

Allusions to the Sanctuary in Heb 13

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Introduction

Over the past year there have been papers in *Historicism* on Heb 1-2, 6, and 8-9.¹ These chapters all refer in some way to the sanctuary. Below I discuss three passages from Heb 13 which use sanctuary symbolism as well (vss. 9-10, 11-14, and 15-16). They are the last in the book to do so. What gives them such significance here is that the symbolism they use differs substantively from that in chaps. 8-9, just as the symbolism of chaps. 8-9 differs from that in chap. 6. The author of Hebrews speaks of the sanctuary "at many times and in various ways" (Heb 1:1). This point is clearest in chap. 13 and most significant in chap. 6.

In the past Seventh-day Adventists have assumed without further investigation that Heb 6 and 8-9 both coequally refer to the antitypical sanctuary--the literal structure in heaven corresponding to the earthly types. And because they knew from other passages that Christ did not begin His second apartment ministry until late in earth's history, they were careful to omit the second apartment from their interpretations of Heb 6:19-20. Reasoning that second apartment imagery would be inappropriate if applied prior to the beginning of the judgment, they avoided seeing it there. Doing otherwise seemed to compromise their belief in God's leading and to cancel their mandate for preaching a judgment hour message just before Christ's return.

Unfortunately the two verses in question would not stay explained under such assumptions. When we read, "It [i.e., your faith] enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf" (vss. 19-20), it is one thing to explain how clearly Dan 8:14 places Jesus' work in the second apartment at the end of the 2300 days in 1844 and quite another to explain how the word "inner" in Heb 6:20 really means "outer."² And yet stating the problem in this way implies too much. Early Adventists were right in what they were trying to get at in Heb 6 and wrong only in the way they went about doing it. A correction was needed, not a revision. My point in this journal has been that Heb 6:19-20 can only be used to put the beginning of the judgment in the first century A.D. (as our opponents assert) if it is describing the literal sanctuary in heaven. That is not what the passage has in view. But many on both sides of the debate have shared the opposite opinion, taking that as their starting point.

Some have left the church over this issue,³ never once pausing to question the assumption that lies beyond it (which turns out to be completely erroneous), i.e., that Heb 6 must be interpreted in the same literal or antitypical manner as Heb 8-9.⁴ The contexts of the two passages are widely different. In fact they are more than different; they are not even directly comparable. Below I point out that in chap. 13 there is a third category of usage as well. What this means is simply that the author states himself in a variety of ways. Thus, the problem of Heb 6:19-20 and of chaps. 8-9, which have caused the church so much grief, must be reevaluated. It is possible to do this in a straightforward way. By making one very reasonable

change in our starting assumptions we no longer need to revise either the Holy Spirit's intent within the text or the historical foundations of Adventism.⁵

The epistle before us either exhibits a degree of harmless internal variety or it is all one and positively at variance with what other biblical writers say--most notably Daniel. If the author disagrees with Daniel, then we as a church will have to reevaluate our concept of inspiration. If he uses sanctuary symbolism variously within his own epistle, that merely shows that he enjoys using it and tends to see a wide range of facts about the gospel through the lens of the sanctuary.

What we find in chap. 13 provides conclusive evidence supporting the latter position. In order to compare the high priest's sin offering, which was burned outside the camp, with Christ, who suffered on the cross outside the city of Jerusalem, certain assumptions must be made. One of them is that Jerusalem is analogous to the camp; another is that the temple inside Jerusalem is analogous to or represents or reflects the ancient sanctuary inside the camp. For the temple to derive historically from the sanctuary is one thing, but whether the sanctuary looks forward in time to a later counterpart on earth is open to question. Its counterpart is in heaven. So making the lesser earthly sanctuary typify a greater but still earthly one in Jerusalem, as in Heb 13, is a surprising application--or at least it is not the same application that we find elsewhere within the same book.

As an exercise, anyone doubting this assertion should go through chaps. 8-9 applying each statement about the antitypical sanctuary in the manner of chap. 13--i.e., to the earthly temple in Jerusalem. Is the temple of Solomon (or Zerubbabel, or Herod) the "greater and more perfect tabernacle" referred to in 9:11? If it is, what was Christ saying in Matt 23:38 ("Look, your house is left to you desolate")? If it is not, then the symbolism of Heb 13 is different from that of Heb 8-9. Again, in chap. 6 Christ ascends from Jerusalem rather than to it. From these facts I conclude that the allusions to the sanctuary in Heb 13 are wholly unique to that chapter.

This does not mean that the author is being random or haphazard in his use of sanctuary symbolism. He likes the sanctuary and alludes to it as often as possible, in as many ways as he finds appropriate. If there is a fact that he can illustrate from the sanctuary or in some other way, he uses the sanctuary. And why not? It is a rich source of spiritual insight. There is more than one thing to learn from it. But if the author speaks in three ways and we think he can only be speaking in one, we will surely misinterpret his intent. I believe we have done this in chap. 6. But the topic of the present paper is chap. 13. We now consider in greater detail the three passages from chap. 13 which contain allusions to the sanctuary.

