

Covenants and Sanctuaries in Heb 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 into each section individually. 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.

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 as well 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.

Of particular interest is vs. 8. When it 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 9:1-10 and 11-14, where vss. 8-10 are in the first group) or toward the usage of later ones (assuming 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 section. 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 apartments of vss. 1-7 and the covenants of vss. 15-22.

A transition is needed. The link between apartments and covenants is not direct. The only middle ground on which these two 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 about which apartment Christ entered first in A.D. 31 when He ascended to heaven but about the fact that upon going there He entered 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 ABAABA. This arrangement could be simplified to ABABA 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 ABAABA or just ABABA, 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 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 govern 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 sustained 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 for their use. 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 does and does not use to convey his thoughts. Then we will be in a 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
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Epilogue

9:25-28	SUMMARY
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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 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: (1) historical precedent (translators have customarily inserted a break at vs. 11), (2) thematic parallels (Buchanan points out a number of parallels between 9:1-10 and 11-14), (3) syntax (Zimmermann suggests that the contrast introduced by the particle *men* in vs. 1 is completed by the particle *de* in vs. 11), and (4) 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

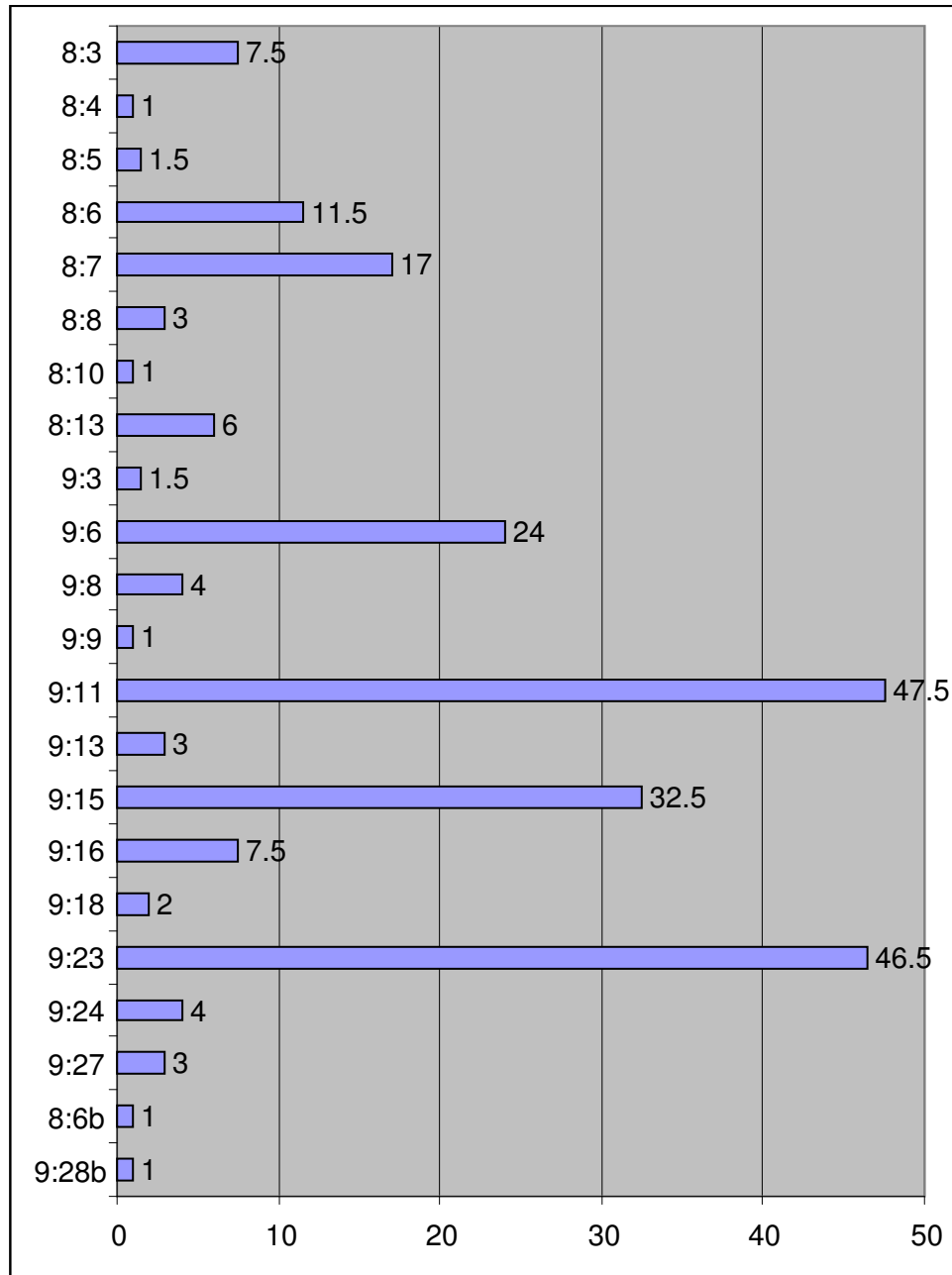
the text down.) Sometimes there are headings but no indentation, as when an outline summary is given at the beginning of a chapter, citing verses by number. And sometimes we find both indentation and a heading, whether in the text itself or at the beginning of a chapter. On the assumption that saying something shows greater emphasis than saying nothing, and that it is more emphatic to state oneself in two ways than in one, I gave 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 were 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.

