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ABSTRACT

FUNCTION AND NATURE OF THE HEAVENLY SANCTUARY/TEMPLE AND ITS
EARTHLY COUNTERPARTS IN THE NEW TESTAMENT GOSPELS, ACTS,
AND EPISTLES: A MOTIF STUDY OF MAJOR PASSAGES

by

Leonardo G. Nunes

Adviser: Richard M. Davidson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: FUNCTION AND NATURE OF THE HEAVENLY SANCTUARY/TEMPLE
AND ITS EARTHLY COUNTERPARTS IN THE NEW TESTAMENT GOSPELS,
ACTS, AND EPISTLES: A MOTIF STUDY OF MAJOR PASSAGES

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Date completed: June 2020

The present dissertation examines the function and nature of the heavenly sanctuary/temple and its relationship to the earthly counterparts in the major passages of the New Testament (NT) Gospels, Acts, Pauline and General Epistles where the sanctuary/temple motif is found (a total of twenty-two passages). After the introductory chapter, chapters 2, 3, and 4 are devoted to the exegetical analysis of these major passages following canonical order and divisions of the NT. This exegetical analysis has detected the relevance of the heavenly sanctuary/temple motif for NT studies, i.e., how its function, nature, and relationship to the earthly counterparts influence the understanding of important themes of the NT such as salvation, intercession, spiritual gifts, love, holiness, eradication of evil, among others.

This investigation has identified that the heavenly sanctuary/temple in the NT function as God's dwelling place. It is a place for reunion, reconciliation, and sending of the Holy Spirit, from where every spiritual blessing is bestowed upon the believers. In the heavenly sanctuary/temple Jesus is enthroned to exercise authority, power, sovereignty, and rulership; it is where judgment and vindication are made, the new covenant is ratified. It is a place to present praise and worship to God, celebrating Christ's victory over evil. The heavenly sanctuary/temple is where Christ presents His once-for-all sacrifice, "obtains eternal redemption," and intercedes in our behalf, giving assurance that God's salvific purpose and the heirs' hope will be fulfilled. The heavenly sanctuary/temple also functions as the motivation and ground for holy living, the driving force for sacrificial service and endurance of suffering for Christ. The heavenly sanctuary/temple is also the final destination of the Christian journey where all believers will gather together with the godhead and the angels in a festal assembly.

Regarding the nature of the heavenly sanctuary/temple in the NT, the passages surveyed show that architecture is not the main concern of the NT writers. However, in tune with the Old Testament (OT), they describe the heavenly sanctuary/temple in terms of a spatiotemporal reality where the corporeal resurrected Jesus is at work and the bodily resurrected believers will live. This NT ontological perspective safeguards the actuality of the heavenly sanctuary/temple many functions. The spatiotemporal nature of the heavenly sanctuary/temple is strengthened when one looks at its relationship to the earthly counterparts. The NT passages examined demonstrate that there is structural and functional correspondence between OT and NT heavenly and earthly counterparts within a typological framework, as well as dynamic interaction among them.

Chapter 5 offers a theological synthesis of the heavenly sanctuary/temple motif presented in the previous chapters. A summary of the findings is first provided followed by inferences of theological implications in the three main areas of this dissertation (function, nature, and relationship). After these concluding remarks, an appendix is provided with a brief treatment of twenty-five NT passages not dealt with in the main text (including thirteen passages in the book of Revelation) in order to give the reader a more comprehensive perspective of the pervasiveness of the heavenly sanctuary/temple motif in the NT. In conclusion, the study of the heavenly sanctuary/temple motif in the NT seems to be needed in order to have a sound and balanced understanding of NT theology.

Andrews University
Seventh-day Adventist Theological Seminary

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LIST OF ABBREVIATIONS

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by David Noel Freedman. New York: Doubleday, 1992.
AnBib	Analecta Biblia
AUSS	<i>Andrews University Seminary Studies</i>
BBR	<i>Bulletin for Biblical Research</i>
BDAG	<i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . Edited by Walter Bauer, Frederick W. Danker, William Arndt, and F. Wilbur Gingrich. Chicago: University of Chicago Press, 2000.
BDB	<i>The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic</i> . Edited by Francis Brown, Edward Robinson, S. R. Driver, Charles A. Briggs, and Wilhelm Gesenius. Electronic ed. Oak Harbor, WA: Logos Research Systems, 2000.
BDF	Blass, Friedrich, Albert Debrunner, and Robert Walter Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press, 1961.
BEB	<i>Baker Encyclopedia of the Bible</i> . Edited by Walter A. Elwell. 2 vols. Grand Rapids: Baker, 1988.
BECNT	Baker Exegetical Commentary on the New Testament
Bib	<i>Biblica</i>
BSac	<i>Bibliotheca Sacra</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
DDD	<i>Dictionary of Deities and Demons in the Bible</i> . Edited by Karel van der Toorn, Bob Becking, and Pieter van der Horst. 2nd rev. ed. Grand Rapids: Eerdmans, 1999.
DJG	<i>Dictionary of Jesus and the Gospels</i> . Edited by Joel B. Green, Scot McKnight, and I. Howard Marshall. Downers Grove, IL: InterVarsity Press, 1992.
DLNT	<i>Dictionary of the Later New Testament and Its Developments</i> . Edited by Ralph P. Martin and Peter H. Davids. Downers Grove, IL: InterVarsity, 1997.
DNTB	<i>Dictionary of New Testament Background</i> . Edited by Craig A. Evans and Stanley E. Porter. Downers Grove, IL: IVP, 2000.

<i>EDB</i>	<i>Eerdmans Dictionary of the Bible</i> . Edited by David Noel Freedman. Grand Rapids: Eerdmans, 2000.
<i>EDNT</i>	<i>Exegetical Dictionary of the New Testament</i> . Edited by Horst Robert Balz and Gerhard Schneider. 3 vols. Grand Rapids: Eerdmans, 1990–1993.
<i>ExpTim</i>	<i>Expository Times</i>
<i>HALOT</i>	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Edited by Ludwig Köhler, Walter Baumgartner, M. E. J. Richardson, and Johann Jakob Stamm. 2 vols. Boston: Brill, 2001.
ICC	International Critical Commentary
<i>ISBE</i>	<i>International Standard Bible Encyclopedia</i> . Edited by Geoffrey W. Bromiley. 4 vols. Grand Rapids: Eerdmans, 1979–1988.
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JE</i>	<i>The Jewish Encyclopedia</i> . Edited by Isidore Singer. 12 vols. New York: Funk & Wagnalls, 1901–1906.
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
L&N	<i>Greek-English Lexicon of the New Testament: Based on Semantic Domains</i> . Edited by Johannes P. Louw and Eugene A. Nida. 2nd ed. New York: United Bible Societies, 1996.
LCL	Loeb Classical Library
LNTS	Library of New Testament Studies
LSJ	<i>A Greek-English Lexicon</i> . Edited by Henry G. Liddell, Robert Scott, Henry S. Jones, and Roderick McKenzie. 9th ed. with revised supplement. Oxford: Clarendon, 1996.
NAC	New American Commentary
NBD ³	<i>New Bible Dictionary</i> . Edited by D. R. W. Wood, I. Howard Marshall, J. D. Douglas, and N. Hillyer. 3rd ed. Downers Grove, IL: InterVarsity Press, 1996.
NICNT	New International Commentary on the New Testament
<i>NIDNTT</i>	<i>New International Dictionary of New Testament Theology</i> . Edited by Colin Brown. 4 vols. Grand Rapids: Zondervan, 1975–1978.
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
<i>NTS</i>	<i>New Testament Studies</i>
SBLDS	Society of Biblical Literature Dissertation Series
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNT	Studien zum Neuen Testament
SNTSMS	Society for New Testament Studies Monograph Series
StBibLit	Studies in Biblical Literature
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey William Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976.

<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i> . Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. 16 vols. Grand Rapids: Eerdmans, 1974–2018.
<i>TJ</i>	<i>Trinity Journal</i>
<i>TLOT</i>	Jenni, Ernst, and Claus Westermann. <i>Theological Lexicon of the Old Testament</i> . Translated by Mark E. Biddle. 3 vols. Peabody, MA: Hendrickson, 1997.
<i>TLNT</i>	Spicq, Ceslas. <i>Theological Lexicon of the New Testament</i> . Translated and edited by James D. Ernest. 3 vols. Peabody, MA: Hendrickson, 1994.
<i>TWOT</i>	<i>Theological Wordbook of the Old Testament</i> . Edited by R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke. 2 vols. Chicago: Moody, 1980.
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>UBS⁵</i>	<i>The Greek New Testament: UBS5</i> . Edited by Barbara Aland et al. Stuttgart: German Bible Society, 2014.
<i>VT</i>	<i>Vetus Testamentum</i>
<i>WBC</i>	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>WUNT</i>	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

CHAPTER 1

INTRODUCTION

Background of the Problem

A variety of passages in the NT have been suggested as dealing with the heavenly sanctuary/temple motif.¹ At least forty-six passages in thirteen NT books appear to

¹ The heavenly sanctuary/temple as a motif will be better confirmed as a corollary of the present study. Some words, however, are beneficial in this stage of this research. In linguistics, according to *New Oxford American Dictionary*, 3rd ed., s.v., “motif,” and Merriam-Webster Dictionary Online, <https://www.merriam-webster.com/>, s.v., “motif,” in literary or artistic work the term *motif* indicates a recurring subject, theme, or idea, an important and noticeable element or feature that typically appears throughout the work. For John A. Cuddon, *A Dictionary of Literary Terms and Literary Theory*, 3rd ed. (Cambridge, MA: Blackwell Reference, 1991), 558, a motif is “one of the dominant ideas in a work of literature.” In biblical studies this term seems to follow the same lines. For instance, Robert Alter, *The Art of Biblical Narrative*, rev. and updated ed. (New York: Basic Books, 2011), 95, defines *motif* as “a concrete image, sensory quality, action, or object [that] recurs through a particular narrative.” Sandra Beth Berg, *The Book of Esther: Motifs, Themes, and Structure*, SBLDS 44 (Missoula, MT: Scholars Press, 1978), 16, adds the concept that “the term ‘motif’ thus points to situations, elements or ideas which pervade the story, potently recalling or anticipating their earlier and later occurrences.” The difference between the vocables *theme* and *motif* is the object of some discussion. For example, Winfried Vogel, “The Cultic Motif in Space and Time in the Book of Daniel” (ThD diss., Andrews University, 1999), 7, understands that “theme” “is employed to identify the message or idea that is conveyed by the use of one or more motifs, making motifs a part or element that contributes to a theme.” On the other hand, Karl E. Beckson and Arthur Ganz, *Literary Terms: A Dictionary*, rev. and enl. ed. (New York: Farrar, Straus and Giroux, 1975), 129, defines *motif* as “a theme, character, or verbal pattern which recurs in literature or folklore. A motif may be a theme which runs through a number of different works.” In the same vein, William Freedman, “The Literary Motif: A Definition and Evaluation,” *Novel: A Forum on Fiction* 4.2 (1971): 124, further observes that a motif “may be a family or, to borrow a term from Kenneth Burke, an ‘associational cluster,’ rather than merely a single, unchanging element.” Since the word *motif* is central for the present work, it can be inferred from the above that a motif can be defined by recurrence, prominence, and interconnectedness within a work or several works. The word *theme* will be infrequently employed, with a looser or more general semantic. Cf. Freedman, “Literary Motif,” 126–27, where he establishes factors “indispensable to the establishment of a motif.”

That the heavenly sanctuary/temple is a motif in the Scriptures is well advocated by Elias Brasil de Souza, *The Heavenly Sanctuary/Temple Motif in the Hebrew Bible: Function and Relationship to the Earthly Counterparts*, Adventist Theological Society Dissertation Series 7 (Berrien Springs, MI: ATS, 2005). The present work is similar to his study about the heavenly sanctuary/temple in the OT, and it will be cited throughout this NT study. De Souza’s research is relevant to the present study in that many heavenly sanctuary/temple passages in the NT allude to, quote, or echo the OT heavenly sanctuary/temple

mention this motif (Matt 5:34; 23:22; John 1:51; 14:2–4; Acts 2:33–34; Acts 7:55–56; Rom 8:34; 2 Cor 5:1; Gal 4:26; Eph 1:3, 20; 2:6; 4:8, 10; Col 3:1; 2 Thess 2:4; Heb 1:3; 4:14; 6:19–20; 8:1–2; 9:11–12, 23–24; 10:12–13, 19–20; 11:10, 16; 12:2, 22; 13:10–12, 14; 1 Pet 3:22; 4:17; Rev 1:12–20; 3:12; 4–5; 7:15; 8:1–5; 11:1–2, 19; 13:6; 14:1, 14–18; 15:5–16:1; 16:17; 19:1–10; 21–22:5). Some scholars have recognized the relevance of the earthly sanctuary/temple to NT theology. For instance, Margaret Barker, one of the leading specialists in this area, notes that “when temple theology is presented, even in

passages he surveys. He has examined forty-three passages containing explicit references to the heavenly sanctuary/temple or depicting a heavenly sanctuary/temple setting. De Souza has shown that the sanctuary/temple is not only a recurrent topic in the Scriptures, but also a prominent one in every division of the Hebrew Scripture present in crucial moments of the history of salvation. He has demonstrated, as well, that the heavenly sanctuary/temple motif is interconnected throughout Scripture. This present work in the NT will seek to substantiate his findings, evidencing that this interconnectedness happens not only in the OT but also in the NT and in the relationship of both Testaments.

Another scholar who has attested the heavenly sanctuary/temple as a motif is Gregory K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, New Studies in Biblical Theology 17 (Downers Grove, IL: InterVarsity, 2004). He has demonstrated that the heavenly sanctuary/temple is present in the Scriptures from the Garden of Eden in Genesis to the descent of the New Jerusalem in Revelation. He shows also how the heavenly sanctuary/temple texts throughout the Bible are interwoven, pointing to the great climax where God and his people will finally abide together forever. Cf. Dan Liroy, *Axis of Glory: A Biblical and Theological Analysis of the Temple Motif in Scripture*, StBibLit 138 (New York: Peter Lang, 2011), for whom the sanctuary/temple interconnects both Testaments and heaven to earth. De Souza's and Beale's works also examine the heavenly sanctuary/temple motif in ANE literature. For other literature corroborating the heavenly sanctuary/temple as a motif in the Bible, see Martin Metzger, “Himmliche und Irdische Wohnstatt Jahwes,” *Ugarit-Forschungen* 2 (1970): 139–58; Richard M. Davidson, “The Heavenly Sanctuary in the Old Testament” (TMs, Andrews University, 1976), 1–29; Niels-Erik A. Andreasen, *The Heavenly Sanctuary in the Old Testament Outside the Pentateuch and the Book of Daniel* (1977); Niels-Erik A. Andreasen, “The Heavenly Sanctuary in the Old Testament,” in *The Sanctuary and the Atonement: Biblical, Historical, and Theological Studies*, ed. Arnold V. Wallenkampf and W. Richard Leshar (Washington, DC: Review and Herald, 1981), 67–86; Friedhelm Hartenstein, “Wolkendunkel und Himmelfeste: Zur Genese und Kosmologie der Vorstellung des himmlischen Heiligtums Jhwhs,” in *Das Biblische Weltbild und seine altorientalischen Kontexte*, ed. Bernd Janowski, Beate Ego, and Annette Krüger, *Forschungen zum Alten Testament* 32 (Tübingen: Mohr Siebeck, 2001), 125–79; Sanglae Kim, “The Heavenly Sanctuary/Temple in the Hebrew Bible” (PhD diss., University of Sheffield, 2002). The words of de Souza, *Heavenly Sanctuary/Temple Motif*, 19, are helpful in attesting the heavenly sanctuary/temple as a motif:

The sanctuary/temple is the core of Israelite cult and religion, the study of the heavenly sanctuary/temple motif in the Hebrew Scriptures may advance the understanding of the theology of the Hebrew Bible . . . The existence of the heavenly sanctuary/temple is assumed by the NT writers. The books of Hebrews and Revelation frame vital arguments by presupposing the reality of the heavenly sanctuary/temple as it was spelled out in the Hebrew Scriptures. Hence, this study may contribute to a better understanding of the relationship between the Testaments.

barest outline, its striking relevance to the NT becomes clear.”² Unfortunately, however, few scholars give due importance to the study of the heavenly sanctuary/temple motif in the NT. To be more precise, even though research on this motif has been done and important insights have been gained, this research has been largely confined to particular books, especially Hebrews and Revelation.³ For example, Jacques Doukhan recognizes the heavenly sanctuary/temple motif as foundational to the understanding of Revelation. He shows that the sevenfold structure of the book, which he calls *menorah* structure, is based on seven references to the heavenly sanctuary/temple and to the calendar of Israel’s high holy days. Therefore, Doukhan concludes, in order to grasp the message of the book, it is first necessary to understand the heavenly sanctuary/temple motif and its corresponding earthly services.⁴ But Doukhan’s approach has not been the standard.⁵ A survey of literature can be helpful in assessing this issue. This survey is arranged around three main categories: the function of the heavenly sanctuary/temple, its nature, and its relationship to the earthly counterparts. These three categories were chosen because when

² Margaret Barker, *On Earth as It Is in Heaven: Temple Symbolism in the New Testament* (Edinburgh: T&T Clark, 1995), ix.

³ E.g., Ranko Stefanovic, “The Heavenly Sanctuary and Its Services in the Book of Revelation: Its Reality and Meaning” (Adventist International Institute of Advanced Studies, 1990); Kiwoong Son, *Zion Symbolism in Hebrews: Hebrews 12:18–24 as a Hermeneutical Key to the Epistle* (Colorado Springs, CO: Paternoster, 2005); Felix H. Cortez, “‘The Anchor of the Soul That Enters within the Veil’: The Ascension of the ‘Son’ in the Letter to the Hebrews” (PhD diss., Andrews University Press, 2008). Again, like the books cited here, most works about the heavenly sanctuary/temple in the NT focus on Hebrews and Revelation.

⁴ Jacques Doukhan, *Secrets of Revelation: The Apocalypse through Hebrew Eyes* (Hagerstown, MD: Review and Herald, 2002), 13–14.

⁵ See also Richard M. Davidson, “Sanctuary Typology,” in *Symposium on Revelation—Book I*, ed. Frank B. Holbrook, Daniel and Revelation Committee Series 6 (Silver Spring, MD: Biblical Research Institute, 1992), 99–130; Kenneth A. Strand, “The Eight Basic Visions,” in Holbrook, *Symposium on Revelation—Book I*, 35–49; Kenneth A. Strand, “The ‘Victorious-Introduction’ Scenes in the Visions in the Book of Revelation,” *AUSS* 25.3 (1987): 267–88; Jon Paulien, “Seals and Trumpets: Some Current Discussions,” in Holbrook, *Symposium on Revelation—Book I*, 186–92; Thomas Shepherd, “Sanctuary Imagery in Revelation” (Berrien Springs, MI: Andrews University Seminary, 2015).

taken together they reveal the meaning of the heavenly sanctuary/temple. That is, the first two have to do with *doing* and *being*, and the third reinforces the first two.⁶

⁶ The vocable *being* in this context usually refers to substance, essence, existence, or nature of something. Cf. Charles H. Kahn, *The Verb "Be" in Ancient Greek* (Indianapolis: Hackett, 2003), 1. It is commonplace to state that the concept of "being" is closely tied to Greek philosophy. "In the context of Greek thought, then, 'being' (often characterized by the additional qualification 'real' or 'true') denotes sonic single, permanent, unchanging, fundamental reality, to which is habitually opposed the inconstant flux and variety of visible things." John Dillon, "The Question of Being," in *Greek Thought: A Guide to Classical Knowledge*, ed. Jacques Brunschwig, G. E. R. Lloyd, and Pierre Pellegrin (Cambridge, MA: Belknap Press of Harvard University Press, 2000), 51. Etienne Gilson, *Being and Some Philosophers*, 2nd ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1952), 2–3, differentiates between "being" as "the substance, nature, and essence of anything existent" and "to be" as "the very act whereby any given reality actually is, or exists." This distinction leads to the concept of "being" as thought by Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper, 1962). Roughly speaking, for Heidegger, "Being is the meaningful character of some entity." For instance, "Being as a hammer, that is, its meaningful character as a tool having a particular function in the world." Steven Foulds, *A Simple Guide to Being and Time* (Chartwell, New Zealand: Hinau Press, 2012). Regarding human beings, "It is the activity of being a person in the world and over time discloses there-being [dazein]." This way, Heidegger ties "being" to "doing," and both to "time." However, as important as Greek and Heidegger's philosophy can be, the present research will analyze the canonical text (see the explanation about the canonical text below) in its own terms. An important contribution regarding "being" in the Hebrew Bible is supplied by Thorleif Boman, *Hebrew Thought Compared with Greek*, trans. Jules L. Moreau (New York: Norton, 2002), 1–58. For him the analysis of the verb הָיָה ("to be") elucidates what is "'being' for the Israelites" (p. 38). A rough summary of his findings is that Hebrew thought is dynamic, even the verb "to be" (הָיָה) is dynamic. So, the Israelites were not interested in 'existence' as distinct from active existence, action or life. "the 'being' of things and of the world as the totality of things was to him [the Israelite] something living, active and effective" (p. 45; cf., p. 49). James Barr, *The Semantics of Biblical Language* (London: Oxford University Press, 1961), 263–96, challenges Boman's (and Kittel's) methodology of word-study for Biblical theology, and therefore some of Boman's conclusions, saying that in the end a word's real meaning is defined by its original immediate context, the sentence. As he says: "theological meaning was borne by the sentence and not by the word." James Barr, "Common Sense and Biblical Language," *Bib* 49.3 (1968): 386. He sees, then, little purpose in studying the meanings of biblical terms, since the meaning is contained "at the level of sentences" and not "in distinctive meanings attached to the words used by the biblical authors." James Barr, *Biblical Words for Time*, *Studies in Biblical Theology* 33 (Naperville, IL: Allenson, 1962), 153–62. In a recent study, however, Yoram Hazony, *The Philosophy of Hebrew Scripture: An Introduction* (New York: Cambridge University Press, 2012), 193–218, 334–41, has soundly challenged Barr's core argumentation. For Hazony,

Barr's argument simply assumes that which it sets out to prove. If one does not engage in careful clarification of meanings of Hebrew biblical terms, then these terms will, as a matter of course, appear to mean more or less whatever the reader brings to them in the form of his or her own cultural prejudices. Although Barr was right on a number of important points, on the whole I think the quality of his argument against Boman has been greatly overrated. Many crucial biblical terms in fact carry very different meanings from the terms usually used to translate them into English. In many cases, the terms that are used to render biblical Hebrew into English are not even translations of Hebrew terms, but rather of Greek terms used in the Septuagint, which were themselves translated from Hebrew.

In his chapter "Truth and Being in the Hebrew Bible," Hazony affirms that "in the metaphysical scheme of the Bible, there is no independence of words and things from one another." In other words, there is not the platonic dualism between the timeless world of ideas, that can be grasped only by reason and the "temporal world of matter known by sense perception." Craig G. Bartholomew and Michael W. Goheen,

In this review of literature,⁷ it is possible to identify a variety of approaches, perceptions, and emphases concerning both the function and the nature of the heavenly sanctuary/temple. Regarding the function of the heavenly sanctuary/temple, some scholars tend to emphasize its role as God’s courtroom where judgment is being performed upon the “house of God,” and/or God’s salvific place where salvation is bestowed upon humanity through a two-phased ministry.⁸ M. L. Andreasen, for example,

Christian Philosophy: A Systematic and Narrative Introduction (Grand Rapids: Baker, 2013), 45. In the Hebrew Bible, “the truth of an object is its being what it ought to be through time and circumstance.” Hazony, *Philosophy of Hebrew Scripture*, 214. Hazony further explains, “the words express the object as understood by the speaker, which is all the reality he has.” In the conclusion of his chapter he asserts:

Unlike the philosophical tradition descended from Athenian thought, the biblical authors do not base their understanding of truth [and being] on a dualism of word and object. They do not, in other words, imagine real objects to exist in a realm of their own, independent of what is said or thought. On the biblical understanding, truth is a quality of objects, which they are known to possess only once they have proved themselves reliable—by which is meant, once they have proved to be what they ought to be through time and changing circumstance.

This view also takes into account that God is the active creator, as say Boman, *Hebrew Thought Compared*, 51, and Bartholomew and Goheen, *Christian Philosophy*, 3–4, 10, 13–14. As a result of the foregoing discussion, the vocable “being” refer to active (“doing”) existence or nature of something, namely, the object “being what it ought to be through time and circumstance.” Consequently, regarding the heavenly sanctuary/temple, its function and nature disclose what the heavenly sanctuary/temple really is; and its relationship to the earthly counterparts substantiates that by comparing earthly and heavenly realities.

⁷ For a historical view of the doctrine of the sanctuary, see Frank B. Holbrook, ed., *Doctrine of the Sanctuary: A Historical Survey (1845-1863)*, Daniel and Revelation Committee Series 5 (Silver Spring, MD: Biblical Research Institute, 1989). The relevance of this book is that it presents the early development of the earthly and especially the heavenly sanctuary/temple motif within Seventh-day Adventist (SDA) circles. A historical-theological treatment of the heavenly sanctuary/temple motif is supplied by Alberto R. Timm, *The Sanctuary and the Three Angels’ Messages 1844-1863: Integrating Factors in the Development of Seventh-Day Adventist Doctrines* (Berrien Springs, MI: Andrews University Press, 1995). In his monograph, Timm demonstrates not only the historical overview of this motif, but also its theological importance in structuring all SDA beliefs. João Antônio Rodrigues Alves, *O juízo investigativo pré-Advento: Uma avaliação de seu desenvolvimento histórico nos escritos de Uriah Smith, Edward Heppenstall e William H. Shea* (Cachoeira, Bahia: CePLiB, 2008) is a more recent enterprise. This Brazilian author focused on the historical-theological development of one aspect of the heavenly sanctuary/temple, which he calls the pre-advent investigative judgment.

⁸ E.g., Alberto R. Treiyer, *The Day of Atonement and the Heavenly Judgment: From the Pentateuch to Revelation* (Siloam Springs, AR: Creation Enterprises International, 1992); John Lewis Shuler, *The Great Judgment Day in the Light of the Sanctuary Service* (Washington, DC: Review and Herald, 1923); Edward Heppenstall, *Our High Priest: Jesus Christ in the Heavenly Sanctuary* (Washington, DC: Review and Herald, 1972); Roy Gane, *Who’s Afraid of the Judgment?: The Good News About Christ’s Work in the Heavenly Sanctuary* (Nampa, ID: Pacific, 2006); Siegfried Julio Schwantes, *Hebreus: Cristo nosso sumo sacerdote*, ed. G. P. Araújo (Engenheiro Coelho, SP: 2003); Frank B.

stresses the different rituals that consecutively happened in the heavenly sanctuary/temple (inauguration, daily intercession, and Day of Atonement) after Christ's death and resurrection. For him, Christ's all-sufficient merits achieved in his life, death, and resurrection are granted to the repentant sinner through Jesus's mediation in the heavenly sanctuary, in its two stages.⁹

By contrast, other theologians deemphasize the salvific role of the heavenly sanctuary/temple in favor of a finished atonement at the cross.¹⁰ Desmond Ford, for instance, affirms that in view of the complete atonement made at the cross, Christ's merits were already applied to the sinner at that event, and Jesus began the Day of Atonement ritual right after his ascension to heaven.¹¹ Some scholars are contrary to this interpretation. For instance, David Moffitt and Eugene Peterson strongly tie the cross event with the salvific role of the heavenly sanctuary/temple. In his recent monograph,

Holbrook, ed., *Symposium on Revelation—Book I*, Daniel and Revelation Committee Series 6 (Silver Spring, MD: Biblical Research Institute, 1992); Frank B. Holbrook, ed., *Symposium on Revelation—Book II*, Daniel and Revelation Committee Series 7 (Silver Spring, MD: Biblical Research Institute, 1992); C. Mervyn Maxwell, *God and His Sanctuary: What Daniel Can Tell Us About 1844, "The Cleansing of the Sanctuary," and What Jesus Is Now Doing in the Heavenly Sanctuary* (Mountain View, CA: Pacific, 1980). Some writers tend to emphasize the courtroom role, while others try to balance this view with salvific imagery.

⁹ M. L. Andreasen, *The Sanctuary Service*, 2nd rev. ed. (Hagerstown, MD: Review and Herald, 2006), 170–87, 224–40.

¹⁰ A. F. Ballenger, *Cast Out for the Cross of Christ* (Tropico, CA: 1909); L. R. Conradi, *Whoso Readeth, Let Him Understand: A Short Key to Dan. 7-12* (Hamburg: International Tract Society, [1910?]); Robert D. Brinsmead, *Light from the Sanctuary* (Baker, OR: Hudson Printing, [1960?]); Robert D. Brinsmead, *1844 Re-Examined: Syllabus* (Fallbrook, CA: I. H. I., [1979?]). In order to understand the thought about the sanctuary in late nineteenth- and early twentieth-century Adventism, see the whole *Bible Students' Library* (Oakland, CA: Pacific Press, 1882–1912). All these authors tend to overlook at least two characteristics of the earthly sanctuary/temple: (1) its rituals, in which after the animal sacrifice, the blood was carried into the sanctuary, and (2) the role of the sanctuary/temple in Israel's salvation.

¹¹ Desmond Ford, *Daniel 8:14, the Day of Atonement, and the Investigative Judgement* (Casselberry, FL: Euangelion Press, 1980), i. For a comparison of the theology of the sanctuary as it is found in the writings of M. L. Andreasen (1876–1962), A. F. Ballenger (1861–1921), and Uriah Smith (1832–1903), see Roy Adams, *The Doctrine of the Sanctuary in the Seventh-Day Adventist Church: Three Approaches*, Doctoral Dissertation Series 1 (Berrien Springs, MI: Andrews University Press, 1981).

Moffitt forcefully argues that without the heavenly sanctuary/temple, there is no atonement.¹² And Peterson affirms, “His [Christ’s] death and resurrection are the heart of his saving work. But they are not all of it. His priestly work, begun on earth in sacrifice, is continued in heaven. And that all-important transition from earth to heaven occurs in his ascension and is sealed, as it were, in his session at God’s right hand.”¹³ Other scholars see the primary function of the heavenly sanctuary/temple as being God’s dwelling place.¹⁴

In relation to the nature of the heavenly sanctuary/temple, some scholars tend to spiritualize it, often drawing connections between NT theology and Platonic-Philonic philosophy.¹⁵ For example, in his commentary on the book of Hebrews, Harold Attridge refers to the vertical correspondence of the earthly and heavenly sanctuaries/temples in Hebrews as an “allegory.”¹⁶ He states that Philo “understands this correspondence within

¹² David M. Moffitt, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews* (Leiden: Brill, 2013). In fact, this is the thrust of his entire book.

¹³ Robert A. Peterson, *Salvation Accomplished by the Son: The Work of Christ* (Wheaton: Crossway, 2012), 195. See more in the chapters on Christ’s ascension, session, and intercession.

¹⁴ E.g., Craig R. Koester, *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament*, CBQMS 22 (Washington, DC: Catholic Biblical Association of America, 1989).

¹⁵ Some prominent scholars who lean toward this view are James Moffatt, *A Critical and Exegetical Commentary on the Epistle to the Hebrews*, ICC 39 (Edinburgh: T&T Clark, 1952); Ernst Käsemann, *Das Wandernde Gottesvolk; eine Untersuchung zum Hebräerbrief*, 4th ed. (Göttingen: Vandenhoeck & Ruprecht, 1961); Erich Grässer, “Der Glaube im Hebräerbrief” (Habilitationsschrift, N. G. Elwert, 1965); Franz Joseph Schierse, *The Epistle to the Hebrews*, trans. Benen Fahy (London: Burns & Oates, 1969); Gerd Theissen, *Untersuchungen zum Hebräerbrief*, SNT 2 (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1969); Ceslas Spicq, *L’Épître aux Hébreux*, 2 vols. (Paris: J. Gabalda, 1977); Jean Héring, *The Epistle to the Hebrews* (London: Epworth, 1970); Lala K. K. Dey, *Intermediary World and Patterns of Perfection in Philo and Hebrews*, SBLDS (Missoula, MT: Scholars Press, 1975); Jean Daniélou, “La symbolique du temple de Jerusalem chez Philon et Josephé,” in *Le symbolisme cosmique des monuments religieux* (Roma: Is. M.E.O., 1957), 83–90. For a discussion on the thought background of the book of Hebrews, consult chapter 4 of the present dissertation, in the the section regarding the nature of the heavenly sanctuary/temple in Hebrews.

¹⁶ Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, ed. Helmut Koester, Hermeneia (Minneapolis: Fortress, 1989), 222–24.

the framework of his Platonic metaphysics,”¹⁷ and even though “the correspondence between earthly and ‘heavenly’ sanctuaries in Hebrews does not appear to be as complex as it is in Philo . . . yet there are significant parallels between Philo and Hebrews in the structure of their treatment, parallels that point to their common Hellenistic Jewish background.”¹⁸ For him, the language and the function of the earthly-heavenly dichotomy are strikingly similar in both Philo and Hebrews.¹⁹

On the other side of the spectrum, scholars who support the salvation-historical approach in their understanding of the heavenly sanctuary/temple motif lean toward an interpretation of the heavenly sanctuary/temple as a spatiotemporal reality, in their attempt to safeguard the objectivity of Christ’s work there.²⁰ “The bases for Christian confidence [are] *real* deity, *real* humanity, a *real* priest, a *real* covenant, a *real* sacrifice, *real* purification, *real* access, and in keeping with these, a *real* heavenly sanctuary and

¹⁷ Attridge, *Epistle to the Hebrews*, 223.

¹⁸ Attridge, *Epistle to the Hebrews*, 223–24.

¹⁹ Attridge, *Epistle to the Hebrews*, 222–24. For a wider explanation about Philo and the sanctuary/temple, see Stuart Dunbar Robertson, *The Account of the Ancient Israelite Tabernacle and First Priesthood in the “Jewish Antiquities” of Flavius Josephus* (Ann Arbor, MI: Bell and Howell, 1992), 238–77.

²⁰ E.g., William G. Johnsson, “Defilement and Purgation in the Book of Hebrews” (PhD diss., Vanderbilt University, 1973), argues that the central section of Hebrews deals not simply with guilt and forgiveness, but with defilement and purgation, a more literal scheme. This datum calls for a more literal view of Christ’s ministry in heaven as well. Andrew T. Lincoln, “Re-Examination of ‘the Heavens’ in Ephesians,” *NTS* 19.4 (1973): 468–83, and Andrew T. Lincoln, *Hebrews: A Guide* (New York: T&T Clark, 2006), 92–100, among others, call attention to the fact that Jesus’ bodily resurrection and ascension becomes a strong argument for regarding God’s abode in spatiotemporal terms, since throughout the NT Christ is said to be there after his ascension. Ronald Williamson, “Platonism and Hebrews,” *SJT* 16.4 (1963): 415–24, and afterwards Ronald Williamson, *Philo and the Epistle to the Hebrews*, *Geschichte des Hellenistischen Judentums* 4 (Leiden: E J Brill, 1970), compares the language, ideas, and use of Scripture in Hebrews and Philo. He sees that even though the language seems similar at some points, the concepts and use of Scripture and so the final meanings of the language are two universes apart. See also Allan J. McNicol, “The Relationship of the Image of the Highest Angel to the High Priest Concept in Hebrews” (PhD diss., Vanderbilt University, 1974).

ministry,”²¹ says William Johnsson. For him, it is a serious mistake to regard sacrifices, priests, and temples as mere metaphor. Johnsson critiques the metaphoric view, indicating that in such an approach the heavenly sanctuary/temple is wrongly spiritualized along the lines of Philo’s view of the cosmos.²²

References to the heavenly sanctuary/temple can be found scattered among book chapters and journal articles. Carmelo Martines in his article, for instance, analyzes the heavenly sanctuary/temple motif in Ephesians, where he equates the expression “ἐν τοῖς ἐπουρανίοις” (“in the heavenly places”) with the heavenly sanctuary/temple.²³ Another example are the five important articles published in the journal *Andrews University Seminary Studies* from 2000 through 2002. Those articles discuss Heb 6:19–20, particularly the correct interpretation of the phrase εἰς τὸ ἐσώτερον τοῦ καταπετάσματος (“within the veil”) and what sanctuary’s ritual is mentioned there, with possible implications for the understanding of the heavenly sanctuary/temple motif.²⁴

It is true that a few monographs present studies of the sanctuary/temple motif that include many passages and books of the NT. One of the prolific authors in this area, as

²¹ William G. Johnsson, “The Heavenly Sanctuary—Figurative or Real?” in *Issues in the Book of Hebrews*, ed. Frank B. Holbrook, Daniel and Revelation Committee Series 4 (Silver Spring, MD: Biblical Research Institute, 1989), 50.

²² Johnsson, “The Heavenly Sanctuary,” 35.

²³ Carmelo Martines, “Una re-evaluación de la frase ‘en los lugares celestiales’ de la Carta a los Efesios,” *DavarLogos* 2.1 (2003): 29–45.

²⁴ Roy E. Gane, “Re-Opening Katapetasma (‘Veil’) in Hebrews 6:19,” *AUSS* 38.1 (2000): 5–8; Norman H. Young, “Where Jesus Has Gone as a Forerunner on Our Behalf (Hebrews 6:20),” *AUSS* 39.2 (2001): 165–73; Richard M. Davidson, “Christ’s Entry ‘within the Veil’ in Hebrews 6:19–20: The Old Testament Background,” *AUSS* 39.2 (2001): 175–90; Norman H. Young, “The Day of Dedication or the Day of Atonement? The Old Testament Background to Hebrews 6:19–20 Revisited,” *AUSS* 40.1 (2002): 61–68; Richard M. Davidson, “Inauguration or Day of Atonement? A Response to Norman Young’s ‘Old Testament Background to Hebrews 6:19–20 Revisited,’” *AUSS* 40.1 (2002): 69–88.

already mentioned, is Margaret Barker, but her work is on the earthly sanctuary/temple. The core of her argumentation is that NT theology needs to be understood in light of temple theology and mythology as found in the OT, Pseudepigrapha, Deuterocanonical, and all related literature. She is interested not in the relationship between the heavenly and earthly sanctuaries/temples, but in the development of Christian doctrine and praxis as influenced by the terrestrial temple motif.²⁵ Dan Liroy's approach is distinct from Barker's: he analyzes the temple motif in the OT and NT's canonical form. For him, the earthly temple has both a vertical axis that links God to his people—a "sacred point of contact between the God of glory and His creation"²⁶—and a horizontal axis that connects the Testaments, making them a unity.²⁷ Although Liroy recognizes the existence of some kind of heavenly sanctuary/temple, he does not clearly conceptualize it,²⁸ because his intention is to "clarify the biblical and theological development of the shrine concept in Scripture."²⁹

Another author who has written a seminal work on the sanctuary/temple motif in Scripture is G. K. Beale. Beale has employed many NT texts in his research; however, he is not concerned with a vertical correspondence between the heavenly sanctuary/temple and its earthly counterparts, but rather with a horizontal relationship in which the earthly

²⁵ Barker, *On Earth as It Is in Heaven*, ix–xv; Margaret Barker, *The Gate of Heaven: The History and Symbolism of the Temple in Jerusalem* (London: SPCK, 1991), 178–81; Margaret Barker, *Temple Theology: An Introduction* (London: SPCK, 2004), 1–11; Margaret Barker, *The Great High Priest: The Temple Roots of Christian Liturgy* (New York: T&T Clark, 2003), xi–xii.