The Three Allusions

First, Christians have "an altar from which those who minister at the tabernacle have no right to eat" (vs. 10). Second, Christ "suffered outside the city gate to make the people holy through his own blood" (vs. 12). And third, Christians "continually offer to God a sacrifice of praise--the fruit of lips that confess his name" (vs. 15). The pattern is chiasmic. Each passage is now discussed in turn.

"We have an altar"

(9) Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by ceremonial foods, which are of no value to those who eat them. (10) We have an altar from which those who minister at the tabernacle have no right to eat. (Heb 13:9-10)

The "strange teachings" alluded to in vs. 9a are defined for us in vs. 9b. They have to do with "ceremonial foods," i.e., with a return to Judaism, as we see elsewhere in Gal 1:6-10; 3:1-14. Central to the above teachings is the altar from which "those who minister at the tabernacle" eat, i.e., the altar at the temple in Jerusalem. The author is saying that in Christ we have something better than the portions of food received by the temple priests ministering the various animal sacrifices, whose only function was to point people forward to Christ.

Having contrasted his first readers' Jewish past with their Christian present, the "altar" in vs. 10 can mean only one thing and that is the cross. On one level we eat from an altar by sharing in the sacraments of bread and wine. On another level Christ nourishes the church by leading it to study His written Word and incorporate the principles of His life into their lives. This after all is what happens in the digestion of natural food. The elements of the food become incorporated into the person's body, giving it strength. It is the latter sense that Jesus has in mind when He says, (56) "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. (55) For my flesh is real food and my blood is real drink. (56) Whoever eats my flesh and drinks my blood remains in me, and I in him" (John 6:54-56). It would be possible to participate in the outward ceremony of the eucharist without having any hint of spiritual life in Christ. That has happened countless times throughout history. But it is not possible to incorporate the principles of Christ's character into the practical affairs of everyday living and not have life in Christ.

This much has to do with being fed. But notice that anciently a priest was fed from the altar only as a byproduct of serving his people. And this is precisely the lesson to gain from the present passage. In serving others we ourselves are fed.

We now examine those passages in Leviticus which describe eating in relation to the sanctuary. In Lev 1-7 there are five types of sacrifices: burnt offerings (Lev 1:1-17; 6:8-13), grain offerings (2:1-16; 6:14-23), fellowship offerings (3:1-17; 7:11-21), sin offerings (4:1-5:13; 6:24-30), and guilt offerings (5:14-6:7; 7:1-10). Only one of these (the burnt offering) was entirely consumed by fire. All the other sacrifices were eaten under specified conditions, although that was not the only way to minister them. The sin offering, for example, could be ministered by eating it or, alternatively, by bringing its blood inside the sanctuary. The Lord did not require anyone to become a glutton in order to fulfill his duties as a priest. The priest could follow either course but he had to follow one of the two, and not both. In Lev 6:30 the blood of a sin offering is brought into the sanctuary and cannot be eaten ("But any sin offering whose blood is brought into the Tent of Meeting to make atonement in the Holy Place must not be eaten; it must be burned" [Lev 6:30]); in Lev 10:16-18 we have an offering that should have been eaten because its blood was not brought into the sanctuary.

(16) When Moses inquired about the goat of the sin offering and found that it had been burned up, he was angry with Eleazar and Ithamar, Aaron's remaining sons, and asked, (17) "Why didn't you eat the sin offering in the sanctuary area? It is most holy; it was given to you to take away the guilt of the community by making atonement for them before the Lord. (18) Since its blood was not taken into the Holy Place, you should have eaten the goat in the sanctuary area, as I commanded." (Lev 10:16-18)

In some cases a sacrifice could be eaten only by the officiating priest (see Lev 6:26; 7:7, 14, 32-34), in other cases by any male in the priest's family (see Lev 6:16-18, 29; 7:6; 8:31).⁶ The fellowship offering was eaten by the worshiper as well as the ministering priest (see Lev 7:19). And the Passover lamb was eaten by all Israel. So does the imagery of Christians eating from an altar imply that they occupy the role of a priest or that of a worshiper? Does the author see them primarily as ministering or as being ministered to in Heb 13:10?

Paul draws a parallel between the Jewish Passover and the spiritual life of Christians: "Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed" (1 Cor 5:7). But Passover cannot be the focus of Heb 13:10 because the Passover lamb was slaughtered at home without benefit of an altar, whereas the altar is the central point of focus in what we are talking about here ("We have an altar from which those who minister at the tabernacle have no right to eat").