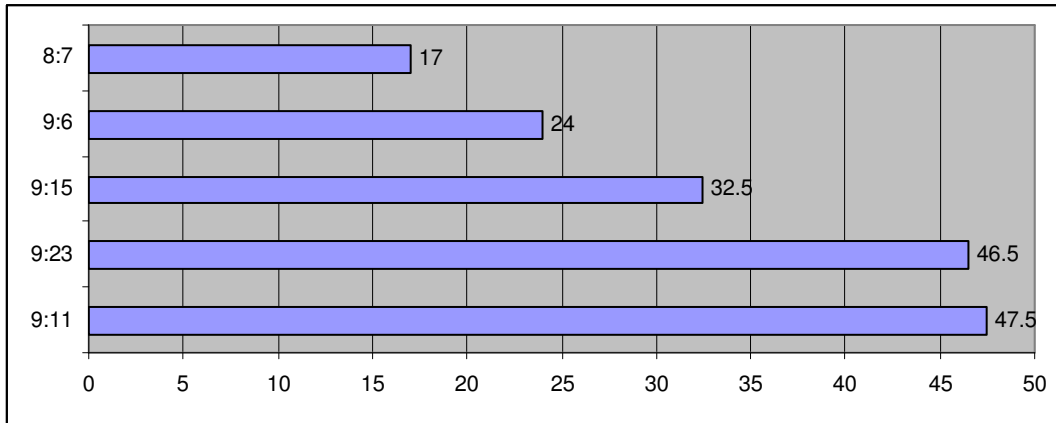
Bar Graph 1
Relative Weight of All Transitional Verses
in Verse Order



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 fifteen, taking this number as an arbitrary cutoff point. The fact that these verses receive emphasis, however, 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 verses. The earliest Greek manuscripts from which translations were made did not divide the text into words.¹ We have come a long way since then and yet the text itself has not substantially changed. The two categories of information 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 9.² His facts are right but the conclusion is wrong. See table 2.

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

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

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 later one 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).³ 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*.⁴ 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.⁵ 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 one 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 afterward 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.⁶

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 just 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 same one which corresponds to the *men* in vs. 1. We must ask and determine whether it is. There are good syntactic reasons for concluding it is not.

