice he has made perfect forever those who are being made holy." Let us talk briefly about vs. 14. Can one be perfect without being holy? Is that the claim?

It would seem needless to point out that Christ's work in the human heart is not finished. In many hearts the work has just begun; in many others it has not even started. As the Father works hitherto, so the Son and the Spirit are working, and this work will not be finished till Christ comes. When, therefore, the statement is made that Christ by one offering hath perfected forever them that are being sanctified, it can be true only provisionally and potentially. Many of the saints then living were not as yet perfected--Paul one of them. Many who were later to be saved had not as yet accepted Christianity. Millions who were as yet unborn would in time accept the gospel. And from the work of

perfecting these souls we must not exclude Christ. He did His work on the cross; He died there, and will never die again. That work is finished and will never need to be repeated. From that He rests. But Christ's work in the human heart is not finished. That is still going on. But we have the promise that He who began it will also finish it.<sup>17</sup>

One cannot be perfect without being holy. But the point that M. L. Andreasen is making in the above quotation (and that our author is making in Heb 10:14) is that no additional sacrifice will ever be necessary in order to secure the needed result. Even here the prior emphasis is on Christ and the quality of sacrifice that He offered. It is entirely sufficient. The sacrifice we have is the only one we will ever need.

## Discussion

When the word *kreittonos* ("better") is used in Heb 7:7, 19, and 22 it has a very inclusive range of meanings but one of them is that the "better covenant" (7:22) of which Christ is Mediator and the "better hope" (7:19) that his ministry gives us is better because what He does stays done. Similarly, when we read that the high priests who served as mediators under the old covenant were "men who are weak" (7:28), it does not mean morally weak, although they were morally weak. Instead the kind of weakness brought to view is that those earlier priests had to keep being replaced in office. They were replaced because they died after serving for only a few years. The idea of repetition is central to the author's argument throughout chaps. 7 and 10.<sup>18</sup>

One could conclude from the word *archieis* ("high priests") used in 7:27 and 28 that the author is telling us Christ serves as High Priest only and not as Priest (leaving such passages as Heb 7:3; 8:4; and 10:21 aside temporarily), i.e., that His ministry pertains to the second apartment only and not to the first, if this were a correct dichotomy.<sup>19</sup> But in that case, why does the author say "high priests" (plural) rather than "high priest" (singular)? At any given time there were only one high priest, but in order for such ministry to be available for each generation of worshipers there had to be a law of physical descent by which the office could be constantly replenished and perpetuated. By contrast, Christ's ministry in heaven is permanent.

The above theme is announced in chap. 7 and summarized in chap. 10a, thus establishing a context for what comes between in chaps. 8-9. The author's whole argument in regard to sanctuaries and covenants is that one covenant (the old) governs a sanctuary on earth where priests do not remain in office, sacrifices must be offered which do not take away sin, and the events of the ceremonial year must be repeated endlessly. Another covenant (the new), by contrast, governs a sanctuary in heaven whose High Priest remains, whose once-for-all sacrifice cleanses both the conscience and the life, and whose one round of ministry will be followed by the end of human history at the second coming.

All of this provides powerful evidence that the backdrop against which we must read Heb 8-9 involves entire systems of worship and not the individual parts of those systems. The author is interested in such details and we should not lose sight of them either, but he keeps them in perspective. They are not his focus. The author's point is not that, whereas the first apartment of the earthly (or heavenly) sanctuary was weak and ineffectual, the second apartment was superior and lasting. That's not the contrast. It is sanctuaries, not apartments.



## Conclusion

The reader will agree that Heb 6 and 10b deal with the controversial matter of the “veil” (6:19; 10:20), and that Heb 7 and 10a deal with the matter of which things do and do not have to be repeated. Heb 8-9 deal both with sanctuaries and with covenants. By Heb 10a I mean vss. 1-18, and by 10b I mean vss. 19-39.

The problem is that in Heb 6 and 10b the contrast is one of apartments. The “veil” is truly the second one leading to the holiest of all, but the language is metaphorical. The author is saying what Christ said in a number of passages, i.e., that where He would be going we cannot come. He says this both to His enemies (John 7:34; 8:21; see also 7:36; 8:22) and to His friends (John 13:33). In saying this He simply meant that He would be ascending to the Father in heaven. When the author of Hebrews says Jesus went “behind the curtain” (Heb 6:19 ESV, NET, NIV, NRS, RSV), or “inside the curtain” (NJB), or “into God’s inner sanctuary” (NLT), or “within the veil” (KJV), he also means that Christ ascended to the Father in heaven, but in this case the author places that statement in a cultic context.