Christians minister to others and are ministered to by Christ, so in fact both types of meaning are appropriate. But here we must emphasize the church's own active ministry for others. The imagery of Heb 13:10 has in view primarily the role of priests rather than worshipers. The two groups being compared ("We" and "those who minister at the tabernacle") must be comparable for the comparison to have any force. The one group has its own spiritual needs supplied as it ministers Christ to others, while the other group receives literal food--sacrificial animals which point forward to Christ--offered on a literal altar. Those who eat from the altar are those who minister there and the ceremonial foods they eat are the sacrificial animals they minister on behalf of those who come to worship. Whereas worshipers shared in the fellowship offering, here we are talking about more offerings than just one. The focus is on all priestly ministry.

Saying such things places us in no danger of establishing a priestly caste within the church because no one is excluded or excused from such ministry. Not all can preach but every Christian has the priestly duty of ministering Christ to those who do not know Him (see Rom 15:16). Otherwise, we do not have that duty. The church has some other commission, some other reason for existence. What is it?

Elsewhere I point out that God renewed His acceptance of the Jews--despite their leaders' rejection of Him--by extending such acceptance to all mankind in Christ, thus allowing Him to accept back on that basis any of the Jews who would put their faith in Him (see Rom 11:22-23). The church is under solemn obligation to minister this acceptance--not to Jews only but to all mankind everywhere, without exception (see Rev 7:9-10; 14:6-7). The church exists for the sole purpose of serving. Here the author of Hebrews places Christian service in the context of the sanctuary, which is precisely where it belongs. Christians feast on Christ in His Word. Those won through such ministry inherit along with their new privileges in Christ the same obligation to serve that their teachers had. They also must share Christ with others.

If the church's concept of the sanctuary is not the same as its concept of missionary outreach, it has the wrong concept of the sanctuary.⁷ It is more than a means of being served or being saved. To the extent that we do not bring these facts together in our thinking, we will never understand either of them fully or well. The sanctuary tells us not only what Jesus is doing for us at the present moment; it tells us, by analogy, what we must do for other people as well. This is the point made in Heb 13:9-10.

"Jesus also suffered outside
the city gate"

(11) The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. (12) And so Jesus also suffered outside the city gate to make the people holy through his own blood. (13) Let us, then, go to him outside the camp, bearing the disgrace he bore. (14) For here we do not have an enduring city, but we are looking for the city that is to come. (Heb 13:11-14)

There are four references in Leviticus to the remains of sacrificial animals being burned outside the camp (Lev 4:11-12, 21; 8:14-17, 27).⁸ The fat of the bull for a priest's sin offering was burned on the altar inside the court but "the hide of the bull and all its flesh, as well as the head and legs, the inner parts and offal--that is, all the rest of the bull--he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it in a wood fire on the ash pile" (Lev 4:11-12). When the whole community sins, a bull is to be offered in the same manner as that for a priest: "Then he shall take the bull outside the camp and burn it as he burned the first bull. This is the sin offering for the community" (Lev 4:21). The third example mentioned above is the sin offering that Aaron and his sons presented as an act of dedication at the beginning of their ministry. This was not a special sacrifice but an ordinary sacrifice offered on a special occasion.

(14) He then presented the bull for the sin offering, and Aaron and his sons laid their hands on its head. (15) Moses slaughtered the bull and took some of the blood, and with his finger he put it on all the horns of the altar to purify the altar. He poured out the rest of the blood at the base of the altar. So he consecrated it to make atonement for it. (16) Moses also took all the fat around the inner parts, the covering of the liver, and both kidneys and their fat, and burned it on the altar. (17) But the bull with its hide and its flesh and its offal he burned up outside the camp, as the Lord commanded Moses. (Lev 8:14-17)

In each of the above cases the blood of the sin offering was taken into the first apartment. But on the day of atonement the blood of the bull for the high priest's sin offering was sprinkled "on the front of the atonement cover" (vs. 14) inside the second apartment. The blood of the Lord's goat was ministered in the same way as that of the bull (see vs. 15). Both animals are called sin offerings. The appropriateness of this designation is confirmed by the fact that the goat's body, like that of the bull, was burned outside the camp.

The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place [baqqōdeš] to make atonement, must be taken outside the camp; their hides, flesh and offal are to be burned up. (Lev 8:27)

Heb 13:11 speaks of "the blood of animals" (plural), calls them "a sin offering," and states that "the bodies are burned outside the camp." Here the author can only be talking about the rituals performed on the day of atonement. The place where the blood of the high priest's bull and the Lord's goat was taken is "behind the curtain" in Lev 16:15, *ta hagia* in Heb 13:11. So what implications does this fact have for our understanding of Heb 8-9? Does *ta hagia* refer exclusively to the area "behind the curtain"? I examine this question in a separate paper entitled, "What Can 1 and 2 Chronicles Tell us About *ta hagia* in Heb 13:11?"⁹ There is a reason why the term *ta hagia* is appropriate in Heb 13:11 and it may not be the reason we suppose. Facts and the conclusions we derive from facts should certainly correspond but they are not identically the same. The one is something drawn from (and thereby made distinct from) the other.