²⁶ Liroy, *Axis of Glory*, 1.

²⁷ Liroy, *Axis of Glory*, 135.

²⁸ E.g., Liroy, *Axis of Glory*, 5–6, 80–86.

²⁹ Liroy, *Axis of Glory*, 4.

sanctuary/temple foreshadows the future eschatological reality, namely God's presence among his people. He does so without explaining the reason for his ontological perception, viz., why the biblical data led him to understand the ontology of the heavenly sanctuary/temple that way.³⁰ Craig R. Koester also focuses on the sanctuary/temple motif, arguing that this motif is a way of expressing a new reality in cultic language, providing continuity to the Christian Jews during a period of change, division, and controversy. In his understanding, imagery of the sanctuary/temple, which he calls the "tabernacle," offers a way to speak about the fidelity of God—God still abides with his people.³¹ He is not interested in answering questions about the reality or existence of a sanctuary/temple in heaven.

From the foregoing review of literature on the topic, it is apparent that most research on the heavenly sanctuary/temple has been done on specific particular points—books, aspects, etc. The few comprehensive works that try to see the big picture consider the heavenly sanctuary/temple as a figurative idea more than a reality, without expressing the reason for this ontological view. Therefore, no comprehensive research has been provided thus far that deals with the function and the nature of the heavenly

³⁰ Beale, *Temple and the Church's Mission*, 25–26, 135, 152, 154, passim. He affirms that his "thesis is that the Old Testament tabernacle and temples were symbolically designed to point to the cosmic eschatological reality that God's tabernacling presence, formerly limited to the holy of holies, was to be extended throughout the whole earth." He also personifies the heavenly sanctuary/temple in the NT as a reference to Jesus himself and his presence with his people. For instance, Beale, *Temple and the Church's Mission*, 218, in agreement with Frederick F. Bruce, *Commentary on the Book of the Acts: The English Text, with Introduction, Exposition, and Notes*, NICNT (Grand Rapids: Eerdmans, 1954), 158–59, asserts that "Christ is the one who began to build the true temple composed of himself and his people." Beale entitles the twelfth chapter of his book "Theological conclusions: the physical temple as a foreshadowing of God's and Christ's presence as the true temple."

³¹ Koester, *Dwelling of God*, 184–86.

sanctuary/temple in the NT as well as its relationship to the earthly counterparts of the OT and NT.

Statement of the Problem

Despite the relevance of the heavenly sanctuary/temple motif for NT theology, it has been addressed only through partial perspectives and segmented surveys. Hence, there is a need to see the big picture and more comprehensively examine the NT material in order to ascertain the function and nature of the heavenly sanctuary/temple and its relationship to the earthly counterparts of OT and NT. Thus, this is a problem of correctly grasping the NT's description of three distinct but complementary and broad aspects of the heavenly sanctuary/temple motif: function, nature, and relationship to earthly counterparts.

Statement of Purpose

The purpose of this dissertation is to investigate the function and nature of the heavenly sanctuary/temple as portrayed in representative texts of the NT, as well as its relationship with both the OT and NT earthly counterparts, with a view toward recognizing emergent patterns of usage among the various NT passages. In other words, the purpose of this study is to discern better how the NT portrays the function and nature of the heavenly sanctuary/temple and its relationship to the earthly counterparts in both Old and New Testaments.

Methodology

After the guidelines for this research are given in the introduction, the next three chapters of the study will be devoted to an exegetical analysis of possible representative

heavenly sanctuary/temple passages found in the Gospels and Acts (Chapter 2), Pauline writings (Chapter 3), and the book of Hebrews (Chapter 4).³² These three chapters will be naturally followed by the conclusion of the research, with the presentation of a theological synthesis of the previous chapters regarding the heavenly sanctuary/temple motif.

Exegetical Analysis

The exegetical analysis will comply with the guidelines that Gordon Fee presents in his classical book of NT exegesis.³³ Also important in the exegetical task due to its regulatory nature is D. A. Carson's monograph about exegetical fallacies.³⁴ When an exegesis of any OT passage is needed, the standard book by Douglas K. Stuart will set the parameters.³⁵ The focus of the exegesis of every passage will be to investigate the function and nature of the heavenly sanctuary/temple and its relationship to both OT and NT earthly counterparts. In accomplishing this task, two controlling factors need to be considered—typology and intertextuality. This is so because most NT passages containing the heavenly sanctuary/temple motif seem to employ one or both categories in order to make sense of their own text.³⁶ However, it is necessary to follow where a given

³² This sequence follows the canonical order. The book of Revelation will not be part of this study for the reasons presented below.

³³ Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, 3rd ed. (Louisville: Westminster John Knox, 2002).

³⁴ D. A. Carson, *Exegetical Fallacies*, 2nd ed. (Grand Rapids: Baker Books, 1996).

³⁵ Douglas K. Stuart, *Old Testament Exegesis: A Handbook for Students and Pastors*, 4th ed. (Louisville: Westminster John Knox, 2009).

³⁶ Many proposals about the use of the OT in the NT can be found in Darrell L. Bock, "Evangelicals and the Use of the Old Testament in the New," *BSac* 142.567 (1985): 209–23, 306–19; Gregory K. Beale, "Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts," *Themelios* 14.3 (1989): 89–96; Richard M. Davidson, "New Testament Use of the Old Testament," *Journal*

passage leads in order to apprehend the meaning of each heavenly sanctuary/temple passage studied in the NT. For instance, Gerhard Hasel identifies eight ways the OT and NT interact: historical connection, Scriptural dependence, vocabulary, themes, typology, promise-fulfillment, salvation history, and unity of perspective.³⁷ Ultimately, the passage itself is the guide.

Regarding typology, Richard Davidson's groundbreaking book on the subject will guide this study,³⁸ along with Friedbert Ninow's work, *Indicators of Typology*,³⁹ which contains some refinement of Davidson's idea.⁴⁰ Davidson's proposal has been labeled "covenant typology," because one important characteristic of his proposal is that typology is rooted in the relationship between old and new covenants. This calls for a significant remark: both authors consider that in the typological relationship the antitype is a continuation and escalation (*Steigerung*) of the type, that is, a typology of continuity, not of contrast, while respecting the continuity-discontinuity pattern in the relationship between OT and NT.⁴¹ Moreover, Davidson appears to have grasped the importance of

of the Adventist Theological Society 5.1 (1994): 14–39; Robert L. Thomas, "The New Testament Use of the Old Testament," *Master's Seminary Journal* 13.1 (2002): 79–98; Gregory K. Beale, "Did Jesus and the Apostles Preach the Right Doctrine from the Wrong Texts?: Revisiting the Debate Seventeen Years Later in the Light of Peter Enns' Book, Inspiration and Incarnation," *Themelios* 32.1 (2006): 18–43; David M. Allen, "Introduction to the Study of the Use of the Old Testament in the New," *JSNT* 38.1 (2015): 3–16; Kenneth Berding and Jonathan Lunde, *Three Views on the New Testament Use of the Old Testament* (Grand Rapids: Zondervan, 2008).

³⁷ For a detailed explanation of OT and NT interaction, see Gerhard F. Hasel, *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids: Eerdmans, 1984), 184–203.

³⁸ Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical Structures*, Doctoral Dissertation Series 2 (Berrien Springs, MI: Andrews University Press, 1981).

³⁹ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif* (Frankfurt am Main: Peter Lang, 2001).

⁴⁰ The indicatives of some of those refinements can be found in Ninow, *Indicators of Typology*, 7.

⁴¹ Davidson states, "The eschatological structure [of typology] clarifies the nature of the historical correspondence and *Steigerung*." Davidson, *Typology in Scripture*, 398. The same idea can be found throughout Ninow's book.

typology to the understanding of the heavenly sanctuary/temple motif. Speaking of typology within the hermeneutical realm, Davidson says, “The interpretation of the sanctuary . . . stands or falls depending upon the validity of its hermeneutic method.”⁴²

Furthermore, Erik Mendieta has shown that Davidson’s work represents the maturation of major studies about typology.⁴³ These are the reasons why this typological model, covenant-typology, was chosen over other models.⁴⁴

Regarding intertextuality, this study will follow the procedures set forth by Martin Pröbstle in his dissertation *Truth and Terror: A Text Analysis of Daniel 8:9-14*,⁴⁵ together with Reimar Vetne’s dissertation *The Influence and Use of Daniel in the Synoptic Gospels*.⁴⁶ Even though Vetne does not use the term *intertextuality* due to its varied interpretations⁴⁷—he prefers the term *allusion*—he concurs with Pröbstle in at least two

⁴² Richard M. Davidson, “Typology and the Levitical System, Part 1,” *Ministry*, February 1984, 17.

⁴³ Erick Mendieta, “Typology and Adventist Eschatological Identity: Friend or Foe?,” *Andrews University Seminary Student Journal* 1.1 (2015): 43–64.

⁴⁴ For a review of other proposals of biblical typology, see Davidson, *Typology in Scripture*, 15–94. For other proposals, see also, chronologically, Leonhard Goppelt, *Typos: Die Typologische Deutung des Alten Testaments im Neuen. Anhang: Apoklyptik und Typologie Bei Paulus* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1966); Stanley N. Gundry, “Typology as a Means of Interpretation: Past and Present,” *JETS* 12.4 (Fall 1969): 233–40; Jerome Smith, *A Priest Forever: A Study of Typology and Eschatology in Hebrews* (London: Sheed & Ward, 1969); John H. Stek, “Biblical Typology Yesterday and Today,” *Calvin Theological Journal* 5.2 (1970): 133–62; Joseph A. Galton, *Typology and Seventeenth-Century Literature*, *De Proprietatibus Litterarum: Series Maior* 28 (Paris: Mouton, 1975); David L. Baker, “Typology and the Christian Use of the Old Testament,” *SJT* 29.2 (1976): 137–57; Terence L. Donaldson, “Moses Typology and the Sectarian Nature of Early Christian Anti-Judaism: A Study in Acts 7,” *JSNT* 12 (1981): 27–52; Nelson D. Kloosterman, “The Use of Typology in Post-Canonical Salvation History: An Orientation to Jonathan Edwards’ a History of the Work of Redemption,” *Mid-America Journal of Theology* 14 (2003): 59–96.

⁴⁵ Martin Pröbstle, “Truth and Terror: A Text-Oriented Analysis of Daniel 8:9–14” (PhD diss., Andrews University, 2006), 565–80.

⁴⁶ Reimar Vetne, “The Influence and Use of Daniel in the Synoptic Gospels” (PhD diss., Andrews University, 2011), 4–24.

⁴⁷ Julia Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art*, *European Perspectives* (New York: Columbia University Press, 1980), 64–91; Julia Kristeva, *La révolution du*

vital aspects: (1) both scholars follow the text-oriented intertextuality⁴⁸ instead of reader-oriented intertextuality;⁴⁹ and (2) both believe that the criteria or internal controls for intertextual relations should be based on verbal, structural, and thematic parallels, in this order of importance.⁵⁰ In fact, those three criteria were earlier used by Jon Paulien in his doctoral dissertation about the book of Revelation.⁵¹

In his pioneering work about intertextuality in the NT, Richard Hays proposes seven criteria “for testing claims about the presence and meaning of scriptural echoes in Paul,”⁵² which are later reproduced or used as starting point in intertextual studies elsewhere in Scripture, even in the OT. His criteria can be summarized as follows:⁵³ (1) Availability: was the proposed source of the echo available to the author and/or original readers? (2) Volume: the degree of explicit repetition of words or syntactical patterns;

langage poétique; L'avant-garde à la fin du xixe siècle, Lautréamont et Mallarmé, Tel Quel (Paris: Seuil, 1974), 59–60, understands that in intertextuality the literary meaning of the text depends on the readers who by finding new textual relations discover multiple meanings, that is, a reader-oriented intertextuality. Gérard Genette, *Palimpsests: Literature in the Second Degree*, trans. Channa Newman and Claude Doubinsky, Stages (Lincoln: University of Nebraska Press, 1997), 5, argues that intertextuality can be used to produce a stable reading of the text when the reader introduces markers to identify intertextual links, that is, a text-oriented intertextuality.

⁴⁸ E.g., Michael A. Fishbane, *Biblical Interpretation in Ancient Israel* (New York: Oxford University Press, 1988).

⁴⁹ E.g., Brevard Springs Childs, “Critique of Recent Intertextual Canonical Interpretation,” *Zeitschrift für die alttestamentliche Wissenschaft* 115.2 (2003): 176–77.

⁵⁰ There are some variances between them. Regarding terminology, while Pröbstle uses the word *similarity*, Vetne uses *parallel*. Pröbstle has more subdivisions of criteria to judge intertextual relationships (vocabulary, specific word construction, structure, theme, and content) than Vetne. However, these variances are not actual divergences. The three categories mentioned above encompass and summarize their methodology for discerning an intertextual relationship.

⁵¹ Jon Paulien, *Decoding Revelation's Trumpets: Literary Allusions and Interpretation of Revelation 8:7–12*, Doctoral Dissertation Series 11 (Berrien Springs, MI: Andrews University Press, 1988), 179–86.

⁵² Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 29.

⁵³ Hays, *Echoes of Scripture*, 29–32.

and also, how distinctive or prominent is the precursor text within Scripture, and how much rhetorical stress does the echo receive in Paul's discourse? (3) Recurrence: how often does Paul elsewhere cite or allude to the same scriptural passage? (4) Thematic coherence: how well does the alleged echo fit into the line of argument that Paul is developing? (5) Historical plausibility: could Paul have intended the alleged meaning effect? Could his readers have understood it? (6) History of interpretation: have other readers, both critical and pre-critical, heard the same echoes? (7) Satisfaction: does the proposed reading make sense? Does it illuminate the surrounding discourse? Does it produce for the reader a satisfying account of the effect of the intertextual relation? The author, however, calls attention to the fact that "I do not use these criteria explicitly in my readings of the texts, but they implicitly undergird the exegetical judgments that I have made."⁵⁴

Many researches have followed Hays' proposal comparing their own results against these seven criteria to test their legitimacy. Joel Green, for instance, argues that "availability" and "volume" are the needed criteria to recognize intertextual echoes.⁵⁵ Similarly, Robert Brawley considers that only these two criteria are crucial. The other ones "help to substantiate probable allusions on a subordinate level."⁵⁶ In his intertextual study on Luke-Acts, Kenneth Litwak follows "the lead of Brawley." Litwak "finds Hays' other criteria unnecessary." His main "reason for not adopting Hays' other five criteria is

⁵⁴ Hays, *Scripture in the Letters of Paul*, 29.

⁵⁵ Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids: Eerdmans, 1997), 13–14.

⁵⁶ Robert L. Brawley, *Text to Text Pours Forth Speech: Voices of Scripture in Luke-Acts* (Bloomington: Indiana University Press, 1995), 13–14.

that, for the most part, there is a significant overlap among them.”⁵⁷ After explaining this overlapping⁵⁸ Litwak concludes that in his monograph, he will “employ the criteria of availability and volume for identifying echoes.”⁵⁹ This is not “to detract from the ‘roadmap’ Richard Hays has provided to help in identifying the landmarks of echoes of the Scriptures of Israel in Luke-Acts.”⁶⁰ This is a process of maturation in intertextual studies of the NT, where some criteria are proven to be more relevant than others. It is not possible to overstate, though, that the text itself, studied closely, should be the final criterion for identifying any intertextual relationship.⁶¹

To be more precise about this intertextual phenomenon in Scripture, scholarship has called attention to the occurrence of inner-biblical exegesis. The expression *inner-biblical exegesis* describes the phenomenon where a canonical writer employs a previous canonical passage in a new context while regarding not only the text (the vocables per se)

⁵⁷ Kenneth D. Litwak, *Echoes of Scripture in Luke-Acts: Telling the History of God’s People Intertextually*, JSNTSup 282 (London: T&T Clark, 2005), 63.

⁵⁸ In Litwak’s own words: “So, ‘recurrence’ is essentially one form of ‘volume’, since both criteria seem to address the same question, ‘how often does an author refer to this text elsewhere?’ The difference between a judgment about historical plausibility and satisfaction of a proposed echo share much in common, as both are a judgment about how likely it was for Luke to create such an echo intentionally.” Litwak, *Echoes of Scripture*, 63.

⁵⁹ Litwak, *Echoes of Scripture*, 63. Litwak expands also the notion of the criterion volume. For him, “it is entirely possible, however, that multiple intertexts may be echoed without any of their context being explicitly quoted.” He suggests “that is not necessary to find a direct quotation in order to establish the volume of a given intertext.” Litwak, *Echoes of Scripture*, 64. It is important to consider an intertextual relation that Joel Green and Litwak call attention to: “echoed tradition.” It is when an author draws upon a common tradition that produces an echoing effect for his audience, such as the “annunciation of a birth by a divinely-commissioned messenger.” Litwak, *Echoes of Scripture in Luke-Acts*, 64; Green, *The Gospel of Luke*, 14.

⁶⁰ Litwak, *Echoes of Scripture in Luke-Acts*, 63.

⁶¹ James H. Charlesworth, “Intertextuality: Isaiah 40:3 and the Serek Ha-Yahad,” in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*, ed. Craig A. Evans, Shemaryahu Talmon, and James A. Sanders, Biblical Interpretation Series 28 (New York: Brill, 1997), 205, contends that intertextuality “must be employed using criteria and data provided only by the text before our eyes. Otherwise we are in danger of hearing our own echoes and not those we claim to find in a text.”

but also the context, ideas, motifs, and historical background, among other things. The writer does so to reaffirm the authority of the previous canonical text and that of his own text, and thus apply that text authoritatively to a new reality.⁶² Accordingly, inner-biblical exegesis seems to be what Pröbstle and Vetne meant when describing intertextual relations among canonical authors.

⁶² Fishbane, *Biblical Interpretation in Ancient Israel*, 28–37, 44–77, 86–87; Michael A. Fishbane, “Revelation and Tradition: Aspects of Inner-Biblical Exegesis,” *JBL* 99 (1980): 343–61. For an at-length display of the phenomenon of inner-biblical exegesis throughout Scripture, see Michael B. Shepherd, *The Text in the Middle*, *StBibLit* 162 (New York: Peter Lang, 2014). In an earlier monograph, Michael B. Shepherd, *The Textual World of the Bible*, *StBibLit* 156 (New York: Peter Lang, 2013), ix, does not employ the technical expression “inner-biblical exegesis,” but he advocates that “texts themselves [OT and NT] are exegetical works, and thus ‘require an account of their interpretive relationship to the Pentateuch and other compositions.’” Bernard M. Levinson, *Legal Revision and Religious Renewal in Ancient Israel* (Cambridge: Cambridge University Press, 2008), 95–175, produced a “bibliographic essay on inner-biblical exegesis in the history of scholarship” from 1883 until 2007, more related to the OT. Robert L. Hubbard Jr., “Reading through the Rearview Mirror: Inner-Biblical Exegesis and the New Testament,” in *Doing Theology for the Church: Essays in Honor of Klyne Snodgrass*, ed. Rebekah Ann Eklund and John E. Phelan (Eugene, OR: Wipf & Stock, 2014), 125–39, advocates that besides inner-biblical exegesis (IBE), scholars should recognize the inner-biblical allusion (IBA) phenomenon, because canonical writers were not always applying Scripture after previous exegesis. He also provides a summarized history of research using the approach of inner-biblical exegesis as well as a scholarly discussion of IBE and IBA. Rex Mason, “The Use of Earlier Biblical Material in Zechariah 9–14: A Study in Inner Biblical Exegesis,” in *Bringing out the Treasure: Inner Biblical Allusion in Zechariah 9–14*, ed. Rex Mason, Mark J. Boda, and Michael H. Floyd, *JSOTSup* 370 (London: Sheffield Academic Press, 2003), 2–6, recognizes that “since Stade (1881, 1882), and increasingly recently, the principle of biblical exegesis within scripture itself has been widely recognized.” He gives one full page of examples. Mason applied inner-biblical exegesis to Zech 9–14. Jordan M. Scheetz, *The Concept of Canonical Intertextuality and the Book of Daniel* (Cambridge: James Clarke, 2012), 32–35, differentiates between canonical intertextuality and inner-biblical exegesis. For him canonical intertextuality is a conflation of Brevard Childs’s canonical criticism and Kristeva’s intertextuality—a kind of dialogue among canonical texts. For Scheetz, canonical intertextuality “is not inner-biblical exegesis in the normal sense where one text is produced by exegesis of another text.” He recognizes, though, that inner-biblical exegesis is a phenomenon that started in canonical times, or better, in the biblical era. That inner-biblical exegesis is a phenomenon present in the biblical era and not a later invention is proven in detail by Fishbane, *Biblical Interpretation in Ancient Israel*, 1–3. Christopher R. Seitz, “Psalm 34: Redaction, Inner-Biblical Exegesis and the Longer Psalm Superscriptions—‘Mistake’ Making and Theological Significance,” in *The Bible as Christian Scripture: The Work of Brevard S. Childs*, ed. Christopher R. Seitz, Kent Harold Richards, and Robert C. Kashow, *Biblical Scholarship in North America* 25 (Atlanta: SBL Press, 2013), 279–98, recognizes that some Psalms superscriptions are the fruit of inner-biblical exegesis. Reinhard G. Kratz and Devorah Dimant, eds., *Rewriting and Interpreting the Hebrew Bible: The Biblical Patriarchs in the Light of the Dead Sea Scrolls*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft (Berlin: De Gruyter, 2013), are interested in discovering the method of inner-biblical interpretation in the second and first century BCE, using Qumran texts as examples. For more information on inner-biblical exegesis, consult Gregory K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), xxiii–xxviii; Gregory K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker, 2012).

Theological Synthesis

In order to achieve a broader understanding of the heavenly sanctuary/temple motif in the NT, a theological synthesis of this investigation will be presented in the concluding remarks. This theological synthesis will heed the guidelines of Walter Kaiser Jr., in his book *Toward an Exegetical Theology*.⁶³ At first glance it seems that Kaiser's book develops an exegetical methodology similar to that already found in Fee and Stuart. However, in every exegetical step, Walter Kaiser is concerned with giving details of how to allow the exegetical process to flow into theology. He calls this process "syntactical-theological method." The theological synthesis emerging from the exegetical research will set forth the function and nature of the heavenly sanctuary/temple in the NT, the relationship between the heavenly sanctuary/temple and its OT and NT earthly counterparts, and the interrelationship of the heavenly sanctuary/temple motif passages in the NT itself.

Furthermore, Peter Walker affirms that in order to correctly appreciate the temple motif, "what is urgently needed is the science of 'biblical theology'—that is, some ground rules not only for noting the biblical material on the Temple but also for *assessing what is a valid synthesis of that material*."⁶⁴ Eugene Merrill goes further and defines "biblical theology" as a theological field with its own set of rules. He explains,

⁶³ Walter C. Kaiser Jr., *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* (Grand Rapids: Baker Book House, 1981).

⁶⁴ Peter Walker, "Introduction," in *Heaven on Earth: The Temple in Biblical Theology*, ed. T. Desmond Alexander and Simon J. Gathercole (Carlisle: Paternoster, 2004), 1–10. Emphasis his. Regarding the importance and necessity of this methodology for NT studies, see Hasel, *New Testament Theology*, 204–20; Paul R. House, "Biblical Theology and the Wholeness of Scripture: Steps toward a Program for the Future," in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: InterVarsity, 2002), 267–79; Scott J. Hafemann and Paul R. House, *Central Themes in Biblical Theology: Mapping Unity in Diversity* (Grand Rapids: Baker Academic, 2007). Biblical theology from a critical-historical perspective can be found in Klaus Haacker, ed., *Biblische Theologie heute: Einf., Beispiele*,

Biblical theology seeks to find its theological categories and emphases within the Bible itself, and not from rational or classical patterns derived from without and imposed upon Scripture. Biblical theology is concerned to discern, trace, and describe the progress of divine revelation throughout the canon from its earliest to its latest expression. It logically precedes systematics and is the bridge between exegesis and systematics. The task of a biblical theologian is to locate and trace the major theological themes of given portions of the Bible. He must work his way through the biblical text, inductively and progressively discovering its theological truth. In the process, he may or may not discern patterns and paradigms, but he must make the effort to extract principles that provide the hard data for synthesis.⁶⁵

Darrell Bock adds that in the NT, written “within a fifty-year period,” the concern about “the progress of divine revelation” is de-emphasized toward a view of the promise-fulfillment in Jesus. Also, for Bock, biblical theology “combines analysis and synthesis. It bridges the gap between the meaning of individual passages and the synthesis of theological proposition.”⁶⁶ Accordingly, after exegetically analyzing individual texts containing the heavenly sanctuary/temple motif in the major portions of the NT, except for Revelation, this study will try to make a valid synthesis of this motif. Hence, in the end, the present research is a work of biblical theology.

Criteria

Although the final criterion for establishing the presence of the heavenly sanctuary/temple motif in a Biblical passage is the text itself, major criteria already

Kontroversen, Biblisch-Theologische Studien 1 (Neukirchen-Vluyn: Neukirchener, 1977). Issues on the current debate about biblical theology can be found in Johan Christiaan Beker et al., eds., *Biblical Theology: Problems and Perspectives: In Honor of J. Christiaan Beker* (Nashville: Abingdon, 1995). For a comprehensive study of biblical theology, see Charles H. H. Scobie, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids: Eerdmans, 2003).

⁶⁵ Eugene H. Merrill, “Introduction,” in *A Biblical Theology of the Old Testament*, ed. Roy B. Zuck, Eugene H. Merrill, and Darrell L. Bock (Chicago: Moody, 1991), 1–6.

⁶⁶ Darrell L. Bock, “Introduction,” in *A Biblical Theology of the New Testament*, ed. Roy B. Zuck and Darrell L. Bock; Chicago: Moody, 1994), 11–13, 17. For more information about the relationship of exegesis, biblical theology, and systematic theology, see Roy B. Zuck, Eugene H. Merrill, and Darrell L. Bock, eds., *A Biblical Theology of the Old Testament* (Chicago: Moody, 1991); Roy B. Zuck and Darrell L. Bock, eds., *A Biblical Theology of the New Testament* (Chicago: Moody, 1994).

recognized in scholarly sanctuary/temple studies can be helpful in this task. In his groundbreaking and influential study on this motif, Elias de Souza has surveyed forty-three OT passages and has found a pattern of lexical and functional characteristics that indicates the presence of heavenly sanctuary/temple motif in a biblical passage.⁶⁷ That is, these lexical and functional characteristics in themselves can work as criteria for indicating or pointing to the presence of heavenly sanctuary/temple motif in a passage.⁶⁸ Functionally, de Souza has found that in the OT, the heavenly sanctuary/temple is portrayed in at least ten “different, but complementary, ways”: (1) the dwelling place of YHWH; (2) his center of command as king of the universe; (3) place of judgment or tribunal; (4) place for the ratification of the covenant; (5) source of help, blessings, and fertility; (6) the meeting place of the heavenly council of YHWH; (7) model for the construction of the earthly sanctuary; (8) pivot center of the cosmic battle between good and evil; (9) place of worship where heavenly beings adore YHWH; (10) place of atonement, where cleansing and forgiveness are granted. Out of the ten, the first and second characteristics of the heavenly sanctuary/temple are the most common ones in the OT—dwelling place, and center of God’s command.⁶⁹

Lexically, de Souza has detected that four words (with their derivatives) for the heavenly sanctuary/temple are the most used (thirty-five passages)⁷⁰ in reference to the

⁶⁷ Cf. de Souza, *Heavenly Sanctuary/Temple Motif*, 184–86, 357–61, 478–82, 499–502. See especially Table 8 in the last pages.

⁶⁸ Cf. n. 6 and the considerations on *being* and *doing*.

⁶⁹ See de Souza, *Heavenly Sanctuary/Temple Motif*, 184–86, 357–61, 478–82, 499–502.

⁷⁰ According to de Souza, there are only eight passages of the OT where no specific word for the heavenly sanctuary/temple is used or the word is implied in the text. Cf. de Souza, *Heavenly Sanctuary/Temple Motif*, 499–502.

ten characteristics enumerated above: (1) שָׁמַיִם (“heavens”; Gen 11:1–9; 28:10–22; Exod 24:9–11; 1 Kgs 22:19–23; Ezek 1; Ps 14:1–6; 76:8–9) refers to the locale of God’s abode;⁷¹ (2) קֹדֶשׁ (“holy”; Exod 15:1–18; Deut 26:15; Isa 63:15; Jer 17:12; 25:30; Ezek 28:11–19; Mic 1:2–3; Zech 2:17; Ps 20:1–19[20]; 29:1–11; Ps 60:1–14[12]; 68:1–36[35]; Ps 73:17, 25; 96:1–13; 102:20–21[19–20]; 150:1–6; Dan 8:9–14; 9:24; 2 Chr 30:27) and its cognates designates the heavenly sanctuary/temple as a holy place; (3) מְקוֹם (“place”; 1 Kgs 8:12–66; Isa 18:4; Jer 17:12; Hos 5:15; Ps 33:1–22) and its cognates are used as a spatial reference to God’s dwelling place; and (4) הַיְכָל (“palace, temple”; 2 Sam 22:1–51; Isa 6:1–8; Jonah 2:5[4], 8[7]; Mic 1:2–3; Hab 2:20; Ps 11:1–7; 29:1–11) refers to the grandeur (spacious, capacious)⁷² of God’s heavenly palace/temple.⁷³ It is noteworthy that this last word is the technical word for “temple” in Hebrew and is used interchangeably, designating either “temple” or “palace.” Köhler makes the case even stronger when he reveals that הַיְכָל develops from the Sumerian *e-gal*, which means “large house,” “palace.” Köhler also shows that this understanding of the sanctuary/temple as a holy dwelling place, a temple palace, is consistent with ANE (Ancient Near East) lexicography.⁷⁴ In his seminal and authoritative work, Hundley has indicated that in the ANE literature, the temple palace was considered the residence of the deity. And the

⁷¹ Following the OT evidence, as shown above, the Greek vocable οὐρανός (“heaven”) can be a strong indicator of the presence of the heavenly sanctuary/temple in a passage when other characteristics of the heavenly sanctuary/temple are also present. In the LXX, οὐρανός translates שָׁמַיִם 403 times out of 487 occurrences. In all instances where שָׁמַיִם indicates heavenly sanctuary/temple (Gen 11:1–9; 28:10–22; Exod 24:9–11; 1 Kgs 22:19–23; Ezek 1; Ps 14:1–6; 76:8–9), the LXX translates it as οὐρανός.

⁷² Wilhelm Gesenius, “הַיְכָל,” in *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Grand Rapids: Baker, 1979), 222.

⁷³ De Souza, *Heavenly Sanctuary/Temple Motif*, 499–502.

⁷⁴ HALOT, s.v., “הַיְכָל.”

main focus of all of the ANE temples was the care and support of the deity who dwelt therein. He asserts, “Ancient Near Eastern temples were universally referred to as divine residences. As such, ancient Near Eastern and biblical literature on temples and temple protocol often focused on the rules of the house, given to ensure proper conduct in the divine domain and a profitable interchange between the deity and its human servants.”⁷⁵

Besides, a common OT vocable with this analogous semantic range and describing similar realities is בַּיִת (“house,” “palace,” “temple”).⁷⁶ According to Mark Futato, בַּיִת is translated as “house” if it refers to a human being, “palace” when is linked to a king, and “temple” when the divinity is in view.⁷⁷ In the end, all three translations refer to the same idea—a dwelling place. Consequently, the temple is understood as the dwelling place of the deity. This is more so when בַּיִת יְהוָה (“House of Yahweh”) or בַּיִת אֱלֹהִים (“House of God”). This phrase occurs 255 times throughout the entire OT, and all of them are references to the sanctuary/temple as God’s abode.⁷⁸ So, when this divine residence or palace is located in heaven, this is an example of the heavenly sanctuary/temple.

Within this context, it is possible to understand the OT scenario of God’s enthronement in the sanctuary/temple. The Pentateuch says about the ark of the covenant

⁷⁵ Michael B. Hundley, *Gods in Dwellings: Temples and Divine Presence in the Ancient Near East* (Atlanta: Society of Biblical Literature, 2013), 10. Cf. also, Clifford M. McCormick, *Palace and Temple: A Study of Architectural and Verbal Icons* (Boston: De Gruyter, 2002), 191, “The study of the palace and the temple has shown that these two structures function in similar ways within their respective cultures.” Similarly, see the comprehensive study by Koester, *The Dwelling of God*.

⁷⁶ HALOT, s.v., “בַּיִת.”

⁷⁷ Mark D. Futato, *CM328 Preaching the Psalms* (Bellingham, WA: Lexham, 2015).

⁷⁸ William Pritchett and Kiernon Reiniger, *Logos Bible Software* (2000).

in the Most Holy Place of the Israelite sanctuary that “there I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony” (Exod 25:22, ESV; cf. Num 7:89). In the Prophets, the saga of the ark of the covenant further explains this event: the people went to the sanctuary in Shiloh “and brought the ark of the covenant of the LORD of hosts, who is enthroned [יָשָׁב]⁷⁹ on the cherubim” (1 Sam 4:4, ESV). Later in this saga, David wants to bring to Jerusalem “the ark of God, which is called by the name of the LORD of hosts, who sits enthroned on the cherubim” (2 Sam 6:2, ESV; cf. also the parallel text in 13:6). “And Hezekiah went up to the house of the LORD . . . and prayed before the LORD and said: ‘O LORD, the God of Israel, enthroned above the cherubim’” (2 Kgs 19:15).⁸⁰ Following this trend, in the Writings, Asaph sings “You who are enthroned upon the cherubim, shine forth” (Ps 80:1, ESV),⁸¹ and the psalmist writes: “The LORD reigns; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake!” (Ps 99:1, ESV).⁸² These texts reveal

⁷⁹ According to BDB, s.v., “יָשָׁב,” the Hebrew verb יָשָׁב has three main meanings: “sit,” “remain,” and “dwell.” Similarly to בָּיִת, for Brown when יָשָׁב refers to kings and God, it brings the idea of “enthroned” (Cf., Exod 11:5; 12:29, Deut 17:18; 1 Kings 1:13, 17, 20; Ps 2:4; 9:8; 29:10; 55:20; 102:13 Lam 5:19). Futato, *CM328 Preaching the Psalms*, explains that “to sit is what you do, but a king doesn’t simply sit. Since the king sits on a throne, translations like the NIV and the NAB and the TNK rightfully translate this *yashav* as to be ‘enthroned’ in Psa 2:4. The Lord reigns as the enthroned one. He’s not just sitting, but He’s sitting as the reigning king on the throne.”

⁸⁰ For William H. Barnes, *1–2 Kings*, ed. Philip W. Comfort, Cornerstone Biblical Commentary 4 (Carol Stream, IL: Tyndale, 2012), 73, 336, the phrase “enthroned above the cherubim” directly points to the “‘atonement cover’ in the Holy of Holies of the Mosaic Tabernacle.”

⁸¹ Commenting on this psalm, Frank-Lothar Hossfeld and Erich Zenger, *Psalms 2: A Commentary on Psalms 51-100*, ed. Klaus Baltzer, trans. Linda M. Maloney, Hermeneia (Minneapolis: Fortress, 2005), 313–14, link enthronement, sanctuary/temple, and heaven. “The ‘shepherd’ predicate in v. 2[1] refers to YHWH as the heavenly king who, from his cherubim throne, rules over the whole earth. ‘Enthroned upon the cherubim’ . . . is associated with the sanctuary at Shiloh and especially with the Jerusalem Temple.”

⁸² Hossfeld and Zenger, *Psalms 2*, 486–87, affirm, “YHWH’s kingship is linked to Mount Zion, understood as the ‘mount of creation,’ and to the Temple, founded on it by YHWH himself as his royal palace, where YHWH’s cherubim throne stands, upon which he is invisibly enthroned—as a ‘genuine’ figure extending up to the heavens.”

the intimate connection between enthronement and the sanctuary/temple, because in the temple palace above the cherubim is the place where God is enthroned.⁸³ Gareth Cockerill and Harold Attridge perceive that God’s throne is not only linked with the earthly sanctuary, but with the heavenly sanctuary/temple, as well.⁸⁴ Both affirm that “the heavenly throne was a standard feature of the heavenly temple.” Attridge supplies a number of references in the OT (e.g., Ps 11:5; 47:8; Isa 6:1; 66:1; Jer 17:12; Ezek 1:26) and later literature (e.g., *I Enoch* 14.18; Rev 4:2–6, 9–10; 7:15–17; *passim*).⁸⁵

Furthermore, according to Stanley Porter the “three royal symbols of enthronement, temple, and victory” are tied to the title “Christ.”⁸⁶ Cynthia Westfall further explains, “The three messianic scenarios of enthronement, victory, and temple are overlapping pragmatic categories that correspond to the broad spectrum of Jewish messianic expectations . . . All three scenarios are repeatedly woven together.”⁸⁷ Against this backdrop it is easier to understand why in the Messianic passages of Ps 110:1–4 and

⁸³ M. Jeff Brannon, *The Heavens in Ephesians: A Lexical, Exegetical, and Conceptual Analysis*, LNTS 447 (New York: T&T Clark, 2011), 144–45, concurs: “In the Old Testament the throne of God is located on the earth with the dwelling-place of God in the Holy of Holies inside the Tabernacle and then subsequently in the Temple.” Brannon adds the heavenly realm in his inference: “Not only does the Old Testament speak of God’s throne in the earthly temple, but it also speaks of God’s throne in heaven.”

⁸⁴ Cf., Gareth L. Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 2012), 351; Attridge, *Epistle to the Hebrews*, 217.

⁸⁵ Attridge, *Epistle to the Hebrews*, 217n13.

⁸⁶ Stanley E. Porter, “Introduction: The Messiah in the Old and New Testaments,” in *The Messiah in the Old and New Testaments*, ed. Stanley E. Porter, McMaster New Testament Studies (Grand Rapids: Eerdmans, 2007), 9.