Heb 6:19 is metaphorical. The “curtain” or “veil” is a metaphor, just as the “anchor” and the “forerunner” are metaphors. In the case of the “anchor” (vs. 19) Christians are ships; in the case of the “forerunner” (vs. 20) Christians are horses. How literal is that? Between these two outer metaphors, the “curtain” is not going to be literal. It also is a metaphor, which places Christ’s ascension to heaven in a cultic context. He did not go there to retire; He went to minister. The language of this middle metaphor is borrowed from the sanctuary, but does not describe the sanctuary. If we could say it this way, it refers from the sanctuary, not to the sanctuary. But the important thing for us here is that the (metaphorical) reference it makes, is made in the context of a contrast between apartments.<sup>20</sup> This does happen in chaps. 6 and 10b; it does not happen in Heb 8-9.

When we come to Heb 7 and 10a, the old is repeated and the new is not, but is this comparison being made on the basis of a contrast between the first apartment (where the services are repeated every day) and the second (where there is only one service and it occurs once a year)? Or is it being made on the basis of a contrast between the first sanctuary (on earth) and the second sanctuary (in heaven)? Just talking about repetition does not give us an answer to this question.

In Heb 8-9 we learn that Christ ministers in “the sanctuary, the true tabernacle set up by the Lord, not by man” (8:2). So here we are being directed to a sanctuary. But in 9:1-7 the focus returns to apartments. In the earthly sanctuary (vs. 1) there was a first apartment (vs. 2) and a second apartment (vs. 3). In 9:8 NIV becomes ambivalent on whether we should be focusing on apartments or sanctuaries. “The Holy Spirit was showing by this that the way into the Most Holy Place [*tōn hagiōn*, masculine plural] had not yet been disclosed as long as the first tabernacle [*tēs prōtēs skēnēs*, feminine singular] was still functioning. (Heb 9:1 NIV). The problem is that NIV simply mistranslates the Greek. ESV corrects the error by translating not “the Most Holy Place,” but “the holy places.” By correctly representing the term as a plural, ESV shows that an entire sanctuary is in view, and this sanctuary replaces another entire sanctuary (“the first tabernacle” NIV). Here ESV becomes ambivalent. When did *skēnē* (“tent”) become a “section,” and what would “section” mean in such a context? The contrast is best understood as “the holy places” (ESV) v. “the first tabernacle” (NIV), i.e., “the holy places” in heaven v. “the first tabernacle” on earth.

This process of reason might seem difficult to some, but the point that brings clarity to the whole discussion is the relationship between “the holy places” and the new covenant on the one hand, and “the first tabernacle” and old covenant on the other. Covenants govern entire sanctuaries, i.e., entire systems of worship, not individual apartments. So when the author says that Christ has become “the mediator of a new covenant” (9:15), and we link that new covenant with “the sanctuary, the true tabernacle set up by the Lord, not by man” (8:2), and read that “the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one” (8:3), it becomes perfectly clear that the contrast in chaps. 8-9 is between entire sanctuaries, entire systems of worship, and not to apartments.

The focus of Heb 6 and 10b is not the same as the focus of Heb 8-9. What is repeated (Heb 7, 10a) is the entire cycle of worship on earth; what is done once for all is the sacrifice of Christ on the cross and the associated ministry of His blood in a heavenly system in which He is also the High Priest. Jesus is at once the Victim who sheds His blood and the High Priest who ministers it. And the take home for Seventh-day Adventists, and for all Christians, is that just as there is a system of worship on earth, so there is a system of worship in heaven. Both systems are complete in themselves. If there are two distinct ministries on earth (first apartment, second apartment), there are two distinct ministries in heaven (first apartment, second apartment).

The contrast of sanctuaries in Heb 8-9 assures that every part of what happens in the sanctuary on earth happens also in the sanctuary in heaven, and this gives us a correct perspective for understand the matter of apartments, although the author of Hebrews does not emphasize them. The old covenant governs every part of the one, and the new covenant governs every part of the new. There is an exact, though spiritual, correspondence between the two systems. We can learn from the one about the other. Correctly understood, this is what the author of Hebrews invites us to in chaps. 6 and 10b, in chaps. 7 and 10a, and in chaps. 8-9.

The erroneous teaching that in A.D. 31 Christ went from a lesser apartment to a greater apartment would imply that the two were part of one unifying system, and this is exactly what the author of Hebrews is not saying. His point is that the two systems, while mutually instructive, are entirely distinct. They are founded on different principles, governed by different covenants, and bring about different results. The one cannot cleanse the conscience (9:9-10), while the other can and does (9:11-12).

So when does Christ enter the second apartment of the antitypical sanctuary structure in heaven, assuming He begins in the first? He does that in 1844, as we learn from Dan 8:9-14, and exactly as Seventh-day Adventists have taught for the past century and a half.

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Note: All Scripture quotations in this paper, except when noted otherwise, are from the Holy Bible, New International Version. Copyright (c) 1973, 1978, 1984 International Bible Society.