One implication which does not follow from the above facts of usage is that the antitypical day of atonement began in the first century A.D. If Christ's death was the antitype of all sacrifices, it was the antitype of daily sacrifices as well as yearly sacrifices. So by the same logic that some follow, we could argue that the cross marks the beginning of the antitypical daily service. Indeed, in this same way we could prove that the antitype of the daily service and that of the yearly service began simultaneously in A.D. 31. If Christ's death marks the start of any antitypical ministry, it marks the start of all antitypical ministry. The fact that Christ's death is the antitype of both daily and yearly sacrifices does not tell us when either phase of His high priestly work began. For chronological information of this sort we must turn to other passages.

To understand any of the ancient sacrifices we must make them pass through the fulcrum of the cross. All typical ministry leads up to that one event and all antitypical ministry follows from it. Calvary is the focal point of the sanctuary's entire cultus. If this is so, Christ's antitypical sacrifice on the cross cannot be identified with one of the types to the exclusion of others. From the fact that the day of atonement sacrifices find their antitype at the cross it does not follow that the ministry which immediately follows the cross in history is a day of atonement ministry. Nor does it follow from the fact that there were sacrifices of dedication that the significance of the cross is limited to them. The cross is not limited. It is the one object to which every sacrifice in the ancient sanctuary pointed forward.

So what form does Christ's ministry take when it is finally time for that ministry to begin? The circumstances surrounding His death do not tell us. But by reasoning from type to antitype we may assume that Christ's ministry in the antitypical first apartment comes first and that His ministry in the antitypical second apartment comes second. On what typological basis could we argue that one or the other function of the type is excluded? So if anyone wishes to see second apartment symbolism in Heb 13:11-14, there is no harm in that--except as he or she claims that one type of symbolism displaces all other types of symbolism. Nothing that points forward to Him can be excluded. There is room for all of it. If we omit anything, something is lost and our understanding the thing symbolized is commensurately impoverished.

"Let us continually offer to
God a sacrifice of praise"

(15) Through Jesus, therefore, let us continually [*dia pantos*] offer to God a sacrifice of praise--the fruit of lips that confess his name. (16) And do not forget to do good and to share with others, for with such sacrifices God is pleased. (Heb 13:15-16)

In the above passage the English word "continually" represents Greek *dia pantos* ("always") (see Matt 18:10).¹⁰ The Hebrew word corresponding to *dia pantos* is *tāmîd*, which occurs six times in Leviticus. Moses is told that, "The fire must be kept burning on the altar continuously [*tāmîd*]; it must not go out" (Lev 6:13 [6]). The grain offering that Aaron brings for the first time on the day he is anointed is "a tenth of an ephah of fine flour as a regular [*tāmîd*] grain offering, half of it in the morning and half in the evening" (Lev 6:20 [13]). God commands Moses that, "The lamps on the pure gold lampstand before the Lord must be tended continually [*tāmîd*]" (Lev 24:4; see also vss. 2, 3). And the consecrated bread opposite the lampstand "is to be set out before the Lord regularly [*tāmîd*], Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant" (Lev 24:8). In Lev 24:3 and 4 the LXX translates Hebrew *tāmîd* as *heōs*

(*to*) *prōi* ("until the morning"). In each of the other five passages the Greek term is *dia pantos*. It would be reasonable to assume that our author wrote with these parallels in mind.

Offering a sacrifice always involved the joint activity of a worshiper (who supplies the animal) and a priest (who ministers its blood). So there is an irreducible level of ambiguity in comparing the above activity with Christian worship. But notice that in Leviticus the context for *tāmîd* each time it occurs is a priestly one. If the emphasis in Heb 13:15-16 is on supplying the offering, the believer's role as worshiper is perhaps more prominent there. The Old Testament parallels, on the other hand, deal more with the priest's role. At issue is whether our praise to God benefits others and can therefore be considered an act of ministry. To the extent that it can be, the passage before us portrays believers in both roles--as priests serving others and as worshipers being served by Christ. The chiasmic link between Heb 13:15-16 and 9-10 is another factor that shifts our emphasis toward the priestly component in the Christian's experience.

Discussion

The three passages from Heb 13 discussed above converge to form a very robust chiasm. There are many (see vss. 9-10), then One (see vss. 11-14), then many again (see vss. 15-16). Those mentioned occupy figurative, antitypical, and figurative roles dealing respectively with priests, Victim, and priests in a daily, then yearly, then daily setting.