⁸⁷ Cynthia L. Westfall, “Messianic Themes of Temple, Enthronement, and Victory in Hebrews and the General Epistles,” in Porter, *Messiah in the Old and New Testaments*, 215, 218.

Zec 6:12–13 kingship and high priesthood are connected in one single person, the Messiah, having “enthronement” and “temple” in its core.⁸⁸

Thus says the LORD of hosts, “Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD. Yes, it is He who will build the temple of the LORD, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.” (Zec 6:12–13, NASB95)

It is not only God who is enthroned in the sanctuary/temple but, as the OT already pointed out, the Messiah will also be enthroned there.

From the discussion above, it is possible to apprehend that the linguistic and functional characteristics of the heavenly sanctuary/temple detected by de Souza find a common place in that all of them happen in the heavenly residence, the temple palace where Yahweh is enthroned. Due to the corresponding nature of the relationship between OT and NT, as set out previously, these characteristics should be considered as major criteria for establishing the presence of the heavenly sanctuary/temple motif in NT passages.

Accordingly, in order to ascertain the presence, function, and nature of the heavenly sanctuary/temple in the NT, it is necessary to pay close attention to (1) NT

⁸⁸ Carol L. Meyers and Eric M. Meyers, *Haggai, Zechariah 1-8: A New Translation with Introduction and Commentary*, 1st ed., AB 25B (New Haven: Yale University Press, 2008), 362, disagree with this Messianic view and the two offices connected to one person. However, they see that in Zec 6:11 the one being crowned is the high priest Joshua. So, they had to do a translational and interpretative gymnastics to prove that the referent of the phrase “sit and rule on His throne” is a king, different from the referent of the adjacent phrase “a priest on His throne.” It is much more natural to understand otherwise, one character and two offices as understood later in the NT. For a scholarly defense that both roles are being unified in the coming Messiah, see Joyce G. Baldwin, *Haggai, Zechariah, Malachi: An Introduction and Commentary*, Tyndale Old Testament Commentaries 28 (Downers Grove, IL: IVP, 1972), 142–45. Her grammatical argument is that

the Hebrew does not repeat the pronoun “he” in the third and fourth clauses. It is unlikely, therefore, that a distinction of subject is intended. In this way the priestly and royal offices will be unified. The old interpretation that Messiah is meant (The Targum translated the word “Branch” by “Messiah”) has not been displaced. Nowhere else in the Old Testament is it made so plain that the coming Davidic king will also be a priest.

passages with heavenly sanctuary/temple technical terminology, such as, for instance, [heavenly] *σκηνή* (“tabernacle”),⁸⁹ *ναός* (“temple”),⁹⁰ and *ἅγιος* (“holy,” “sanctuary”),⁹¹ (2) NT passages in which this technical terminology is absent, but other terms are used to communicate the idea of God’s dwelling place (for example, [heavenly] “house” [*οἶκος*, *οἰκία*], “dwelling” [*οἰκητήριον*], “building” [*οἰκοδομή*]), or temple palace (e.g., [heavenly] “throne” [*θρόνος*], “at the right hand of God” [*ἐν δεξιᾷ τοῦ θεοῦ*]⁹²); and (3) NT passages in which heavenly sanctuary/temple terms are absent but imagery, in line with the criteria suggested above, indicates the heavenly sanctuary/temple motif.

Delimitations

No exhaustive exegesis of the passages is intended. The exegetical process will concentrate only on the issues immediately relevant to the topic under study. As Bock recognizes,

the historical concerns of exegesis or detailed attempts to reach back to the history that impacts the text or the specific original setting do not have a major place in this biblical theological treatment. The meaning of the scriptural text is the primary focus, especially how various passages on similar themes within each author’s writing(s) fit together.⁹³

⁸⁹ Comparing *σκηνή* in the LXX with the heavenly sanctuary/temple vocables de Souza detected in Hebrew, there is not a direct parallel. However, in the LXX *σκηνή* translates *לְהֵא* (“tent,” 210 times), *נֶזֶבֶן* (“tabernacle,” 77 times), and *הֶבֶרֶת* (“hut,” “tabernacle,” 23 times). These three Hebrew words are technical vocables for the Israelite sanctuary/tabernacle.

⁹⁰ In the LXX, *ναός* is directly correlated to *לְהֵא*. *Ναός* appears 61 times in the LXX and only six times it does not translate *לְהֵא*.

⁹¹ *ἅγιος* appears in the LXX 628 times and is the vocable used to translate *שְׁדֵי קָדְשׁ* with its nuances, including “sanctuary” (*שְׁדֵי קָדְשׁ*).

⁹² This phrase refers to the temple palace; look for the discussion of the respective NT passages.

⁹³ Bock, “Introduction,” 16. It is important to perceive that Bock does not advocate that historical context is not relevant to understanding the meaning of a passage. His argument is regarding “focus” in biblical theological methodology.

Accordingly, questions about authorship, historical context, recipients, dates, and other introductory or textual criticism issues will be analyzed only if they directly affect the interpretation of the passage under examination. Furthermore, the text will be analyzed in its final canonical form, with no attempt at textual reconstruction.⁹⁴

Due to length restraints, this study will cover only major NT passages on this subject in the Gospels, Acts, and the Epistles. Major passages are defined as passages that contain all three areas of investigation, that is, the nature of the heavenly sanctuary/temple, its function, and its relationship to the OT and NT earthly counterparts. These passages also need to contain a substantial amount of material dealing with the heavenly sanctuary/temple motif, and not just involve a passing allusion. Other passages will be dealt with briefly in the appendix.

Length restriction is also the main reason for omitting the book of Revelation from this research. After only a surface reading, it is evident that the heavenly sanctuary/temple motif in Revelation could be the subject of a dissertation in itself.⁹⁵ Due to the more diverse literature found in the remainder of the NT corpus (Gospels, Pauline and General Epistles), it seems more beneficial to the present study to survey this material instead of Revelation. In addition, and to a lesser extent, given that this research

⁹⁴ For discussion and justification of this approach see Johnson T. K. Lim, "Towards a Final Form Approach to Biblical Interpretation," *Stulos Theological Journal* 7.1-2 (1999): 1–11. Some insights from the new biblical theology and new literary criticism will be considered, as in Brevard S. Childs, *Biblical Theology in Crisis* (Philadelphia: Westminster, 1970); Brevard S. Childs, *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (Minneapolis: Fortress, 1993); Alter, *Art of Biblical Narrative*; John Crowe Ransom, *The New Criticism* (Westport, CT: Greenwood, 1979).

⁹⁵ Kenneth Albert Strand, "The Eight Basic Visions in the Book of Revelation," *AUSS* 25.1 (1987): 107–21; Strand, "The 'Victorious-Introduction' Scenes," 267–88. In his class, Thomas Shepherd, "Doctrine of the Sanctuary Gsem 530" (Berrien Springs, MI: Andrews University, 2018), has shown the centrality and pervasiveness of the heavenly sanctuary/temple motif in the book of Revelation. He also discusses some of its functions and the literal/symbolic nature of the heavenly sanctuary/temple in the book.

aims to examine the nature of the heavenly sanctuary/temple, the book of Revelation with its abundant⁹⁶ and highly symbolic portraits⁹⁷ seems to present some challenges that would require still more pages. Hence, a detailed study of the heavenly temple/sanctuary motif in the book of Revelation will be reserved for further study in a future venue, although a brief treatment of the major passages is provided in the Appendix.

This research does not claim completeness or exhaustiveness. Future investigation may detect the heavenly sanctuary/temple motif in passages not included in this study. Nevertheless, the texts considered in this research will provide a representative and substantial understanding of the function and nature of the heavenly sanctuary/temple, and its relationship with its OT and NT earthly counterparts.

Presuppositions

When investigating the nature of the heavenly sanctuary/temple, the inquiry of what philosophical categories lie behind this quest is expected. Some words on this matter, therefore, are necessary. Already in 1998, Fernando Canale had pointed out how “philosophical foundations relate to the theological interpretation of the biblical

⁹⁶ Kenneth A. Strand, “Foundational Principles of Interpretation,” in Holbrook, *Symposium on Revelation—Book I*, 22, notes that “among the general characteristics of apocalyptic prophecy is its extensive use of symbolism, especially composite symbolism.”

⁹⁷ Jon Paulien, “Interpreting Revelation’s Symbolism,” in Holbrook, *Symposium on Revelation—Book I*, 79, forcefully states, “Revelation is so symbolic that the reader needs to guard against being overly literal in interpretation.” Also, Strand, “Foundational Principles of Interpretation,” 24, recognizes that Revelation’s “fluid nature of symbol should itself be a deterrent to us against over-literality in interpretation.” Philip Mauro, *The Patmos Visions: A Study of the Apocalypse* (Boston: Hamilton Bros., 1925), 23, affirms, “The clear statement at the beginning (1:1) combined with the phenomena of the book indicates that symbolism is the primary language tool used in the book.” Rudolf Halver, *Der Mythos im Letzten Buch der Bibel: Eine Untersuchung der Bildersprache der Johannes-Apokalypse*, Theologische Forschung Wissenschaftliche Beiträge zur Kirchlich-Evangelischen Lehre 32 (Hamburg-Bergstedt: H. Reich, 1964), 155–56, understands that Revelation’s form of expression is not typical of NT language. Accordingly, to speak about the nature of the heavenly sanctuary in Revelation appears to be more challenging.

sanctuary.”⁹⁸ He understands that “the connection between sanctuary and philosophical principles” is made clear in Exod 25:8, in that this text presents the idea that the sanctuary is a building where God intends to dwell among human beings: as he says, “a God-building-human-beings structure.”⁹⁹ For him, the connection between sanctuary and philosophical principles “takes place through the ideas of God and human nature which are essentially involved in the notion of sanctuary.”¹⁰⁰ He goes on to show that the notions of human nature, nature (the world), God, and Being (see n. 6 above), are among the generally accepted philosophical foundations¹⁰¹ and are sufficient to show the connection between philosophical principles and the sanctuary.¹⁰² Actually, he considers that “these principles . . . come into play whenever we approach the study of reality technically.”¹⁰³ That is to say, these philosophical foundations become “directly involved as hermeneutical principles for the sciences of human nature (humanities), the world (the

⁹⁸ Fernando L. Canale, “Philosophical Foundations and the Biblical Sanctuary,” *AUSS* 36.2 (1998): 183.

⁹⁹ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 184.

¹⁰⁰ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 184.

¹⁰¹ Heidegger, *Being and Time*, 62, stresses the role of human nature as principle of interpretation of reality (ontology). Canale, “Philosophical Foundations and the Biblical Sanctuary,” n. 4–5, also indicates that Aristotle, *Metaphysics*, 6.1, 1026a27–29, recognized that our understanding of the world is a principle of science. If it were not by the existence of the science of God (theology), the science of the world would qualify as first philosophical principle. Philosophically speaking, the ideas of God and human nature are subject matters studied by regional ontologies. Thus, the ontological studies of God, the world, and human nature qualify as philosophical foundations. Aristotle considered that “if there is an immovable substance [God], the science of this must be prior [to the science of nature] and must be first philosophy, and universal in this way, because it is first.”

¹⁰² Canale, “Philosophical Foundations and the Biblical Sanctuary,” 184–85.

¹⁰³ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 185.

so-called factual sciences), and God (theology),”¹⁰⁴ and are always operative implicitly in the everyday life.¹⁰⁵

In the next pages of his article, Canale shows how the perception of God someone holds affects his/her notion of the heavenly sanctuary’s/temple’s reality. “The understanding of the God principle determines the ontological referent of sanctuary language.”¹⁰⁶ He does this by surveying three influential representatives of the classical approach to God’s being: Philo, Aquinas, and Calvin. It is familiar to scholars that Philo follows classical Greek philosophy “by adopting the timelessness interpretation of God’s being.”¹⁰⁷ This view leads him to interpret Exod 25:8 allegorically. Commenting on this passages Philo asserts: “For the beginning and end of happiness is to be able to see God. But this cannot happen to him who has not made his soul, as I said before, a sanctuary and altogether a shrine of God.”¹⁰⁸

¹⁰⁴ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 185. Canale adds later in this article (p. 201), “Theological interpretations of biblical texts always assume a philosophical understanding of reality that they leave unthought and unsaid. Precisely because Scripture does not explicitly address the interpretation of Being, God, human nature, and nature principles, theologians have consistently drawn their understanding of them from philosophy.”

¹⁰⁵ See the critical research on Gadamer’s study on hermeneutics by Jônatas de Mattos Leal, *Texto, pré-texto e pós-texto: Gênesis 9:20-27 e Juízes 11:29-40 à luz da hermenêutica Gadameriana* (Cachoeira, BA: Esalt, 2017). Hans Georg Gadamer, *Philosophical Hermeneutics*, trans. David E. Linge (Berkeley: University of California Press, 1976), 9, affirms: “The historicity of our existence entails that prejudices, in the literal sense of the word, constitute the initial directedness of our whole ability to experience.”

¹⁰⁶ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 200.

¹⁰⁷ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 189. Cf., Philo, *Quod Deus immutabilis sit* (Whitaker and Colson, LCL).

¹⁰⁸ Philo, *Questions and Answers on Genesis and Exodus 2.51* (Whitaker and Colson, LCL).

Aquinas follows in the same lines. He sees God as eternal, and for him since eternity is timeless because there is no temporal succession,¹⁰⁹ God is also timeless. He interprets the earthly and heavenly sanctuary accordingly. For him, the setting up of the sanctuary in the desert was intended so that “God’s name might dwell there” through worship services, given that he cannot abide “therein locally.”¹¹⁰ And the biblical texts “placing God in a heavenly sanctuary must be read metaphorically.”¹¹¹

The same can be said of John Calvin. For him, God is timelessly eternal and abides in spatial ubiquitousness.¹¹² Consequently, the earthly sanctuary is seen “as a twofold metaphor facilitating real worship and pointing to Christ.”¹¹³ And the heavenly sanctuary/temple becomes a metaphor for Christ’s spiritual body. Commenting on Heb 9:11 and “the greater and more perfect tabernacle,” Calvin has

no doubt but that he [Hebrews’ author] means the body of Christ . . . In the first place, the word sanctuary is fitly and suitably applied to the body of Christ, for it is the temple in which the whole majesty of God dwells . . . He speaks not here of his material body, or of what belongs to the body as such, but of the spiritual efficacy which emanates from it to us. For as far as Christ’s flesh is quickening, and is a heavenly food to nourish souls, as far as his blood is a spiritual drink and has a

¹⁰⁹ Aquinas, *Summa Theologica*, 1.10.1–2, 4. The English translation follows the work Thomas Aquinas, *Summa Theologica, Part I (Prima Pars): From the Complete American Edition*, trans. Fathers of the English Dominican Province (London: Burns Oates & Washbourne, 1981).

¹¹⁰ Aquinas, *Summa Theologica*, 1-2 q.102 a.4 ad 1.

¹¹¹ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 192. Aquinas, *Summa Theologica*, 1.68.4.; 3.57. 4, and obj. 1-2.

¹¹² Calvin, *Institutes of the Christian Religion*, 1. 11. 2; 1.13.7-8; 14.3. The English translation follows John Calvin, *Institutes of the Christian Religion* (Peabody, MA: Hendrickson, 2008).

¹¹³ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 193–94. Cf., John Calvin, *Commentaries on the Last Four Books of Moses*, trans. Charles W. Bingham (Grand Rapids: Baker, 1979), 4:150–55.

cleansing power, we are not to imagine anything earthly or material as being in them.¹¹⁴

Therefore, the timeless notion of God's being requires a metaphorical interpretation of the biblical texts dealing with the heavenly sanctuary/temple. But, this notion of God's being is rooted in Platonic, Aristotelian, and Neoplatonic philosophy. For example, John Cooper openly recognizes that classical theism¹¹⁵ "has borrowed philosophical and theological ideas from Greek philosophers, especially Plato and the Neoplatonists, to state clearly what it understands Scripture to teach about God." For him, this is why classical theism has been called by some theologians "the God of the philosophers."¹¹⁶ Likewise, Diogenes Allen's book is entirely dedicated to demonstrating how general philosophy has been used by theologians to make Christian theology. The book presupposes that philosophy is indeed used as building blocks of Christian theology. The first sentence of the book states: "Everyone needs to know some philosophy in order to understand the major doctrines of Christianity or to read a great theologian intelligently."¹¹⁷ And the goal of the book is to give the reader substantial information on what and how philosophical ideas were intentionally handled by

¹¹⁴ John Calvin, *Commentaries on the Epistle of Paul the Apostle to the Hebrews*, trans. John Owen (Grand Rapids: Eerdmans, 1948), 202–3.

¹¹⁵ A definition of classical theism is easily found in many scholarly treatises on systematic theology. E.g., Thomas V. Morris, "The God of Abraham, Isaac, and Anselm," in *Anselmian Explorations: Essays in Philosophical Theology*, ed. Thomas V. Morris (Notre Dame, IN: University of Notre Dame Press, 1987), 10–25.

¹¹⁶ John W. Cooper, *Panentheism, the Other God of the Philosophers: From Plato to the Present* (Grand Rapids: Baker, 2006), 13–17. That is the inspiration for Cooper's book's title, as a critique of panentheism.

¹¹⁷ Diogenes Allen and Eric O. Springsted, *Philosophy for Understanding Theology*, 2nd ed. (Louisville: Westminster John Knox, 2007), ix.

theologians over the centuries in making their theologies, so that the reader can better understand such theologies. In Allen's words:

Philosophical knowledge enables one to appreciate more deeply the meaning of virtually every major doctrinal formulation and every major theologian. In making my selection [of material for the book] my eye has been on what a philosopher has said that has significantly influenced Christian theology on a few major doctrines. For the most part it has been for their influence on a Christian understanding of God, Christ, and human beings—their nature, destiny and power of reason.¹¹⁸

It is remarkable that in the chapter entitled “The Foundation of Christian Theology,” Allen candidly and clearly affirms that “the two main sources of Christian theology are the Bible and Hellenic culture, especially Greek philosophy.”¹¹⁹

Nevertheless, as Canale suggests, “the starting point for the Christian interpretation of the God principle is Scripture . . . our own access to the Christian understanding of any being, including God, is a careful listening to the way in which they present themselves to us through the linguistic mediation of biblical writers.”¹²⁰ Many biblical studies have challenged the classical view of God's being, because the God portrayed in the Bible is involved with his creatures and acts in history, so he is involved in time.¹²¹ Beginning with the OT, in his biblical study on the prophets, Abraham

¹¹⁸ Allen and Springsted, *Philosophy for Understanding Theology*, x–xi.

¹¹⁹ Allen and Springsted, *Philosophy for Understanding Theology*, xv.

¹²⁰ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 202, 204. Cf. his full approach to this issue in Fernando L. Canale, *A Criticism of Theological Reason: Time and Timelessness as Primordial Presuppositions*, Andrews University Seminary Doctoral Dissertation Series 10 (Berrien Springs, MI: Andrews University Press, 1987), 285–387.

¹²¹ Cooper, *Panentheism*, 16. Cooper sees the challenges to classical theism coming from three fields: biblical, theological, and philosophical. The biblical reasons were already summarized above. The theological reasons for challenging classical theism are related to freedom, evil, God's power, and incarnation, among others. In the philosophical field are the questions of the logic of eternity and time, and God's acts.

Heschel coins the term “divine pathos” as the central element of prophetic teaching.¹²²

For him,

God is not the detached, unmoved mover of the Aristotelian tradition, but the most moved mover, deeply affected by human deeds. Divine pathos indicates a constant involvement of God in human history but insists that the involvement is an emotional engagement: God suffers when human beings are hurt, so that when I hurt another person, I injure God.¹²³

The element “time” for Heschel is crucial for understanding God. In the grandeur of God’s self-revelation at Sinai, before uttering the Ten Words, “the God of Israel identifies Himself by an event in history, by an event in time—the liberation of Israel from Egypt. The God of Israel was the God of events: The Redeemer from slavery, the Revealer of the Torah, manifesting Himself in events of history.”¹²⁴ Differently from positions which believe that God encounters man in his immortal and timeless soul,¹²⁵ Heschel sees the OT pointing to the fact that “It is the dimension of time wherein man meets God.”¹²⁶

In the sphere of the NT, Oscar Cullmann has championed the study of salvation history and the conception of time and history for the primitive church, from the

¹²² Abraham J. Heschel, *The Prophets* (New York: Perennial, 2001), 285–358.

¹²³ Heschel, *The Prophets*, xvii.

¹²⁴ Abraham J. Heschel, “Architecture of Time,” *Judaism* 1.1 (1952): 49–50.

¹²⁵ Heschel, *The Prophets*, 414–15, affirms that the idea that the soul escapes from the body and enters into relationship or becomes united with a deity is the product of Greek thought.

¹²⁶ Heschel, “Architecture of Time,” 48. Cf., also, Abraham J. Heschel, “Space, Time, and Reality: The Centrality of Time in the Biblical World-View,” *Judaism* 1.3 (1952): 262–69; Abraham J. Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrar, Straus and Giroux, 2005). Boman, *Hebrew Thought Compared*, 123–83, understands that in the OT, eternity means time without boundaries, “an unbounded time” (p. 152).

perspective of biblical theology.¹²⁷ He is known as a scholar who rejects the dependence on philosophical schools in Christian theology, and seeks to make theology from the biblical text. According to Luiz Sayão, Cullman's "efforts were very important for building a biblical theology capable of listening to the text, avoiding categories of classical theology and the many confessional Dogmatics."¹²⁸ Regarding the conception of time and history in the NT, Cullmann surveyed it from diverse angles such as NT terminology for time, linear time of salvation history versus cyclical time of Hellenism, the relationship of time and eternity, and God as Lord over time, among others. From this variety of perspectives, Cullmann made at least two remarkable statements summarizing his view of God's being, which need to be reproduced here.

All Christian theology in its innermost essence is Biblical history; on a straight line of an ordinary process in time God here reveals himself, and from that line he controls not only the whole of history, but also that which happens in nature! There is here no room for speculations concerning God that ignore time and history. In this sense we are to understand Pascal's famous words: "The God of Abraham, the God of Isaac, the God of Jacob, not of the philosophers and the scholars."¹²⁹

Whenever an author in the New Testament leads us to a view of God's eternal being—a rare occurrence indeed—he does so starting always from that which the whole message of the New Testament is about: God's redemptive activity. God's self-revelation in his activity, not his eternal being, provides the basis from which all question about things other than his doings are answered. The frame within which the

¹²⁷ His famous book triad in the order they were first published in German: Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History*, rev. ed. (London: SCM, 1965); Oscar Cullmann, *The Christology of the New Testament*, trans. Shirley C. Guthrie and Charles A. M. Hall, rev. ed., New Testament Library (Philadelphia: Westminster, 1963); Oscar Cullmann, *Salvation in History*, New Testament Library (London: SCM, 1967).

¹²⁸ This is a free translation from the Portuguese text by Luiz Sayão in the Prefácio à Edição Brasileira in Oscar Cullmann, *Cristologia do Novo Testamento*, trans. Daniel Costa and Daniel de Oliveira (São Paulo, SP: Editora Liber, 2001), 11–13.

¹²⁹ Cullmann, *Christ and Time*, 23.

writers of the New Testament worked ought to be the same limits which New Testament scholars accept for their work.¹³⁰

Cullman's appeal should be heard by OT and NT scholars alike. Within this frame, Walter Kaiser Jr. in his commentary on Exodus interprets Exod 25:8, and the earthly sanctuary, in a plain and simple way, without resorting to metaphor. "The Lord who dwelt in his visible glory in his sanctuary among his people (Exod 25:8) will one day come and dwell in all his glory among his saints forever."¹³¹ Similarly, Eugene Carpenter says: "The goal of Yahweh, to make a people of his own, is completed only with his presence among them, reigning as a king from the mercy seat."¹³²

The same can be seen in the NT and regarding the heavenly sanctuary/temple. Gareth Cockerill sees that the author of Hebrews "has little in common with Philo. The Sanctuary of Hebrews is not a heavenly sanctuary of eternal ideas perceived only by the mind through contemplation of the visible universe or the earthly tent. The pastor speaks of the 'place' of God's presence already entered by the incarnate and exalted Son." Accordingly, Cockerill has no problem understanding that the bodily Christ ministers in the very presence of the eternal God.¹³³ Also, he recognizes that the "greater and more perfect tabernacle" of Heb 9:11 does not signify "the body of Christ,"¹³⁴ but a place

¹³⁰ Cullmann, *Christ and Time*, xxvi.

¹³¹ Walter C. Kaiser Jr., "Exodus," in *The Expositor's Bible Commentary: With the New International Version Genesis-Numbers*, ed. Frank E. Gaebelein et al. (Grand Rapids: Zondervan, 1990), 452.

¹³² Eugene Carpenter, *Exodus*, ed. H. Wayne House and William D. Barrick, Evangelical Exegetical Commentary 2 (Bellingham, WA: Lexham, 2012), 172.

¹³³ Cockerill, *Epistle to the Hebrews*, 391–92.

¹³⁴ See n. 26 on p. 392 in Cockerill.

where Jesus ministers.¹³⁵ In his words, “the pastor has supplied no contextual clues that would enable the recipients to hear ‘greater and more perfect Tent’ as a metaphor for Christ’s body. Instead, he expects them to identify this ‘Tent’ with the ‘true Tent and Sanctuary’ in which Christ ministers (8:2).”¹³⁶

William L. Lane expresses this idea in even stronger lines. He recognizes that in the book of Hebrews, the word *σκηνη* (“tabernacle, tent”)

has been used consistently in a local sense to designate the heavenly sanctuary (8:2) or the desert sanctuary (8:5), or to denote the front or rear compartments of the tabernacle (9:2, 3, 6, 8). The thrust of the argument is that the tabernacle with its division into two chambers was constructed according to the pattern or model shown to Moses on Mount Sinai (see on 8:5). The writer appears to have held a realistic understanding of Exod 25:40 and related texts [Exod 25:8], according to which *a spatially conceived sanctuary consisting of two compartments existed in heaven and had provided the pattern for the desert sanctuary.*¹³⁷

From the foregoing discussion, in opposition to Allen’s identification of “the two main sources of Christian theology,” the proposal to make biblical theology from the biblical text, avoiding the categories of classical theology and confessional dogmatics, lies behind this study. Subsequently, it needs to be stated again that only the analysis of the passages along the present research can indicate what each NT author has to say about the function and nature of the heavenly sanctuary/temple and its relationship to the earthly counterparts. However, the understanding that God experiences time, interacts in

¹³⁵ Cockerill, *Epistle to the Hebrews*, 392–93.

¹³⁶ Cockerill, *Epistle to the Hebrews*, 393.

¹³⁷ William L. Lane, *Hebrews 9–13*, WBC 47B (Dallas: Word Books, 1991), 2:237–38. Emphasis supplied. The word *σκηνη* (“tabernacle, tent”) in Hebrews occurs ten times in ten verses, always in reference to a “tent/tabernacle” in a spatial sense.

space and time with his creation, and reveals Himself in time and history underlies the whole research project.¹³⁸

¹³⁸ The discussion above was concentrated in the area of biblical theology, seeing that the present investigation is a work of biblical theology. However, the debate over God's timeless or temporal being is also intense in the field of systematic theology. A good summary of the main views on this subject can be found in Gregory E. Ganssle, ed., *God & Time: Four Views* (Downers Grove, IL: IVP, 2001), which includes essays from Paul Helm defending divine timelessness, Alan Padgett on relative timelessness, William Craig on omnitemporality, and Nicholas Wolterstorff advocating divine temporality. For a full treatment of their theology, see for instance, Nicholas Wolterstorff, "God Everlasting," in *Contemporary Philosophy of Religion*, ed. Steven M. Cahn and David Shatz (New York: Oxford University Press, 1982), 77–98; Paul Helm, *Eternal God: A Study of God without Time* (New York: Oxford University Press, 1988); Alan G. Padgett, *God, Eternity, and the Nature of Time* (Eugene, OR: Wipf & Stock, 2000); William L. Craig, *Time and Eternity: Exploring God's Relationship to Time* (Wheaton, IL: Crossway, 2001). Along with these, Richard Swinburne, *The Coherence of Theism*, rev. ed. (New York: Oxford University Press, 1993), is also regarded as a representative of traditional Christianity who affirms the temporal involvement of God. See also, Richard Swinburne, *The Christian God* (New York: Oxford University Press, 1994); Ted Peters, *God as Trinity: Relationality and Temporality in Divine Life* (Louisville: John Knox, 1993).

Within Adventist circles, many theologians support the idea of divine temporality. It could be useful for further research to cite here the works of three influential theologians who strongly affirm and emphasize this position. Chronologically, Canale, *A Criticism of Theological Reason*; Norman R. Gulley, "The Influence of Philosophical and Scientific World Views on the Development of Theology," *Journal of the Adventist Theological Society* 4.2 (1993): 137–60; Fernando L. Canale, *Creation, Evolution, and Theology: The Role of Method in Theological Accommodation* (Berrien Springs, MI: Andrews University Lithothec, 2005); Fritz Guy, "God's Time: Infinite Temporality and the Ultimate Reality of Becoming," *Spectrum* 29.1 (2001): 19–28; Fernando L. Canale, *Basic Elements of Christian Theology: Scripture Replacing Tradition* (Berrien Springs, MI: Andrews University Lithothec, 2005); Norman R. Gulley, *Systematic Theology: God as Trinity* (Berrien Springs, MI: Andrews University Press, 2011), 166–215. More recently, the study of Agenilton M. Corrêa, "A Study of the Doctrine of the Trinity in Seventh-Day Adventist Theology and Roman Catholic Theology" (PhD diss., AIIAS, 2015), 282–324, synthesizes these theologians' thought and compares their findings with Roman Catholic philosophical tradition. His investigation's goal is to compare SDA and Roman Catholic positions concerning the Trinity, and the conception of time in God's being is one part of this study. Corrêa's research is an essential resource in any investigation of the doctrine of God. Very profitable, from a biblical theological stance, is Corrêa's analysis of some texts in the OT and NT related to Godhead and time. He analyses briefly, for instance, Exod 3:14; 25:8; 40:34–35; 2 Chr 7:1–4; Mark 12:26; John 1:1, 14; Phil 2:6–8; Col 1:15–17; 2:9. Valuable, as well, is his theological analysis of God the Son and God the Holy Spirit in connection to time. As a corollary, Corrêa sees the relationship between the idea of a temporal God and the reality of the earthly and heavenly sanctuary/temple. For him, the earthly sanctuary/temple is a place where God interacts with his people "in a non-metaphorical sense, hereby demonstrating God's compatibility with space and time." Concerning the heavenly sanctuary/temple, he confidently affirms that Christ "entered into heaven itself at His ascension with His real body, which implies that He lives in a spatiotemporal place, alongside the Father and the Holy Spirit."

Some articles dealing with the notion of time could be useful in this discussion. David Bradshaw, "A Christian Approach to the Philosophy of Time," <http://www.uky.edu/~dbradsh/papers/Christian%20Approach%20to%20Phil%20of%20Time.pdf>; J. Ellis McTaggart, "The Unreality of Time," *Mind* 17.68 (1908): 457–474; Ferrel Christensen, "McTaggart's Paradox and the Nature of Time," *Philosophical Quarterly* 24.97 (1974): 289–99; Arthur Evett, *Understanding the Space-Time Concepts of Special Relativity* (New York: Creative Services, 1982); D. H. Mellor, *Real Time* (Cambridge: Cambridge University Press, 1981); among others.

CHAPTER 2

FUNCTION AND NATURE OF THE HEAVENLY SANCTUARY/TEMPLE IN THE GOSPELS AND IN THE BOOK OF ACTS

This chapter provides an investigation of the following texts that contain the heavenly sanctuary/temple motif: John 14:2 and Acts 7:55–56. Even though further study may find other texts containing this motif in the Gospels and in the book of Acts,¹³⁹ John 14:2 and Acts 7:55–56 can representatively express the heavenly sanctuary/temple motif in this portion of the NT, as the next pages will seek to demonstrate.

The investigation of both passages (John 14:2 and Acts 7:55–56) is arranged around five general elements: (1) some preliminary exegetical considerations, such as the overall structure of the book, the large and immediate context, among others; (2) the ascertainment of the presence of heavenly sanctuary/temple motif in the passage; an analysis of (3) the function (4) and nature of heavenly sanctuary/temple; and finally, (5) an examination of how the passage represents the relationship of the heavenly sanctuary/temple to its earthly counterparts. Any exegetical procedures used are focused on attaining the goal of this research; other themes and issues will be analyzed only if they help in reaching this goal.

¹³⁹ As already seen in the introduction, some scholars consider that other passages in the Gospels and Acts might contain the heavenly sanctuary/temple motif (Matt 5:34; 23:22; John 1:51). At first sight, it seems that at least one of the elements searched for in the present study (function, nature, relationship) may not be present in these passages, although additional investigation may demonstrate otherwise. These passages will be dealt with briefly in the appendix.

John 14:2

ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;¹⁴⁰

“In my Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.”¹⁴¹

The standard Greek NT text UBS⁵ poses one main variant in this text—the presence or omission of the conjunction ὅτι.¹⁴² This variant does not significantly affect the understanding of how the text portrays the heavenly sanctuary/temple.¹⁴³ In the following discussion, before analyzing the function and nature of the heavenly sanctuary/temple in this passage and its relationship to the OT and NT earthly counterparts, some preliminary observations are necessary concerning the general context in which John 14:2 is situated.

Preliminary Observations

The main body of the Gospel of John is commonly seen as having two main parts:¹⁴⁴ the Book of Signs (1:19–12:50) and the Book of Glory (13:1–20:31).¹⁴⁵ In the

¹⁴⁰ The Greek text is taken from Barbara Aland et al., eds., *The Greek New Testament: UBS5*, 5th ed. (Stuttgart: German Bible Society, 2014), which will be called UBS⁵, unless otherwise indicated.

¹⁴¹ English translations will follow the *New American Standard Bible: 1995 Update* (LaHabra, CA: The Lockman Foundation, 1995), unless otherwise indicated.

¹⁴² UBS⁵, 367.

¹⁴³ Biblical Studies Press, *New English Translation Study Bible: The NET Bible* (Spokane, WA: Biblical Studies Press, 2006), 1986, agrees with the reading of UBS⁵. It presents four alternative translations for the text with the presence of the conjunction ὅτι. None of them modifies the understanding of the heavenly sanctuary/temple motif in the passage.

¹⁴⁴ A classic and somewhat natural structure of the Gospel of John is provided by Raymond E. Brown, *The Gospel According to John (I–XII): Introduction, Translation, and Notes*, AB 29 (New Haven: Yale University Press, 2008), cxxxviii. It consists of a Prologue (1:1–18), the Book of Signs (1:19–12:50), the Book of Glory (13:1–20:31), and an Epilogue (21:1–25).

¹⁴⁵ Raymond Brown’s naming of “the Book of Glory” is more in line with Jesus’ description of His death as glorification, than that of Charles H. Dodd, *The Interpretation of the Fourth Gospel*

Book of Glory two major speeches are recorded:¹⁴⁶ the farewell discourse (13:31–16:33) and Jesus’ prayer (17:1–26).¹⁴⁷ John 14:2 is located in the first part of the farewell discourse (13:31–14:31).¹⁴⁸ This part of the discourse contains five questions posed by the disciples directly to Jesus (13:36, 37; 14:5, 8, 22). This is in contrast to chapters 15–16,¹⁴⁹ where the disciples apparently perceive that “the posing of questions is not any longer appropriate.”¹⁵⁰ This first discourse could then be regarded as a teaching dialogue,¹⁵¹ given that there is some interaction between Jesus and his disciples in the form of questions and answers. After each interrogation in this dialogue, Jesus gradually adds some information about his departure, focusing on events that will happen after and

(Cambridge: Cambridge University Press, 1953), 289, who calls it “the Book of the Passion.” For more on the structure of the Gospel, see Dodd, *Interpretation of the Fourth Gospel*, 103–8.

¹⁴⁶ Raymond E. Brown, *The Gospel According to John (XIII-XXI): Introduction, Translation, and Notes*, AB 29A (New Haven: Yale University Press, 2008), 545–47, considers these two speeches as “the Last Discourse.” For him, this “Last Discourse” is made up of three main divisions: (1) John 13:31–14:31; (2) chaps. 15–16; (3) chap. 17. He recognizes, though, that in chap. 17 the speech changes from discourse into a prayer. The breaking point of division one and two would be Jesus’ words as recorded by John: Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν (“Get up, let us go from here,” 14:31). This three-subdivision scheme is followed here, although it is understood that the first two parts belong to what is called farewell discourse.

¹⁴⁷ This change from discourse to prayer is very clear in the transitional phraseology Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν (“These things Jesus spoke; and lifting up His eyes to heaven,” 17:1), and Jesus’ subsequent addressing the Father, in contrast to the previous section where he addresses the disciples.

¹⁴⁸ A representation of the traditional view regarding the unity of the farewell discourse using modern tools of analysis is found in L. Scott Kellum, *The Unity of the Farewell Discourses: The Literary Integrity of John 13.31–16.33*, JSNTSup 256 (London: T&T Clark, 2004). Regarding the unit and structure of the first part of the farewell discourse, see D. Bruce Woll, “The Departure of ‘the Way’: The First Farewell Discourse in the Gospel of John,” *JBL* 99 (1980): 225–39. A detailed study of the structure of this discourse can be found in Jürgen Becker, “Die Abschiedsreden Jesu im Johannesevangelium,” *ZNW* 61.3-4 (1970): 215–46.

¹⁴⁹ John 16:17–18 contains questions the disciples ask among themselves, not directly addressed to Jesus.

¹⁵⁰ Ernst Bammel, “The Farewell Discourse of the Evangelist John and Its Jewish Heritage,” *TynBul* 44.1 (1993): 110. See the whole article for an insightful critical analysis of the literary genre (*Gattung*) of the Farewell Discourse in comparison to Jewish testaments.

¹⁵¹ Notice the usage of the verbs λέγω and ἀποκρίνομαι.

because of his departure. His disciples, on the other hand, concentrate on the departure itself.

As noted by Becker, another feature of the structure of the first part of the farewell discourse is the movement πορεύομαι (“I go”)/ πάλιν ἔρχομαι (“I come again,” 14:2–3, 28).¹⁵² Developing this idea, Woll points out another “important feature of the discourse, namely, the strong emphasis upon *discontinuity* between narrative past and future,”¹⁵³ generated by Jesus’ departure.¹⁵⁴ This emphasis with the expectancy regarding time (πορεύομαι/ἔρχομαι) is seen in John 13:31–14:3, without the temporal expectancy in 14:12–17,¹⁵⁵ and again with the temporal expectancy (ὑπάγω/ἔρχομαι) in vv. 25–28. In these passages, there is a promise of a future πάλιν ἔρχομαι (vv. 3, 18) and a promise of another παράκλητος (“helper,” vv. 16–17). This way, the problem of Jesus’ absence caused by his departure is solved for the future (vv. 2–3) and for the present (vv. 16–17).