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 if Zimmermann were 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)		
<i>men</i>	1	Outer <i>men/de</i> pair opens
<i>de</i>	3	Not associated with preceding <i>men</i>
<i>de</i>	5	Not associated with preceding <i>men</i>
<i>de</i>	6	Not associated with preceding <i>men</i>
Inner Pair		
<i>men</i>	6	Inner <i>men/de</i> pair opens
<i>de</i>	7	Inner <i>men/de</i> pair closes
Outer Pair (b)		
<i>de</i>	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(AB)B in the present case, where one pair of elements entirely contains another.⁷ I would want to see clear evidence from elsewhere in the New Testament or in literary Greek that center embedding occurs specifically with *men/de* pairs before accepting Zimmermann's hypothesis. 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 any 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 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 later on in 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 does not need to be a *men* for each *de*.

Recall one other fact. In bar graph 2 Heb 9:6 received fully 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. By this means the author is attempting to convey the very thought that translators have so consistently noticed. They have captured the essential point and the *men/de* pair under consideration, which links vss. 1 and 6, is 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 his thinking once he comes over into chap. 9. 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. There is no corresponding distinction involving covenants. 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 the covenants differ. See fig. 1.

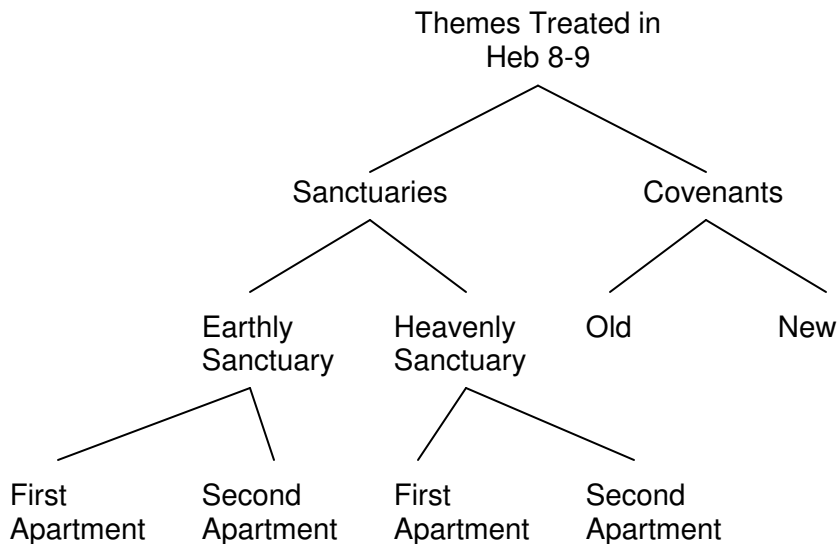


Fig. 1. Summary of the types of distinctions one could possibly make within Heb 8-9.

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 objective 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. See fig. 2.