<sup>1</sup>“Usually no spaces were left between words or sentences (this kind of writing is called *scriptio continua*), and until about the eighth century punctuation was used only sporadically. . . . Word-division however, is occasionally found in school and liturgical texts, and scattered examples of punctuation, by point or spacing or a combination of both, are preserved in papyri from the third century B.C. onward” (Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* [Oxford: Clarendon Press, 1964], pp. 12-13 and p. 13, n. 1; emphasis in original).

<sup>2</sup>Many parallels exist between 9:1-10 and 9:11-14. These are antithetic, as the following chart, adapted from Vanhoye, shows. They also point out the step-by-step logic of the author and his consistent emphasis on the superiority of Christ" (Buchanan, *To the Hebrews: Translation, Comment and Conclusions*, Anchor Bible (Garden City: Doubleday, 1972). Just previously Buchanan states: "The word 'Christ' which appears both in vss. 11 and 14 forms the inclusion that separates this as a unit. The whole unit consists of a comparison of Jesus' sacrifice and cleansing, in an *a fortiori* argument, with the sacrifices offered by the Aaronic priests and the cleansing method employed by using the ashes of the red heifer. The comparison of method was followed throughout, using metaphorically the imagery of sacrifice, cleansing, corpse defilement, and worship in the tabernacle" (ibid.). In this Buchanan is correct--with two qualifications. First, establishing 9:11-14 as a unit is not the same as establishing 9:1-10 as a unit. In this paper I argue that 9:8-10 is also a unit. And second, establishing 9:11-14 as a unit does not automatically imply that it is a major unit. In fact it is a subsection within 9:8-14 rather than a section of the chapter in its own right.

<sup>3</sup>Another way to state a contrast is with *men* and *alla*, but it is a different type of contrast. The following comments have to do first with *alla* and then with *men/alla* pairs: "A distinction is to be observed between general contrast (*de*) and that which is directly contrary (*alla*), which roughly comparable to German *aber* and *sondern*: H 2:8 *ouden aphēken autō anupotakton: nun de oupō horōmen autō ta panta hupotetagmena* ('but, however'). . . . (6) *Men* is less often correlated with *alla*, *plēn*, and *asyndeton*" (F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature* [Chicago], s. 447, p. 232).

<sup>4</sup>(4) To be sure, the omission of *de* in some instances (in Lk and elsewhere) is excusable or even in good classical usage: *pro-ton men* R[om] 1:8 and 1 C[or] 11:18 (perhaps 'from the very outset'; Herm Man 4.2.3 'first of all, above all'), R[om] 10:1 *hē men eudokia* etc. (so far as it depends on my desire)" (ibid.). So *men* without *de* is possible in New Testament Greek but it is not what we would normally expect.

<sup>5</sup>What Zimmermann says about Heb 9:11 is that, "The verse begins with an emphasis on its juxtaposition to vs. 1: *eiche men oun kai hē prōtē--christos de* [on the one hand the first had--but on the other hand Christ]. What is said about Christ subsequently therefore stands over against that described in vss. 1-10" (Zimmermann, *Das Bekenntnis der Hoffnung* [The knowledge of hope] (Köln: Peter Hanstein, 1977).

<sup>6</sup>Or this is the way our critics would like the argument to run. Actually the implication does not follow from the premise because when we have said "second apartment" we have still not specified in what sense we mean that term. Do we mean it literally as a reference to the second apartment of the heavenly sanctuary as opposed to the first? (But this assumes that the heavenly sanctuary has two apartments, which those who take this position wish to deny.) Or do we mean it metaphorically as an illustration of the more immediate access to the presence of God that Christ enjoyed after His ascension? In an earlier paper I argued for the latter sense in Heb 6:19-20 and again in 10:19-20 (see Hardy, "The Case for Metaphor in Heb 6:19-20," *Historicism* No. 26/Apr 21, pp. 2-50). This of course leaves open the question of what the same terms mean in Heb 7-10a. There I argue that the meaning is literal (9:1-7 can be taken in no other way). So there is a difference of usage. So I would say, of course there was a contrast between general and limited access of the first and second apartments of the earthly sanctuary. The author is saying this much, but he is saying more besides.

<sup>7</sup>Another name for center embedding is chiasmus.

<sup>8</sup>*nun de*, logical (cf. ix,26; xi,16; I Cor. xv,20), and not temporal (11,8; xii,26), contrasts with the hypothesis of a priesthood of Christ on earth (v. 4 ff.) the fact of his priestly ministry in heaven: *epeidē me estin en tē gē, all' en tō ouranō* (OEcuménus). The sense of v. 5 would be: In the heavenly temple contemplated by Moses, is the Christ who officiates as priest" (C. Spicq, *L'épître aux Hébreux*, Études bibliques [Paris: Librairie Lecoffre, 1953], pp. 238-39).