On the other hand, there is also an emphasis upon *continuity*. With the “I am” saying as a focal point,¹⁵⁶ vv. 4–11 highlight that Jesus continues to be the way to the Father (v. 6) and his exclusive revelatory agent (vv. 7, 9–10). In vv. 18–24, it seems that “Jesus returns and his presence precludes the need for ‘another Paraclete.’” This marked discontinuity-continuity pattern seems to permeate the first discourse/dialogue.¹⁵⁷

¹⁵² Becker, “Die Abschiedsreden,” 222–23. Cf. Woll, “Departure of ‘the Way,’” 227.

¹⁵³ Woll, “Departure of ‘the Way,’” 228. His emphasis.

¹⁵⁴ Woll, “Departure of ‘the Way,’” 228. Woll states, “The departure enacts a division between past and future.”

¹⁵⁵ Woll, “Departure of ‘the Way,’” 230–31.

¹⁵⁶ Becker, “Die Abschiedsreden,” 222.

¹⁵⁷ See Woll, “Departure of ‘the Way,’” 225–39, for more details about the structure of the first part of the farewell discourse.

Situated in this structure, the pericope this research will examine comprises John 13:31–14:15. The pericope begins in 13:31 with the words “Οτε οὖν ἐξῆλθεν (“When therefore he had gone out”), showing a clear break with the preceding section following Judas’ desertion (ἐκεῖνος ἐξῆλθεν εὐθύς, “he went out immediately,” 13:30). Jesus then starts talking about his departure with the themes of “Father-Son glorification” (vv. 31–32), “search for Jesus” (v. 33), and “commandment of love” (vv. 34–35). This pericope ends in 14:15 with the repetition of the same topics in the same sequence (“Jesus’ departure” v. 12, “Father-Son glorification” v. 13, “asking to Jesus” v. 14, and “commandment of love”¹⁵⁸ v. 15).¹⁵⁹ After these repetitions, another topic/section in the first part of the farewell discourse/dialogue is introduced in v. 16 by the emphatic elision καὶ γὰρ (“and I”)—a topic which is not mentioned at the beginning of the pericope—the promise of the παράκλητος (“Comforter”). Table 1 presents a suggested outline for the first part of the farewell discourse, and Table 2 presents a suggestive opening and ending of the pericope under examination. Against this large and immediate context, John 14:2 is to be understood.

¹⁵⁸ That keeping Jesus’ commandments (John 14:15) is to love each other and love Jesus can be seen in John 15:9–10, 12.

¹⁵⁹ Pace Gerald L. Borchert, *John 12–21*, NAC 25B (Nashville: Broadman & Holman, 2002), 121.

Table 1. Suggested Outline for the First Part of the Farewell Discourse

First Panel				Second Panel			
Temporal Expectancy		No Temporal Expectancy		No Temporal Expectancy		Temporal Expectancy	
Introduction	Discontinuity	Continuity	Discontinuity	Discontinuity	Continuity	Discontinuity	Conclusion and transition
13:31–32	13:33–14:3	14:4–11	14:12–15	14:16–17	14:18–24	14:25–28	14:29–31

Table 2. Suggested Opening and Ending of the First Panel

Opening		Closing	
Event	Text	Event	Text
Father-Son Glorification	(13:31–32)	Jesus’ departure	(14:12)
Jesus’ Departure	(13:33)	Father-Son Glorification	(14:13)
Search for Jesus	(13:33)	Asking to Jesus	(14:14)
Commandment of Love	(13:34–35)	Commandment of Love	(14:15)

Presence of Heavenly Sanctuary/Temple Motif

An investigation of the phrase *ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου* (“in my Father’s house,” 14:2) is essential to determine the presence or absence of the heavenly sanctuary/temple motif in John 14:1–4. But before starting the textual analysis, it is important to recall at least one criterion set in the introduction that prompted choosing John 14:2 as a text possibly containing heavenly sanctuary/temple motif. The lexeme “Father’s house”

appears to point to the OT expression “House of the Lord” (בַּיִת יְהוָה). As already shown in the introduction, this expression occurs 255 times in the HB, and all of them refer to Yahweh’s temple. In the Gospel of John, it seems that the word “Father” replaces the vocable “Lord” or “Yahweh” as a common feature of the Gospel itself, given that “Father” is a common term employed for God in the Gospel.¹⁶⁰ Moreover, the lexeme “Father’s house” is employed only twice in John’s Gospel (John 2:16; 14:2). And the first time it occurs (2:16), the immediate preceding context (vv. 13–15) clearly points to Jerusalem’s temple as its referent. It is reasonable, thus, to think that in the second time this same lexeme occurs (14:2), it also has the same referent. Certainly, the “Father’s house” would be a good way to portray the sanctuary/temple in the context of farewell and sadness for Jesus’ departure, where Jesus would gather his disciples again, after all. Hence, a detailed investigation of the text of John 14:2 and its immediate context is appropriate here.

There are several suggested interpretations of this phrase, as the discussion below will indicate. The expression ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου appears only once in the NT. However, a similar and also unique expression is uttered by Jesus elsewhere in the Gospel of John (τὸν οἶκον τοῦ πατρὸς μου, “my Father’s house,” 2:16), with only one variation—the word οἶκος in the accusative instead of οἰκία in the dative. Both words are synonyms and used elsewhere in the NT in either literal/concrete (“house”) or more

¹⁶⁰ For an in-depth study of God as Father in the Gospel of John, consult Marianne M. Thompson, *The God of the Gospel of John* (Grand Rapids: Eerdmans, 2001), 57–100. She detected that “The most common designation of God in John is ‘Father.’ John uses ‘Father’ about 120 times, more often than all the other Gospels combined,” and, “The pattern of the references to God as Father in the Gospel of John is illuminated by the OT and Jewish literature.”

abstract (“household”) senses.¹⁶¹ In John all instances (four times) of οἶκος have the literal sense of “temple” (2:16–17; three times) or “house” (11:20). And οἰκία occurs five times. Apart from 14:2, it has the sense of “household” only once (4:53) and three times it has the literal meaning of “house” (8:35; 11:31; 12:3; cf. NASB, NKJV, ESV, *passim*). The verses previous to John 2:16 (vv. 13–14) clearly indicate that τὸν οἶκον τοῦ πατρὸς μου is an idiom for the temple of Jerusalem.¹⁶² The similarity and uniqueness of these two phrases, both uttered by Jesus himself, suggests that ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου (14:2) may be a reference to the sanctuary/temple.¹⁶³ In her theological treatment of the Gospel of John, Marianne Thompson considers that “Jesus refers to the Jerusalem temple as ‘my Father’s house,’ alluding to the description in the Psalms of the temple as God’s house (Ps. 69:9)”¹⁶⁴ Moreover, John 2:19–21 correlates τὸν οἶκον τοῦ πατρὸς μου with ναός (“temple”). The term ναός is used in the NT to mean “a place or structure specifically associated with or set apart for a deity, who is frequently perceived to be using it as a dwelling, temple,”¹⁶⁵ both literally and figuratively.¹⁶⁶ Since ναός is used in the Gospel of John only three times and always as a representation of Jesus’ body (vv. 19–21), some

¹⁶¹ Carl Ludwig Wilibald Grimm et al., *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (Grand Rapids: Baker, 1977), 441.

¹⁶² João A. dos Santos, “Jesus e as moradas na casa do pai: interpretando monai em João 14,” *Fides Reformata* 16.1 (2011): 55.

¹⁶³ Judith Lieu, “Temple and Synagogue in John,” *NTS* 45.1 (1999): 51–69, understands that in the Fourth Gospel the temple is the supreme center for teaching and for the manifestation of the divine presence to the Jews.

¹⁶⁴ Thompson, *God of the Gospel of John*, 228.

¹⁶⁵ BDAG, s.v., “ναός.”

¹⁶⁶ BDAG, s.v., “ναός.”

scholars have suggested that τὸν οἶκον τοῦ πατρὸς μου could be related to Jesus' body as the dwelling of God. In this case, ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου (14:2) would point to Jesus himself¹⁶⁷ as a spiritual dwelling.

Another possible idea of indwelling is present in the farewell discourse, where Jesus affirms that the Father and the Son μονήν παρ' αὐτῶ ποιησόμεθα (“will make abode with him [believer],” 14:23) who loves and keeps his words. Even though the word οἶκος or οἰκία is not used here, the term μονή serves as a link to ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου, given that μονή in John 14:2—the only other passage containing this term in the Gospel of John—is in the Father's house (ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· “in my Father's house are many dwelling places,” v. 2). Considering that the individual is the spiritual dwelling (μονή) of Father and Son in John 14:23, some researchers have proposed that ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου (v. 2) would represent the believer as a spiritual dwelling of God as well.¹⁶⁸ Due to these nuances, there are many suggested interpretations of the expression ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου: the temple of Jerusalem, Jesus, the individual, and also the heavenly abode.¹⁶⁹ This diversity of interpretations

¹⁶⁷ E.g., Alan R. Kerr, *The Temple of Jesus' Body: The Temple Theme in the Gospel of John*, JSNTSup 220 (London: Sheffield Academic, 2002), 312–13. For Kerr, the Johannine Jesus fulfills and replaces the Jerusalem temple and its activities and festivals.

¹⁶⁸ Mary L. Coloe, *God Dwells with Us: Temple Symbolism in the Fourth Gospel* (Collegeville, MN: Liturgical, 2001), 167, affirms, “When the disciples fail to understand Jesus' words, his explanation leads into the promise of the Paraclete and an indication that ‘my Father's house(hold)’ will be established through the indwelling of the Father, Jesus and the Paraclete with the believer (14:17, 23, 25).” Although Coloe also sees Jesus as the new temple in John, she gives more attention to the believer as the divine dwelling in John 14:2, even mentioning that since in John 14:23 the indwelling movement is downward, the same movement has to be considered in John 14:2. Coloe, *God Dwells with Us*, 163. In a similar vein, Robert H. Gundry, “In My Father's House Are Many Monai (John 14:2),” *ZNW* 58.1–2 (1967): 70, states, “The father's house is no longer heaven, but God's household or family.”

¹⁶⁹ John 14:2 as a reference to the heavenly sanctuary/temple is the theme of this research section. However, the groundbreaking work of James McCaffrey, *The House with Many Rooms: The Temple Theme*

presents some challenges. For example, on the one hand, how is one to understand Jesus' body or the believer as a house with many dwelling places being prepared for the disciples, who will be there after a while? How should one handle all the spatiotemporal terminology of these verses? On the other hand, although the text and immediate context would apparently favor a more literal rendering of οἰκία τοῦ πατρὸς,¹⁷⁰ interpreting this expression as referring to Jerusalem's temple also brings up some questions. For instance, why can the disciples not go to the temple in Jerusalem by themselves? Why does Jesus need to take his disciples to the temple only after a while? Additional factors need to be considered in order to better grasp the meaning of John 14:2.

Sanctuary/Temple Vocabulary

Some OT echoes¹⁷¹ in John 14:2 appear to indicate that temple imagery is intended here.

“In my Father's house” (ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου)

The unique phrase ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου fits into the Father-Son Johannine theology,¹⁷² where πατρὸς μου clearly stands for “God,” while indicating Jesus' filiation.

of Jn. 14,2–3, AnBib 114 (Roma: Editrice Pontificio Istituto Biblico, 1988), is also noteworthy; he demonstrates that John 14:2 primarily portrays the heavenly abode, and secondarily is a reference to Jesus Christ.

¹⁷⁰ The nature of οἰκία τοῦ πατρὸς will be examined in more detail below. For now, it is important to see that there are problems with both spiritual and literal understandings of the passage.

¹⁷¹ Regarding OT echoes in the NT, two works by Richard B. Hays are valuable: *Scripture in the Letters of Paul* and *Echoes of Scripture in the Gospels* (Waco: Baylor University Press, 2016).

¹⁷² Father-Son Johannine theology as central to the gospel has long been recognized in both scholarly and nontechnical circles. Arthur Pink said, “The fourth Gospel views Jesus as the Heavenly One come down to earth, the eternal Son of the Father made flesh and tabernacling among men, and from start to finish this is the one dominant truth which is steadily held in view.” Arthur W. Pink, *Exposition of the Gospel of John* (Grand Rapids: Zondervan, 1975), 9.

Consequently, this expression “immediately resonates with the dominant term for the Jerusalem Temple in the Hebrew text—the House of the Lord (בַּיִת יְהוָה).”¹⁷³ As already noted in the introduction, the term בַּיִת (“house”) when related to God is always a reference to the sanctuary/temple. That is more so with the idiom “house of the Lord” (בַּיִת יְהוָה) and its cognate “the house of God” (בַּיִת אֱלֹהִים)

The terminology בַּיִת יְהוָה (“the house of the Lord”) occurs a remarkable 255 times¹⁷⁴ in 231 verses in the OT, and always as a reference to God’s dwelling place, the sanctuary/temple. Additionally, the locution בַּיִת אֱלֹהִים (“the house of God”) appears thirty-four times in thirty-two verses as a reference to the dwelling of Israel’s God, the sanctuary/temple, and nine times in nine verses referring to the abodes of foreign nations’ gods.¹⁷⁵ It is noteworthy that in all the latter instances, the word בַּיִת (“house”) has been translated consistently by NET and NIV—and mostly by NASB—as “temple.”¹⁷⁶ In this cultic sense, οἶκος is the LXX’s preferred term to render בַּיִת, while οἶκος is employed in Jer 50:12–13 (43:12–13, MT).¹⁷⁷

¹⁷³ Coloe, *God Dwells with Us*, 160.

¹⁷⁴ The word frequency lists here follow Michael S. Bushell et al., *BibleWorks 8.0.013z.1* (Norfolk, VA: BibleWorks, 2009).

¹⁷⁵ The expression בַּיִת אֲדוֹן (“master’s house”) is not mentioned here because it is always used in reference to human beings’ houses or households (it occurs seven times in seven verses).

¹⁷⁶ Only once (Judg 17:25) is the word בַּיִת translated adjectivally as “household” (NKJV, NASB, NIV) or “personal” (NET).

¹⁷⁷ LXX translates בַּיִת for ἱερον in Dan 1:2. Judges 19:18 has a variant reading in LXX—“my house” instead of “house of the Lord.”

House with many rooms/dwelling places

Furthermore, the first clause of John 14:2 depicts an οἰκία (“house”) with μοναὶ πολλαί (“many dwelling places/[rooms]”),¹⁷⁸ “In my Father’s house are many dwelling places [rooms].” The words μοναὶ πολλαί of John 14:2 will be examined in more detail below. Here, only the possible correlation to the OT brought by the imagery of a temple with many rooms/dwelling places is discussed. Although the word μονή appears just once in the LXX (1 Macc 7:38),¹⁷⁹ the picture of a temple with many rooms/dwelling places is not foreign to the OT.¹⁸⁰ This image describes the reality of both the Jerusalem temple (e.g., 1 Kgs 6:5–6, 8, 10; 2 Kgs 23:11; 1 Chr 9:26–27, 33; 23:28; 28:11–12; 2 Chr 31:11; Ezr 8:29; 10:6; Neh 10:37–39; 13:4–5, 8–9; Jer 35:2, 4 [42:2, 4 LXX]; 36:10) and Ezekiel’s eschatological temple (Ezek chap 40; 41:6–11; chap 42; 44:19; 45:5; 46:19). These passages depict a striking abundance of temple rooms,¹⁸¹ in consonance with the

¹⁷⁸ See the exposition below where is shown that in John the word μονή refers to a room functioning as a dwelling place.

¹⁷⁹ μοναὶ πολλαὶ καὶ μὴ δῶς αὐτοῖς μονήν (1 Macc 7:38). A rough translation would be “and give not to them a dwelling place.”

¹⁸⁰ 1 Kings 22:25; 20:30; Isa 26:20–21; Jer 22:13–14 are some passages that speak about human houses with rooms (inner, upper, etc.). 1 Kings 22:25 and Isa 26:20–21 are somewhat connected to the heavenly sanctuary/temple. See the description of the heavenly sanctuary/temple in 1 Kgs 22:19–23 in de Souza, *Heavenly Sanctuary/Temple Motif*, 222–30.

¹⁸¹ For instance, 1 Chr 28:11–12 states:

וַיִּתֵּן דָּוִד לְשִׁלְמֹה בְּנוֹ אֶת־תְּבִנֹת הָאוּלָּם וְאֶת־בְּתֵי וַיִּגְזַן וַיִּגְזַן וְעַל־יָתֵי וְחֲדָרָיו וְהַפְּנִימִים וּבֵית הַכַּפָּרֶת:
וְתִבְנִית כָּל־אֲשֶׁר הָיָה בְּרוּחַ עֲמֹו לְחֻצְרוֹת בֵּית־יְהוָה וּלְכָל־הַלְשָׁכוֹת סָבִיב לְאַצְרוֹת בֵּית הָאֱלֹהִים וּלְאַצְרוֹת
הַקְּדוּשִׁים:

“Then David gave to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms, and the room for the mercy seat; and the plan of all that he had in mind, for the courts of the house of the LORD, and for all the surrounding rooms, for the storehouses of the house of God, and for the storehouses of the dedicated things.”

About the eschatological temple Ezek 42:13 declares:

adjective *πολλαί* in John 14:2. According to these texts, there were temple rooms for diverse purposes: for storage of consecrated goods and vessels; for depositing tithes and offerings; for baking and preparing incense and ointment; for music; for priests to change their clothes. But of particular interest is that many of these temple rooms were specific places for lodging and living (1 Chr 9:26–27, 33; Ezr 10:6; Jer 35:2, 4; 36:10; Eze 40:44–45). 1 Chronicles 9:27, 33 mentions two kinds of Levites assigned to lodge (לִיָּן)¹⁸² in these rooms, the “chief gatekeepers” and “the singers,” “for they were engaged in their work day and night” (v. 33). Commenting on vv. 26–27, Roddy Braun says that the gatekeepers’ functions “necessitated their being present around the temple twenty-four hours a day.”¹⁸³ Ralph Klein comments that “these singers, the heads of ancestral houses of the Levites, *living* in the chambers of the temple, were free from other service, for they were on duty day and night.”¹⁸⁴ Emery Barnes is even clearer. He states that the singers “*dwelt* in the chambers and were free from other service.”¹⁸⁵ It is remarkable that in

וַיֹּאמֶר אֵלַי לְשִׁבוֹת הַצֶּפּוֹן לְשִׁבוֹת הַדְּרוֹם אֲשֶׁר אֶל־פְּנֵי הַגְּזֵרָה הַנֶּהָלָה לְשִׁבוֹת הַקֹּדֶשׁ אֲשֶׁר יֹאכְלוּ־שָׁם הַכֹּהֲנִים אֲשֶׁר־קְרוּבִים לַיהוָה קֹדְשֵׁי הַקֹּדְשִׁים שָׁם יִגִּיחוּ קֹדְשֵׁי הַקֹּדְשִׁים וְהַמִּנְחָה וְהַחֲטָאת וְהָאֲשָׁם כִּי הַמָּקוֹם קֹדֶשׁ:

“The south chambers, which are opposite the separate area, they are the holy chambers where the priests who are near to the LORD shall eat the most holy things. There they shall lay the most holy things, the grain offering, the sin offering, and the guilt offering; for the place is holy.”

¹⁸² According to BDB, s.v., “לִיָּן,” this verb can mean to “pass the night,” “lodge,” “abide.”

¹⁸³ Roddy Braun, *1 Chronicles*, WBC 14 (Dallas: Word, 1998), 142.

¹⁸⁴ Ralph W. Klein, *1 Chronicles: A Commentary*, Hermeneia (Minneapolis: Fortress, 2006), 279. Emphasis supplied.

¹⁸⁵ William E. Barnes, *The Books of Chronicles, with Maps, Notes, and Introduction*, The Cambridge Bible for Schools and Colleges (Cambridge: Cambridge University Press, 1899), 54. Emphasis supplied. Also, Richard L. Pratt, *1 and 2 Chronicles*, Mentor Commentaries (Fearn, Ross-shire: Mentor, 2006), 133, “the Chronicler noted that those who were musicians stayed in the rooms of the temple (9:33). Lodging was provided for the musicians and they were exempt from other duties performed by Levites because their musical responsibilities kept them busy day and night (9:33).” Mark J. Boda, *1-2 Chronicles*, Cornerstone Biblical Commentary 5a (Carol Stream, IL: Tyndale, 2010), 100, notes, “Levites were also stationed at the Temple, especially the musicians (9:33).”

Ezekiel's eschatological temple, there are also special chambers for the singers and "for the priests who keep charge of the temple [בַּיִת, 'house']" (Eze 40:44–45).

Jeremiah 35:2, 4; 36:10 speaks of specific people living in the temple rooms. Jeremiah 35:4 mentions the "chamber of the sons of Hannah . . . which was above the chamber of Maaseiah . . . the doorkeeper." In 36:10, reference is made to "the chamber of Gemariah the son of Shaphan the scribe, in the upper court" of "the house of the Lord." The next verses (vv. 11–12) say that the son of this Gemariah, Michaiah, "went down to the king's house, into the scribe's chamber." That is, it seems that there were chambers/rooms in the "house of Lord" (v. 10) and in the "king's house" (v. 12) functioning as dwelling places for people with specific occupations.

Even when Israel did not have the temple in Jerusalem with all its intricate constructions of many chambers/rooms, but a tent in Shiloh, the sanctuary was already a place where some individuals dwelt. Three times in 1 Sam 1–3 the sanctuary tent is called "house of the Lord" (1:7, 24; 3:15). In the first time (1:7), the text records when Ana asked a son of the Lord. The second time (1:24), it depicts the moment when she "brought him [Samuel] to the house of the LORD in Shiloh," where the boy stayed ministering "to the LORD before Eli the priest" (2:11). And the third time (3:15), the text registers that "he [Samuel] opened the doors of the house of the LORD," a duty of a *gatekeeper*, the same ones who had to lodge in the temple rooms (1 Chr 9:26–27). The question is where Samuel dwelt, after Ana brought him to the "house of the Lord" (the sanctuary tent in Shiloh) to serve the Lord before Eli, "for as long as he [Samuel] lives" (1:28). First Samuel 3:2–4, 15 answers the question. "It happened at that time as Eli was lying down in his place . . . and the lamp of God had not yet gone out, and Samuel was

lying down in the temple [הַיְקֵל] of the LORD, where the ark of God was, that the LORD called Samuel . . . So Samuel lay down until morning. Then he opened the doors of the house of the LORD.”

The sanctuary tent (אֹהֶל, 2:22) in Shiloh, also called “temple-palace” (הַיְקֵל) of the Lord (1:9; 3:3) and “house” (בַּיִת) of the Lord (3:15), was also the dwelling place of at least Eli and Samuel. Thus, from the exposition above, it seems that consecrated people were appointed to live in the sanctuary/temple rooms at least from the time of Samuel on.¹⁸⁶ Therefore, it is not extraneous for the disciples to hear Jesus speaking about the “house of the Father” with “many rooms/dwelling places” where they will abide together as a reference to the heavenly sanctuary/temple,¹⁸⁷ especially since Jesus had already used the same expression “house of the Father” for the temple in Jerusalem (John 2:16).

“To prepare a place” (ἐτοιμάσαι τόπον)

The infinitival phrase ἐτοιμάσαι τόπον (“to prepare a place”) also appears to indicate temple imagery. The verb ἐτοιμάζω (“put or keep in readiness,” “prepare”)¹⁸⁸ appears in canonical books of the LXX 136 times in 127 verses. Thirty-two times (Exod 15:17; 1 Kgs 5:32; 2 Kgs 12:12; 1 Chr 9:32; 15:1, 3, 12; 22:3, 5 [2x], 14[2x]; 28:2; 29:2–

¹⁸⁶ Nehemiah 13:4–14 tells the story of “Eliashib the priest, who was appointed over the chambers of the house of our God” (v. 4). He allowed Tobias, the Ammonite, to live in one of these chambers (v. 7). But when Nehemiah knew it, “I [Nehemiah] threw all of Tobiah’s household goods out of the room” (v. 8). Then, Nehemiah restored the rooms for the consecrated “utensils,” “offerings and the frankincense,” the “tithes, wine and oil,” and restored “the Levites and the singers who performed the service, who had gone away” (vv. 9–14).

¹⁸⁷ Speaking about the “dwelling places” of John 14:2, Robert H. Lightfoot, *St. John’s Gospel, a Commentary* (Oxford: Clarendon Press, 1956), 275, concludes, “We are probably to understand that the Lord refers here to the many diverse chambers or habitations in His Father’s one great house.”

¹⁸⁸ BDAG, s.v., “ἐτοιμάζω.”

3, 16; 2 Chr 1:4; 2:6, 8; 3:1; 8:16; 29:19; 35:6, 12, 14[2x], 15–16; Ezra 3:3; Ps 9:8; 102:19; Zeph 1:7)¹⁸⁹ it is directly related to the temple and its precincts, furniture, and rituals. James McCaffrey has perceived that in the parallel texts of Isa 2:2 and Mic 4:1, “the eschatological temple as the goal of the pilgrimage of the nations is thus explicitly designated as a place ‘prepared.’”¹⁹⁰ Even though *ἐτοιμάζω* is used in the sanctuary/temple environment and is theologically loaded in those cases, the final meaning of a word is determined by its own context. In the case of John 14:2, *ἐτοιμάζω* does not come alone but is part of the infinitival phrase *ἐτοιμάσαι τόπον* (“to prepare a place”).

The noun *τόπος* also seems to point to cultic imagery. In his magisterial work, Alan Kerr understands that “*τόπος* [in the OT] signaled the locus of the meeting between God and people particularly by way of the Temple (Jerusalem or eschatological).”¹⁹¹ Helmut Köster goes further when he affirms that when *τόπος* “refers to God’s place [it] has in view the temple.”¹⁹² Mary Coloe points out two scenes in the book of Genesis

¹⁸⁹ 1 Kings 6:19 does not appear in this list because it has the verb *ἐτοιμάζω* implicit. As stated in BDAG, s.v., “*ἐτοιμάζω*,” the verb *ἐτοιμάζω* is used only in the sense of “to cause to be ready, put/keep in readiness, prepare,” and can be employed for things or persons that are being put in readiness. LSJ, s.v., “*ἐτοιμάζω*,” affirms the same. It is true that *ἐτοιμάζω* is not applied exclusively to sanctuary/temple imagery, so it has to come accompanied by other indicators, given that every word has its final meaning within its own context.

¹⁹⁰ McCaffrey, *House with Many Rooms*, 91, assembles both texts as follows: “In the days to come the mountain (of the temple of the Lord, Isa 2:2) shall tower over the mountains and be lifted higher than the hills (*ἔτοιμος*, Mic 4:1; *ἐτοιμάζω ὑψωθήσεται* Isa 2:2). Micah 4:1 has the adjective *ἔτοιμος* (“prepared”) instead of the verb *ἐτοιμάζω*. This parallelism was first indicated by Hans Wildberger, “Die Völkerwallfahrt zum Zion: Jes 2:1-5,” *VT* 7.1 (1957): 76–81.

¹⁹¹ Kerr, *Temple of Jesus’ Body*, 306.

¹⁹² Helmut Köster, “*τόπος*,” *TDNT* 8:195–99. He adds that “the sense of ‘holy place’ still clings to the word even when the reference is not the temple.”

where the word מקום (τόπος, “place”) plays a prominent role in the narrative.¹⁹³ First, in the account of the sacrifice of Isaac (Gen 22:3–14) מקום appears four times, all with the article: המקום. Second Chronicles 3:1 says that the Temple Mount is Mount Moriah, which is where Abraham brought his son to be sacrificed. Comparing the Genesis account to the Gospel of John, Coloe has rightly observed that the Fourth Gospel portrays Isaac/Jesus typology in that (1) Jesus bears himself the wood of his own sacrifice (βαστάζων ἑαυτῷ τὸν σταυρὸν, bearing his own cross, John 19:17); (2) there is a unique Johannine reference to the binding of Jesus by soldiers in Gethsemane (18:12); and (3) the place of Jesus’ death is geographically emphasized by the repetition of the word τόπος (19:17, 20).¹⁹⁴ The second scene is the Bethel narrative (Gen 28:11–19). In these few verses, the articular word המקום¹⁹⁵ occurs three times (vv. 11, 17, 19). And in v. 17, right after the word המקום, the narrative comes to a climax, Jacob exclaims הֲזָה אֵין זֶה בֵּי אֱלֹהִים (הֲזָה אֵין זֶה בֵּי אֱלֹהִים) (“This is none other than the house of God”). This way, “house of God” and “place” are connected. The construct expression בֵּית אֱלֹהִים (οἶκος θεοῦ LXX, “house of God”) of Gen 28:17 becomes, from this point on, one of the synonyms for the dwelling places (המקום, τόπος) of God (as seen above). It is noteworthy that de Souza has identified heavenly sanctuary/temple motif in Gen 28:17.¹⁹⁶ The same close

¹⁹³ Coloe, *God Dwells with Us*, 164–65.

¹⁹⁴ For more on Isaac/Jesus typology see Coloe, *God Dwells with Us*, 179–211.

¹⁹⁵ Elias de Souza also understands the relevance of the article here when he affirms that “the use of the article in this first occurrence of מקום [v. 11], when an indefinite expression would be more appropriate, may well point to the distinctiveness of this place in the course of the narrative.” See de Souza, *Heavenly Sanctuary/Temple Motif*, 109–10.

¹⁹⁶ de Souza, *Heavenly Sanctuary/Temple Motif*, 101–23.

correspondence between המקום and בית אלהים also happens in the explanatory note of v. 19, ויקרא את־שם־הַמָּקוֹם הַהוּא בַּיַּת־אֵל, τὸ ὄνομα τοῦ τόπου ἐκείνου Οἶκος θεοῦ). It is remarkable that in John 14:2 the similar Greek expression ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου is directly associated with the noun τόπος, as in Gen 28:17, 19 (LXX). Furthermore, in the Gospel of John τόπος already has cultic sense previous to 14:2 (cf., 4:20; 11:48; both texts employ the vocable “place” as a reference to the temple).

Father’s house and preparing a place

When the expressions “Father’s house” (οἰκία/οἶκος τοῦ πατρὸς) and “preparing a place” (ἐτοιμάσαι τόπον) are considered together, temple imagery becomes clearer. First, ἐτοιμάζω and τόπος are used together seven times in the LXX, four of them within cultic settings (1 Chr 15:1, 3, 12; 2 Chr 3:1). In these four times, the preparation of the place was for receiving the ark (1 Chr 15:1, 3, 12) or the temple (2 Chr 3:1). And two times οἶκος or οἰκία are also present (οἰκία, 1 Chr 15:1; οἶκος, 2 Chr 3:1). Second, when one compares John 14:2 to 1 Chr 15:1 some similarity emerges in at least four aspects. (A) As in John 14:2, these three words, οἰκία, ἐτοιμάζω, and τόπος, occur together in the LXX only once, 1 Chr 15:1. (B) Coincidentally,¹⁹⁷ they happen in the same sequence in both John 14:2 and 1 Chr 15:1. (C) It is true that in 1 Chr 15:1 the οἰκία is for David and the τόπος is “for the ark of God,” the opposite to John 14:2. However, 1 Chr 15:1 contains the

¹⁹⁷ According to *New Oxford American Dictionary*, 3rd ed., s.v., “coincidentally,” this adverb refers to things “occurring together” or “in agreement or harmony.” This is not the same as the adverb “coincidentally,” which means “in a way that results from chance” or “at the same time.”

term *σκηνή*, which renders the Hebrew word *לִּהְיָא* (tent). And both terms (*σκηνή* and *לִּהְיָא*) are technical vocables for the sanctuary/temple.¹⁹⁸ Besides, (D) while 1 Chr 15:1 is a pre-Solomonic temple passage, it has clear cultic overtones (similarly to John 14:2), describing the changing of the place of the Ark of the Covenant from Kirjath Jearim to Jerusalem.

Third, John 14:2 seems to have a remarkable correspondence to the text of 2 Chr 3:1: “Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the *LORD* had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.” At least five elements point in this direction: (A) the presence and prominence of the expression “house of the Lord” (*οἶκον κυρίου*) in 2 Chr 3:1 and “Father’s house” in John (*οἶκος*, 2:16; *οἰκία*, 14:2). (B) Close correlation between place (*τόπος*) and preparation (*ἐτοιμάζω*) in both places. This is more evident in the Greek text, *ἐν τῷ τόπῳ, ᾧ ἠτοίμασεν Δαυιδ*. The relative pronoun in the dative links *τόπος* to *ἐτοιμάζω* and the subject of the subordinate clause is placed after the verb, leaving *τόπος* and *ἐτοιμάζω* side by side. This is similar to the infinitival phrase *ἐτοιμάσαι τόπον* in John 14:2. (C) The emphasis on “place” (*τόπος*) in both texts. In 2 Chr 3:1, this is made by the repetition of the locale from different perspectives but pointing to the same referent: Jerusalem, Mount Moriah, where the Lord appeared to David, the place that David prepared, on the threshing floor of Ornan. Also, the Greek text reveals that *τῷ τόπῳ* (articular) is the focus of the relative clause through the presence of the relative pronoun of the same case (the same phenomenon also happens in the previous

¹⁹⁸ LSJ, s.v., “*σκηνή*”; BDB, s.v., “*לִּהְיָא*.”

relative clause, ἐν ὄρει τοῦ Αμορια, οὗ ὤφθη κύριος). (D) As aforementioned, 2 Chr 3:1 and John 14:2 are closely related to Gen 22:3–14, especially in their emphasis on “place” (cf., John 4:20; 11:48; 19:17, 20), and Gen 28:17, 19 (the first time where the expression “house of God” is used, which is remarkably connected to the vocable “place,” as well).

(E) The association of “preparing the place” and “the house of the Lord” is found in both texts, 2 Chr 3:1 and John 14:2, even though in Chronicles is to prepare a place for the temple and in John is to prepare a place in the sanctuary/temple. Considering all the evidence displayed above, even though the expression ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου of John 14:2 has received different interpretations regarding its quality (spiritual or literal) and locale (earth or heaven), one thing is clear so far: this phrase should be regarded as a reference to the sanctuary/temple. Whether a spiritual or literal, earthly or heavenly sanctuary/temple is intended in John 14:2, a close examination of the context and text will aid in the elucidation of the meaning of this phrase.

Glory Motif and Time Frame

As stated above, the pericope under examination begins and ends with the topic of *glory*. Glory throughout the Gospel of John is commonly associated with the suffering, death, and resurrection of Jesus.¹⁹⁹ In this textual unit, these themes are to be taken into consideration as underlying ideas for the glory motif (13:31–32). Yet, the data of the

¹⁹⁹ For instance, Francis J. Moloney, *Glory Not Dishonor: Reading John 13-21* (Minneapolis: Augsburg Fortress, 1998), 27, lists a series of themes that are “adumbrated during the ministry [of Jesus, and] have now [13:31–38] come to the fore.” Among them Moloney lists “the cross as the moment of Jesus’ glorification (see 1:51; 11:4; 12:23, 33), and the revelation of the glory of God in and through the cross (see 3:13–14; 8:28; 12:32).” Charles A. Gieschen, “The Death of Jesus in the Gospel of John: Atonement for Sin?,” *Concordia Theological Quarterly* 72.3 (2008): 246, believes that in John it is through the atoning death of Jesus “that one sees the ultimate revelation of the Son of Man who is the visible glory of YHWH.” For Gieschen, one way of perceiving the atonement motif in the Gospel of John is through the “exaltation” and “glorification” language. Gieschen, “The Death of Jesus,” 246–54.

pericope points to a further perception for the word *glory*, and consequently to the time span the pericope is dealing with. In John 13:33, Jesus connects the glory motif with his departure. In this text Jesus recalls (καθὼς εἶπον τοῖς Ἰουδαίοις “as I said to the Jews,” 13:33) what he said in John 7:33–34, with word-for-word equivalence and clause sequence, as demonstrated below in Table 3. There, the following themes are put together: (1) Jesus’ departure (7:33), (2) where he is going (ὑπάγω πρὸς τὸν πέμψαντά με “then I go to him who sent me,” v. 33), (3) the searching for him (v. 34), and (4) the impossibility of going with him (v. 34). To these, John’s²⁰⁰ comments in 7:39 add two more themes: (5) the reception of the Spirit by the believers (v. 39) and, in temporal relation to it, (6) Jesus’ future glorification (v. 39). These same themes are repeated at the beginning and at the end of the pericope under study: (1) glorification (13:31–32; 14:13), (2) Jesus’ departure (13:33; 14:12), (3) the searching for him (13:33; 14:13–14), (4) the

²⁰⁰ For a conservative perspective about the authorship of the Fourth Gospel, see D. A. Carson, *The Gospel According to John*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991), 68–81. For a brief and more critical analysis of the Fourth Gospel authorship, see Marianne M. Thompson, “Gospel of John,” *DJG*, 369–70. Following Brown, *Gospel According to John (I–XII)*, lxxxvii–cii, the leading view about the authorship of the Fourth Gospel is that it is the work of the Beloved Disciple’s community in at least four states. This view is based upon the highly hypothetical source, tradition, and redaction criticisms and their resultant theory of Johannine composition. For a more thorough investigation of the internal and external evidence for Fourth Gospel authorship, the following sources are helpful: Vern S. Poythress, “Testing for Johannine Authorship by Examining the Use of Conjunctions,” *WTJ* 46.2 (1984): 350–69; Richard Bauckham, “Papias and Polycrates on the Origin of the Fourth Gospel,” *JTS* 44.1 (1993): 24–69; Sandra M. Schneiders, “‘Because of the Woman’s Testimony . . .’: Reexamining the Issue of Authorship in the Fourth Gospel,” *NTS* 44.4 (1998): 513–35; Howard M. Jackson, “Ancient Self-Referential Conventions and Their Implications for the Authorship and Integrity of the Gospel of John,” *JTS* 50.1 (1999): 1–34; Andrew T. Lincoln, “The Beloved Disciple as Eyewitness and the Fourth Gospel as Witness,” *JSNT* 85 (2002): 3–26; John Ashley Nixon, “Who Wrote the Fourth Gospel? The Authorship and Occasion of the Fourth Gospel According to Patristic Evidence from the First Three Centuries,” *Faith and Mission* 20.3 (2003): 81–98; Andreas J. Köstenberger, “The Destruction of the Second Temple and the Composition of the Fourth Gospel,” *TJ* 26.2 (2005): 205–42; Randar Tasmuth, “Authority, Authorship, and Apostolicity as a Part of the Johannine Question: The Role of Papias in the Search for the Authoritative Author of the Gospel of John,” *Concordia Journal* 33.1 (2007): 26–42; Richard Bauckham, “The Fourth Gospel as the Testimony of the Beloved Disciple,” in *Gospel of John and Christian Theology*, ed. Richard Bauckham and Carl Mosser (Grand Rapids: Eerdmans, 2008), 120–39; Martin Hengel, *Die Johanneische Frage: Ein Lösungsversuch*, WUNT 67 (Tübingen: Mohr, 1993); James H. Charlesworth, *The Beloved Disciple: Whose Witness Validates the Gospel of John?* (Valley Forge, PA: Trinity Press International, 1995).

impossibility of going with him (13:33), (5) where he is going (14:12), and (6) the sending of the Spirit to the believers (vv. 12, 16–17).