The fact that Christ's followers occupy a priestly role, assisting their great High Priest in service to mankind, does not in any way imply that they no longer occupy the role of worshipers. They minister but are also ministered to. This dual role is not an innovation imposed artificially by the Christian church. It was already present in ancient times. The common priests served as their high priest's assistants and yet not one of them could complete the cycle of ministry, entering the second apartment on his own behalf. That task was for the high priest alone. Thus, common priests ministered but were also ministered to (on the Day of Atonement). In the same way Christians both minister to others as members of Christ's body on earth and are ministered to by their great High Priest in heaven. They occupy a dual role. We have needs of our own and also serve the needs of others. To remove either element of Christian experience would diminish the experience not only of individual worshipers, but of the church as a whole.

What Does Heb 13 Tell Us About the Rest of Hebrews?

Heb 6 deals metaphorically with Christ in heaven only, Heb 8-9 deals literally with the sanctuaries and covenants as they pertain to both heaven and earth, and Heb 13 presents both metaphors and literal realities but only on earth. At the beginning of chap. 1 Christ is in heaven surrounded by glory and at the end of chap. 13 we see His followers on earth hard pressed and struggling. In between these two points there is a more or less steady progression from the one orientation to the other: (1) Christ is already in glory, (2) Christ enters heaven, (3) the sanctuary in heaven where He ministers is similar to the one on earth, (4) Christ dies on earth, and (5) His servants struggle with hardships as they minister to others on Christ's behalf here on earth.

Thus, by the time the author finishes sketching the problem, the solution is already in place. The help we need as we struggle against temptation and adversity here on earth comes

from the sanctuary in heaven, i.e., from Christ in His capacity as High Priest. The structure of Hebrews is not inherently pessimistic. The more help we need, the more clearly we see the help that is available through Christ in the heavenly sanctuary. By the end of chap. 13 we should have a fuller appreciation for the significance of chap. 1. Midway between these two points, Christ is our Forerunner, the One "who went before us" (Heb 6:20), implying that where He went we too will go (see John 14:3b) – when He comes to take us there at the end of the age (see John 14:3a). The author's answer to his readers' discouragement is the tension and interplay between our future destiny, on the one hand, and on the other, Christ's present ministry as we wait amid hardships to receive what He has in store for us.

General remarks

One of the author's most significant and strongly emphasized points is that Christ, now in heaven, continues ministering to human need. He did not go there to retire. That is not the special significance of His ascension. On the contrary, only after returning to heaven could He begin ministering the benefits of His sacrifice as our great High Priest. On earth His task was to offer His blood as Victim, there His task is to minister it as High Priest. He does this by presenting Himself. The blood shed on the cross still courses through His living human body.

The atonement

Christ's ministry in the heavenly sanctuary is not an empty exercise. It is something that needed to be done. Here is the context for Paul's statement, "And if Christ has not been raised, our preaching is useless and so is your faith" (1 Cor 15:14). Is this true? Was the atonement incomplete at the cross, needing the resurrection and ascension of Christ to complete it? Yes and no. Christ's death was a complete death, but His death alone is not a complete atonement. It is a complete part of the atonement, which, when combined with other complete parts (His resurrection, His ascension, His ministry in heaven) come together to make a complete whole. One part alone will not save us, so it is academic to ask whether Christ's death represents a complete atonement. Was it enough anciently for an animal to die? Animals die all the time. But the difference is that, when ministered as a sacrifice, an animal's death could help to bring about atonement for sin.

Without Christ death on the cross we would be lost. Without His resurrection we would also be lost. Or at least that is what Paul claims in 1 Cor 15:14. So which of these things is more important than the other? Christ had to rise from the tomb in order to minister for us the benefits of His blood. Without His blood we are lost, and without His ministry of the blood we are lost. If so, both are part of the process of atonement.

Anciently the shedding of a sacrifice's blood was never an end in itself, but was always an aspect of ministry. The reason why Christ had to live again, as Paul says, was that He could not minister the benefits of His sacrifice if He remained dead. He had to live, so we could live. He had to enter heaven, so we could enter heaven. Remaining dead would not help Him accomplish these goals. The reason why the blood Christ shed on the cross was important, is that He shed it. The reason why the cross itself was important, is that He died there. Each of these things are important, because Christ does them. The significance these things is in Him, not in them. We could add that these same facts are just as important for our understanding of the state of the dead as they are for our understanding of the sanctuary.