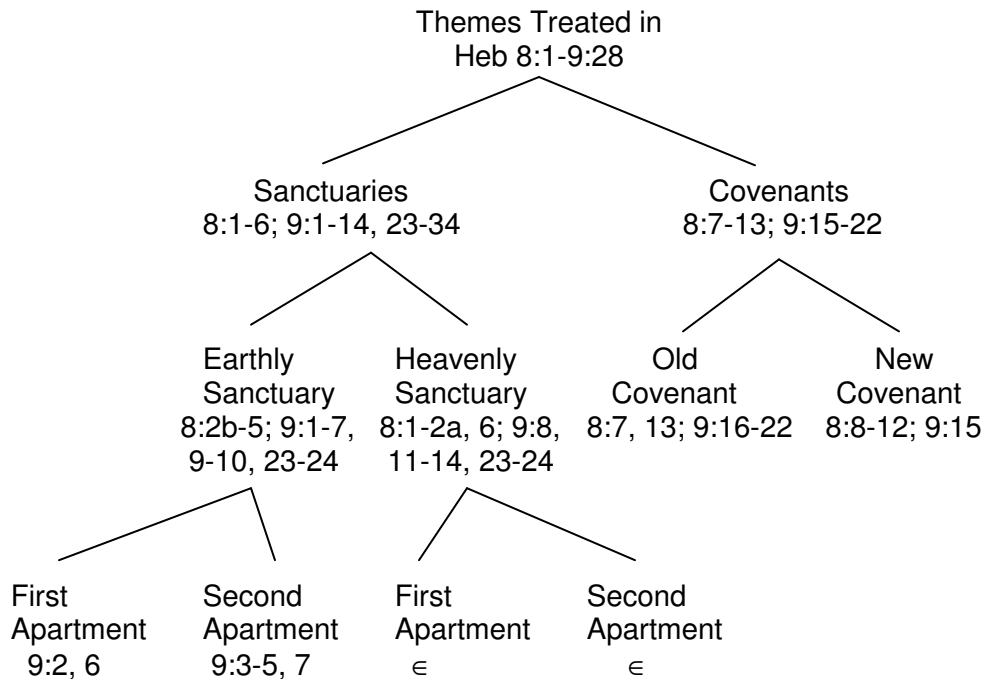


Fig. 2. Conceptual relationships of possible distinctions within the subject matter of Heb 8-9 mapped onto specific verses. While the distinction between apartments in the heavenly sanctuary is available in fig. 2, the author does not emphasize it.

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 He ministers by studying how the priestly descendants of Aaron once ministered. Indeed, that is the main reason why they had the type of ministry they did--so that by studying it we could learn about 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, so long as what are talking about is 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 exactly the same level as 9:11. So how can we say that it 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 consists of 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 can only be a starting point for further discussion. It 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 significance those 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 chiasmic 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 ABAABA chiasm. The present introductory section is chiasmic as well. Verses 1-2 speak of the ministry of Jesus in heaven, vss. 3-5 speak of its earthly counterpart, 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 describes the ministry of Jesus and so do vss. 4b-5. These statements provide context and heighten the sense of contrast in vss. 3b-4b, which deal with the ministry of the earlier Levitical priests. Including such context

statements 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 context 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, . . ."), with the corresponding *de* 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 theirs. 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,⁸ 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 very elegant fact about the structure of the material before us would be lost if 8:6 were removed from the rest of its section and joined arbitrarily to 8:7-13.⁹

Once more the material is arranged chiastically. Introducing and concluding bloc B are a matched pair of context 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 vss. 1-7 from two different points of view--its buildings (vss. 2-5) and its regulations for worship (vss. 6-7). Then in vss. 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.

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, it is clear that, taking the section as a whole, we are talking primarily about "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. Verses 6-7 deal with the functions of the sanctuary--the way its 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.

Now we come to a statement which, when we consider what it says, 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). 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 of the terms *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 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 in Heb 9:8 is closely parallel to the one in Heb 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 the "point of what we are saying" (8:1) is described after the statement announcing that it would be described, then what the "Holy Spirit was showing by this" (9:8) should follow the verse containing that statement as well. If the basis for the Holy Spirit's instruction comes before vs. 8, the argument He wishes to build on that foundation must come after. If this is the case, then vs. 8 is a beginning point. And, although translators are not always right, many of them agree that vs. 15 begins a new section. So vs. 14 is an ending point. If the section in question follows vs. 7 and precedes vs. 15, it consists of vss. 8-14. Here is the place we should look for the lesson the Holy Spirit wants to draw from vss. 1-7.