Table 3. Comparison of John 7:33–34 and John 13:33

John 7:33–34	John 13:33
Ἔτι χρόνον μικρὸν μεθ’ ὑμῶν εἰμι ζητήσετέ με ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν	Ἔτι μικρὸν μεθ’ ὑμῶν εἰμι ζητήσετέ με ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν

John 14:13 enhances the scope of the glory motif and the time frame of the pericope. The text says, *καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ* (“And whatever you ask in my name, that will I do, that the Father may be glorified in the Son”). Father-Son glorification here is attached to Jesus’ future mediatorial work, and, by the initial *καί*,²⁰¹ to Jesus going to the Father, *ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι*. (“because I go to the Father,” v. 12).²⁰² According to salvation history,²⁰³ all the events mentioned above happen only after Jesus’ death, resurrection, and ascension (cf. Acts 2:29–36).²⁰⁴ Significantly, in John 14:12–15, the verbs of the

²⁰¹ *Καί* works here as a connective conjunction, introducing the result of the preceding clause. See Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 671–72; BDAG, s.v., “*καί*.”

²⁰² The punctuation at the end of the clause (*στιγμὴ τελεία*, the top point, which was equal to our colon) seems to indicate that UBS⁵ interprets this sentence as linked to the next one. Namely, there is no full stop between vv. 12–13, but a continuation, where v. 13 introduces a result of what happens in v. 12. For more on punctuation, see Archibald T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (New York: Hodder & Stoughton, 1919), 241–45, especially p. 242, which deals specifically with *στιγμὴ τελεία*.

²⁰³ For a detailed explanation of salvation history, see Cullmann, *Christ and Time*; Cullmann, *Salvation in History*; George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids: Eerdmans, 1974); George Eldon Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: Eerdmans, 1993). Davidson, *Typology in Scripture*, 390–93, presents a brief summary of salvation history. According to Davidson, the salvation-historical scheme presented by NT writers has the following structure: (1) the historical rule of God in the period of the patriarchs and national Israel; (2) the basic fulfillment of the OT eschatological hopes centered in the first advent of Jesus Christ; (3) the (derived) spiritual fulfillment by the church in the time of tension between the “already” and the “not yet”; and (4) the apocalyptic consummation and complete ushering in of the age to come.

²⁰⁴ Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), 147, observes “that God made Jesus these things (both Lord and Messiah) *after*

indicative mood are conjugated in the future tense (ποιήσει v. 12; ποιήσω vv. 13–14; τηρήσετε v. 15). The remaining verbs are in the subjunctive mood, which is the mood of probability, or more specifically, the mood of cognitive probability, cognitive possibility, and volitional intentionality.²⁰⁵ Although the tenses in the subjunctive mood do not involve time, but only aspect, the subjunctive per se has a futuristic connotation, due to the probability aspect it depicts.²⁰⁶ The only verb in the indicative present is πορεύομαι (v. 12), used here as a futuristic present,²⁰⁷ that is, it describes a future event with the connotation of immediacy and certainty.²⁰⁸ In the same way,²⁰⁹ the actions described by the verbs πορεύομαι, ἐτοιμάζω, ἔρχομαι,²¹⁰ and παραλαμβάνω in John 14:2–3 can be seen as pointing to the future, as Buist Fanning has pointed out: “In the second kind of futuristic present, only the *intention, pledge, or expectation* to act is present: both the

he died, and perhaps of the basis of the crucifixion. In other words, Lord and Messiah describe roles that Jesus only fully assumed after his death.” This understanding lies in the fact that Luke “is writing in the main as a historian, not primarily as a theologian, which means he is viewing these matters in terms of historical progression on the one hand and in terms of the story of Jesus on the other.” See the whole section of Witherington’s commentary (pp. 128–56) for a detailed exposition of the sending of the Spirit, the believers’ reception, and Jesus’ intercession and glorification within a salvation-historical framework.

²⁰⁵ Wallace, *Greek Grammar Beyond the Basics*, 461–63.

²⁰⁶ Robertson, *Grammar of the Greek New Testament* (1919), 928–35.

²⁰⁷ This verb could be regarded as conative present, as well, and could be translated, “I am about to go.” However, the conative present describes an action or state as an attempt or desire. The action may or may not be carried out. Because of the context of immediacy and certainty (πιστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε, “believe in God, believe also in me,” v. 1), and the lexical meaning of the verb involving anticipation, it is better to regard πορεύομαι here as a futuristic present. Wallace, *Greek Grammar Beyond the Basics*, 534–36. For a detailed explanation of the futuristic present and its difference from the conative present, see Buist M. Fanning, *Verbal Aspect in New Testament Greek*, Oxford Theological Monographs (New York: Oxford University Press, 1990), 221–26.

²⁰⁸ Wallace, *Greek Grammar Beyond the Basics*, 535–36.

²⁰⁹ For more about the relationship between vv. 2–3, 12–15, see the section “Relationship between ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου and πρὸς τὸν πατέρα” below.

²¹⁰ πάλιν in this context indicates the passage of time.

process and its termination are future (or, if non-durative, the entire act is future).”²¹¹ And as an example of this, he quotes vv. 2, 12.

In chapters 7 and 13–14, therefore, glorification points to the future, to a moment after Jesus’ death, resurrection, and departure, when the Spirit is sent by the Father and received by the believers. It points to Jesus’ future intercessory ministry and beyond, when Jesus will come again, receive his disciples to himself (14:3), and take them to the “Father’s house” with many rooms/dwelling places (v. 2). Correspondingly, the significance of the expression *οἰκία τοῦ πατρὸς* (v. 2) and the events connected to it (vv. 2–3) needs to be considered against this context and time frame.

Dialogue and Spatiotemporal Vocabulary

Taking the narrative itself into account, a pattern can be perceived in the dialogue between Jesus and his disciples—Jesus always adds a piece of information in every question-answer interaction connected to his departure. To Jesus’ assertion about place, “Οπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν” (“Where I am going, you cannot come,” 13:33), Peter reacts with a question about place, *Κύριε, ποῦ ὑπάγεις;* (“Lord, where are you going?” v. 36). Jesus begins his answer mentioning an unspecified location (“Οπου ὑπάγω” “where I go,” v. 36), and adds the time dimension with the certainty of a future reunion, *οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον* (“You cannot follow me now; but you shall follow later,” v. 36). That the disciples do not know where Jesus is going or when their future reunion will take place is clear in Peter’s words in v. 37 (*Κύριε⁹, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι;* “Lord, why can I not follow you right now?”). Due to

²¹¹ Fanning, *Verbal Aspect*, 223. Emphasis is his.

this lack of understanding, and to comfort the disciples' hearts (14:1), Jesus clarifies his previous statements, incorporating additional information about place (ν τῆ οἰκία τοῦ πατρός μου μοναὶ πολλαὶ εἰσιν “In my Father’s house are many dwelling places,” v. 2) and time (πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν “I will come again, and receive you to myself,” v. 3).

Jesus’ words in John 14:2 are a concrete answer to Peter’s questions (13:36–38), as Fernando Segovia rightly observes: “To begin with, Peter’s first question of 13:36–38 concerning the destination of the departure is given a concrete, though indirect, response: it is to ‘the house’ of the Father that Jesus now goes (14:2a).”²¹² The comforting message to the disciples is that Jesus is going to the οἰκία τοῦ πατρός (“Father’s house”) to prepare a *place* for them. *After* that, he will come back to take them there to be with him (vv. 2–3). Within this spatiotemporal frame the quality of “Father’s house” needs to be understood, a literal sanctuary/temple (more on this subject, see below about the “nature of the heavenly sanctuary/temple”).

Verticality and the Relation between “Father’s House” and “to the Father”

The verticality described in the pericope under analysis appears to be crucial for grasping the meaning of the expression “Father’s house.” John 14:4–6 supplies additional information about this expression. In John 14:4, Jesus adds the means factor: καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε τὴν ὁδόν (“And you know the way where I am going,”). Nevertheless,

²¹² Fernando F. Segovia, *The Farewell of the Word: The Johannine Call to Abide* (Minneapolis: Fortress, 1991), 82–83. It is important to the argumentation of this research that Jesus’ words in John 14:2 are a concrete answer to Peter’s questions (13:36–38). This relationship has implications for the comprehension of both the function and nature of the “Father’s house.”

Thomas returns to the place issue, *Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;* (“Lord, we do not know where you are going, how do we know the way?” v. 5), to which Jesus replies, *Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ* (“I am the way, and the truth, and the life; no one comes to the Father, but through me,” v. 6). With this statement Jesus explains that he is the way (answering the second question) and equates *πρὸς τὸν πατέρα* (“to the Father,” v. 6) with *ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου* (“in my Father’s house,” v. 2)—answering the first question. This equivalence is crucial to the understanding of the verticality described in the pericope and the locus of the “Father’s house.” At least four elements indicate this equivalence: (1) in both expressions, there is a question-answer interaction (*ποῦ ὑπάγεις/πρὸς τὸν πατέρα*, “where you go/to the Father” vv. 5–6); (2) both phrases answer the same spatial questions (*Κύριε, ποῦ ὑπάγεις*, “Lord, where are you going?” 13:36; *Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις*, “Lord, we do not know where you are going,” 14:5); (3) a verb of motion in the indicative present is related to both phrases (*πορεύομαι*, v. 2; *ἔρχομαι*, v. 6); and (4) both expressions have a spatial sense—John 14:2 starts with a locative (dative of place), and in v. 6 the preposition *πρὸς* follows a verb of motion and precedes an accusative.²¹³

Another place in this pericope where *ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου* and *πρὸς τὸν πατέρα* can be equated is in v. 12. Throughout the Gospel of John, the sentence *ὅπου ἐγὼ ὑπάγω* (“Where I am going”) occurs five times (John 8:21–22; 13:33, 36; 14:4). Jesus

²¹³ *πρὸς* with the accusative here works as a marker of movement or orientation toward a locale or person. BDAG, s.v., “*πρὸς*.”

repeats it three times in the pericope under investigation (13:33, 36; 14:4), and all of them have ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου (v. 2) as referent.²¹⁴ At the same time, these three sentences find their natural complement in the clause ἐγὼ πρὸς τὸν πατέρα πορεύομαι (“I go to the Father,” 14:12), where πρὸς τὸν πατέρα works as the counterpart of ὅπου. Moreover, the verb πορεύομαι is used only three times in this pericope: twice in vv. 2–3, with ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου as the obvious referent, and the third time in the latter clause (v. 12).

The correspondence between οἰκία τοῦ πατρὸς and πρὸς τὸν πατέρα adds a vertical axis to the pericope. First, it is important to perceive that the pericope vocabulary shows a movement of Jesus going *to* the Father (not coming *from* the Father).²¹⁵ Even though the Fourth Gospel does not use the expression ὁ πάτηρ ὁ οὐρανός (“heavenly Father”), the idea of God as the heavenly Father can be perceived in 12:28 and 17:1 (ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, “lifting up his eyes to heaven, he said, ‘Father’”).²¹⁶ That is to say, the pericope portrays Jesus’ departure to the Father as an upward movement from earth to heaven.

²¹⁴ John 14:4 seems to serve as a summarizing statement. Therefore, in v. 4, the place where Jesus is going is the Father’s house of v. 2.

²¹⁵ For a detailed study about ascension/descension in the Gospel of John, see Wayne A. Meeks, “Man from Heaven in Johannine Sectarianism,” *JBL* 91 (1972): 44–72. Pace Coloe, *God Dwells with Us*, 163.

²¹⁶ For more about God as Father in the Fourth Gospel from a variety of perspectives, see Adele Reinhartz, “God the Father in the Gospel of John,” *Semeia* 85 (1999): 1–202; Andreas J. Köstenberger and Scott R. Swain, *Father, Son, and Spirit: The Trinity and John’s Gospel*, New Studies in Biblical Theology 24 (Downers Grove, IL: InterVarsity Press, 2008), 61–74. For a systematic perspective, see Tord Larsson, *God in the Fourth Gospel: A Hermeneutical Study of the History of Interpretations*, Coniectanea Biblica: New Testament Series 35 (Stockholm, Sweden: Almqvist & Wiksell International, 2001).

Second, Jesus' departure to the Father, as seen above, is already mentioned in John 7:33 (ὕπαγω πρὸς τὸν πέμψαντά με "I go to him who sent me"). This event is recalled at the beginning of the dialogue (13:33) and connected with the theme about loving one another (vv. 34–35) by the sentence καὶ ὑμῖν λέγω ἄρτι ("and now I say to you"). Jesus' departure to the Father demands that his disciples love one another as he did—a vertical up-down axis (horizontal in the case of loving one another). The dative personal pronoun ἐμοί in v. 35 links the act of loving back to Jesus himself—a vertical down-up axis. As a corollary, it is possible to say that while Jesus is preparing (ἐτοιμάζω) a place in the Father's house (14:2–3), the disciples have to show their discipleship by loving each other (13:34–35). After this preparation, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν ("I will come again, and receive you to myself," 14:3)—a vertical up-down-up axis, or in Friedrich Hauck's words, in the end "the movement is from below upwards."²¹⁷

Third, at the end of the pericope, the subordinating causal conjunction ὅτι in the sentence ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι ("because I go to the Father," 14:12) connects Jesus' departure to the Father with the mighty works performed by the believers—a vertical up-down axis. In the same way, this sentence is related to the next ones by the conjunction καί (v. 13), which "introduces a result that comes from what precedes."²¹⁸ Namely, because Jesus goes to the Father, the believers can ask him anything, and he will do it—a vertical down-up-down axis (vv. 13–14). Because Jesus

²¹⁷ Friedrich Hauck, "μονή," *TDNT* 4:580.

²¹⁸ BDAG, s.v., "καί." The UBS⁵ choice of the high point and the role of the conjunction καί in v. 13 was already shown above.

goes to the Father, the ones who love him are invited to keep his commandments (v. 15). Consequently, it is possible to state that while Jesus is preparing (ἐτοιμάζω) a place²¹⁹ in the Father's house *in heaven* (14:2–3), his disciples *on earth* are invited to work, ask, love, and keep his commandments (vv. 12–15). This vertical axis having the “Father's house” in its upper part demonstrates that the sanctuary/temple in John 14:2 belongs to the heavenly sphere²²⁰—the heavenly sanctuary/temple.²²¹

The material presented above indicates that the “Father's house” of John 14:2 can be understood as a description of the heavenly sanctuary/temple. In short, (1) the idiom “Father's house” recalls the OT expression “house of the Lord,” which always refers to the sanctuary/temple. This idiom “Father's house” appears twice in the Gospel of John

²¹⁹ The act of Jesus preparing a place is better explained below under the heading Vertical Axis.

²²⁰ John 14:2 as a reference to heaven is also supported by Köstenberger and Swain, *Father, Son, and Spirit*, 70; Andreas Köstenberger, “John,” in *John, Acts*, Zondervan Illustrated Bible Backgrounds Commentary 2 (Grand Rapids: Zondervan, 2002), 137; Carson, *The Gospel According to John*, 489. Leon Morris, *The Gospel According to John*, revised ed. (Grand Rapids: Eerdmans, 1995), 567, states, “‘My Father's house’ clearly refers to heaven.” On the same page, n. 6, he ponders that with a different kind of interpretation “it is not easy to understand why Jesus should ‘go’ in order to prepare a place for us.” Although J. Ramsey Michaels, *The Gospel of John* (Grand Rapids: Eerdmans, 2010), 767, does not see John 14:2 as a reference to a heavenly temple, he considers it a reference to “heaven itself.” Brown, *The Gospel According to John (XIII-XXI)*, 625, believes that “taken against the Jewish background, ‘my Father's house’ is probably to be understood as heaven,” although he does consider interpreting this house parabolically, as referring to possibilities for permanent union with the Father in and through Jesus. Similarly, see Francis J. Moloney, *The Gospel of John* (Collegeville, MN: Liturgical, 1998), 4:394.

²²¹ More than a hundred years ago, Heinrich A. W. Meyer, *Critical and Exegetical Handbook to the Gospel of John*, trans. Frederick Crombie et al. (Edinburgh: T&T Clark, 1875), 211, understood the expression “Father's house” in the same way as in this study. Meyer states, “the οἰκία τοῦ πατρὸς is not *heaven generally*, but the peculiar *dwelling-place* of the divine δόξα *in heaven*, the place of His glorious throne (Ps. 2:4, 33:13, 14; Isa. 63:15, *et al.*), viewed, after the analogy of the temple in Jerusalem, this earthly οἶκος τοῦ πατρὸς (2:16), as a heavenly sanctuary (Isa. 57:15).” A similar conclusion is also reached by McCaffrey. For him “the Father's house with the many rooms of the first member (Jn 14,2a) designates the heavenly temple as the inner spiritual ‘space’ where Jesus abides permanently in union with his Father.” McCaffrey, *House with Many Rooms*, 220. Likewise, Bruce Milne, *The Message of John: Here Is Your King!*, The Bible Speaks Today (Downers Grove, IL: Inter-Varsity, 1993), 210, comments, “his [Jesus'] going will prepare rooms for the disciples in God's eternal home, the transcendent dwelling of God depicted in Hebrews 12:22 as ‘the heavenly Jerusalem, the city of the living God’ (cf. Rev. 21–22).” Walter Lüthi, *St. John's Gospel, an Exposition*, trans. Kurt Schoenenberger (Richmond: John Knox, 1960), 186, also declares, “His Father's house is not confined to this world: it is spacious in Heaven too.”

(2:16; 14:2) and already refers clearly to the sanctuary/temple in the first instance (2:16).

(2) The lexeme “many rooms/dwelling places” (14:2) can be seen as alluding to the chambers/rooms belonging to the sanctuary/temple complex in the OT, where consecrated personnel were assigned to lodge and live, just as Eli and Samuel (1 Sam 3:2–4, 15).²²² (3) The vocable “place” of John 14:2 is employed in the Gospel with cultic connotation for the sacrifice of Jesus and the temple (4:20; 11:48; cf. 19:17, 20), just as Gen 22:3–14 (sacrifice) and Gen 28:17, 19 (heavenly sanctuary/temple; the first instance of the phrase “house of God”). (4) The phrases “Father’s house/house of the Lord” and “preparing a place” are used together in the same verse only once in both NT and OT (John 14:2; 2 Chr 3:1). In 2 Chr 3:1, it clearly refers to the temple and alludes back to Gen 22:3–14 and 28:17, 19. The same can be said of John 14:2. This way, it is possible to detect in John 14:2 a large amount of sanctuary/temple language, imagery, and setting, and to affirm that this “Father’s house” is the sanctuary/temple, just as in 2:16.

Furthermore, (5) the abundance of spatiotemporal vocabulary in the pericope, and (6) the description of the “Father’s house” as a future reality beyond Jesus’ ascension and intercession where the disciples will finally abide, challenges a spiritual interpretation of the “Father’s house.” (7) The equation of the phrases *πρὸς τὸν πατέρα* and *ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου*, and (8) the existence of a vertical dimension in the pericope, having the “Father’s house” in the upper part of the axis, indicates that this “Father’s house” belongs

²²² It seems that the pericope of John 14:2 does not explain the idea of how all God’s people will fit in the Father’s house, the heavenly sanctuary/temple. It only says that Jesus’ disciples will abide there. However, perhaps Rev 7:9–17 could help answering this question; in v. 15 it states that “they [great multitude] serve him [God] day and night in his temple.” Also, if one believes that Rev 21:1–4 speaks about the heavenly sanctuary (*σκηνή*) of God descending to earth, also called the New Jerusalem, the texts says the God will abide with his people and his people with him in this sanctuary (*σκηνή*), the New Jerusalem.

to the heavenly realm—the heavenly sanctuary/temple. A natural question arises from this conclusion: what then are the function and the nature of this heavenly sanctuary/temple? The next two sections are dedicated to this question.

Function of the Heavenly Sanctuary/Temple

In order to determine what the text says about the function of the heavenly sanctuary/temple in John 14:2, the immediate context, the phrase ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν itself, and the vertical correlation of the pericope with its outcomes will be examined.

Immediate Context

The core topic of the pericope of John 13:31–14:15 is found in the departure motif.²²³ The disciples' perception of this event can be observed in the words μὴ παρασσέσθω ὑμῶν ἡ καρδία (“Let not your heart be distressed,” 14:1). This deep distress is caused by the imminence of the separation (13:33, 36)²²⁴ without a precise chronological perspective of meeting each other again (v. 36–37).²²⁵ Jesus' assertion about Peter's denial adds more stress to the situation (v. 38).²²⁶ The answer is pregnant with re-

²²³ Becker, “Die Abschiedsreden,” 223. Woll, “Departure of ‘the Way,’” 229, affirms that “this theme, departure, and hence separation, is, in fact, the central theme of the opening section of the discourse.”

²²⁴ The combination of the present tense of εἰμι, the adverb ἔτι, and the adjective μικρός in the clause ἔτι μικρόν μεθ' ὑμῶν εἰμι (“I am with you a little while longer,” 13:33) gives the impression of imminence, as NIV translates it: “I will be with you only a little longer.”

²²⁵ The adverb ὕστερος (“later,” 13:36) is vague. The question “When is this ‘later?’” still remains.

²²⁶ Although Meeks, “Man from Heaven,” 58, is suggesting that the evangelist “constructed” (invented) the dialogue, his words about the place within the narrative of the prediction of Peter's denial are enlightening. “The evangelist has constructed this whole dialogue in order to provide a new setting for the traditional logion predicting Peter's denial (v 38) so that the denial is now reinterpreted in the light of the descent/ascent motif that separates Jesus from all earthly men, even the disciples.”

gathering vocabulary— πορεύομαι ἐτοιμάσαι τόπον ὑμῖν (“I go to prepare a place for you,” 14:2), πάλιν ἔρχομαι (“I will come again,”²²⁷ v. 3), and παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν (“I will receive you to myself,” v. 3). The purpose of these statements, marked by the subordinating conjunction adverbial of purpose ἵνα,²²⁸ is that ὅπου εἶμι²²⁹ ἐγὼ καὶ ὑμεῖς ἦτε (“where I am, you may be also,” v. 3).

Syntax of ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν

As explained above, all spatial and temporal questions asked by the disciples, as well as the re-gathering vocabulary, have their climax in the first sentence of v. 2. This sentence has a simple construction (subject + verb + prepositional phrase).²³⁰ The noun μοναί (nominative feminine plural from μονή)—commonly translated as “a place in which one stays,” “room,” or “abode”²³¹—works as its head subject. The word μονή is used only

²²⁷ Futuristic present. See n. 207.

²²⁸ For more about the conjunction ἵνα and ἵνα-clause see BDF §§369, 388–91.

²²⁹ The use of the present tense here is in line with Johannine Christology. David Alan Black, “The Text of John 3:13,” *Grace Theological Journal* 6.1 (1985): 58, recognizes that “the Johannine Jesus is not only the preexistent Word (1:1) and the post-resurrection exalted Christ (20:28), but also the Revealer and Savior who remained ‘with God’ while present in the ‘flesh’ (1:1, 14). In the person of Jesus Christ, heaven has come to earth and earth has been linked with heaven.” See also John F. Brug, “Exegetical Brief: The Son of Man Who Is in Heaven,” *Wisconsin Lutheran Quarterly* 93.2 (1996): 14–141; Michaels, *The Gospel of John*, 196, affirms that “the perspectives of either the Son’s preexistence (5:19–20) or postresurrection existence (17:11–12) are drawn into the present tense of Jesus’ discourse.” Cf. Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters*, Biblical Theology of the New Testament (Grand Rapids: Zondervan, 2009), 380–93. About the importance of the “I am” expression in John 14:3–4, see Woll, “Departure of ‘the Way,’” 226–35; Becker, “Die Abschiedsreden,” 215–46.

²³⁰ Albert L. Lukaszewski and Mark Dubis, eds., *The Lexham Syntactic Greek New Testament* (Bellingham, WA: Logos Bible Software, 2009). The clause is made up of μοναὶ πολλαὶ εἰσιν, where the lexeme μοναὶ πολλαὶ is the subject and εἰσιν the verb. The prepositional phrase ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου functions syntactically as adverbial adjunct of place. In this construction, there is no predicate nominative.

²³¹ James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (Peabody, MA: Hendrickson, 1997), 416; Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker’s Greek New Testament Library 4 (Grand Rapids: Baker, 2000), 266.

twice in the NT (John 14:2, 23),²³² making it difficult to translate. Outside of biblical Greek, its meaning ranges from “procrastination”²³³ and “continuance”²³⁴ to “place of halt or inn”²³⁵ and “abiding place.”²³⁶ However, since *μονή* comes from the same root as the verb *μένω* (“to remain, to stay”),²³⁷ which plays an important theological role in the Gospel of John,²³⁸ it is possible to see *μονή* as referring to something that is permanent, a place of dwelling²³⁹—a reference to the place where the disciples “will go after their earthly separation from God.”²⁴⁰

The head subject *μοναί* is modified by the adjective *πολύς* in the nominative feminine plural form *πολλαί*. This adjective works here in the positive degree. In this way, *πολύς* can indicate that the head noun is of a large number, and be rendered as “many” or “numerous,” specifying abundance.²⁴¹ This adjective is followed by the verb *εἰμί* in the indicative present active third person plural (*εἰσίν*, “they are”), working here

²³² It occurs approximately fifteen times in Philo, *The Works of Philo: Greek Text with Morphology*, ed. Peder Borgen, Kåre Fuglseth, and Roald Skarsten (Bellingham, WA: Logos Bible Software, 2005), and 1,591 times in the *Perseus Classics Collection* (Bellingham, WA: Logos Bible Software, 2005).

²³³ Philo, *Mos.* 1.330 (Whitaker, LCL).

²³⁴ Polybius, *Hist.* 4.41.4 (Paton, LCL).

²³⁵ Pausanias, *Descr.* 10.31.7 (Jones, LCL)

²³⁶ Clement of Alexandria, *Ecl.* 48.1–2.

²³⁷ Barclay M. Newman and Eugene A. Nida, *A Handbook on the Gospel of John*, Helps for Translators (New York: United Bible Societies, 1993), 454.

²³⁸ Biblical Studies Press, *The NET Bible*, 1895.

²³⁹ Newman and Nida, *Handbook on the Gospel of John*, 454–55.

²⁴⁰ Hauck, “*μονή*,” *TDNT* 4:580. This can be inferred because, as seen above, the pericope under study depicts a vertical axis—in this case a movement from below upwards.

²⁴¹ BDAG, s.v., “*πολύς*.”

intransitively, that is, without having a predicative of the subject. This verb is complemented by the prepositional phrase ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου, which functions as an adverbial adjunct of place.²⁴² “The very naming of this place as ‘House’ indicates its function as a dwelling for the Divine presence.”²⁴³ When οἰκία (“house, household, family”),²⁴⁴ πατήρ (“father”), and the genitive pronoun μου are taken together, they give the further idea of belonging, intimacy, and snugness.

From the construction of the first part of the sentence (subject + verb), enhanced by the meaning of the words, it can be inferred that the author of the Gospel wants to assure us of the reality of inclusiveness; namely, that there is enough room for every disciple, even Peter. The prepositional phrase ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου, functioning as adverbial adjunct of place, specifies where those μοναὶ πολλαί are located. In this way, οἰκία represents the whole and μονή a part within the whole. The syntax of this text indicates, then, that there is room for all the disciples, including Peter (inclusiveness; since Jesus said that Peter would betray him), and that this inclusiveness is to happen in

²⁴² This annotation scheme reflects the conception of the grammar of a clause as found in the works of the British linguist Halliday and his internationally influential systemic functional linguistic model. See especially M. A. K. Halliday, *An Introduction to Functional Grammar* (London: Edward Arnold, 1985), 190. Halliday’s works directly affected Stanley E. Porter et al., *The Opentext.org Syntactically Analyzed Greek New Testament Glossary*, electronic ed. (Bellingham, WA: Logos Bible Software, 2006). They define *adjunct* as “a word group or the word groups that modify the predicator, providing an indication of the circumstances associated with the process.” Prepositional and adverbial phrases (adverbs) and embedded “adverbial clauses” are common adjuncts, as is the case here. Porter also says that “with relation to the process of the clause, adjuncts provide answers to questions of the type ‘where?’, ‘when?’, ‘why?’, and ‘how?’.”

²⁴³ Coloe, *God Dwells with Us*, 160.

²⁴⁴ LSJ, s.v., “οἰκία.”

the Father's house (locational specificity). It is noteworthy that, due to word order,²⁴⁵ the element of specificity is being emphasized here. Therefore, it is safe to state that the heavenly sanctuary/temple/ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου ("in my Father's house," v. 2) where μοναὶ πολλαὶ εἰσιν ("are many dwelling places," v. 2) functions as the place of reunion and reconciliation.

Vertical Axis

Inasmuch as, in this pericope under study, a vertical axis is present and the groups of words ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου and πρὸς τὸν πατέρα are equated, John 14:12–14 reveals more aspects of the heavenly/sanctuary temple's function. As shown above, the subordinate causal clause ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι ("because I go to the Father," v. 12) influences both the previous and following statements.²⁴⁶ This phrase, then, triggers interrelated activities both on earth and in heaven.²⁴⁷ John 14:12 is not clear about Jesus' activities in heaven or how his presence with the Father (πρὸς τὸν πατέρα) in heaven affects the believers on earth; however, the following verses (vv. 13–16) shed light on these issues, explaining the preparation of the place (v. 2) in terms of securing a place,²⁴⁸ as follows.

²⁴⁵ Robertson states that emphasis "is one of the ruling ideas in the order of words." Robertson, *Grammar of the Greek New Testament* (1919), 417–18. For a detailed analysis of the nuances and significance of the position of words in a sentence, see the whole section, pp. 417–25.

²⁴⁶ Stanley E. Porter et al., *The Opentext.org Syntactically Analyzed Greek New Testament*, electronic ed. (Bellingham, WA: Logos Bible Software, 2006), also connect ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι with the previous sentence, καὶ μείζονα τούτων ποιήσει (v. 12), and with the following ones.

²⁴⁷ On earth, (1) the believer is summoned to perform great works (v. 12), (2) ask in Jesus' name (v. 13–14), (3) love him (v. 15), and (4) keep his commandments (v. 15).

²⁴⁸ Jiří Moskala, "Toward a Biblical Theology of God's Judgment: A Celebration of the Cross in Seven Phases of Divine Universal Judgment (an Overview of a Theocentric-Christocentric Approach)," *Journal of the Adventist Theological Society* 15.1 (2004): 161, also connects the conception of Jesus'

The language of John 14:13–14 describes, among other things, the intercessory role of Jesus while with his Father. The clauses *αἰτήσητε ἐν τῷ ὀνόματί μου* (“you ask in my name”) and *ποιήσω* (“I will do”) are uttered twice (vv. 13–14), emphasizing the mediatory role of Jesus. Note the clause redundancy and the presence of the personal pronoun nominative singular: *ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω* (“If you ask me anything in my name, I will do *it*,” v. 14). That is to say, the believers have to ask Jesus in his name and Jesus himself will do it, answering the believers’ petition. The words *ὅ τι ἂν* and *τοῦτο* in v. 13, and the repetition of *τι* in verse 14, show that this intercession is the foundation and the warranty that Jesus will do whatever they ask.

Another aspect of this intercession is indicated by the purpose-result *ἵνα* clause²⁴⁹ *ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ* (“that the Father may be glorified in the Son,” v. 13), allied with the usage of the subjunctive of the verb *δοξάζω* in the passive voice. Explaining the purpose-result *ἵνα* clause with the subjunctive, Wallace states, “What God purposes is what happens.”²⁵⁰ That is to say, Jesus will do what the disciples ask with the purpose of glorifying his Father in Jesus himself. And at the same time, when Jesus does what they ask, as a result, his Father is glorified in Jesus himself. Hence, these two verses (vv. 13–

intercession (John 14:12–16) and preparing a place for us in the Father’s house (14:2–3). At the conclusion of his article he affirms that divine judgment “presents the Judge of the Universe as our personal Creator, Savior, and Friend who wants our best, who does everything possible to secure salvation for us (John 14:1–3; 17:1–3). He lives and stands in heaven for us! ‘If God is for us, who can be against us’ (Rom 8:31)?” It is true that the word “intercession” does not appear in the text. This word is employed here only as an understandable summary of the actions Jesus performs. In John 14:6, 16, the concept of “intercession” is clearer. However, v. 13 affirms that Jesus’ action on the believer’s behalf is made “so that the Father may be glorified in the Son.” In this way, Jesus’ actions are related to the Father’s glorification, suggesting to some extent mediation.

²⁴⁹ Charles F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: Cambridge University Press, 1990), 142.

²⁵⁰ Wallace, *Greek Grammar Beyond the Basics*, 473.

14) encompass the catena (man-Jesus-Father-Jesus-man) of the intercessory process. This intercession is made possible ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι viz., because Jesus is in the heavenly/sanctuary temple.

The interrelationship between v. 16 and v. 12—even though v. 16 is part of another pericope in the farewell discourse/dialogue—indicates that the sending of the παράκλητος (“Helper, Comforter, Advocate”)²⁵¹ happens because Jesus goes to the Father. At least five pieces of evidence seem to indicate this interrelationship. First, John 14:16 not only moves forward with the inclusion of a new element (ἄλλον παράκλητον, “another Helper”), but also refers back with a recapitulation and summary of many important themes: (a) Intercession, which is present in the clauses ἐρωτήσω τὸν πατέρα . . . δώσει ὑμῖν (“I will ask the Father . . . he will give you,” v. 16), and already appears in vv. 13–14 (see above). (b) Consolation, which is indicated by the words ἄλλον παράκλητον. Although these words introduce a new element in the dialogue, the word ἄλλος (“another”) implies that someone else was previously working as παράκλητος—this can be seen in v. 1. (c) And presence, which is the purpose of both v. 16 (ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ᾤ, “that he may be with you forever”) and v. 3c (ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾤτε, “that where I am, *there* you may be also”), as indicated by the ἵνα conjunction. All these themes are closely related to Jesus’ departure to the Father and to the heavenly abode. Second, the futuristic aspect of both statements—πορεύομαι in v. 12 (futuristic present; see above), and ἐροτάω and δίδωμι in v. 16—both conjugated in the indicative future active—suggests some synchronization (cf. 7:39).

²⁵¹ Friberg, Friberg, and Miller, *Analytical Lexicon*, 296.

Third, the pervasiveness of the departure motif indicates that John 14:16 is connected with the clause about departure in v. 12d. This is clearer in the light of John 16:7: ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς (“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send him to you”). Here, the Gospel makes explicit that the coming of the παράκλητος is dependent on Jesus’ departure, and this Helper will be sent by Jesus himself.

Fourth, the initial connective καί (καὶ γὰρ) in v. 16 introduces a “result that comes from what precedes.”²⁵² Some grammarians consider v. 16 as part of the previous verse,²⁵³ i.e., Jesus’ request for the sending of the παράκλητος is a result of loving him and keeping his commandments in v. 15. However, some textual signs seem to indicate that v. 15 is primarily connected with the previous verses: (a) Jesus’ departure correlates with his commandment to love each other—already made explicit in the beginning of the pericope (13:33–34, see above); (b) the ἐάν of 14:15 appears to be coordinated with the ἐάν of v. 14, that is, the love of the disciples toward Jesus is coordinated with the actions Jesus takes for the disciples; (c) vv. 12–15 close the pericope creating an inclusio with 13:31–35, as already shown above. It is remarkable that all these verses (14:12–15) are related to the subordinate causal ὅτι clause (v. 12).²⁵⁴ Meanwhile, the closest parallel of

²⁵² BDAG, s.v., “καί.”

²⁵³ E.g., Lukaszewski and Dubis, *Lexham Syntactic Greek New Testament*, 298.

²⁵⁴ Porter et al., *Syntactically Analyzed Greek New Testament*, supports this suggestion.

the resultative *καί* in v. 16 is found in v. 13, which presents a result of the *ὅτι* clause of v. 12, and is followed by intercessory phraseology. In the same way, the initial connective *καί* (*καὶ γὰρ*) in v. 16 is followed by intercessory phraseology; this way, this resultative *καί* would be better regarded as introducing a result not of keeping Jesus' commandments (v. 15), but of Jesus going to the Father (v. 12).

Fifth, the clausal analysis made by Stanley Porter²⁵⁵ places the clause *καὶ ἄλλον παράκλητον δώσει ὑμῖν* ("and he will give you another Helper," v. 16) at the same level as the clause *καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω* ("and whatever you ask in my name," v. 13).²⁵⁶ Meanwhile, both clauses are placed one level under the causal *ὅτι* clause of v. 12d, which also presents the cause for *μείζονα τούτων ποιήσει* ("greater works than these shall he do," v. 12c). As a corollary, the sending of the *παράκλητος* is coordinated with the intercession of Jesus (v.13, 16) as a result (see above) of *ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι* ("because I go to the Father," v. 12d), and has implications for the "greater works" the believer performs (v. 12c). In other words, the sending of the *παράκλητος*, Jesus' intercession, and the works performed by the believers are made possible *ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι* ("because I go to the Father"), more

²⁵⁵ Stanley E. Porter et al., *The Opentext.Org Syntactically Analyzed Greek New Testament: Clause Analysis* (Bellingham, WA: Logos Bible Software, 2006).

²⁵⁶ Porter considers the clause *καὶ γὰρ ἐρωτήσω τὸν πατέρα* ("and I will ask the Father," v. 16) as part of the previous verse, standing independently of the following sentence. Even though the present research does not agree with this view, Porter's understanding of this matter does not substantially change the main issue here, since he connects the sending of the *παράκλητος* with v. 12 anyway. Porter et al., *Syntactically Analyzed Greek New Testament: Clause Analysis*.

specifically—as the equation of the phrases *πρὸς τὸν πατέρα* and *ἐν τῇ οἰκίᾳ τοῦ πατρὸς*, reveal, because Jesus is in the heavenly/sanctuary temple.²⁵⁷

According to the investigation above, the heavenly sanctuary/temple of John 14:2 functions, then, as a place of reunion, reconciliation, and intercession, and for the sending of the *παράκλητος*. Due to the emotional and spiritual tasks performed in the heavenly sanctuary/temple, questions about the nature of the heavenly sanctuary/temple are expected. This is the next topic to be covered by this research.