The perseverance of the saints

Another doctrine clarified by what we are studying is that of perseverance. As we wait for Jesus' return it would be possible to while away the time in ways that are aimless or harmful. That is what Israel did while they waited for Moses to come back down from the mountain (see Exod 32:1-6). No one is bound to Christ in a way that makes leaving Him impossible, any more than Israel was miraculously kept from apostasy at the foot of Mount Sinai. Instead Christ's followers remain with Him because, by His Holy Spirit, He remains with them. It is not His physical presence that fulfills the promise of Matt 28:20, but His work in the sanctuary and the gift of the Holy Spirit. Christ, as the Son of man, has a human body (see Luke 24:37-39) and that body is in heaven, in the heavenly sanctuary. Otherwise Jesus does not have a human body. What point was He trying to convey in Luke 24:37-39 ("Touch me, and see")? And is not in heaven. If He is not, where is He? Seventh-day Adventists believe in a real sanctuary because they believe in a real Christ. The Christ we serve is not an illusion, and so our faith in Him is not an illusion. From the sanctuary Jesus is still involved in everything that concerns us, and so we must be involved in everything that concerns Him as we live our lives here.

The change of physical location that Christ experienced at His ascension is not unrelated to the atonement (1 Cor 15:14), nor does it mean that He left us. There He continues to minister to human need in a way that would not have been possible here (see Heb 8:4). By beholding His great faithfulness to us, the church comes to reflect it in faithful service for Him.¹¹ By what other means could we hope to do so? Here is the true biblical meaning of perseverance – not the concept of Calvin, but that of Paul. The perseverance of the saints is not a process by which God saves us even if we do not persevere. Such a teaching might be called the perseverance of God, but it is not the perseverance of the saints. The perseverance of the saints is that process by which the saints persevere, holding their faith firmly to the end. It is their faith response to God's faithfulness. Incorrectly understood, perseverance is a dangerous doctrine that should be rejected. Correctly understood in the context of the sanctuary, it is true, valuable, and Christ centered.

Implications of chap. 13 for chaps. 6 and 8-9

The main contribution of Heb 13 is not found in chap. 13, although there are certainly things we can learn from chap. 13 without going further. The main value of Heb 13 lies in what that chapter tells us about other earlier chapters. More specifically, from chap. 13 we can clearly see the differences between the sanctuary symbolism of Heb 6 and that of Heb 8-9. On the one hand the author uses the imagery of a second apartment to say that Christ has entered heaven, while on the other hand he uses the imagery of a second sanctuary, which contains both apartments. This is not the same thing at all. There is no question that Christ went to heaven. The question is how the author uses sanctuary symbolism to say so. If the author's intent is the same in both passages but his imagery is different, that is a significant fact that we must understand correctly. Otherwise, we will understand it incorrectly.

Heb 9:8, 11, 12, 23, and 24 consistently portray Christ's entry into heaven as an entry into a "greater and more perfect tabernacle that is not man-made" (vs. 11). The Greek word here is *skēnē* ("tent"). This "greater and more perfect tabernacle" is not a second apartment, but a second sanctuary.¹² Heb 6:19-20, on the other hand, uses second apartment symbolism,¹³ but this fact is only inimical to historic Adventism if the symbols are applied as though they were not

symbols. There is an antitypical sanctuary in heaven, but the "veil" in Heb 6:20 is not a direct reference to it. Instead it is a reference from it. The reference is to Christ's ascension to heaven, and is stated in words borrowed from the sanctuary. This is different from making an application to the sanctuary. The author is saying only that Christ in heaven is in a place to which we cannot go – yet, but soon will. He is in heaven, we are on earth. The author is teaching us here about the sanctuary; he is using the sanctuary to teach us about other things. Our problem with Heb 6:19-20, and with 10:19-20, is solely a function of our insistence that the metaphors used in the passage are not metaphors; the symbols are not symbols. But what would the passage mean if the symbols really were symbols? If the metaphors the author uses really were metaphors? It would mean what I have described above, i.e., that Christ ascended to heaven (Acts 1:9-11).

Why should a literal interpretation of Heb 6:19-20 be considered necessary? More than this, how would it be possible to defend such a position even if we wanted very much to do so? The solution for the problem of the veil in Heb 6 is to avoid trying to make the language literal, and it is just as well, because the word "anchor" is clearly a metaphor (drawn from shipping) and if "forerunner" is also a metaphor (drawn from horse racing). How, then, is "veil" to be understood literally? When the language is understood metaphorically, as it must be in context, the challenge of Ballenger disappears, the relationship between Hebrews and Daniel stabilizes, and once more we see the consistency between what Hebrews says about the sanctuary and what we have always taught about the sanctuary as Seventh-day Adventists.

In Heb 6:19-20 the difference between Christ being in heaven with God rather than here with us is described in terms of a Levitical high priest entering the second apartment while worships are left outside in the court. This is a useful metaphor. But the fact that a metaphor is useful does not mean it is anything other than a metaphor. There is nothing in what the author says in these verses that would tell us the sanctuary in heaven has only one apartment or, if it has two, that Christ is excluded from one of them. Such conclusions go beyond the text and do not justify setting aside any part of what we might otherwise have learned about the sanctuary from the book of Hebrews.