It is a mistake to suppose that Heb 9:1-10 flows around vs. 8 without compromising its status as a section of the chapter. Verses 1-10 are not a section and vs. 8 is not an isolated comment. Assuming so would be on the same order as claiming that Heb 8:1-2 represents an isolated comment. The verse before us does truly introduce a new section in chap. 9, just as 8:1-2 introduces the present 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)

But how can we be sure that what the Holy Spirit wants us to learn from vss. 1-7 is not wholly confined to 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*, feminine of *hostis*. This family of words can be used in a variety of ways,¹⁰ but as used here the word is simply a relative pronoun ("which") referring back to "the first tabernacle" in vs. 8, which is also feminine. The same word

is used two other times in the chapters under review--both of them in mid-sentence, as this one is:

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" (based on 8:6), and in the second: "its first room . . . which [*hētis*] was called the Holy Place" (based on 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 both begins and ends a sentence and vs. 10 is also completely self-contained. This is good English style. But it is not good Greek style and that is the language our author was writing in. In the Greek vss. 9-10 are an extension of vs. 8--a lengthy relative clause, introduced by *hētis* ("which"), modifying 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 subject matter they bear the same relation to *ta hagia* in vs. 8a that vss. 9-10 bear to *skēnē* in vs. 8b. So what is left? We have already come to the end of vs. 14. Verses 8-14 form a single cohesive section within Heb 9.

There is one more fact to consider. What *hētis* in vs. 9 refers back to is only and exclusively 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*. Verses 11-14 then comment on the first clause of vs. 8 and only the first clause--the one which contains the term *ta hagia*.

The closeness of the relationship between vss. 8, 9-10, and 11-14 is of paramount importance. It cannot be overemphasized. The point to be learned from this relationship 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.

So 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 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?¹¹ In vss. 8 and following we are no longer talking about apartments, as we were before in vss. 1-7.

The external nature of worship under the old covenant was characteristic of the entire system. It is not the case that the ministry of the outer apartment was external, while the ministry of the inner apartment was spiritual. "Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place 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 through the first, so that entering the second means entering both), the second apartment is primarily what the author has in mind.¹² 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 second apartment ministry of the earthly sanctuary was just as deficient as that of the first apartment. It is an irony that those who want most to remove the distinction of apartments in the heavenly sanctuary magnify that distinction so disproportionately in the earthly sanctuary. Let us have balanced views on these subjects. Both sanctuaries have two apartments and yet each, taken separately, is one sanctuary.

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--again, 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 principles, i.e., on different covenants (see 8:6). At this point in his argument he is preparing for a return to an earlier topic. That is what vss. 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 vice versa--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. This fact is especially instructive just here because his intent is so unmistakable, although in fact it is no different here than elsewhere in the epistle. One reason why an earthly sanctuary was set up in the first place was so that people could reason from things in their own experience to what God wanted to teach them about Christ's later ministry in heaven. The sanctuary did less resolving of problems than raising of issues. 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 is to become aware that something 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 was left 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 did.

But as regards the present passage, Heb 9:15 is what I have been calling a context statement. It sharpens the contrast with material to be stated immediately afterward in vss. 16-22. Apart from this 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 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 no fewer than three thematic and seven verbal parallels between these short sections. 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')

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"
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"
8:3	ti kai touton ho prosenegkē "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.

Verbal parallels are summarized below, with literal English glosses and in chap. 8 sequence. In each case the word or words that define 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')

- 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"
- 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']"
- 8:3 hothēn **anagkaion** echein
"for this reason it was necessary"
- 9:23 '**Anagkō** oun
"therefore it was necessary"
- 8:5 hoitines **hupodeigmati** kai skia latreuousin
"which serve as copies and shadows"
- 9:23 ta men **hupodeigmata**
"on the one hand, the copies"
- 8:5 **tōn epouraniōn**
"of heavenly [things]"
- 9:23 auta de **ta epourania**
"the heavenly [things] themselves"
- 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]"
- 8:6 hosō kai **kreittonos** estin diathēkēs mesitēs,
"for which reason He is Mediator of a better covenant"
hētis epi **kreittosin** epaggeliais nenomothetētai.
"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.¹³ 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 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. Before going on read down through exhibit 3, referring only to the English glosses for 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)