Nature of the Heavenly Sanctuary/Temple

In order to grasp what the text reveals about the nature of the heavenly sanctuary/temple in John 14:2, the vocabulary, the sentence arrangement, the ontology of the words *οἰκία*, *μονή* and *τόπος*, Johannine anthropology, and the typological structures present in the Gospel of John will be surveyed.

²⁵⁷ The pericope under study does not say whether there is another place in heaven from where God answers humans' prayers. The pericope does equate going "to the Father" with going to the "Father's house." Accordingly, it is from there that he answers prayers. Perhaps Rom 8:34 could help clarify this: "Christ Jesus is he who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us." In other words, Christ, who is at the right hand of God, intercedes for us. At first sight, this verse does not affirm that Jesus only intercedes when he is at the right hand of God (whatever the meaning of this expression might be), it only affirms that Jesus, who is at the right hand of God, intercedes for us. This implies that intercession happens when Jesus is at the right hand of God, nothing more or less. As in John 14, it is not possible to imply something from silence. However, it is possible to see in the text of John 14 that going to the "Father's house" and going "to the Father" are alike, nothing more or less. If going "to the Father" has more meaning than going to the "Father's house" the text seems not to explain. Commenting on John 14:12–15, Ellen G. White, *The Desire of Ages* (Boise, ID: Pacific, 1898), 667, affirms, "The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection."

Vocabulary

Some indications about the nature of the heavenly sanctuary/temple have been given in the foregoing sections. Nevertheless, more evidence is needed to clarify this aspect. The immediate context of John 14:2 is saturated with spatiotemporal terminology, as shown above. For example, John 13:33 contains the adverb ἔτι (“yet, still”)²⁵⁸ and the adjective μικρός (“small, little”) used together as a temporal indicator,²⁵⁹ the subordinate conjunction ὅπου (“where, whither”)²⁶⁰—which works here as marker of a position in space “of a place reached by being in motion”²⁶¹—and the temporal adverb ἄρτι (“now”).²⁶² John 13:36 presents the same subordinate conjunction ὅπου operating in the same way as the preceding one, and the adverbs of time νῦν (“now”),²⁶³ which functions here as a temporal marker of “contrast to the future,”²⁶⁴ and ὕστερος (“later, afterward,” when used comparatively).²⁶⁵ These two adverbs, especially when taken together, have strong time span implications. John 14:3-4 has the noun τόπος (“place, position,

²⁵⁸ Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, Logos ed. (Chattanooga, TN: AMG, 2000), 2089.

²⁵⁹ Barclay Moon Newman Jr., *A Concise Greek-English Dictionary of the New Testament* (Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies, 1993), 117.

²⁶⁰ James Strong, *Enhanced Strong's Lexicon*, Logos ed. (Bellingham, WA: Logos Bible Software, 2001), 3699.

²⁶¹ BDAG, s.v., “ὅπου.”

²⁶² Newman, *Concise Greek-English Dictionary*, 25.

²⁶³ Newman, *Concise Greek-English Dictionary*, 122.

²⁶⁴ BDAG, s.v., “νῦν.”

²⁶⁵ Ulrich Wilckens, “ὕστερος,” *TDNT* 8:592–96.

region”),²⁶⁶ the adverb *πάλιν* (here as adverb of time, “again”),²⁶⁷ and two instances of the subordinate conjunction *ὅπου*, functioning in the same way as the previous ones (vv. 33, 36), namely, referring to a place reached after movement. It is significant to perceive that these words are directly related to Jesus’ departure and the expression “Father’s house.” Furthermore, many verbs of motion are attached to all these vocables and also directly related to Jesus’ departure and the “Father’s house.” The verbs *ὑπάγω* (13:33, 36; 14:4, 5), *ἔρχομαι* (13:33; 14:3, 6), *ἀκολουθέω* (13:36, 37), and *πορεύομαι* (14:2, 3, 12) evidently suggest spatial dimension, even more so when associated with other spatial vocabulary. Other verbs in this pericope— *ζητέω* (13:33), *ἐτοιμάζω* (14:2–3), *παραλαμβάνω* (14:3)—have an ambiguous lexical classification. However, when taken along with specific verbs of motion and spatiotemporal vocabulary, they seem to indicate the same phenomenon.

Sentence Arrangement

The way the author builds the sentences in the pericope also indicates spatiotemporal reality. There is a syntactical pattern in the structure of the sentences: in the same sentence, verbs of the indicative mood are only in the present and future tenses, accompanied and reinforced by temporal terminology.²⁶⁸ John 13:33 has *ζητήσετε με*

²⁶⁶ Günter Haufe, “τόπος,” *EDNT* 3:366–67.

²⁶⁷ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor, WA: Logos Research Systems, 1997), 4099.

²⁶⁸ It seems that not only verbal aspect is in view here, but time perspective as well, with an emphasis on the latter. Ernest D. Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 3rd ed. (Edinburgh: T&T Clark, 1898), 6, states, “the tenses of the Indicative mood in general define the action of the verb in both these respects [aspect and time].” The idea that the Greek language does not denote time, only aspect, is championed by Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood* (Frankfurt: Peter Lang, 1989), 75–109; Kenneth L. McKay, *Greek Grammar*

(“you shall seek me”), ἐγὼ ὑπάγω (“I am going”), οὐ δύνασθε ἐλθεῖν (“you cannot come”), and καὶ ὑμῖν λέγω ἄρτι (“so now I say to you,” NKJ). John 13:36 has ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι²⁶⁹ (“where I go, you cannot follow me now”)²⁷⁰ and ἀκολουθήσεις δὲ ὕστερον (“you shall follow later”).²⁷¹ John 14:2–3 portrays the same phenomenon: πορεύομαι (“I go,” v. 2), πάλιν ἔρχομαι (“I will come again,” v. 3),²⁷² and παραλήμψομαι ὑμᾶς ([I will] “receive you,” v. 3). Even though πορεύομαι (v. 2) is a futuristic present from the standpoint of the one who is speaking, it has been translated as simple present or present continuous in many English versions (e.g., NKJ, NASB, NET, NIV, ASV) to show that it is antecedent in time to ἔρχομαι (v. 3), which is also futuristic present. Woll also observes this present-future phenomenon: “The division between past

for Students: A Concise Grammar of Classical Attic with Special Reference to Aspect in the Verb (Canberra: Dept. of Classics, Australian National University, 1974), 136–202, 214–24; Kenneth L. McKay, “Time and Aspect in New Testament Greek,” *NovT* 34.3 (1992): 209–28. Also emphasizing verbal aspect but in a somewhat different and more balanced perspective, Fanning, *Verbal Aspect*, 126–96, recognizes the presence of time reference in the Greek verbs, which he calls “tense” (contrary to Wallace, who classifies “aspect” and “time” as two elements of tense). However, Fanning highlights the lexical meaning as the most important “feature which affects aspect-function.” Fanning, *Verbal Aspect*, 126. Speaking about time-values, he acknowledges that “the aspects in Greek have a common association with certain relative time-values, as a secondary effect of their aspectual meaning.” This view is criticized by Wallace, *Greek Grammar Beyond the Basics*, 496–98, 504–12. He affirms that “three kinds of time may be portrayed by tense: past, present, future.” In the indicative, “time is clearly involved . . . But there are occasions, of course, when time is not involved in the indicative.” Wallace, *Greek Grammar Beyond the Basics*, 497. Moisés Silva, “A Response to Fanning and Porter on Verbal Aspect,” in *Biblical Greek Language and Linguistics* (Sheffield, England: JSOT Pr, 1993), 74–82, offers a competent appraisal of both Fanning and Porter. From the above, it is safe to affirm that the verbs in indicative mood are portraying time in the sentences specified above and below, especially because they come accompanied and reinforced by temporal terms. According to other grammarians just cited, the proposal Porter and Fanning advocate regarding this subject is a dissenting idea that seems to see Greek language partially. Burton, already in 1898, understood that in the indicative mood a verb can portray aspect and time. This is corroborated by contemporary scholars, as aforementioned.

²⁶⁹ UBS⁵, John 13:36.

²⁷⁰ Emphasis supplied.

²⁷¹ Emphasis supplied.

²⁷² ἔρχομαι is translated as futuristic present by NKJ, NAS, NET, and NIV, among others. Fanning, *Verbal Aspect*, 223, corroborates this translation as well.

and future enacted by the departure constitutes a central theme of the farewell discourses.²⁷³ As a corollary, this sentence arrangement, enhanced by the presence of temporal language, implies time span/sequence both on earth (13:33, 36) and in heaven (14:2–3). The interrelatedness of earth and heaven in regard to time span/sequence and the fact that Christ and the disciples experience this temporal reality, indicate the temporal nature of the “Father’s house.” Therefore, the abundant spatiotemporal terminology, the presence of verbs of motion, and the present-future sentence arrangement, the earth-heaven time span/sequence affecting Jesus and his disciples, all interconnected and having *οἰκία τοῦ πατρὸς* (14:2) as referent, seem to suggest the spatiotemporal reality of the Father’s house.²⁷⁴

²⁷³ Woll, “Departure of ‘the Way,’” 228.

²⁷⁴ It is possible that some texts containing explicit metaphorical language could have some of the elements just mentioned. But the time span/sequence Jesus and the disciples experience in the pericope directly linked to the “Father’s house” seems to indicate that the “Father’s house” is somehow involved in this time span/sequence, as well; especially when one understands that the bodily Jesus is the one that goes there ahead of the disciples. Sometimes, the metaphorical or non-metaphorical understanding of a passage is more due to someone’s presuppositions than to the actual wording. For instance, some scholars see metaphorical language in 2 Cor 12:2 particularly in the words “in the body” and “out of the body.” Others see this verse as a literal passage explaining how a prophet receives “visions and revelations of the Lord.” This way, the words “in the body” and “out of the body” would simply indicate how this prophetic experience happens: when the prophet actually goes to the presence of God (“in the body”), or when the prophet is having only a vision or dream of the Lord (“out of the body”). After careful, detailed, and lengthy investigation of 2 Cor 12:1–4, in her acclaimed commentary, Margaret E. Thrall, *A Critical and Exegetical Commentary on the Second Epistle to the Corinthians*, ICC (New York: T&T Clark, 2004), 2:797–98, believes that “Paul is describing an ascent to the heavenly temple.” Along with C. R. A. Morray-Jones, “Paradise Revisited (2 Cor 12:1-12): The Jewish Mystical Background of Paul’s Apostolate,” *Harvard Theological Review* 86.2 (1993): 177–217; no. 3 (1993): 273, 277–78, 283, Thrall understands that in any case, “of all the apostles who had seen the risen Christ it is only Paul himself who has experienced rapture to heaven.” Also, James D. Tabor, *Things Unutterable: Paul’s Ascent to Paradise in Its Greco-Roman, Judaic, and Early Christian Contexts* (Lanham, MD: University Press of America, 1986), 37–38. Thrall confidently concludes, “This, then, is an account of real experience.”

Concerning the “bodily Jesus,” see a larger treatment of this issue in the section below about the nature of the heavenly sanctuary/temple in Acts 7. Here, it suffices to recall Jesus’ words in his encounter with Thomas after his resurrection in the Gospel of John: “Then he said to Thomas, ‘Put your finger here, and examine my hands. Extend your hand and put it into my side. Do not continue in your unbelief, but believe’” (John 20:27, NET). NET Bible translates *φέρω* as “to put” in harmony with the suggestion given in BDAG, s.v., “*Φέρω*.” They recognize that in John 20:27, *φέρω* means “to move an object to a particular point, *put, place*.” Their emphasis.

The Ontological Perspective of οἰκία, μονή, and τόπος

Analyzing the words οἰκία, μονή, and τόπος from an ontological perspective could provide more information on the nature of the heavenly sanctuary/temple. According to *TDNT*, the word οἰκία in classical Greek indicates simply one's residence.²⁷⁵ In the LXX, it is used to translate לְהֵא, תַּיִת and similar words.²⁷⁶ This rendering gives the word a sense not only of "dwelling" or "house," but also of "household" or "family."²⁷⁷ In the NT οἰκία is used literally for "house" (e.g., Matt 5:15), and abstractly for "family" or "household" (e.g., Matt 12:25).²⁷⁸ The term οἰκία occurs five times in the Gospel of John. Apart from John 14:2, this term is used once with the meaning of "household" (4:53), abstractly, and three times in the sense of house (8:35; 11:31; 12:3), literally. But this term is not employed metaphorically in John, in the sense of a non-real article. That is, "household" is not a concrete entity as a "house," nonetheless, it describes a real organism, though abstract. As said previously, the immediate context should help in this case.²⁷⁹

The word μονή outside the Bible, as seen above, can be used literally or figuratively. In the NT, this noun is exclusive to the Gospel of John, occurring twice.

²⁷⁵ Otto Michel, "οἰκία," *TDNT* 5:131.

²⁷⁶ Michel, "οἰκία," *TDNT* 5:131.

²⁷⁷ Michel, "οἰκία," *TDNT* 5:131.

²⁷⁸ According to Michel, two instances are unique in the NT: John 14:2 and 2 Cor 5:1–10. He regards them as gnostic in nature, due to the fact that there are references to heaven in these texts. Michel, "οἰκία," *TDNT* 5:132–33. The association with Gnosticism is weak, since recent scholarship has showed that Gnosticism was a movement "especially strong in the second and third centuries A.D." D. M. Scholer, "Gnosis, Gnosticism," *DLNT*, 400–412.

²⁷⁹ The relationship between the whole expression τὸν οἶκον τοῦ πατρός μου (2:16) and τοῦ ναοῦ τοῦ σώματος αὐτοῦ (2:21) will be dealt with in the next section.

Apart from John 14:2, *μονή* has a figurative spiritual meaning (14:23), where the believer is the “dwelling” of the godhead. It is worth noting that this figurative spiritual usage of the concrete word *μονή* (“room/dwelling place”) in 14:23 refers to another concrete entity, the believer. A similar conclusion could be inferred for the word *μονή* in 14:2, a concrete word indicating a spatiotemporal reality in heaven for the dwelling of Jesus and his disciples. Since the non-canonical Greek allows for both figurative and literal meanings, only two instances in the whole NT are not enough to make a final decision. As stated above, the verb *μένω*, the root term for the vocable *μονή*, should help in this case. However, *μένω* is used in John both figuratively (e.g., 3:36; 5:38; 6:27, 56; 15:4–7) and literally (e.g., 1:32–33, 38–39; 2:12; 4:40; 7:9; 14:25), as well, which could support either the figurative or literal reading. Again, the immediate context should be consulted. In this case, the term modifying *μονή* could give some hints.

The adjective *πολλαί* (nominative feminine plural from *πολύς*) here implies quantity, not degree or variety.²⁸⁰ In the Gospel of John, (1) when *πολύς* is used without further qualification, it invariably designates a great number (e.g., 2:23; 4:39; 6:60, 66; 7:31; 8:30; 10:20, 41–42; 11:19, 45, 55; 12:11, 42; 19:20); (2) when it qualifies a noun (plural or singular), it indicates abundance or great quantity (e.g., 2:12; 3:23; 5:6; 6:2, 4, 10; 7:12; 10:32; 11:47; 12:9, 12, 24; 15:5, 8; 20:30; 21:25); and (3) even when *πολύς* has the nuance of variety and diversity, what is being directly stressed is quantity (8:26;

²⁸⁰ J. Courtenay James observes that “the adjective denotes number not degree.” “Mansiones Multae,” *ExpTim* 27 (1915–1916), 428. For more on the use of *πολλαί*, consult McCaffrey, *House with Many Rooms*, 33–35.

10:32; 11:47; 12:24; 14:30; 15:5, 8; 16:12; 20:30; 21:25).²⁸¹ John 14:2 is not an exception, for “there is nothing in the text itself to indicate that a variety or diversity of rooms is intended.”²⁸² Quantity is related to the amount or number of something.²⁸³ Thus, *μοναί πολλαί* could be seen as referring to something that exists in quantity.

The history of the word *τόπος* in classical Greek indicates that the literal spatial idea was the ontological main meaning of this term, even in Greek cosmology.²⁸⁴ In the LXX, *τόπος* consistently translates *מקום* with the literal idea of a specific place.²⁸⁵ This OT usage “is plainly present in John in the common combination of *τόπος* with *ὅπου*.”²⁸⁶ The combination of *τόπος* and *ὅπου* occurs in 4:20; 6:23; 10:40; 11:30; 14:3; 19:20, 41. Consequently, *τόπος* could be read accordingly in 14:3: namely, in the literal sense of a marked place. Moreover, the word *τόπος* in John appears sixteen times in sixteen verses. Apart from John 14:2–3, in all other instances (4:20; 5:13; 6:10, 23; 10:40; 11:6, 30, 48; 18:2; 19:13, 17, 20, 41; 20:7) *τόπος* has the literal spatial sense.²⁸⁷ As a corollary, and to

²⁸¹ McCaffrey, *House with Many Rooms*, 34.

²⁸² McCaffrey, *House with Many Rooms*, 34.

²⁸³ *New Oxford American Dictionary*, 3rd ed., s.v. “quantity.”

²⁸⁴ Köster, “*τόπος*,” *TDNT* 8:187–92. *τόπος* in Greek cosmology also has a figurative sense, but only scarcely, since in Greek thought *τόπος* “cannot be separated from the thing which is now in it and completely fills it.” Köster, “*τόπος*,” *TDNT* 8:192.

²⁸⁵ Köster, “*τόπος*,” *TDNT* 8:193–200. Only in a few instances in Wisdom literature does *τόπος* have a figurative meaning of making possible salvation, repentance, and mercy. Köster, “*τόπος*,” *TDNT* 8:200.

²⁸⁶ Köster, “*τόπος*,” *TDNT* 8:202.

²⁸⁷ John 11:48 is not necessarily an exception, since the word *τόπος* here can mean “temple,” as translated by NET: *οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος*. (“the Romans will come and take away our sanctuary and our nation,” NET).

be consistent with the Gospel usage, *τόπος* could be regarded as a reference to a literal place in 14:2–3 as well.

Additionally, James McCaffrey has pointed out that *τόπος* can be considered a reference to both *οἰκία* and *μονή*.²⁸⁸ (1) The sentence construction of v. 2 appears to indicate that the noun *τόπος* summarizes and stands for the previous two nouns (*οἰκία* and *μονή*).²⁸⁹ (2) The way *τόπος* is declined also assists it in encompassing both vocables. *Τόπος* holds traits of *οἰκία* and *μονή* while differing from them, as well. At least two similarities can be detected between *οἰκία* and *τόπος*: first, *οἰκία* in John 14:2 is a dative of place while *τόπος* is a place reference, and second, both words are in the singular. One important distinction can be perceived: *οἰκία* is articular and, therefore, particular, while *τόπος* is anarthrous, and, in this verse, qualitative.²⁹⁰ The resemblance between *μονή* and *τόπος* lies in the fact that both nouns are anarthrous and are place references, though *μονή*

²⁸⁸ McCaffrey, *House with Many Rooms*, 37–38, states, “It [*τόπος*] is open to interpretation with reference to any specific *τόπος* whatever, like a ‘sanctuary’ or ‘temple.’ More precisely we have interpreted the term *τόπος* (twice repeated) to mean ‘temple’ or ‘sanctuary.’”

²⁸⁹ It is significant to observe that v. 2 has three head nouns, all of them with spatial connotation. Since the noun *πατήρ* modifies *οἰκία* in a genitival construction, it cannot be considered a head noun.

²⁹⁰ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1957), 149, says, “An object of thought may be conceived of from two points of view: as to identity or quality. To convey the first point of view the Greek uses the article; for the second the anarthrous construction is used.” Even though many English translations (NKJV, NET, NIV, NSAB) insert the indefinite article before the word “place,” many Romantic language versions like French (BFC, TOB), Spanish (RVA, R95), and Portuguese (ACF, ARA) provide the definite article or do not supply any article at all, in order to depict the idea of quality or generality, not of indefiniteness (*pace* McCaffrey, *House with Many Rooms*, 37). A detailed explanation of anarthrous nouns can be found in Robert W. Funk, “The Syntax of the Greek Article: Its Importance for Critical Pauline Problems” (Thesis, Vanderbilt University, 1953), 56–71.

is in the plural (*μοναί*) and *τόπος* is in the singular. Furthermore, *τόπος*, as a qualitative anarthrous noun, stresses quality, nature, or essence.²⁹¹

Οἰκία, *μονή*, and *τόπος* are employed in John to describe earthly real elements, either concrete or abstract (mostly concrete). These words in John 14:2 can be understood as figurative vocabulary trying to describe heavenly realities. But this does not mean that the heavenly reality is to be regarded as ethereal or less literal/real just because it is “heavenly” (see Chapter 4 for a more detailed approach to this subject). Actually, in the Gospel of John the relationship between earthly and heavenly *οἰκία*, *μονή* and *τόπος* seems to be typological (see the introduction for more information), as will be shown below: that is, a real entity in space and time pointing to another superior and real spatiotemporal entity.

A Place for You: *τόπος ὑμῶν*

The nature of the heavenly sanctuary/temple needs to be examined against Johannine anthropology, for the evangelist states twice (vv. 2–3) that this *τόπος* is *ὑμῶν* (“for you,” dative of advantage), namely, the place is for the disciples. And Jesus himself²⁹² is going there (*πορεύομαι ἐτοιμάσαι τόπον ὑμῶν*, “I am going to prepare a place for you,” v. 2). It is remarkable that John’s cosmology “does not share the bipolar outlook

²⁹¹ Wallace, *Greek Grammar Beyond the Basics*, 244. A qualitative anarthrous noun emphasizes kind and class traits (similarly to a generic noun), while having in view one individual instead of the whole class (unlike a generic noun). Moulton could not stress the importance of the anarthrous noun more when he states, “For exegesis, there are few of the finer points of Greek which need more constant attention than this omission of the article when the writer would lay stress on the quality or character of the object.” James H. Moulton and Nigel Turner, *A Grammar of New Testament Greek* (Edinburgh: T&T Clark, 1906), 1:83. The similarity between qualitative and generic anarthrous nouns can be seen in BDF §§252–53.

²⁹² Observe how literally the glorified Jesus is described in the Fourth Gospel (cf., 20:19–21, 24–28; 21:1–14).

of Greek philosophy.”²⁹³ Quite the opposite: the cosmology of the Gospel “is controlled by Hebrew understandings of God, the human, and the end of human life”²⁹⁴ as found in the OT.²⁹⁵ Johannine anthropology, therefore, follows the Semitic anthropology of OT writers, and is rooted in the Hebrew language, although it uses Greek words.²⁹⁶

Anthropological Greek terms used in the Fourth Gospel, such as ψυχή (“soul, life”), ζωή (“life”), θάνατος (“death”), σάρξ (“flesh”), αἷμα (“blood”), πνεῦμα (“spirit”), and σῶμα (“body”), do not denote, then, components of the human being, but the whole person from some perspective or aspect.²⁹⁷ James Dunn points out that “while Greek thought tended to regard the human being as made up of distinct parts, Hebrew thought saw the human being more as a whole person existing on different dimensions.”²⁹⁸ Consequently, if a place in heaven is intended in this passage, in whatever sense one can understand the word τόπος—having in view that the τόπος is for human beings (vv. 2–3), who will be taken there by Jesus himself (v. 3)—this place needs to be as real as human beings are,

²⁹³ Köstenberger, *A Theology of John's Gospel*, 278.

²⁹⁴ Sandra M. Schneiders, “The Resurrection (of the Body) in the Fourth Gospel: A Key to Johannine Spirituality,” in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown, S.S.*, ed. John R. Donahue (Collegeville, MN: Liturgical, 2005), 191.

²⁹⁵ See Hans W. Wolff, *Anthropology of the Old Testament* (London: S.C.M., 1974); John W. Rogerson, *Anthropology and the Old Testament* (Atlanta: John Knox, 1979).

²⁹⁶ Schneiders, “Resurrection (of the Body),” 170. Jaime Clark-Soles, *Death and the Afterlife in the New Testament* (New York: T&T Clark, 2006), 113, also states, “The Fourth evangelist does not present her or his anthropology under the categories of logic, ethics, and physics, the traditional triumvirate among Hellenistic philosophers.”

²⁹⁷ Schneiders, “Resurrection (of the Body),” 170. A seminal work on Johannine anthropology is Jeffrey A. Trumbower, *Born from Above: The Anthropology of the Gospel of John*, Hermeneutische Untersuchungen zur Theologie 29 (Tübingen: J.C.B. Mohr, 1992). He studies the anthropology of John to perceive the divine foreordained salvation anthropological aspect in the Fourth Gospel and 1 John. His main concern is not the constituency of the human being, which is the focus of this section of this research.

²⁹⁸ James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 54.

consistent with Johannine anthropology. Thus, Johannine anthropology points to the spatiotemporal reality of the place being prepared by Jesus for the disciples and consequently to the spatiotemporal reality of the heavenly sanctuary/temple.²⁹⁹ However, if this is so, how are Johannine references to Jesus and the believer as the temple of God to be understood?

Typology

As stated in the introductory chapter, covenantal typology as articulated by Richard Davidson is an underlying methodological presupposition of this research.³⁰⁰ It is important to perceive here that all five typological structures regarding the sanctuary/temple can be traced in the Fourth Gospel.³⁰¹ Two of these typological

²⁹⁹ The equivalence between the phrases ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου (v. 2) and πρὸς τὸν πατέρα (vv. 6, 12), as presented above, does not signify that “temple” and “God” in the Gospel of John are to be considered as one and the same thing. The preposition used to connect the verb of motion to the noun in the accusative declension is πρὸς, not εἰς. In the same circumstances (verb of motion + εἰς + accusative), the preposition εἰς can be translated as “toward” or “to,” in the sense of “in” or “into,” sometimes replacing the preposition ἐν. BDAG, s.v., “εἰς”; LSJ, s.v., “εἰς”; Wallace, *Greek Grammar Beyond the Basics*, 369. This way, ἐν τῇ οἰκίᾳ and εἰς τὸν πατέρα could be viewed as the same. However, the preposition being used is πρὸς, which can be translated as “toward” or “to,” but in the sense of “on the side of” or “in the direction of,” not “into.” BDAG, s.v., “πρὸς”; LSJ, s.v., “πρὸς”; Wallace, *Greek Grammar Beyond the Basics*, 380. That is to say, while εἰς describes movement into something in a spatial sense and is not used for people, πρὸς portrays movement toward something/someone to be beside it/him/her. This nuance is not depicted in many English translations (NKJV, NASB, NET, NIV, ESV). However, some Romantic language versions place the word *junto* (“beside,” ARA) or *auprès du* (“with,” BFC) before the word “Father” to express this nuance. Barclay Newman and Eugene Nida suggest that translators expand the clause to better express the Greek intention—“I am going to remain with my Father.” Newman and Nida, *Handbook on the Gospel of John*, 462. It is noteworthy that the “house” in v. 2 is called “Father’s house.” Thus, it is plausible to state that being with the Father (v. 12) is equivalent to being in his house (v. 2), even though “house” and “Father” are not one and the same thing. These phrases are equivalent, and also complementary.

³⁰⁰ See the section on methodology in the first chapter. For a concise yet comprehensive and enlightening explanation of covenantal typology, see Davidson, *Typology in Scripture*, 397–408. A presentation and assessment of diverse approaches to typology can be found in Friedbert Ninow, “Indicators of Typology within the Old Testament: The Exodus Motif” (PhD diss., Andrews University, 2000), 9–109.

³⁰¹ (1) The three aspects of the historical structure (historical reality, historical correspondence, and *steigerung*) of the sanctuary typology can be observed in the lexical and theological correspondence between the temple in Jerusalem (τύπος), Jesus, the believer, and the heavenly sanctuary/temple (cf. 1:14;

structures need to be highlighted in order to understand why Jesus and the believer are said to be a sanctuary/temple of God.

Davidson noted that the *τύποι* “find their fulfillment in the eschatological realities of the NT”³⁰² involving three aspects (or a threefold fulfillment): (1) inauguration or Christological, (2) appropriation or ecclesiological, and (3) consummation or apocalyptic.³⁰³ He calls this scenario “eschatological structure.” By inauguration or Christological aspect, Davidson is referring to the basic fulfillment of the *τύπος* in the earthly life and work of Christ at his first advent. The appropriation or ecclesiological aspect signifies the derived spiritual typological fulfillment by the believers, while the consummated or apocalyptic aspect indicates the final consummation of the eschatological fulfillment of the *τύπος* in the age to come. This same NT typological structure is found in the Gospel of John concerning sanctuary typology. The Gospel of John shows

(1) a Christological fulfillment—in that Christ is perceived as the true temple Himself (1:14; 2:19–21); (2) an ecclesiological fulfillment—in that the church is understood as the temple of God (14:17, 23; cf. 1 Cor 3:16–17; 2 Cor 6:16); and (3) apocalyptic fulfillment—in that Christ ministers the merits of His sacrifice in the antitypical

2:14–22; 8:35; 14:2, 23). (2) The eschatological structure, which clarifies the nature of the previous structure, and (3) the Christological-soteriological structure are dealt with in the main text above. (4) The ecclesiological structure of the sanctuary typology is also displayed in that the believer (as individual and community) is said to be “the dwelling” of the godhead (14:17, 23). And (5) the three aspects of the prophetic structure (prefiguration, divine design, and *devoir-être*) of sanctuary typology can be perceived in the correspondence the author of the gospel draws between the temple of Jerusalem and its rituals with Jesus, the believer, and the heavenly sanctuary temple, e.g., the water ritual (*τύπος*) in the temple of Jerusalem, Jesus’ water speech (7:37–38), and the gospel water motif related to the believer (3:5; 4:7, 10–11, 13–15, 7:38).

³⁰² Davidson, *Typology in Scripture*, 398. The word “eschatological” here is used in the sense that follows the NT usage of the expression *ἔσχατος τῶν ἡμερῶν* (“last days,” Heb 1:2), which began with Jesus Christ (cf. Heb 1:2; 1 Cor 10:11, 1 Pet 1:20).

³⁰³ Davidson, “Sanctuary Typology,” 107; Davidson, *Typology in Scripture*, 394, 399.

heavenly sanctuary, in the presence of God for us (John 14:2–3; 12–16; cf. Heb 8:1–2; 9:11–12, 24; Rev 3:5).³⁰⁴

That the temple in Jerusalem works as a *τύπος* can be perceived by the lexical variation employed in the Fourth Gospel. Four words are used with reference to the temple/sanctuary: *ἱερόν*, *οἶκος*, *ναός*, and *μονή*. *ἱερόν* is used eleven times in the gospel (John 2:14, 15; 5:14; 7:14, 28; 8:2, 20, 59; 10:23; 11:56; 18:20), always as a descriptive noun for the Jerusalem temple.³⁰⁵ The first time *ἱερόν* appears in John (2:14–15), it immediately precedes two other words for sanctuary/temple—*οἶκος* (v. 15) and *ναός* (vv. 19–21)—and they are all interrelated. In this loaded theological passage, lexical variation does not seem to be used as a stylistic device. It seems that from the first occurrence of *ἱερόν* the typological eschatological structure is being prepared. Whereas *ἱερόν* and *οἶκος* clearly allude to the same precinct, they emphasize different aspects of the sanctuary/temple motif. *ἱερόν* highlights its holiness,³⁰⁶ while *οἶκος*, as mentioned above, denotes intimate affiliation. A branch of the word *οἶκος*, *οικία*, is used for the heavenly reality (vertical correspondence; 14:2), denoting the same intimate association, though showing their distinct existence. The same phenomenon is perceived with the word *ναός*.³⁰⁷ This word, “from *ναίω*, ‘habito,’ [refers to] the proper habitation of God”³⁰⁸—that

³⁰⁴ Davidson, “Sanctuary Typology,” 99. Some Johannine verses were added.

³⁰⁵ Kim Papiouannu, “The House of God of John 14:2 as a Reference to a Heavenly Temple” (paper presented at Society of Biblical Literature International Meeting, Tartu, Estonia, 28 July 2010), 6.

³⁰⁶ *ἱερόν* comes from the root *ἱερός*, which means “being of transcendent purity, holy thing.” BDAG, s.v., “*ἱερός*.”

³⁰⁷ Lexically, it stands for “temple,” more specifically the inmost part of a temple. LSJ, s.v., “*ναός*.”

³⁰⁸ Richard Chenevix Trench et al., *Synonyms of the New Testament* (Grand Rapids: Baker Book House, 1989), 10.

is, the Fourth Evangelist appears to be presenting Jesus as the inner shrine of God. Even though the evangelist draws “a parallel between the physical inner cultic structure of the temple and his [Jesus’] physical body”³⁰⁹ (horizontal correspondence), he distinguishes Jesus himself from the temple (ἱερόν) with the usage of a distinct word (ναός), employed only for him in the entire gospel. The same can be said about μονή (14:23). The only distinction is that even though μονή can be linked thematically with both the Jerusalem temple and Jesus in 2:14–21, it is verbally connected to the heavenly sanctuary/temple, as shown above, of 14:2 (vertical correspondence).

The second structure is called Christological-soteriological. This structure determines the content of the τύπος,³¹⁰ where “Christ is presented as the ultimate orientation point of OT types, and their NT fulfillments”³¹¹ with emphasis on his soteriological work.³¹² The Christological-soteriological structure of sanctuary typology can also be found throughout the Gospel of John.³¹³ On the one hand, Jesus is depicted as having been the new sanctuary/temple since his incarnation, which is described in terms

³⁰⁹ Papaioiannu, “The House of God,” 7–8. For a discussion of how ναός refers more to the inner structures related to Israel’s cultus as opposed to the broader context denoted by ἱερόν, see Siegfried H. Horn, “Temple,” in *Seventh-Day Adventist Bible Dictionary*, ed. Siegfried H. Horn (Washington, DC: Review and Herald, 1979), 1071.

³¹⁰ Davidson, *Typology in Scripture*, 399.

³¹¹ Davidson, “Sanctuary Typology,” 102.

³¹² Davidson, *Typology in Scripture*, 400.

³¹³ The whole book of John is said to be written around Jesus as the fulfillment of the earthly sanctuary/temple. Rob Dalrymple, “‘Place Prepared by God’: On Earth, Heaven, or Both?” (paper presented at Evangelical Theological Society 63rd Annual Meeting, San Francisco, 17 November 2011), 11, states: “Throughout the Fourth Gospel Jesus consistently fulfills key symbols, places, and institutions of Judaism.” For Davies, John deliberately presents “the replacement of ‘holy places’ by the person of Jesus”: see William D. Davies, *The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine*, The Biblical Seminar 25 (Sheffield: JSOT Press, 1994), 334.

of ἐσκήνωσεν ἐν ἡμῖν (“‘tabernacled’ among us,” John 1:14). This event is the irruption of a new aeon, the eschatological era of salvation,³¹⁴ with Jesus as the New Temple (1:14; 2:19–21). On the other hand, the same Gospel portrays Jesus’ soteriological work not only upon the cross, but also performed in the heavenly sanctuary/temple (e.g., 14:2–4, 6, 12–16).³¹⁵ This understanding “leaves no room for either spiritualizing away or replacing either the heavenly sanctuary or the work and ministry of Jesus.”³¹⁶ Thus, the Christological-soteriological and eschatological structures depict a typology of correspondence and *steigerung* (intensification). Accordingly, to affirm that Jesus and the believer are the sanctuary/temple is not to negate the spatiotemporal reality of a heavenly sanctuary/temple,³¹⁷ given that both the text and immediate context of John 14:2 affirm its existence, function, nature,³¹⁸ and relationship to its earthly counterparts—to which this study now turns.

³¹⁴ Wilson Paroschi, *Incarnation and Covenant in the Prologue to the Fourth Gospel (John 1:1-18)* (Frankfurt; New York: Peter Lang, 2006), 126–29.

³¹⁵ Eliezer Gonzalez affirms that “these two concepts [Jesus as the temple and Jesus in the heavenly temple], should be understood as two perspectives of NT soteriology that are different though compatible; as two views of the same concept.” Eliezer Gonzalez, “Jesus and the Temple in John and Hebrews: Towards a New Testament Perspective,” *DavarLogos* 15.2 (2016): 56.

³¹⁶ Gonzalez, “Jesus and the Temple,” 64.

³¹⁷ Brown’s observation is significant: “We have insisted that there are elements both of final and of realized eschatology in John and that they can be found even in contiguous passages.” Brown, *The Gospel According to John (XIII-XXI)*, 626. For a detailed investigation about final and realized, vertical and horizontal views of God’s salvific work, and their implications for the understanding of the Gospel of John, see Brown, *The Gospel According to John (I–XII)*, cxv–cxxi.

³¹⁸ J. Carl Laney, *John*, Moody Gospel Commentary (Chicago: Moody Press, 1992), 254, summarizes some of what this research has explained so far:

Verse 2 contains the long-awaited answer to Peter’s question, “Lord, where are you going?” (13:36). On the day of His royal entry into Jerusalem, Jesus had said, “where I am, my servant also will be” (12:26). He now elaborates further on that statement. Jesus explains that he is returning to His “Father’s house” to prepare a place for the disciple. In 2:16 Jesus refers to the Jerusalem Temple as “my Father’s house.” But here he refers to a place clearly not earthly. Jesus had instructed His disciple

Relationship to the Earthly Counterparts

From the discussion undertaken above, it is reasonable to infer an association of the heavenly sanctuary/temple in John 14:2 with both OT and NT earthly counterparts, functionally, structurally, and/or in dynamic interaction. The functional and structural correspondence with the OT can be perceived chiefly in the verbal echoes present in John 14:2–3. Functionally, the expression *οἰκία τοῦ πατρὸς* echoes the locution *בַּיִת יְהוָה* (the house of the Lord), with the phrase *πορεύομαι ἐτοιμάσαι τόπον* pointing to the locus of the dwelling of God in 2 Chr 3:1, as explained above. Similarly to *οἰκία τοῦ πατρὸς, בַּיִת יְהוָה*, besides being God’s dwelling, also functions as the gathering place for the people of Israel (e.g., 1 Kgs 8:5–11), the locale for intercession and reconciliation (e.g., 1 Kgs 8:30–40), and it is related to the sending of the Spirit to perform great works (e.g., Exod 35:31–36:1; 1 Chr 28:12; Ezek 39:29; 40:5). Structurally, the expression *μοναὶ πολλαί*, as noted above, recalls the depiction of both the Jerusalem temple and Ezekiel’s eschatological temple, with their striking abundance of temple rooms (e.g., 1 Chr 28:11–12; Ezek 42:13).