In chap. 6 we have something entirely different from chaps. 8-9. In Heb 6 heaven is the second apartment and the first apartment is the earth, and therefore the sanctuary is metaphorically described as something larger than heaven. In Heb 8-9 the sanctuary is something located in heaven, and is therefore smaller than heaven. These ways of speaking are widely different from each other, and yet both are legitimate in different ways. That's the point, that the author is using language in different ways. In Heb 13 Jerusalem is the camp around the sanctuary and Christ suffers outside the camp by suffering "outside the city gate" (13:12). This is a third way of using sanctuary language. The point in chap. 13 is that Christ died. The point in chap. 6 is that he ascended to heaven. None of this is inherently contradictory. He did die (as Victim), and He did ascend to heaven (to serve as High Priest). But different figures are used.

Conclusion

In the present discussion two points must be given equal emphasis. The first is that sanctuary symbolism in Hebrews is used in at least three different ways. The sanctuary assumes cosmic proportions in Heb 6:19-20 and 10:19-20; it is a literal structure in heaven in Heb 8-9, and it is a literal structure on earth in Heb 13. That is one point. The other is that the

above three uses of sanctuary symbolism do not compete with each other. They do not compete because they are not comparable.

Nor is the author of Hebrews in competition with Daniel. The two writers have different points of view, as might be expected, but they do not have different concepts of the antitypical sanctuary in heaven. There is one plan of salvation, one antitypical Sacrifice, one means by which the benefits of that Sacrifice are made available to mankind, and one timetable for doing so. Human history only ends once. The prophets describe these events and the sanctuary teaches us about them. But even though our sources are diverse, when we understand what they are saying it is clear enough that they speak with one voice--as at Pentecost, when the disciples were different people and used different languages to proclaim one message.

Scripture is not a Babel of confusion. It is a model for the loud cry. The cry is loud in the end time because there are so many voices. And it is one cry rather than many because those speaking are all in substantial agreement. This fact should give us confidence in Scripture's ability to offer a united testimony to mankind. It is possible to achieve unity within diversity. What Scripture says about the sanctuary is evidence of this fact.

I emphasize that there is not a Hebrews sanctuary theology to be defended by one group within Adventism here and a Daniel sanctuary theology to be defended by another group there. Correctly understood, the entire body of Scripture is consistent with itself. The emphasis of different authors is frequently not the same,¹⁵ nor is there any reason why it should be. There are enough things to say about the sanctuary that the Holy Spirit can lead all of us in saying them. According to Daniel the 2300 days (see Dan 8:13-14) end long after the seventy weeks (see Dan 9:24-27).¹⁶ The two periods begin together but end separately.¹⁷ The one ends just after the first coming of Christ and the other ends just before the second coming of Christ.¹⁸ Daniel focuses on the longer period, Hebrews (without saying so) focuses on the shorter one--the point where the "daily" begins (see Dan 8:11, 12, 13) rather than where it ends (see Dan 8:14).

I submit that it is possible to see all the diversity that is rightfully present in the book of Hebrews and yet interpret it consistently with itself and with Daniel. Indeed, we will never be able to reconcile the most difficult passages of Hebrews with each other or with Daniel until we gain a clearer appreciation of its diversity. Doing so is a prerequisite for success in our efforts to understand the total witness of Scripture concerning the sanctuary. We must understand the New Testament against the backdrop of the Old, and the reverse is also true. We must study Hebrews in the context of Daniel and Daniel in the context of Exodus and Leviticus. Let us start at the beginning and not stop until we can draw everything Scripture says on this topic into a single seamless model. Until we have done this we do not understand what God is saying and should study the matter further.

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.

¹See Hardy, "The Christology of Heb 1," *Historicism* No. 25/ Jan 91, pp. 2-12; "The Case for Metaphor in Heb 6:19-20," *Historicism* No. 26/Apr 91, pp. 2-50; "Covenants and Sanctuaries in Heb 8-9," *Historicism* No. 27/Jul 91, pp. 2-60. In addition my paper entitled "Faith and Praise" (in this issue) might be thought of as dealing with Heb 11.

²The issues were of course stated in terms of KJV wording. There the problem is that if "within the veil" means within the first veil, it means outside the second veil--unless it means simply within the sanctuary. But clearly the thought is not that Christ has passed beyond all barriers but one, such that only the veil into the second apartment remains to separate Him from the Father. The thought is not that the two Parties are brought closer--even very much closer--but that they are brought together. Christ in going before us to heaven has transcended all barriers. So whatever arguments we might be able to bring from other passages, until we have let Christ pass beyond the second veil in Heb 6:20 we have flown in the face of what the author is trying to say. See Hardy, "The Case for Metaphor in Heb 6:19-20," *Historicism* No. 26/Apr 91, pp. 2-50, including the appendices. Conservative Seventh-day Adventists will argue that the Father was in the first apartment with the Son until thrones were "cast down" (Dan 7:9, KJV), i.e., set in place, in preparation for the judgment. One does not put a throne where it already is. The antitypical yearly service takes place in the second apartment. On this all agree. So the antitypical daily service takes place elsewhere--in the first apartment. What I have been saying does not contradict this. But it is not what Heb 6:19-20 is talking about. That passage is not providing a literal description of the antitypical sanctuary in heaven. It is not speaking literally of anything. It is speaking figuratively. And the figure it presents is one of the high priest entering the holiest of all.