- | | |
|------|---|
| 9:23 | 'Anagkē oun
"It was necessary, then, |
| 8:3 | hothen anagkaion echein
"so it was necessary" |
| 9:23 | ta men hupodeigmata
"for the copies" |
| 8:5 | hoitines hupodeigmati kai skia latreuousin
"that is a copy and shadow" |
| 9:23 | tōn en tois ouranois
"of the heavenly things" |
| 8:1 | en tois ouranois
"in heaven" |
| 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." |
| 9:23 | auta de ta epourania
"but the heavenly things themselves" |
| 8:5 | tōn epouraniōn
"of what is in heaven." |
| 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." |

- 9:24 ou gar eis cheiropoiēta
"for not into [things] handmade" (literal gloss)
- 8:2 hēn epēxen ho kurios, ouk anthrōpos.
"set up by the Lord, not by man."
- 9:24 eisēlthen **hagia** Christos,
"Christ entered a sanctuary" (literal gloss)
"For Christ did not enter a man-made sanctuary" (NIV, this clause and previous one)
- 8:2 **tōn hagiōn** leitourgos kai tēs skēnēs tēs alēthinēs,
"and who serves in the sanctuary, the true tabernacle"
- 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."
- 9:24 all' eis auton **ton ouranon**,
"he entered heaven itself,"
- 8:1 en **tois ouranois**
"in heaven,"
- 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 them. 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. 1-18.¹⁴

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

(25) 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: (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 chiasmatic: (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 future events.

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 what? In order to die, one must first live. Not all of those who have accepted Christ over the centuries were alive at the time of His crucifixion. In fact almost none of them were.

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 front 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.

(14) 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.

Discussion

If what the author condemns as weak and inadequate is whatever had to be repeated endlessly, as would appear 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 its absence--a better system in which things are done once for all.¹⁵

The main thrust of the argument throughout both chapters, therefore, 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. Or can we say that the daily service was not repeated endlessly? Only the yearly service was repeated (see Heb 9:24). The daily was not. That is a strange reversal. No, in the Levitical system both were repeated endlessly together, 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 many cycles in which daily services led up to yearly services. But now, by contrast, there is one Victim, one 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. But this is not 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 ABABA outline of Heb 8-9 in which 9:1-14 was a single unit of text. Below the same structure is restated as an ABAABA 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 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. 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, 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 compared with each other as well, and so must the two covenants (see fig. 4). In both directions the relationships between sanctuaries and covenants are mutually instructive.

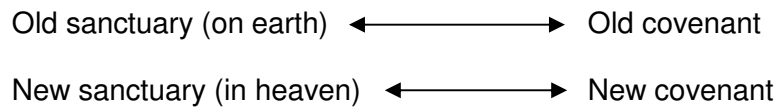


Fig. 3. Sanctuaries must be studied in the context of covenants and vice versa. This is the set of relationships emphasized at the beginning of the paper.

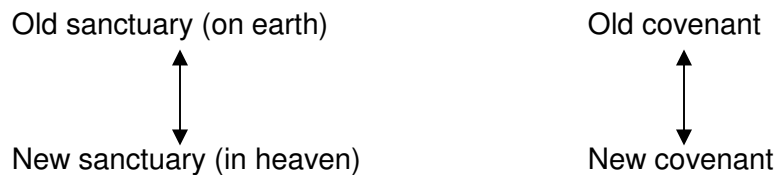
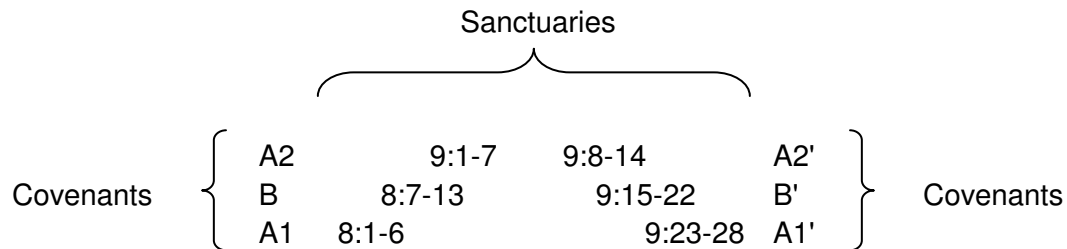


Fig. 4. The sanctuaries must also be compared with each other, and so must the covenants. This set of relationships derives in part from table 5 above.