The correlation of the heavenly sanctuary/temple with its NT earthly counterparts is a more complex issue, given that in the Gospel of John it is connected to the Jerusalem temple, Jesus, and the believer. (1) The expression *οἰκία τοῦ πατρὸς* relates the heavenly sanctuary/temple functionally to the Jerusalem temple (2:16) in its role as a house for the disciples, who have God as their father. (2) The functional relationship between the heavenly sanctuary/temple and Jesus is perceived primarily in the fact that Jesus is seen

to pray, “Our Father in heaven” (Matt 6:9). The “Father’s house” is obviously in heaven. The “house” (*oikia*) is made up of “rooms” (NIV), or “dwelling places” (NASB).

in the Gospel of John as the climactic fulfillment of sanctuary/temple typology (1:14). The fact that Jesus describes himself in terms of *ναός* (2:19–21) and *ναός* is connected with *οἶκος τοῦ πατρὸς* (2:16) thus secondarily relates Jesus to *οἰκία τοῦ πατρὸς*—both Jesus and the heavenly sanctuary/temple are the inmost and intimate dwelling of God. (3) The functional relationship with the believer is seen in the usage of the word *μονή* (14:2, 23). The Father’s house is the dwelling of God, and the believer is as well. This relationship generates a dynamic interaction between the heavenly sanctuary/temple and its earthly counterpart, namely, the believer. While Jesus is preparing a place for the disciples (vv. 2–3), interceding on their behalf (vv. 13–14), and sending the *παράκλητος* to live in them (v. 16), they are summoned to love each other as Jesus loves them (13:33–34; 14:15), to perform great works as he did (v. 12), to ask in his name (vv. 13–14), and to keep his commandments (v. 15). Hence, the actions performed by Jesus in the heavenly sanctuary/temple shape its function and directly affect the believers on earth, and the believers’ deeds are done in consonance with Jesus in heaven.

Acts 7:55–56

ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ καὶ εἶπεν, Ἴδὸν θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.³¹⁹ “But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, ‘Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.’”

Some preliminary observations are essential before examining possible evidence for the presence of the heavenly sanctuary/temple motif in vv. 55–56 and analyzing the

³¹⁹ The UBS⁵ does not present any variant reading for this text.

function and nature of the heavenly sanctuary/temple and its relationship to its OT and NT earthly counterparts.

Preliminary Observations

Two topics will be analyzed in this section: elements of the larger context of Acts 7:55–56 that have implications for understanding the heavenly sanctuary/temple motif, and the delimitation of the literary unity of the section of the book in which Acts 7:55–56 is situated.

Large Context

Four elements from the larger context of Acts 7:55–56 need to be considered here: (1) the literary unity of Luke and Acts; (2) the reversal theme; (3) Luke³²⁰ as historian; and (4) the Luke and Daniel relationship.

Literary unity of the Gospel of Luke and the Acts of the Apostles

In the introduction to his two-volume commentary on the Gospel of Luke, Darrell Bock notes that Luke “is the only Gospel with a sequel. The two volumes and their message are virtually inseparable. Luke’s Gospel often lays the foundation for many of the issues whose answers come in Acts.”³²¹ Luke Johnson sees that besides their prologues, Luke and Acts “are joined by an intricate skein of stylistic, structural, and

³²⁰ On the authorship of the book of Acts, see the careful research of D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed. (Grand Rapids: Zondervan, 2005), 290–96. In their conclusion on this topic, they state, “We have shown that there is no convincing reason to deny that the author of Acts was a companion of Paul. That he was his companion is the natural implication of the ‘we’ passages. That this companion was none other than Luke ‘the beloved physician’ is the unanimous opinion of the early church. We have good reason, then, to conclude that Luke was the author of Acts.”

³²¹ Darrell L. Bock, *Luke*, BECNT (Grand Rapids: Baker, 1994), 1:1.

thematic elements which demonstrate convincingly that the same literary imagination was at work in both.”³²² In his literary and theological critical analysis of Stephen’s vision and its adjacent context, Rudolf Pesch detects strong linguistic and theological connections between Luke and Acts—both complementary and synonym connections. At the end of his investigation, he concludes that “Eine der bisher selten genug ausgesprochenen Voraussetzungen jeder heutigen Exegese der Apg ist die, daß dieses Buch ohne den Blick auf das Lukas-Evangelium nicht zureichend verstanden werden kann.”³²³ As a corollary, a textual and/or thematic analysis of the book of Acts needs to consider the whole Luke-Acts depiction.

³²² Luke T. Johnson, *The Gospel of Luke*, Sacra Pagina 3 (Collegeville, MN: Liturgical, 1991), 1. Previously on the same page, Johnson recognizes that “virtually all contemporary scholars think that the gospel and Acts were conceived and executed as a single literary enterprise.” A summary of the discussion about the unity of Luke-Acts can be found in Michael F. Bird, “The Unity of Luke-Acts in Recent Discussion,” *JSNT* 29.4 (2007): 425–48. A dialogue about the unity of Luke-Acts from a reception-history studies perspective can be found in Andrew Gregory, “The Reception of Luke and Acts and the Unity of Luke-Acts,” *JSNT* 29.4 (2007): 459–72; C. Kavin Rowe, “History, Hermeneutics and the Unity of Luke-Acts,” *JSNT* 28.2 (2005): 131–57. A landmark study about the unity of Luke and Acts is Mikeal C. Parsons and Richard I. Pervo, *Rethinking the Unity of Luke and Acts* (Minneapolis: Fortress, 1993). For a more recent overview and appraisal of the unity and reception of Luke and Acts, see Andrew F. Gregory and Christopher K. Rowe, eds., *Rethinking the Unity and Reception of Luke and Acts* (Columbia, SC: University of South Carolina Press, 2010). Joel Green goes further, advocating that Luke-Acts should be read as a single narrative. In his words, “interpretation of Luke and Acts as narratives, and particularly as narrative representation of history, however, can scarcely escape the text’s own intention to be read not as two discrete accounts, one focused on Jesus and the other on the church, but as a single narrative of the coming of salvation in all its fullness to all people.” Joel B. Green, “Luke-Acts, or Luke and Acts? A Reaffirmation of Narrative Unity,” in *Reading Acts Today: Essays in Honour of Loveday C.A. Alexander*, ed. Steve Walton et al., LNTS 427 (New York: T&T Clark, 2011), 119. Another valuable work that concentrates on the theological unit of Luke-Acts is Robert F. O’Toole, *The Unity of Luke’s Theology: An Analysis of Luke-Acts*, Good News Studies 9 (Wilmington, DE: Michael Glazier, 1984). O’Toole believes that “Luke’s Gospel must be studied with his Acts of the Apostles, and to consider the one book without the other would only truncate Luke’s thought” (p. 11).

³²³ Rudolf Pesch, *Die Vision des Stephanus: Apg 7, 55-56 im Rahmen der Apostelgeschichte*, Stuttgarter Bibelstudien 12 (Stuttgart: Katholisches Bibelwerk, 1966), 66 (“one of the prerequisites of each contemporary exegesis of Acts is that this book cannot be adequately understood without looking at the Gospel of Luke”).

Reversal theme

Associated with this literary characteristic, another feature of Luke-Acts that is significant in understanding Acts 7:55–56 is the theology of reversal. This theme is more prominent in Luke than elsewhere,³²⁴ and it permeates many other theological motifs and seems to be part of the basic essence of Luke-Acts,³²⁵ as Larry Drake has posited: “Reversal is a ‘theme’ in Luke. It is a theme in that it is a recurrent thought presented throughout a work of literature.”³²⁶ Jesus himself sets off the reversal theme in his programmatic announcement in the synagogue of Nazareth.³²⁷

Accordingly, the reversal theme seems to influence the Lukan perspective regarding the temple, as described next.³²⁸ A reference to the Jerusalem temple creates an *inclusio* in the Gospel of Luke (1:9; 24:53); it is portrayed in a favorable light (1:9, 21–22; 2:27, 37, 46; 4:9; 18:10; 19:45, 47; 20:1; 21:5, 37–38; 24:53); and Jesus has a positive attitude toward it (2:46; 18:10; 19:45, 47; 20:1; 21:37–38; 22:53). In Luke, the temple of Jerusalem is the place for angelic appearances (1:11, 21–22), prophetic speech (2:25–38), studying (2:46), praying (18:10; 19:46), teaching (19:47, 21:37), preaching (20:1),

³²⁴ I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove, IL: IVP, 2004), 144.

³²⁵ John O. York, *The Last Shall Be First: The Rhetoric of Reversal in Luke*, JSNTSup (Sheffield: JSOT Press, 1991), presents a detailed study of the reversal theme in Luke-Acts using literary criticism and structural study. He tries to ascertain the purpose or function of reversal in Lukan material. York proposes that understanding the reversal theme in Luke enables Bible students to have a better grasp of the meaning of Jesus’ death and resurrection and the nature of life in the Kingdom.

³²⁶ Larry Keith Drake, “The Reversal Theme in Luke’s Gospel (Inversion)” (PhD diss., Saint Louis University, 1985), 268.

³²⁷ Paul Hertig, “The Jubilee Mission of Jesus in the Gospel of Luke: Reversals of Fortunes,” *Missiology* 26.2 (1998): 173.

³²⁸ From the scholars surveyed, thus far, it appears that the reversal theology in relation to the temple has not been perceived yet.

gathering (21:38), and worship and praise (24:53). As the last of the temptations, on the pinnacle of the temple, Jesus is victorious over the devil (4:9–12). In Luke’s words, “And when the devil had finished every temptation, he departed from him” (4:13). In the temple Jesus also wins disputes against the chief priests, scribes, elders (20:1), and Sadducees (v. 27). However, after Jesus’ prophecy concerning the temple’s destruction and termination (21:6), Luke’s Gospel depicts it in a less favorable light. The temple is mentioned in the account of Jesus’ arrest (22:52–53). He is led away to the Sanhedrin, which was located in one of the temple chambers (v. 66),³²⁹ and finally the Scripture says, in a theologically loaded text, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον (“the veil of the temple was torn in two [split by the middle],” 23:45). It appears that Luke (24:53) depicts the temple again positively not only to create an *inclusio*, but also to make a bridge to the book of Acts.

The same phenomenon is found in the Acts of the Apostles. The first part of the book describes the temple positively as a place for gathering (2:46), praying (3:1), miracles (3:2–10), preaching (3:11–26; 5:20, 5:42), and teaching (5:21, 25, 42). An angelic figure commands the apostles to go to the temple to preach and teach there (5:19–20). In the temple, the apostles also win the dispute against the same characters Jesus had to face (4:1, 5–6; 5:21, 24, 27), and they come out of the Sanhedrin victoriously, “rejoicing that they had been considered worthy to suffer shame for his name” (5:41). Like the Gospel of Luke, after a prophetic vision (7:55–56) Acts depicts the temple of Jerusalem in a more negative light. From Acts 21 on, the temple is the focal point for

³²⁹ According to the *m. Sanh.* 11:2, the “Great Court” (בֵּית דִּין הַגָּדוֹל) was in the Hall of Hewn Stone (לְשֵׁכֶת הַהַגְזִייתָ).” Philip Blackman, *Order Nezikin*, Mishnayoth 4 (London: Mishna Press, 1954), 233, situates it near the southeast corner of the inner court of the temple.

Paul's arrest and trial before the same Sanhedrin (22:30–23:10) and Roman authorities (24:6, 12, 18; 25:8; 26:21). It seems that in the book of Acts, chapter 7 is a turning point as regards the sanctuary/temple.

Luke as historian

Another element that clarifies the understanding of Acts 7:55–56 is the evangelist's claim of historical treatment in his portrayal of the life of Jesus and the apostolic church.³³⁰

³³⁰ The issue of Lukan historicity has been a topic of intense debate. In his magisterial book, Alfred Wikenhauser, *New Testament Introduction*, trans. Joseph Cunningham (New York: Herder and Herder, 1958), 329–30, gives an overview of the state of research on the historicity of Acts from Schneckenburger (1841) on. He sees tendencies ranging from total denial (Baur) to the rise of a reaction in favor of the historical character of Acts. Wikenhauser states on p. 330 that “there is no doubt that Acts was intended to be history.” In his supplemented edition published in 1973, edited by Josef Schmid, he elucidates his thought further, affirming that “Ein Geschichtswerk im eigentlichen Sinne kann man die Apg auch deshalb nicht nennen, weil das, was Lukas darstellen will, nicht menschliche Geschichte, sondern Heilsgeschichte ist” (“One cannot call the Acts a historical work in the actual sense, because what Luke wants to represent is not human history but salvation history”). Alfred Wikenhauser and Josef Schmid, *Einleitung in Das Neue Testament*, 6. völlig neu bearb. Aufl. Josef Schmid ed. (Freiburg: Herder, 1973), 351. For an updated discussion on the historicity of Acts and a list of scholars who have advocated the historical nature of Luke-Acts, see Darrell L. Bock, *Acts*, BECNT (Grand Rapids: Baker, 2007), 1–15. Bock classifies his findings in three categories: “skeptical handling of the book,” “high regard for Luke as an ancient historian,” and “the moderate approach.” Bock categorizes himself within the “conservative handling of the book.” His view can be summarized in his assertion, “Acts is a sociological, historical, and theological monograph with parallels in works such as the Maccabees.” Also, François Bovon, “The Role of the Scriptures in the Composition of the Gospel Accounts: The Temptations of Jesus (Lk 4:1–13 Par.) and the Multiplication of the Loaves (Lk 9:10–17 Par.),” in *Luke and Acts*, ed. Gerald O’Collins, Gilberto Marconi, and Matthew J. O’Connell (New York: Paulist, 1993), 6, says, “In his two volumes, Luke does not intend to proclaim God’s salvation without reference to a tangible context, but to attest God’s providential course in concrete history.”

In the salvation history environment, Hans Conzelmann uses Luke to introduce the idea of a three-stage salvation history. For him, Luke created this scheme as an explanation for the delay of the parousia. This way, Luke’s portrayal of history is not a presentation of facts, but a theological reinterpretation of history. Conzelmann’s idea is briefly presented in the fourth subdivision of his introduction and further developed in all other sections of his book. Hans Conzelmann, *The Theology of St. Luke*, trans. Geoffrey Buswell (Philadelphia: Fortress, 1982), 14, summarizes his conceptions: “Luke is confronted by the situation of the delay of the Parousia and her existence in secular history, and he tries to come to terms with the situation by his account of historical events.” Following Conzelmann, many studies have displaced “Luke the historian with Luke the theologian.” Carson and Moo, *Introduction to the New Testament*, 218. An answer to this approach came from Marshall in his landmark work: I. Howard Marshall, *Luke: Historian and Theologian*, 3rd ed. (Downers Grove, IL: IVP, 1988). As the title reveals, Marshall perceives Luke as primarily an evangelist “concerned to lead men to Christian belief on the basis of a reliable record of the historical facts.” This is to say that Luke “believed that Christian faith rested upon the events

In this matter, the Lukan prologue is fundamental,³³¹ as Donald Sneen strongly remarks: “This inclusion of a preface gives us a clue to Luke’s purpose: he intended to write history.”³³² In a recent study on the prologue of Luke’s Gospel, John Moles recognizes that “readers must read the preface historiographically.”³³³ On this account,

associated with the work of Jesus and the apostles, and so he gave a historical (not ‘historicizing’) account of what had happened in order to confirm the faith of his readers.” Marshall, *Luke: Historian and Theologian*, 9. Current approaches to Luke-Acts tend to avoid the question of historicity and focus only upon the understanding of the final text. See, for instance, the section “Narrative, History, and Historicity” in Green, *The Gospel of Luke*, 14–20. The words recorded in Luke 1:1–4, giving Theophilus a truthful account in consecutive order, indicates Luke’s intention of registering actual facts that happened with Jesus, his apostles, and his church. And Luke seems to further substantiate the veracity of his account linking it with general history.

³³¹ I. I. du Plessis, “Once More: The Purpose of Luke’s Prologue (Lk 1:1-4),” *NovT* 16.4 (1974): 259, recognizes that “an understanding of Lk i 1-4 as prerequisite for understanding the third Gospel has frequently been stressed in Lucan studies over the past decades.” Frank J. Matera, “The Prologue as the Interpretative Key to Mark’s Gospel,” *JSNT* 34 (1988): 3, also acknowledges the relevance of the prologue, applied to Mark, when he says, “The Gospel’s prologue provides the reader with essential information for interpreting the rest of the Gospel.” Loveday Alexander presents a seminal article about Luke’s prologue in the context of Greek historical scientific tradition. For her, “the scientific tradition provides the matrix within which we can explore both the social and the literary aspects of Luke’s work, both the man himself and the nature of his writings.” Loveday Alexander, “Luke’s Preface in the Context of Greek Preface-Writing,” *NovT* 28.1 (1986): 70. This view has important implications for the historicity of Luke-Acts accounts.

³³² Donald J. Sneen, “Exegesis of Luke 1:1–4 with Special Regard to Luke’s Purpose as a Historian,” *ExpTim* 83.2 (1971): 40.

³³³ John Moles, “Luke’s Preface: The Greek Decree, Classical Historiography and Christian Redefinitions,” *NTS* 57.4 (2011): 463–64. He tries to define more specifically the kind of historiography Luke writes: “My basic thesis is that, granted that Luke 1.1–4 is a formal preface of a common general type and that it announces a work of Greek historiography, the single type of writing that it resembles most is the Greek decree.”

Luke-Acts³³⁴ is to be regarded not only as narrative but also as historical narrative,³³⁵ and the evangelist is to be considered a historian, or as Moles calls him, “Luke, *qua* historian.”³³⁶ Therefore, in this distinctive literary prologue,³³⁷ Luke shows his credentials as a historian and clearly sets out his historical intention in depicting the life

³³⁴ The connected nature of the prefaces of Luke and Acts and their relevance to the understanding of Luke-Acts is widely recognized. For instance, Joseph A. Fitzmyer, *The Gospel According to Luke I–IX: Introduction, Translation, and Notes*, AB 28 (New Haven: Yale University Press, 2008), 289, considers that “the prologue [of Luke] has also to be understood in relation to that of Acts. Furthermore, it [Luke’s prologue] has to be related to the two volumes as a whole, for the ‘events’ in the two of them are the subject-matter of his ‘narrative.’” Cf. Loveday Alexander, *The Preface to Luke’s Gospel: Literary Convention and Social Context in Luke 1:1–4 and Acts 1:1*, SNTSMS 78 (Cambridge University Press, 1993), 2–3. For Moles, “Luke’s Preface,” 462n7, Luke and Acts “constitute a two book unity, and Luke 1.1–4 is a preface for that unity.” Speaking about the search for Luke’s overall purpose, Schuyler Brown states, “One obvious starting point is the two prologues, particularly the prologue to the gospel, in which the author explicitly states his purpose in writing.” Schuyler Brown, “The Role of the Prologues in Determining the Purpose of Luke-Acts,” in *Perspectives on Luke-Acts* (Danville, VA: Association of Baptist Professors of Religion, 1978), 100. This article is a reprint of the previous Schuyler Brown, “The Prologues of Luke-Acts in Their Relation to the Purpose of the Author,” *Society of Biblical Literature Seminar Papers* (1975): 1–14. In a comparison of the Luke-Acts prefaces with classical prefaces, John Moles, “Time and Space Travel in Luke-Acts,” in *Engaging Early Christian History: Reading Acts in the Second Century*, ed. Rubén R. Dupertuis and Todd C. Penner (Durham, UK: Acumen, 2013), 110, states, “the Acts-Preface has a double function, as Preface to Acts and second preface within the unified Luke-Acts. Classical ‘second prefaces’ redefine the original project and emphasize the sequel’s greater importance.”

³³⁵ Moles, “Luke’s Preface,” 462. In the same tone is Loveday Alexander, “Formal Elements and Genre: Which Greco-Roman Prologues Most Closely Parallel the Lukan Prologues?,” in *Jesus and the Heritage of Israel*, ed. David P. Moessner (Harrisburg, PA: Trinity Press International, 1999), 23. Moles refines this classification, calling Luke an inscriptional Greek historiography: see Moles, “Luke’s Preface,” 473. He also regards Luke-Acts as a very special Christian kind of universal history. In his bold words: “Luke-Acts, in form a local history, is in substance a ‘universal history,’ and that in the strongest possible sense: it bestrides all time and all space, and it describes—and prescribes—the ‘Christification’ of the whole world, of all peoples.” Moles, “Time and Space Travel in Luke-Acts,” 118–19. Cf., Jörg Frey et al., *Die Apostelgeschichte im Kontext Antiker und Frühchristlicher Historiographie*, BZ NW 162 (New York: De Gruyter, 2009), 17, 128–29, 455–56, 459, 469, 475.

³³⁶ Moles, “Luke’s Preface,” 467. Richard J. Dillon, “Previewing Luke’s Project from His Prologue (Luke 1:1–4),” *CBQ* 43.2 (1981): 227, acutely concludes, “Luke not only set the kerygma persuasively in its full historical background, as his predecessors had tried to do; he also demonstrated more fully than they how the *historia Jesu* had given birth to the church of the present.”

³³⁷ Fitzmyer, *The Gospel According to Luke I–IX*, 287. Dillon, “Previewing Luke’s Project,” 205, observes, “Among the evangelists, Luke is the only one to furnish a formal statement of procedure and objective in the first lines of his work.”

and teachings of Jesus³³⁸—“it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus” (Luke 1:3). Being faithful to his historical emphasis, Luke seeks throughout his work “to demonstrate the truthfulness of what he recorded by tying the events to universal history”³³⁹ (e.g., Luke 1:5; 2:1–3; 3:1–3; Acts 5:36; 11:28; 18:2, 12; 25:1) and to show that those events are the fulfillment of what God promised in the Old Testament (Luke 1:1).³⁴⁰

Daniel-Luke relationship

The fact that Luke ties the events of the Gospel with universal history and that for him those events are the fulfillment of what God promised in the Old Testament set the stage for detecting a Daniel-Luke relationship.

In his literary study about echoes of the “Scriptures of Israel” in Luke-Acts, Kenneth Litwak recognizes that researchers have detected that Luke employs the OT in Luke-Acts in at least four main ways:³⁴¹ (1) promise-fulfillment/proof-from-prophecy;³⁴²

³³⁸ Robert H. Stein, *Luke*, NAC 24 (Nashville: Broadman, 1992), 36. Sneen, “Exegesis of Luke 1:1–4,” 40, summarizes and clarifies the main issue behind the debate over Lukan historicity: “Unlike Bultmann, for example, whose worldview is influenced by the nineteenth-century mechanical cause and effect determinism, so that he must sacrifice history in the interests of kerygma, Luke holds the two together in the fundamental interests of giving the ‘truth’ or ‘certainty’ to Theophilus.”

³³⁹ Stein, *Luke*, 36.

³⁴⁰ Fitzmyer, *The Gospel According to Luke I–IX*, 289. The word *πεπληροφορημένων* (v. 1) is better translated here in a strong sense of “have been fulfilled,” due to Lukan emphasis.

³⁴¹ Litwak, *Echoes of Scripture in Luke-Acts*, 8–30.

³⁴² E.g., Paul Schubert, “The Structure and Significance of Luke 24,” in *Neutestamentliche Studien für Rudolf Bultmann: Zu seinem Siebzigsten Geburtstag Am 20. August 1954*, ed. Walther Eltester (Berlin: Töpelmann, 1957), 165–86; Darrell L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, JSNTSup 12 (Sheffield: JSOT, 1987); Robert J. Karris, *What Are They Saying About Luke and Acts?: A Theology of the Faithful God* (New York: Paulist, 1979), 49–58, 118–21; Charles H. Talbert, “Prophecy and Fulfillment in Lukan Theology,” in *Luke-Acts: New Perspectives from the Society of Biblical Literature Seminar*, ed. Charles H. Talbert (New York: Crossroad, 1984), 91–103; C. K.

(2) imitation/continuity;³⁴³ (3) typologically;³⁴⁴ and (4) intertextually.³⁴⁵ Even though Litwak's work focuses on intertextuality, he recognizes that these four categories overlap in Luke-Acts.³⁴⁶ Actually, Rebecca Denova argues that the OT pervades Luke-Acts with or without a citation.³⁴⁷ Litwak supplements that Scriptures "play a critical *hermeneutical* role in shaping the entirety of Luke's narrative."³⁴⁸ In his study about the function of the "sacred tradition in Luke-Acts," Craig Evans concludes that "Scripture has a systemic

Barrett, "Luke/Acts," in *It Is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars*, ed. D. A. Carson, H. G. M. Williamson, and Barnabas Lindars (Cambridge: Cambridge University Press, 1988), 231–44.

³⁴³ E.g., Thomas L. Brodie, "Luke-Acts as an Imitation and Emulation of the Elijah-Elisha Narrative," in *New Views on Luke and Acts*, ed. Earl Richard (Collegeville, MN: Liturgical Press, 1990), 78–85; George J. Brooke, "Luke-Acts and the Qumran Scrolls: The Case of MMT," in *Luke's Literary Achievement: Collected Essays*, ed. C. M. Tuckett, JSNTSup 116 (Sheffield: Sheffield Academic, 1995), 186–94; Joseph A. Fitzmyer, "The Use of the Old Testament in Luke-Acts," in *SBL Seminar Papers*, ed. Eugene H. Lovering Jr. (Atlanta: Scholars Press, 1992), 524–38; Gert J. Steyn, "Luke's Use of Μίμησις? Re-Opening the Debate," in *The Scriptures in the Gospels*, ed. C. M. Tuckett (Leuven: Leuven University Press, 1997), 551–57; Thomas L. Brodie, *The Crucial Bridge: The Elijah-Elisha Narrative as an Interpretive Synthesis of Genesis-Kings and a Literary Model for the Gospels* (Collegeville, MN: Liturgical, 2000); Bovon, "The Role of the Scriptures," 26–31.

³⁴⁴ Rebecca I. Denova, *The Things Accomplished among Us: Prophetic Tradition in the Structural Pattern of Luke-Acts*, JSNTSup 141 (Sheffield: Sheffield Academic, 1997). Denova (112) argues that every event in Luke-Acts fulfills Luke's understanding of the Scriptures of Israel in some way, with or without a citation. When a citation is given, it points toward the typological significance of the event in the life of Jesus and his followers.

³⁴⁵ Robert L. Brawley, "Canon and Community: Intertextuality, Canon, Interpretation, Christology, Theology and Persuasive Rhetoric in Luke 4:1–13," in *SBL Seminar Papers*, ed. Eugene H. Lovering Jr. (Atlanta: Scholars Press, 1992), 419–34; W. J. C. Weren, "Psalm 2 in Luke-Acts: An Intertextual Study," in *Intertextuality in Biblical Writings: Essays in Honour of Bas Van Iersel*, ed. Sipke Draisma and Bastiaan M. F. van Iersel (Kampen: J.H. Kok, 1989), 189–203; Joel B. Green, "The Problem of a Beginning: Israel's Scriptures in Luke 1-2," *BBR* 4 (1994): 61–85; David W. Pao, *Acts and the Isaianic New Exodus*, WUNT 130 (Tübingen: Mohr Siebeck, 2000).

³⁴⁶ Litwak, *Echoes of Scripture in Luke-Acts*, 8, 30. For instance, Denova, *The Things Accomplished among Us*, 110–13, understands that typology reinforces prophetic fulfillment in Luke-Acts. According to Bovon, "The Role of the Scriptures," 31, the same can be said about "imitation." For Litwak, *Echoes of Scripture in Luke-Acts*, 32, "promise-fulfillment" is secondary in Luke-Acts. However, he recognizes, "I do not deny the possible Lukan use of intertexts under a hermeneutic best described as 'promise-fulfillment.'" The variety of ways the OT is employed in Luke-Acts is explored at length in Craig A. Evans and James A. Sanders, eds., *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts* (Minneapolis: Fortress, 1993).

³⁴⁷ Denova, *The Things Accomplished among Us*, 112.

³⁴⁸ Litwak, *Echoes of Scripture in Luke-Acts*, 1.

function in the Lukan narrative—its presence is neither superficial nor secondary.”³⁴⁹ Litwak identified, however, that “the majority opinion of Luke’s use of the Scriptures of Israel is some derivation of a promise-fulfillment/proof-from-prophecy schema.”³⁵⁰ In this direction, William Larkin Jr. states that Luke’s “interpretive scheme, prophetic promise and NT fulfillment, dominates Luke’s approach to the OT.”³⁵¹ It is worth noting Litwak’s summary on how Luke employs Israel’s Scripture: “Luke uses his intertexts to show continuity with Israel in the past, and through this continuity Luke validates or legitimates the ‘things accomplished among us’. Luke has in mind both characters and events in his narrative. He is mapping the true continuity of the story of God’s people.”³⁵²

Accordingly, when detecting a possible relationship between Daniel and Luke-Acts, it is necessary to bear in mind the diversity of ways the OT is utilized in Luke-Acts, with the predominance of the “promise-fulfillment/proof-from-prophecy” pattern, the pervasiveness of Israel’s Scriptures in Luke-Acts, the crucial role of the HB in Lukan narrative, and the true continuity of the story of God’s people in the OT and NT.

When one analyzes the potential relationship between Daniel and Luke-Acts, it is possible to perceive that in his two volumes, the evangelist markedly indicates the

³⁴⁹ Craig A. Evans, “Prophetic Setting of the Pentecost Sermon,” in *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts*, ed. Craig A. Evans and James A. Sanders (Minneapolis: Fortress, 1993), 218.

³⁵⁰ Litwak, *Echoes of Scripture in Luke-Acts*, 30. For him (p. 15), “promise-fulfillment refers to the notion that a given text in the Scriptures of Israel makes a prediction, or that Luke regards a scriptural text as making a prediction about a future event or person, and that scriptural event or person maps directly to specific event(s) or person(s) within the scope of Luke-Acts.” Scholars commonly see Mathew as more text-oriented, while Luke is more person-event-oriented, as the quotation above indicates (see next n.).

³⁵¹ William J. Larkin Jr., “Luke’s Use of the Old Testament in Luke 22–23” (PhD diss., University of Durham, 1975), 678.

³⁵² Litwak, *Echoes of Scripture in Luke-Acts*, x. Elsewhere (p. 32) he adds, “My study will show that in the strategic texts I am examining, the purpose of Luke’s discursive framing is primarily to show continuity between the early Christians and Israel in the past.”

historical fulfillment of at least four events of Daniel’s seventy-week prophecy, implying a salvation-history framework.³⁵³ In Daniel, the sentence מִן־מִצְאָ דְבַר לְהָשִׁיב וּלְבַנוֹת (‘‘from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks,’’ Dan 9:25) identifies the starting point of this time prophecy³⁵⁴ and the endpoint of the first

³⁵³ Luke’s salvation-history treatment of the life of Christ has been noted by Huw P. Owen, ‘‘Stephen’s Vision in Acts 7:55–56,’’ *NTS* 1.3 (1955): 224–25. He realizes that ‘‘Luke-Acts presents Christ’s career from the Cross to the Second Coming through a series of words (mostly verbs) which, taken together, constitute a highly imaginative [creative] picture.’’ ἔξοδος (Luke 9:31); εἰσελθεῖν (Luke 24:26); ἀναλαμβάνω (Acts 1:2, 11, 22; 2:34); κάθημαι (Luke 20:42; 22:69; Acts 2:34); ἵστημι (Acts 7:55–56); and ἔρχομαι (Luke 9:26; 12:36–38; 18:8; 19:23; 21:27; Acts 1:11).

³⁵⁴ Four different decrees have been suggested as fulfilling Daniel 9:25: Cyrus in 538/537 BCE (2 Chr 36:22–23; Ezra 1:1–4; 6:3–5), Darius in 520/519 BCE (6:1–12), and Artaxerxes I in 457 (7:11–26) and 444 BCE (Neh 2:1–8). After analyzing the content and application of every decree, Arthur J. Ferch, ‘‘Commencement Date for the Seventy Week Prophecy,’’ in *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, ed. Frank B. Holbrook, Daniel and Revelation Committee Series 3 (Washington, DC: Biblical Research Institute, 1986), 73–74, concludes that the first two decrees do not mention the rebuilding of Jerusalem, while the last one is limited to repair work on the walls and gates, which was accomplished in fifty-two days. For Ferch, only ‘‘in 457 B.C. Artaxerxes I granted the Jews by decree signal spiritual, civil, and judicial privileges amounting to autonomy under the larger umbrella of the Persian empire. Such privileges had been unknown to the Jews since their subservience to the Neo-Babylonian Empire. Consequently, Artaxerxes’ ‘word’ or decree of 457 B.C. provides the best commencement date for Daniel’s 70 weeks prophecy and the longer time span of the 2300 day-years (Dan 8–9)’’ (cf., Ezra 4:7–23; Ezra 6:14; 7:11–26). In the same vein, see C. Mervyn Maxwell, *Amazing Prophecies of Daniel: How Prophecy Shows God’s Care for You and Your Family* (Nampa, ID: Pacific, 1998), 211–12, 261–64; E. B. Pusey, *Daniel the Prophet: Nine Lectures, Delivered in the Divinity School of the University of Oxford*, 3rd ed. (Oxford: J. Parker, 1876), 164–233; Charles Boutflower, *In and around the Book of Daniel* (New York: Macmillan, 1923), 168–211; John B. Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962), 276–78; John B. Payne, *The Imminent Appearing of Christ* (Grand Rapids: Eerdmans, 1962), 148–50; Glenn R. Goss, ‘‘The Chronological Problems of the Seventy Weeks of Daniel’’ (ThD diss., Dallas Theological Seminary, 1966), 122–30. Andrew E. Hill, *Daniel-Malachi*, The Expositor’s Bible Commentary 8 (Grand Rapids: Zondervan, 2008), 170, lists seven different views regarding the starting point of this prophecy. However, Siegfried H. Horn and Lynn H. Wood, ‘‘The Fifth-Century Jewish Calendar at Elephantine,’’ *Journal of Near Eastern Studies* 13.1 (1954): 1–20, point out that the archeological discoveries (1904–1908; 1893/1947) on the island of Elephantine (at modern Assuan) of Aramaic MSS with double dating (Egyptian and Semitic) enabled them to accurately date Artaxerxes’ throne ascension and first year of reign according to Jewish reckoning. They based this conclusion on at least three pieces of evidence. (1) According to MS *AP* 6, 464 BCE was the year when King Artaxerxes sat on his throne (accession year). This document was written in January 2/3. (2) The MS *Kraeling* 6 shows that the fall-to-fall calendar was used among the fifth-century BCE Jews. (3) The book of Nehemiah (1:1, 4; 2:1), a contemporary of Ezra, shows clearly the usage of a fall-to-fall calendar by Nehemiah. Based on this evidence, in their expanded study, Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7*, 3rd ed. (Brushton, NY: TEACH Services, 2006), conclude that ‘‘the evidence (*Kraeling* 6) shows that the Jews reckoned a Persian king’s years according to a fall-to-fall year. It is established [*AP* 6] that Artaxerxes’ accession year extended into 464 B.C.—long after Tishri 1, 465—and hence his year 1 was

sixty-nine weeks (seven weeks plus sixty-two weeks).³⁵⁵ Namely, the two prepositions מִן (“from”) and עַד (“until”) set the beginning and the end of the sixty-nine-week period, and the event described as ending this period is the coming of the Anointed³⁵⁶ Prince (מְשִׁיחַ נָגִיד). As explained by William Shea, since there is no verb in the prepositional phrase עַד־מְשִׁיחַ נָגִיד (“until the Anointed Prince”)—which links it to the following elliptic clause—“it is reasonable to take the actual anointing of the Prince as the event to which this time period [seven weeks and sixty-two weeks] should extend.”³⁵⁷ That is, at the end of the sixty-nine weeks the Prince would be anointed. This event, as Hasel notes, is fulfilled in the baptism of Jesus,³⁵⁸ since in Luke 3 Jesus is anointed by the Holy Spirit in

464/463 B.C. These documents, taken together with the Biblical statements of Nehemiah and Ezra, lead to the inescapable conclusion that the decree of Artaxerxes I went into effect, after Ezra’s return from Babylon, in the late summer or early fall of 457 B.C.” Christopher A. Hughes, “The Terminus Ad Quem of Daniel’s 69th Week: A Novel Solution,” *Journal of Dispensational Theology* 17.51 (2013), follows Horn and Wood’s chronology but considers the decree of 444 BCE as the starting point of the prophecy, even though it is one of the most limited of the decrees (Neh 2:1–8). Hughes is in line with Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977), 121–28.

³⁵⁵ Gerhard F. Hasel, “Interpretations of the Chronology of the Seventy Weeks,” in Holbrook, *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, 49. A defense of the consecutive view of the first sixty-nine weeks and the Messianic interpretation of this prophecy is found in Goss, “Chronological Problems,” 34–37.

³⁵⁶ The vocable מְשִׁיחַ is translated here as “anointed” for argumentative purposes, even though rendering it as “Messiah” yields more connections with the NT, which is also correct. *HALOT*, s.v., “מְשִׁיחַ,” shows that the basic meaning of מְשִׁיחַ is “the anointed one.”

³⁵⁷ William H. Shea, “The Prophecy of Daniel 9:24–27,” in Holbrook, *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, 88.

³⁵⁸ Hasel, “Interpretations of the Chronology,” 49. Hasel’s conclusion is built on the year-day principle as espoused by William H. Shea, *Selected Studies on Prophetic Interpretation*, rev. ed. Daniel and Revelation Committee Series 1 (Silver Spring, MD: Biblical Research Institute, 1992), 67–110. For a detailed defense of the *terminus ad quem* of the sixty-nine weeks as happening in the baptism of Jesus, see Goss, “Chronological Problems,” 144–49. The year-day principle is one of the backbone principles for the historicist method of interpretation of apocalyptic prophecy. For an explanation of the historicist method and comparison with other methods, see Hasel, “Interpretations of the Chronology,” 3–63; Richard M. Davidson, “Biblical Principles for Interpreting Apocalyptic Prophecy,” in *Prophetic Principles: Crucial Exegetical, Theological, Historical and Practical Insights*, ed. Ron du Preez (Berrien Springs, MI: Michigan Conference of Seventh-day Adventists, 2007), 52–55; Kenneth A. Strand, *Interpreting the Book of Revelation: Hermeneutical Guidelines, with Brief Introduction to Literary Analysis*, 2nd ed. (Naples, FL: Ann Arbor, 1979), 18–20; Strand, “Foundational Principles of Interpretation,” 3–34.

the moment of his baptism (v. 21–22; cf. also Acts 10:36–39) and then begins his ministry (Luke 3:23). Commenting on Luke 4:16–30, Joel Green understands that “in 4:18–19, Jesus interprets his baptism as a Spirit anointing for his mission.”³⁵⁹ Luke highlights Jesus’ baptism by the use of a historiographical expedient:

Now in the fifteenth year of the reign of Tiberius Caesar,³⁶⁰ when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was

It is important to perceive that in the Synoptic Gospels (Matt 24:15; Mark 13:14; Luke 21:20) Jesus identifies the “abomination of desolation” of Dan 9:27 (cf. 11:31; 12:11) with Rome. Cf., Daryn Graham, “Early Christian Understandings of the ‘Abomination That Causes Desolation,’” *Reformed Theological Review* 74.3 (2015): 162–75; Michael P. Theophilos, “The Abomination of Desolation in Matthew 24:15,” *TynBul* 60.1 (2009): 157–60; Élian Cuvillier, “Chronique Matthéenne (iii) ‘... que le lecteur comprenne’ (Mt 24/15),” *Études théologiques et religieuses* 72.1 (1997): 101–13; Gaetano M. Stano, “La distruzione di Gerusalemme dell’anno 70 e l’esegesi di Dan 9, 24-27 (Cf Mt 24, 15; Mc 13, 14),” in *Distruzione di Gerusalemme del 70 nei suoi riflessi storico-letterari: 5 Convegno Biblico Francescano, Roma, Sett 1969* (1971), 79–110. This way, Jesus seems to take the seventy-week prophecy neither in a preteristic nor in a futuristic or idealistic manner. That is, Jesus does not identify the “abomination of desolation” of Daniel’s seventy-week prophecy with an entity of Daniel’s own time (independently of the chronology someone establishes for the Book of Daniel), or with something near the final moments of the world’s history, nor even with a spiritual idea. See more in <https://noticias.adventistas.org/pt/coluna/leonardonunes/besta-escarlate-666-chifre-pequeno-como-entender-profecias>.