³The church's sanctuary related apostasies are perhaps best documented in Desmond Ford's book entitled, *Daniel 8:14, the Day of Atonement, and the Investigative Judgment* (Casselberry, FL: Euangelion Press, 1980), pp. 25-72 passim.

⁴Uriah Smith, Albion F. Ballenger, and M. L. Andreasen all assumed that Heb 6:19-20 describes the antitypical sanctuary in heaven (see Roy Adams, *The Sanctuary Doctrine: Three Approaches in the Seventh-day Adventist Church*, Andrews University Seminary Doctoral Dissertation Series, vol. 1 [Berrien Springs: Andrews University Press, 1981], pp. 180-85). Ford appears to share this assumption: "The same is true of the expression 'within the veil' or 'the inner shrine behind the curtain' of Hebrews 6:19-20 (RSV), which is equivalent to 'after the second veil. . . the Holiest of all' or 'behind the second curtain . . . the Holy of Holies' of Hebrews 9:2-3 (RSV) (57, 261)" (idem, "Daniel 8:14 and the Day of Atonement," *Spectrum* 11 [1980]: 33).

⁵The author is not referring to the sanctuary in Heb 6:19-20 but from it, if we could say it this way. He is using terms borrowed from the sanctuary. What he describes with them is the ascension--which did indeed occur in the first century A.D. But this is not the judgment. See also Heb 10:19-20.

⁶A priest's grain offering was not eaten but burned (see Lev 6:23). Also any sacrifice which came in contact with something impure had to be burned (see Lev 7:19). In any event the fat was always consumed. "The remaining portions of the sacrifice were eaten (<*ākal*) in a sacrificial meal, either by the priests and worshippers together (peace-offering), or by the priests and their families, or by the priests alone. Priestly food was classified as either holy or most holy. The former included the peace-offerings (Lv. 10:14; 22:10ff.) and firstfruits and tithes (Nu. 18:13), and could be eaten by the priest's family in any clean place, but the latter included the sin-offerings (Lv. 6:26), guilt-offerings (Lv. 7:6), cereal-offerings (Lv. 6:16), and showbread (Lv. 24:9), and could be eaten only by the priests themselves, and within the Temple precincts. The people's sacrificial meal from the peace-offering was the popular accompaniment of local worship in early times (1 Sa. 1; 9), but with the centralization of the cult in Jerusalem (cf. Dt. 12) tended to recede before the formal aspects of worship. As late as Ezk. 46:21-24, however, provision continued to be made for it" (*New Bible Dictionary*, 2nd ed., s.v. Sacrifice and Offering [p. 1049]).

⁷It is peculiarly appropriate that a people who have so much to say about the sanctuary should also have a highly developed sense of world mission and outreach. This state of affairs

already exists. So I am not saying we should. We do. But the sanctuary places these facts in a sound theoretical framework.

⁸Notably absent from this list is the scapegoat. The scapegoat was led outside the camp and presumably died there but it was never put to death as part of any sanctuary ceremony. This is a crucial omission.

⁹In this issue of *Historicism*, pp. 22-34 below.

¹⁰In 1 Thess 5:17 the Greek word is *adialeiptōs* "constantly, always."

¹¹See Hardy, "On the Nature of Holiness," *Historicism* No. 27/Jul 91, pp. 85-89.

¹²See Hardy, "Covenants and Sanctuaries," pp. 18-33.

¹³See Hardy, "The Case for Metaphor," pp. 3-19.

¹⁴Here is a useful context in which to celebrate the Lord's Supper. The sanctuary enables us to understand the fullest significance of that event.

¹⁵It is possible for inspired writers to disagree on matters of emphasis and there is nothing wrong in this. See Hardy, "Paul and James," *Historicism* No. 27/Jul 91, pp. 75-76.

¹⁶See Hardy, "Daniel 8:9-12," *Historicism* Supplement/ Jul 85.

¹⁷See Hardy, "The End of the Seventy Weeks in Dan 9:24-27," *Historicism* No. 29/Apr 91, pp. 61-71.

¹⁸See Hardy, "An Historicist Perspective on Daniel 11" (M.A. thesis, Andrews University, 1983), p. 206; "Some Relationships Among Dan 8, 9, and 10-12," *Historicism* No. 7/Jul 86, p. 65 and related discussion.