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. But 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 between sanctuaries and covenants. Apartments play only a minor role in the discussion overall. See outline exhibit 11.

Outline Exhibit 11



The earthly sanctuary is lesser; the heavenly sanctuary greater. Everything about it is greater. It is in heaven for one thing and, as regards the Levitical priests, 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). Those things associated with the priesthood of Aaron are of limited value and take place on a lower scale. Those things associated with the ministry of Jesus are greater and better--all of them, when they take place in the first apartment and when they 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, he could have left vss. 8-14 out altogether. That part of his argument was already fully developed in vss. 1-7. But then what would we be able to say about vs. 11?

The Broader Context: Heb 7 and 10

The two chapters on either side of Heb 8-9 both emphasize the idea of repetition in describing the system of worship Christ came to replace. Is the author saying that because His people anciently needed priests God gave them a system of worship based on priesthood, satisfying that need, but that now the concept of priesthood is obsolete because we do not have the same needs? Not at all! The whole problem with the old system in the first place was that it did not fully satisfy human need. Our needs have not changed, but in Christ we now have a means of truly satisfying them. Here at last is a Priest capable of remaining in office, who ministers a sacrifice capable of cleansing the conscience of sin--and not only the conscience but the life. This is the reality to which the earlier system pointed forward as a shadow. See appendix 3.

Hebrews 7

The main discussion of Melchizedek in Heb 7 begins with a sentence (vss. 1-3) that ends with the words *eis to diēnekes* "forever." This sentence announces the main theme of chap. 7--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 birth and maturation. A constant supply of new priests was necessary because, having risen to office, none could stay. And there were just as many generations of worshipers as there were of priests. That is one system.

In the ministry of Christ there are still many generations of worshipers but only one Priest. 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 His ministry, each successive generation can come to the Father through Him because His sacrifice on the cross has lasting value. They can come one after another 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 Priest, He remains in that office as long as time lasts.

The phrase *eis to panteles* does not mean "completely;" it means "for all time" (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. What it does refer to is 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 saving work as our great High Priest in heaven. It is Christ's ability to save that is for all time. The *New Revised Standard Version* has captured the correct sense of this passage nicely:

(23) 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.¹⁶ 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 chiasmic counterpart of Heb 7:23-25 is 10:11-14, quoted below.

(11) 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 is one of repetition or its absence. Because the sacrifice 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. The argument in both chapters has to do with the idea of repetition. 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)
Chapter 7		
<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"
Chapter 10		
<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 is peculiarly appropriate for a readership, some of whom had seen Jesus during His earthly life, and now only see 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 also 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.¹⁷

No, 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 such results. 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 once 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, but especially here.¹⁸

One could conclude from the word *archieireis* ("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.¹⁹ But in that case, why does the author say "high priests" (plural) rather than "high priest" (singular)? At any given time of course there were was 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 replenished and perpetuated by equally many generations of high priests. The author's point is that such repetition should not have been necessary and that in Christ it has finally been done away. Christ's ministry in heaven is permanent by contrast with that of the Levitical high priests on earth. So the claim is not that these high priests had greater dignity than common priests (although it is true that they did), but rather that they constantly needed to be replaced. By speaking of "high priests" in the plural the author is pointing out the weaknesses of those who served rather than their strengths.