<sup>9</sup>The clause affected by removing vs. 6 from the rest of Heb 8:1-6 would be "with better sacrifices than these" (9:23).

<sup>10</sup>(2) *Hostis* is correctly used in connection with a substantive of indefinite reference: Mt 7:15 *tōn pseudoprophētōn hoitines* (description follows), also with reference to a definite person where the relative clause expresses the general quality: Jn 8:53 Abraam, *hostis apethanen* ('who nevertheless was a man who died'). (3) These limitations are overridden, especially by Lk, and *hoitines*, *hētis* are used as the equivalents of *hoi*, *hē*: *Petros kai Iōanēs, hoitines* A[cts] 8:14f., *tēn pulēn, hētis* 12:10" (Blass and Debrunner, s. 293, p. 153).

<sup>11</sup>See Hardy, "The Problem of the First Apartment in Seventh-day Adventist Theology," *Historicism* No. 17/Jan 89, pp. 2-17.

<sup>12</sup>In an unpublished paper entitled, "The Priesthood of Jesus in the Book of Hebrews," George E. Knight correctly distinguishes between emphasizing the Day of Atonement and emphasizing the second apartment (p. 42). Clearly in Heb 9:25 the emphasis is on the events of the Day of Atonement ("the way the high priest enters the Most Holy Place [*hagia*, lit. 'holies'] every year with blood that is not his own"). But it is also clear that to enter the second apartment he would have to pass through the first. What he entered was the whole sanctuary, not omitting the second apartment. So the author's use of *hagia* (here without the article) in 9:25 with explicit reference to the Day of Atonement services is not a counterargument to the claim that *hagia* (or *ta hagia*), being a plural word, refers to the entire sanctuary comprising both apartments.

<sup>13</sup>The word *antitupos* "antitype" is used only here and in 1 Pet 3:21 ("and this water symbolizes baptism"). The word *tupos* "type" is used more frequently: John 20:25; Acts 7:43, 44; 23:25; Rom 5:14; 6:17; 1 Cor 10:6; Phil 3:17; 1 Thess 1:7; 2 Thess 3:9; 1 Tim 4:12; Tit 2:7; Heb 8:5.

<sup>14</sup>William H. Shea, in an unpublished outline draft (personal communication of August 6, 1991), suggests that Heb 6:19-20 and 10:19-20 be included in the larger chiasm spanning Heb 7-10a. I would prefer to say (what sounds like the same thing but may not be) that they form an inclusio around the chiasm. In any event, his outline--as set forth in the above one page of handwritten notes and subsequent letter of August 13--has had a profound impact on my thinking in the present paper. Having acknowledged this debt, let me also clarify that we disagree on some of the details. But I need not belabor them here.

<sup>15</sup>Ronald Williamson comments as follows on the way the author of Hebrews deals with time: "Connected closely with the subject of time is the subject of history and the attitudes to history of Philo and the Writer of Hebrews. Spicq says that both writers look on history as no more than '*un thème de spéculation et d'enseignement moral*' [a theme of speculation and moral teaching]. R. P. C. Hanson seems to me to be wholly right in his comment that to say this 'is wholly to misunderstand the attitude to history of the Epistle to the Hebrews' (I agree too with Hanson that it is this fundamental misunderstanding that continually throws doubt on Spicq's whole thesis)" (idem, *Philo and the Epistle to the Hebrews, Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums* [Leiden: E. J. Brill, 1970], p. 149). But his treatment of structural questions and his insight at specific points in the discussion set Spicq apart from many of his peers. His outline has no bearing either way on the question of Philo's influence.

<sup>16</sup>The idea that Christ went to heaven merely because that is where He came from is exactly what the book of Hebrews was written to combat. He did not go there to retire. He went there to pursue an objective. His blood, shed on the cross as that of a perfect Victim, now requires the ministry of a perfect Priest (see Heb 7:26). See Hardy, "Metaphor in Heb 6:19-20," pp. 9, 13.

<sup>17</sup>M. L. Andreasen, *The Book of Hebrews* (Washington, DC: Review and Herald, 1948), p. 436.

<sup>18</sup>The above point will be immediately and forcefully obvious to anyone with a linguistic background. Repetition is one of the major issues dealt with through the grammatical category

of aspect. For a discussion of verbal aspect see the present writer's, "Navajo Aspectual Verb Stem Variation" (Ph.D. dissertation, University of New Mexico, 1979).

<sup>19</sup>From the fact that common priests could not serve in the second apartment it does not follow that the high priest could not serve in the first apartment. Such reasoning is wrong and so are its implications.

<sup>20</sup>See Hardy, "Metaphor in Heb 6:19-20," pp. 15-21.