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. His whole argument in regard to sanctuaries and covenants is that one covenant (the old covenant) 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 covenant), by contrast, governs a sanctuary in heaven whose High Priest remains, whose one sacrifice cleanses both the conscience and the life, and whose one round of ministry will be followed by the end of all 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 parts of those systems individually. The author is interested in such details and we should not lose sight of them either, but he keeps them in balanced perspective. The author's point is not that, whereas the first apartment of the earthly (or heavenly) sanctuary was weak and ineffectual, the second apartment is superior and lasting. If we are pitting parts of the sanctuary against each other, why would we not argue that the daily service is more lasting? It continued all year. The day of atonement was over in a single day. But in fact the day of atonement is only one part of something more encompassing. In the earthly sanctuary that part of the cycle had to be repeated along with all the ceremonies that led up to it. In the heavenly sanctuary there is one continual ministry, one yearly ministry, and then no more priestly ministry from then on forever. "Whatever they plot against the Lord he will bring to an end; trouble will not come a second time" (Nah 1:9).

Conclusion

The author introduces the topic of sanctuaries (8:1-6), then discusses the new covenant (8:7-13) and the earthly sanctuary (9:1-7). Next he states his transition (9:8) and builds a contrast between the sanctuaries of the old and new covenants (9:9-14). He then returns to the covenants, discussing the old covenant in its theoretical aspects (in 9:15-22). He ends with a glimpse of the practical ongoing operation of the heavenly sanctuary as governed by the new covenant (in 9:23-24), which was his object all along. Not much remains to be said in vss. 23-24. It has been said already. The main themes were announced at the very outset, which explains how every clause and phrase in these final verses can refer back to an earlier one at the beginning of chap. 8. This is a logical and rhetorical *tour de force*. There is nothing to match it anywhere in the New Testament outside the book of Revelation. The argument opens gradually, each part is developed fully in its turn, and it closes with all the solid precision of a large safe. Nothing is left over, nothing omitted. But what we must notice and be very clear on is the role that 9:8-14 plays in all of this.

Heb 9:8-14 represents a bridge between the discussion of the earthly sanctuary in 9:1-7 and the covenants in 9:15-22. What makes these verses transitional is that in 9:1-7 we are talking about only one sanctuary. In 9:15-22 there are two covenants (in vss. 15 and 16-22). So in 9:8-14 the author relates the earthly sanctuary to its heavenly counterpart--not between the two apartments of 9:1-7 and the two covenants of 9:15-22, but between the two sanctuaries and the two covenants. In this argument vss. 8-14 are of paramount importance. If the author had not included them a serious misunderstanding could result. In spite of them a serious misunderstanding has resulted. But the author's purpose was to avoid this. Verses 8-10 answer a different set of questions from those in vss. 1-7. Thematically they are similar; structurally they serve widely different functions.

Thus, the idea that in A.D. 31 Christ went from a lesser apartment to a greater apartment is just what the author does not have in mind in Heb 8-9. In Heb 6 there is a metaphorical sense in which he does make such a claim.²⁰ But here he is not speaking metaphorically. Instead of entering the second apartment in A.D. 31 Christ entered the second sanctuary--the one in heaven. He does not go there from a starting point in the earthly sanctuary. "If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law" (Heb 8:4). But He does go there from the earth. So when did Christ enter the second apartment of the antitypical sanctuary structure in heaven? He did that in 1844, as we learn from Dan 8:9-14, and exactly as Seventh-day Adventists have taught it for the past century and a half.

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.

¹"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).

²"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.

³Another 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 hupotetagma* ('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).

⁴(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.

⁵What 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).

⁶Or 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.

⁷Another name for center embedding is chiasmus.

⁸*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).

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

¹⁰(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).

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

¹²In 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.

¹³The 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.

¹⁴William 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.

¹⁵Ronald 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 f

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.

¹⁶The 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.

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

¹⁸The above point will be immediately and forcefully obvious to anyone with a linguistic background. Repetition is one of the major issues dealt with by the grammatical category of aspect. For a discussion of verbal aspect in Navajo--an American Indian language spoken in the southwestern United States--see the present writer's, "Navajo Aspectual Verb Stem Variation" (Ph.D. dissertation, University of New Mexico, 1979).

¹⁹From 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.

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