³⁵⁹ Green, *The Gospel of Luke*, 207.

³⁶⁰ This precise date in the Georgian calendar has caused a good deal of inquiry. The standard reference work on biblical chronology, Jack Finegan, *Handbook of Biblical Chronology: Principles of Time Reckoning in the Ancient World and Problems of Chronology in the Bible* (Princeton, NJ: Princeton University Press, 1964), 259–75, and his revised edition, Jack Finegan, *Handbook of Biblical Chronology: Principles of Time Reckoning in the Ancient World and Problems of Chronology in the Bible*, rev. ed. (Peabody, MA: Hendrickson, 1998), 329–45, present a “bewildering variety of dates,” due to the diversity of calendars (Julian, Jewish, Egyptian, Syriac) the fifteenth year of Tiberius Caesar can be compared with, and also the accession/non-accession-year system used. Even though Finegan argues for “the fifteenth year extended from late October, A.D. 26 to late October, A.D. 27,” he acknowledges that the dates could range from 26 to 29 CE (see especially Finegan, *Handbook of Biblical Chronology*, 341n173, of his revised edition). However, if one takes Luke 3:23 (“Jesus himself was about thirty years of age”) strictly, and seeing as Herod the Great’s death has been generally recognized as happening in March or early April of 4 BCE (see Emil Schürer, *A History of the Jewish People in the Time of Jesus Christ*, trans. John Macpherson, 2nd ed. [New York: Scribner, 1886], 1:465–67; Timothy David Barnes, “Date of Herod’s Death,” *JTS* 19 [1968]: 204–9; P. M. Bernegger, “Affirmation of Herod’s Death in 4 BC,” *JTS* 34.2 [1983]: 526–31; Harold W. Hoehner, “The Date of the Death of Herod the Great,” in *Chronos, Kairos, Christos: Nativity and Chronological Studies Presented to Jack Finegan*, ed. Jack Finegan, Jerry Vardaman, and Edwin M. Yamauchi [Winona Lake, IN: Eisenbrauns, 1989], 101–11), a date beyond 27/28 CE becomes problematic. Frédéric L. Godet, *A Commentary on the Gospel of St. Luke*, trans. E. W. Shalders, 5th ed., Clark’s Foreign Theological Library (Edinburgh: T. & T. Clark, 1952), 1:166–67, concurs, because of the reckoning prevalent in the East, particularly at Antioch, where Luke resided for some time. In the same way, for Leonhard Goppelt, the fifteenth year of the reign of Tiberius Caesar would be “sometime between the 1st of October, A.D. 27 and the 30th of September, A.D. 28.” Leonhard Goppelt, *Theology of the New Testament*, trans. John E. Alsup (Grand Rapids: Eerdmans, 1981), 1:20. See also Eugen Ruckstuhl,

tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. (Luke 3:1–2)

“The evangelist is using here a form derived from secular historiography, which has the habit of making prominent important events, especially those with which the principal narrative begins, by means of circumstantial datings and synchronisms.”³⁶¹ This chronology is consistent with the *terminus ad quem* of the sixty-ninth week and “the exact date specified in the prophecy of Dan 9:25 for the appearance of the Messiah.”³⁶²

The second event is indicated in Dan 9:26. וְאַחֲרֵי הַשְּׁבַעִים שָׁשִׁים וּשְׁנַיִם יָכַרַת מְשִׁיחַ (‘‘Then after the sixty-two weeks the Messiah will be cut off’’). That is, after sixty-nine weeks, in the last week,³⁶³ the Messiah will be cut off. Daniel 9:27 adds more information

Chronology of the Last Days of Jesus: A Critical Study, trans. Victor J. Drapela (New York: Desclee, 1965), 6. August Strobel, ‘‘Die Ausrufung des Jubeljahres in der Nazarethpredigt Jesu: Zur Apokalyptischen Tradition Lc 4:16–30,’’ in *Jesus in Nazareth* (Berlin: de Gruyter, 1972), 42–43, sees it in 26/27 CE, in a remarkable quotation: ‘‘F ur den Zeitraum des Wirkens Jesu kommt nur ein Sabbatjahr in die engere Wahl, n amlich das der Jahre 26/27 n. Chr. Bemerkenswerterweise ist es identisch mit dem 15. Jahr der Provinzialherrschaft ( γγεμονία) des Tiberius, der 11/12 n. Chr. zum gleichberechtigten Mitkaiser auf Antrag seines Vaters und auf Beschluss des Senats erhoben worden war.’’ (‘‘For the period of Jesus’ ministry only a Sabbatical year comes into the choice, namely that of the years 26/27 AD. Remarkably it is identical with the fifteenth year of the provincial government ( γγεμονία) of Tiberius, 11/12 AD, [when he] had been raised at the request of his father and at the decision of the Senate.’’) Cf. also Donald W. Blosser, ‘‘Jesus and the Jubilee: Luke 4:16-30, the Year of Jubilee and Its Significance in the Gospel of Luke’’ (PhD diss., St. Mary’s College, The University of St. Andrews, 1979). Although Harold Hoehner goes in another direction, he accepts the viability of 27–28 CE: Hoehner, *Chronological Aspects*, 37. For a comparative chronological study of Dan 9:24–27 in Qumranic literature, see Roger T. Beckwith, ‘‘Daniel 9 and the Date of Messiah’s Coming in Essene, Hellenistic, Pharisaic, Zealot and Early Christian Computation,’’ *Revue de Qumran* 10 (1981): 521–42; Devorah Dimant, ‘‘The Seventy Weeks Chronology (Dan 9,24–27) in the Light of New Qumranic Texts,’’ in *Book of Daniel in the Light of New Findings* (Leuven: Leuven University Press, 1993), 57–76.

³⁶¹ This quotation is a translation of the German original: ‘‘Der Evangelist handhabt eine Form stammt aus der profanen Historiographie, die die Gewohnheit hat, wichtige Ereignisse, sonderlich solche, mit denen die eigentliche Hauptdarstellung beginnt, durch umst andliche Datierungen und Synchronismen hervorzuheben.’’ E. Schwartz, ‘‘Noch einmal der Tod der S ohne Zebedaei,’’ *ZNW* 11 (1910): 102.

³⁶² Brempong Owusu-Antwi, *The Chronology of Daniel 9:24–27*, Adventist Theological Society Dissertation Series 2 (Berrien Springs, MI: Adventist Theological Society Publications, 1995), 309.

³⁶³ For a description of the three general interpretations of the seventieth week (preterist, historicist, futurist), see Goss, ‘‘Chronological Problems,’’ 37–46. See next n. for a linguistic defense of the seventieth week being fulfilled at the time of Christ. See also Charles Boutflower, *In and around the Book of Daniel* (Grand Rapids: Kregel, 1977), 168–211. Alban Ernest Heath, *The Prophecies of Daniel in the*

about the כרת (“cut off”).³⁶⁴ הַשְּׁבוּעַ יִשְׁבִּית זֶבַח וּמִנְחָה³⁶⁵ (“but in the middle of the week he will put a stop to sacrifice and offering”). That is, “the Messiah would bring an end to the sacrificial system by His death on the cross.”³⁶⁶ Toward this conclusion, Luke helps in giving some important details. (1) Luke dates the beginning of the last prophetic week (Luke 3:1–2, 21–23), as seen above, which consequently indicates the period of “the middle of the week.”³⁶⁷ (2) Luke 22:1, like the other Synoptic Gospels, describes

Light of History (London: Covenant, 1941), 90, asserts, “What period is covered by the seventieth week? Since it began with the baptism it must extend to at least the martyrdom of Stephen and the conversion of Saul of Tarsus. That week has no parallel in history. It saw the baptism of our Lord, his gracious ministry, His death and resurrection, His ascension, the birth of the Church at Pentecost, the confirming of the covenant with many.”

³⁶⁴ Jacques Doukhan relates these two clauses (vv. 26–27) on account of three observations: (1) the presence of the theme of the weeks, the key word related to the Messiah; (2) the principle of the interwoven composition (Messiah—Jerusalem—Messiah—Jerusalem—Messiah—Jerusalem); and (3) the notions of covenant and of cessation of the offerings, which borrow the notions expressed in the verb כרת (“cut off”) of the preceding messianic paragraph. Indeed, the word כרת is an allusion to both covenant and cessation. כרת conveys the two theological meanings of the death of the Messiah: the covenant by his sacrifice, hence the end of the sacrifices. Jacques B. Doukhan, “The Seventy Weeks of Dan 9: An Exegetical Study,” *AUSS* 17.1 (1979): 14.

³⁶⁵ Based on his understanding of Hebrew language, Shea, “The Prophecy of Daniel 9:24–27,” 102, interprets that “such an expression does not have to mean that precisely 50 percent of the prophetic week would pass before this event could occur as we think in western thought today.” Hasel, “Interpretations of the Chronology,” 54, however, maintains that “in the midst of the week” of Daniel 9:27 is three and one-half years after Jesus’ baptism because the translation of the noun הַצִּי in this context should be “middle” or “midst,” as found in Theodotion, Vulgate, and many English versions (KJV, NKJV, ASV, NASB, MLB, NET, NIV). In the same vein, after analyzing the chronology of the gospels, Finegan, *Handbook of Biblical Chronology*, 353, recognizes that the chronology of three years plus a number of months presented by “the Fourth Gospel is convincingly detailed.” As a corollary, and if one considers 27/28 CE (see n. 360 above) as the year of Jesus’ baptism and beginning of His ministry, the expression “in the middle of the week” points to a year not beyond 30/31 CE for the Messiah’s death.

³⁶⁶ Hasel, “Interpretations of the Chronology,” 54, see especially n. 119.

³⁶⁷ There is a diversity of opinions on the specific year of Jesus’ death, ranging from 21 to 36 CE, as pointed out by Ruckstuhl, *Chronology of the Last Days*, 95–97. Taking into consideration this diversity, Shea believes that finding the exact year of Jesus’ death is hampered by (1) the superficial difference between the Synoptic Gospels and John about the Passover day when Jesus died, and (2) the lack of information on how the thirteenth month was inserted in the lunar calendar of Palestine in the first century. Shea, “The Prophecy of Daniel 9:24–27,” 102–3. The apparent superficial difference between the Gospels is well harmonized by Richard M. Davidson, “Ponder the Passover!,” *Shabbat Shalom* 53.1 (2006): 5. There, Davidson shows that the Synoptic Gospels follow the Sadducean tradition for the Passover meal (Josephus, *J.W.* 4.582, describes the importance of the twilight of the previous day in counting the time for Jewish celebrations), while John follows Pharisaic tradition (Josephus, *J.W.* 6.423 states that the Passover lamb was slaughtered “from the ninth hour till the eleventh,” in accordance with the Gospels), and Jesus

Jesus' death occurring on the Passover feast,³⁶⁸ (3) in the hour of the Passover lamb slaughtering (Luke 23:44; cf. Josephus, *J.W.* 6.423; Matt 27:45–46; Mark 15:34). Most importantly, (4) a comparison of the accounts of Jesus' death in the four Gospels³⁶⁹ (Matt 27:45–54; Mark 15:33–39; Luke 23:44–48; John 19:28–30) reveals that Luke, unlike the other evangelists, ties closely together the hour of the *death* (the ninth hour, the time of Passover lamb slaughtering, Luke 23:44), the *tearing* of the Temple's veil (“the veil of

fulfills both. Astronomical studies have narrowed down the date of the Passion to a Friday in 30 or 33 CE; see Colin J. Humphreys and W. G. Waddington, “Astronomy and the Date of the Crucifixion,” in *Chronos, Kairos, Christos: Nativity and Chronological Studies Presented to Jack Finegan*, ed. Jack Finegan, Jerry Vardaman, and Edwin M. Yamauchi (Winona Lake, IN: Eisenbrauns, 1989), 165–81; J. K. Fotheringham, “The Evidence of Astronomy and Technical Chronology for the Date of the Crucifixion,” *JTS* 35 (1934): 146–62; Colin J. Humphreys and W. G. Waddington, “The Jewish Calendar, a Lunar Eclipse and the Date of Christ's Crucifixion,” *TynBul* 43.2 (1992): 331–51. However, Roger T. Beckwith, “Cautionary Notes on the Use of Calendars and Astronomy to Determine the Chronology of the Passion,” in *Chronos, Kairos, Christos: Nativity and Chronological Studies Presented to Jack Finegan*, ed. Jack Finegan, Jerry Vardaman, and Edwin M. Yamauchi (Winona Lake, IN: Eisenbrauns, 1989), 198, believes that “the idea that astronomical and calendrical considerations cut the Gordian Knot by confining the Nisan 14 of the Passion to a Friday in A.D. 30 or A.D. 33, thus excluding the synoptic chronology, is a mistake.” In the same vein, Juarez R. de Oliveira, *Chronological Studies Related to Daniel 8:14 and 9:24-27* (Engenheiro Coelho, SP: Imprensa Universitária Adventista, 2004), 84–85, thinks that it is necessary to join historical and astronomical data with biblical-chronological evidence to draw a more accurate conclusion. For him, “the conclusion that Christ died on a Nisan 15 seems inescapable. This would restrict the options to A.D. 31, the only year which admits a Nisan 15 for the death of Christ.” Joachim Jeremias also admits that astronomical chronology leads unfortunately to no certain result. Yet he believes that in 31 CE “Friday, April 27, could fall on Nisan 15” and this date would fit better. It is noteworthy that he believes that any year before 30 and after 31 CE is not viable because of the general NT chronology, that is, Herod's death, the beginning of Jesus' ministry, and Paul's conversion. Joachim Jeremias, *The Eucharistic Words of Jesus*, trans. Norman Perrin (New York: Scribner, 1966), 36–41. Having this general NT chronology in mind, Owusu-Antwi, in a recent study, concludes similarly: “the greatest advantage that A.D. 31 has over the other dates and that makes it most favorable is that it has no chronological problems. It fits the chronology of the ministry of Christ while none of the other dates does.” Owusu-Antwi, *The Chronology of Daniel 9:24–27*, 323. Even though Francis D. Nichol, ed., *The Seventh-Day Adventist Bible Commentary* (Washington, DC: Review and Herald, 1980), 5:227–48, considers 27/28 CE as the most probable year for the beginning of Jesus' ministry, and 31 CE for Jesus' death, his cautionary words are appropriate here: “Though one cannot hold these dates as definitely proved by direct historical source evidences, one can hold them as wholly reasonable deductions from the prophecy—as conclusions not incompatible with any known fact and in harmony with many facts that are known from recent research” (p. 248).

³⁶⁸ Since Passover was a spring feast, three and a half years earlier would probably fall in autumn. Nichol, *Seventh-Day Adventist Bible Commentary*, 5:247; Finegan, *Handbook of Biblical Chronology*, 342; Blosser, “Jesus and the Jubilee,” 256.

³⁶⁹ Kurt Aland, ed., *Synopsis of the Four Gospels: Greek-English Edition of the Synopsis Quattuor Evangeliorum: On the Basis of the Greek Text of the Nestle-Aland 27th Edition and Greek New Testament 4th Revised Edition. The English Text Is the Second Edition of the Revised Standard Version*, 12th ed. ([Stuttgart]: German Bible Society, 2001), 320–21.

the temple was torn in two,” v. 45), the cry of *death* (“Father, into your hands I commit my spirit!” v. 46), and Jesus’ *death* (“And having said this, he breathed his last” v. 46). This arrangement seems to confirm the fulfillment of the Danielic sentences: *יְפָרֵת מֶשִׁיחַ* (“the Messiah will be cut off,” Dan 9:26) and *וְחָצִי הַשָּׁבוּעַ יִשְׁבֹּט וּמִנְחָה וְזֶבַח וּמִנְחָה* (“but in the middle of the week he will put a stop to sacrifice and offering,” v. 27).

The third event is indicated by the phrase *וְלִמְשַׁח קֹדֶשׁ קְדוֹשִׁים* (“and to anoint the holy of holies,” Dan 9:24). In an analysis of Dan 9:24, Jacques Doukhan perceives that the three notions—atonement (*כַּפָּר*), anointing (*מִשַׁח*), and holy of holies (*קֹדֶשׁ קְדוֹשִׁים*)—are found also in Exod 29:36–37, “the only other biblical reference to use these expressions in conjunction. This passage deals with the consecration of Aaron and his sons to their high priesthood (the earliest consecration of an Israelite priesthood).”³⁷⁰ Elias de Souza sees the phrase *וְלִמְשַׁח קֹדֶשׁ קְדוֹשִׁים* as a reference to the anointing (inauguration) of the heavenly sanctuary/temple and to the commencement of the priestly ministry of the Messiah Prince.³⁷¹

In the same vein, Doukhan states that “this event, which took place in A.D. 31 as reported by Peter, describes Jesus as sitting at the right hand of the Father after His ascension (1 Pet 3:22).”³⁷² In Luke-Acts, this event seems to be alluded in Acts 2:33 and 5:31 as follows: “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves

³⁷⁰ Doukhan, “The Seventy Weeks of Dan 9,” 11.

³⁷¹ De Souza, *Heavenly Sanctuary/Temple Motif*, 466–70. See also William H. Shea, “Unity of Daniel,” in *Symposium on Daniel*, ed. Frank B. Holbrook, Daniel and Revelation Committee Series 2 (Silver Spring, MD: Biblical Research Institute, 1986), 233–34.

³⁷² Jacques Doukhan, *The Mystery of Israel* (Hagerstown, MD: Review and Herald, 2004), 36.

are seeing and hearing” (Acts 2:33). And again, in Acts 5:31, “He is the one whom God exalted to his right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.” These two passages allude to Psalm 110,³⁷³ which foretells the coming of the Davidic Messiah according to the order of Melchizedek—king and priest (Gen 14:18; Ps 110:4).³⁷⁴ It is significant that in Acts 5:31 Luke uses the words “Prince” (ἀρχηγός) and “Savior” (σωτήρ), which are important in the context of the seventy-week prophecy. The word “prince” (נָגִיד)³⁷⁵ is clearly used appositively for the Messiah (Anointed One) in Dan 9:25. The word “Savior” does not occur in Dan 9:24–27; however, the first four infinitival phrases of Dan 9:24 (וְלַחֲתָם [וְלִהְיוֹתָם] חֲטָאוֹת) לְכַלֵּא הַפֶּשַׁע וְלַחֲתָם וְלִהְיוֹתָם חֲטָאוֹת , “to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness”) indicate salvific actions, which were performed by the priests in Israel,³⁷⁶ by the Messiah Prince of Dan

³⁷³ David P. Moessner, “Two Lords “at the Right Hand”: The Psalms and an Intertextual Reading of Peter’s Pentecost Speech (Acts 2:14–36),” in *Literary Studies in Luke-Acts* (Macon, GA: Mercer University Press, 1998), 215–32; William R. G. Loader, “Christ at the Right Hand: Ps 110:1 in the New Testament,” *NTS* 24.2 (1978): 199–217; Agustín del Agua Pérez, “Procedimientos derásicos del sal 2:7b en el Nuevo Testamento: Tu eres mi hijo, yo te he engendrado hoy,” *Estudios bíblicos* 42.3-4 (1984): 391–414; Gerhard Dautzenberg, “Psalm 110 Im Neuen Testament,” in *Liturgie und Dichtung* (Sankt Ottilien: EOS, 1983), 141–71. Whereas Michel Gourgues, “Lecture Christologique du Psaume CX et fête de la Pentecôte,” *Revue biblique* 83.1 (1976): 5–24 sees the influence of Ps 110 in Acts 2, he thinks « Il est plausible que Ac 2 et He 8-10 aient replacé dans son cadre originel l’application christologique du Psaume 110:1. »

³⁷⁴ Among others, the correlation between Ps 110:4 and Gen 14:18–20 and the double office of king and priest in Ps 110 are shown by Robin L. Routledge, “Psalm 110, Melchizedek and David: Blessing (the Descendants of) Abraham,” *Baptistic Theologies* 1.2 (2009): 1–16; Maarten J. Paul, “The Order of Melchizedek (Ps 110:4 and Heb 7:3),” *WTJ* 49.1 (1987): 195–211; and Philip J. Nel, “Psalm 110 and the Melchizedek Tradition,” *Journal of Northwest Semitic Languages* 22.1 (1996): 1–14.

³⁷⁵ Although the word נָגִיד is translated as ἡγοθμένους in Dan 9:25 (LXX), נָגִיד is translated eight times as ἀρχων elsewhere (1 Sam 9:16; 10:1; 13:14; 2 Chr 32:31; 35:8; Ps 76:13; Isa 55:4; Ezek 28:2), which is the root of the word ἀρχηγός.

³⁷⁶ E.g., Lev 4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7; 19:22.

9:25,³⁷⁷ and by Jesus Christ in Acts 5:31 (“to grant repentance to Israel, and forgiveness of sins”). This shows that the ideas of kingship and priesthood were already present in Dan 9:24–27, and their echoes can be heard in Acts 2:33³⁷⁸ and 5:31. It is noteworthy as well that elsewhere in the New Testament, Jesus’ enthronement and the inauguration of the heavenly sanctuary are seen as two faces of the same event, as Felix Cortez acutely perceives: “Hebrews 1:6 relates the ascension with Jesus’ enthronement (also 4:14–16; 6:19–20) with his appointment as high priest; 9:11–14, 24 and 10:19–22, with the inauguration of the new covenant.”³⁷⁹ Therefore, Acts 2:33 and 5:31 point not only to Jesus’ enthronement, but also to the commencement of his priestly ministry and the inauguration (anointing) of the heavenly sanctuary/temple. It is necessary to emphasize here that Luke chronologically associates this event with the feast of Pentecost (Acts 2:1,

³⁷⁷ The phraseology of Dan 9:25 suggests that with the coming of the Messiah Prince at the end of the sixty-nine weeks, the infinitival phrases of v. 24 will be accomplished; Doukhan, “The Seventy Weeks of Dan 9,” 9. The translation of the ׀ of v. 25 as “therefore” or “so” in NASB, NKJV, ESV, NET, NRSV, and the role of the Messiah Prince as the protagonist of this prophecy reinforces this view. In this vein, Jacques Doukhan, *Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile* (Hagerstown, MD: Review and Herald, 2000), 146, 149–50, recognizes that the literary characteristic of vv. 25–27 “relates the seven and 62 weeks solely to the Messiah and not to Jerusalem.” More than that, for Doukhan, *Secrets of Daniel*, 140, “God’s answer to the prayer of Daniel and to his question concerning the 2300 evenings and mornings is Gabriel’s announcement of the Messiah.” It is easier to see five infinitival phrases being accomplished by the Messiah Prince. It is worth noting that Doukhan, “The Seventy Weeks of Dan 9,” 11, has detected a “synthetic parallelism” between the first three phrases and last ones, “in that the second element completes the first: The first part has a negative connotation; the second has a positive connotation.” This way, regarding specifically to the “sealing of the prophecy,” Doukhan asserts, “the seal of the prophecy [second part]—i.e., its fulfillment—is related to the seal of the sins [first part]—i.e., their forgiveness.” Along these lines, it is possible to perceive the Messiah Prince performing all these actions described in v. 24. The same conclusion is reached by Shea, “Unity of Daniel,” 230–34. The way the Messiah seals or fulfills the prophecy will be explored below.

³⁷⁸ Beale, *Temple and the Church’s Mission*, 217–18, also recognizes Jesus’ dual function as king and priest in Acts 2:29–33. He sees this reality in connection with Zech 6:12–13. He acknowledges that “Christ likewise fulfills Zechariah 6:12–13, which repeats that the messianic ‘branch . . . will build a temple of the Lord,’ and then says he ‘will . . . rule on His throne’ and ‘be a priest.’”

³⁷⁹ Cortez, “Anchor of the Soul,” 40. Davidson, “Christ’s Entry ‘within the Veil,’” 185, also affirms that “He [Jesus] entered (εισῆλθεν, aorist punctiliar action) at his ascension to inaugurate the heavenly sanctuary at a specific point in time once for all (ἐφάπαξ).”

33), where the Holy Spirit was poured out on the disciples, strengthening the link between Luke-Acts and Dan 9:24–27, and placing it within the salvation-history frame.³⁸⁰

The fourth event of Daniel’s seventy-week prophecy that appears to have historical fulfillment in Luke-Acts is related to Stephen’s vision, and will be analyzed in detail in the next sections. However, some textual patterns show the interrelationship between this fourth event and the previous three. The Holy Spirit, the Father, and Jesus are always distinctively portrayed in the four events. At his baptism (Luke 3:21–22), *Jesus* is baptized, the *Holy Spirit* descends in bodily form like a dove, and the *Father* speaks. At his death (Luke 23:46), *Jesus* cries out, saying: *Father*, “into your hands I commit my spirit.”³⁸¹ At his enthronement (Acts 2:32–33), *Jesus* is raised by *God* and pours the *Holy Spirit* upon his disciples. And in Acts 7:55, Stephen, being full of the *Holy Spirit*, sees the *glory of God* and *Jesus* standing at the right hand of God. Besides the Trinity and their actions being mentioned, it is interesting to perceive the sequence in which they appear in the passages.³⁸²

In these four events, another pattern is found regarding the relationship between heaven and earth. (1) At the baptism of Jesus, a *vision* of heaven *confirms* the import of

³⁸⁰ Many passages in Hebrews and Revelation seem to be dependent on this event. E.g., Heb 1:3, 13; 8:1-2; 10:12; 12:2; Rev 5:1, 7.

³⁸¹ Clearly, here the vocable “spirit” is not a reference to the Holy Spirit. But out of the seven phrases the Evangelists record that Jesus spoke at the cross (Matt 27:45; Mark 15:34; Luke 23:34, 43, 46; John 19:26–28, 30), only Luke employs the word “spirit.” It is noteworthy that the author of Hebrews, in a sacrificial context, says, “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God?” (Heb 9:14).

³⁸² These sequences can be seen in both the English and Greek texts. It is interesting to perceive that at the baptism, the sequence is *Jesus, Holy Spirit, and Father*; at the death, *Jesus, Father, and Holy Spirit*; at the enthronement, *Jesus, Father, and Holy Spirit*; and in Stephen’s vision, *Holy Spirit, Father, and Jesus*. While the two middle events have the same sequence, the first and last ones have only the name of Jesus changed, suggesting that Jesus can begin and end the historical events.

what already happened on earth. *After* his baptism, ἀνεωχθῆναι τὸν οὐρανόν (“the heaven was opened”), and the Holy Spirit and the Father *confirm* it (Luke 3:21–22). (2) *Before* Jesus’ death, the heavens darken (Luke 23:44–45) as a *harbinger* of his death (v. 46). (3) In Acts 2:33, Christ’s exaltation in heaven is a *prerequisite* to the pouring of the Holy Spirit upon the earth (cf. John 7:39). (4) And Stephen’s *vision* of τοὺς οὐρανοὺς διηνοιγμένους (“the heavens opened,” Acts 7:55–56) *confirms* the message of his discourse. The second and third events (Jesus’ death and his enthronement) have a heaven-earth sequence, where the heavens pre-announce what will take place on earth. In the first and fourth events (the baptism of Jesus and Stephen’s vision of Jesus), a vision of the heavens opened confirms what already happened on the earth, in an earth-heaven sequence. The interrelationship between Luke-Acts and Daniel and Luke’s historical intentionality reveals his purpose in writing his work inside a salvation-history frame. According to the foregoing exposition, the vision of Acts 7:55–56 seems to be interconnected with the previous three events indicating the historical fulfillment of the last week in Daniel’s seventy-week prophecy. The suggestion here is that within this frame Acts 7:55–56 should be studied.

Literary Unity Delimitation

Many outlines for the book of Acts have been proposed.³⁸³ Despite their differences, most of them are constructed around the missional expansion found in Acts

³⁸³ For a quick view and a satisfactory bibliography on the many outlines of the book of Acts, see Alan J. Thompson, *The Acts of the Risen Lord Jesus: Luke’s Account of God’s Unfolding Plan*, New Studies in Biblical Theology 27 (Downers Grove, IL: InterVarsity, 2011), 67–70.

1:8—Jerusalem, Judea, Samaria, end of the earth.³⁸⁴ Following this general scheme, Charles Talbert detects three cycles (1:12–4:23; 4:24–5:42; 6:1–8:4) of special witness to Jerusalem. These three cycles “reflect remarkable correspondences in contents and sequence,”³⁸⁵ with variations in the degree of hostility by the Sanhedrin, from warning to beating to martyrdom.³⁸⁶ Following this scheme, Acts 7:55–56 belongs to the third cycle, which starts in 6:1 with the appointment of the deacons and ends in 8:4 with a note about the growth of the gospel, and has Stephen as the main character. After the third cycle, a new geographic area comes on the scene. Within this third Jerusalem cycle, the following sections will focus on Stephen’s indictment and speech as the immediate context of the vision of Acts 7:55–56, in order to ascertain the presence of the heavenly sanctuary/temple motif and its function, nature, and relationship to the earthly counterparts.

Presence of Heavenly Sanctuary/Temple Motif

Stephen’s vision of Acts 7:55–56 comes right after his indictment and ensuing discourse before the Sanhedrin. Therefore, it is necessary to analyze the content and purpose of this speech in connection with his indictment to have a better understanding of

³⁸⁴ E.g., Carson and Moo, *Introduction to the New Testament*, 286–90; Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament* (Nashville, TN: B & H Academic, 2009), 350–51.

³⁸⁵ Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary on the Acts of the Apostles*, rev. ed., *Reading the New Testament* (Macon, GA: Smyth & Helwys, 2005), 57.

³⁸⁶ Talbert, *Reading Acts*, 57–68.

the accompanying vision and consequently to detect the existence of the heavenly sanctuary/temple motif.³⁸⁷

Stephen's Indictment

After the election of the seven deacons, Acts 6 records the indictment against Stephen. In this narrative, Stephen, who is full of faith, power, wisdom, and the Holy Spirit (8, 10),³⁸⁸ is accused of speaking “blasphemous words against Moses and God” (v. 11), “against this holy place [τοῦ τόπου τοῦ ἁγίου τούτου] and the law” (v. 13).

Explaining their charges made in v. 13, the false witnesses stand up and say, “For [γάρ] we have heard him say that this Jesus of Nazareth will destroy this place [τὸν τόπον τοῦτον] (cf. Mark 14:58) and change the customs [ἔθνη] which Moses [Μωϋσῆς] delivered to us” (v. 14). The adverbial causal conjunction γάρ (“for”) is usually used to express cause, clarification, or inference.³⁸⁹ In this verse, γάρ indicates that the sentence of v. 14 will clarify the meaning of the expression “blasphemous words” of v. 13. Τὸν τόπον τοῦτον (this place, v. 14) refers back to the locution τοῦ τόπου τοῦ ἁγίου τούτου (“this holy place,” v. 13), or as Bruce Metzger interprets, it “refers, of course, to the temple.”³⁹⁰

³⁸⁷ An analysis of this literary unit from a Christological perspective, which complements the findings of the present research, can be found in the seminal work of P. Doble, “The Son of Man Saying in Stephen’s Witnessing: Acts 6:8-8:2,” *NTS* 31.1 (1985): 68–84.

³⁸⁸ There are many similarities between Stephen’s and Jesus’ trials. Cf. Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary*, AB 31 (New Haven: Yale University Press, 2008), 359; Richard I. Pervo, *Acts: A Commentary on the Book of Acts*, Hermeneia (Minneapolis: Fortress, 2009), 168. On this page, n. 32, Pervo lists several scholars who also recognize similarities between Stephen and Jesus. Thus, Luke highlights the person of Jesus through the life of Stephen, which makes a stronger case for the identification of the Son of Man with Jesus.

³⁸⁹ BDAG, s.v., “γάρ.”

³⁹⁰ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Biblegesellschaft, 2002), 298. The articular noun and adjective and demonstrative pronoun indicate the importance of this place, while “the emphatic position of the adjective marks the *special*

ἔθνη Μωϋσῆς (customs of Moses, v. 14) is an alternative way of referring to Moses (v. 11), the law (v. 13), or the Torah³⁹¹ and what it represents to the life of Israel in the first century CE.³⁹² Thus, by “blasphemous words” they mean that Jesus of Nazareth will destroy the temple and change the Mosaic Law.³⁹³ These three elements—Jesus, temple, and Torah³⁹⁴—will be highlighted in Stephen’s speech.

holiness of the place”; Thomas E. Page and Arthur S. Walpole, *Acts of the Apostles: With Introduction and Notes* (London: Macmillan, 1897), 118. These grammatical elements reinforce Metzger’s “of course” regarding the temple. The clause Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον (this Nazarene, Jesus, will destroy this place, v. 14) recalls Jesus’ words in John 2:19 (cf.: Matt 26:61; 27:40; Mark 14:58; 15:29; Luke 24:46). Hans Conzelmann, *Acts of the Apostles: A Commentary on the Acts of the Apostles*, trans. James Limburg, A. Thomas Kraabel, and Donald H. Juel, Hermeneia (Philadelphia: Fortress, 1987), 48, says that what is presented here is the accusation against Jesus as found in Mark 14:58. For him, the word “place” (τόπος) is a reference to the temple.

³⁹¹ This correlation is also made by Fitzmyer, *The Acts of the Apostles*, 359–60. He goes further, clarifying that “the phrase *ta ethē*, ‘the customs,’ inherited from Moses, might again refer to ‘the law’ (v 13), but more probably refers to what the Pharisaic-rabbinic tradition identified as the oral law (*tôrāh še-bē-‘al peh*).” Fitzmyer, *The Acts of the Apostles*, 359. In other words, Fitzmyer appears to be saying that the “customs of Moses” in 6:14 refers to the oral law, while in v. 13 the written law is in view. However, the Pharisaic-rabbinic oral tradition seems to be the expression of how Palestinian Jews should live out in detail the Torah (*m. Avot*, 1:1–2). So, the differentiation between Torah and oral tradition in this case appears somewhat artificial. The only difference would be the form. Fitzmyer’s distinction between the law of Moses and Pharisaic-rabbinic oral tradition in this verse and context seems more suited for a twentieth-century Western person than for a first-century Jew. Therefore, because of the Pharisaic-rabbinic mindset, it seems that “customs of Moses” mentioned by the “false witnesses” in 6:14 can be equated with “the Law” in 6:13.

³⁹² Joseph A. Alexander, *The Acts of the Apostles Explained* (New York: Scribner, 1857), 1:253–54.

³⁹³ Simon J. Kistemaker, *Exposition of the Acts of the Apostles*, Black’s New Testament Commentaries 17 (Grand Rapids: Baker, 2002), 231–32, points out the twofold accusation against Stephen—the temple and the Mosaic Law.

³⁹⁴ The emphasis upon Jesus, temple, and Torah is also perceived by William O. Carver, *The Acts of the Apostles*, The Convention Series (Nashville: Broadman, 1916), 68, when he says, “in a deep, true sense, Stephen believed that *Jesus* would bring about transforming changes in the *law* and the *temple* worship his speech shows clearly” (emphasis supplied). For Conzelmann, *Acts of the Apostles*, 47, the account of Stephen’s indictment is a mix of riot and legal proceedings, a description of a lynching and an official execution.

Stephen's Speech

It is plain that Stephen's speech³⁹⁵ is the longest one in the book of Acts and that Luke places it as a turning point of the narrative—from Jerusalem to Samaria.³⁹⁶ P. Doble boldly argues that “the Stephen-unit (Acts 6. 8–8. 2) is the most important for an understanding of Luke's work.”³⁹⁷ However, what is not so clear is the correlation between Stephen's indictment and his speech. Darrell Bock primarily sees the speech as coming “in defense of the law, Moses, and an appropriate understanding of the temple.”³⁹⁸ Ben Witherington suggests that the speech does not address or answer any charges, but is an offensive, or “a battle of witnesses.”³⁹⁹ Joseph Fitzmyer agrees with Bock that the speech is a defense against the charges brought by the false witnesses, but he further perceives that the speech intends to accomplish something else: it is apologetic, didactic, and accusatory; “it becomes an open attack on their Temple-centered cult.”⁴⁰⁰ After a source-critical analysis of this speech, Richard Pervo connects it with the material which follows in the Lukan narrative (Acts 8): “Stephen's speech defends not his doomed

³⁹⁵ The degree of composition of Lukan speeches—whether they are a Lukan creation (John T. Townsend, “Speeches in Acts,” *Anglican Theological Review* 42.2 [1960]: 150–59) or a summary of actual speeches (Simon Kistemaker, “The Speeches in Acts,” *Criswell Theological Review* 5 [1990]: 31–41)—has no influence in this research, since the canonical final form of the text is the one being considered, and no attempt is being made to correlate the many speeches in the book with inferences to their theology. However, the historical claim made in the prologue of the Gospel of Luke seems to give weight to the thesis of Kistemaker. The methodological presuppositions are described in the first chapter of this research. For a basic and current bibliography on the speeches in Acts, see Joshua Garraway, “‘Apostolic Irresistibility’ and the Interrupted Speeches in Acts,” *CBQ* 74.4 (2012): 738.

³⁹⁶ Darrell L. Bock, *Acts* (Grand Rapids: Baker, 2007), 269.

³⁹⁷ Doble, “The Son of Man Saying,” 68.

³⁹⁸ Bock, *Acts*, 276. In some ways, Bock agrees with Witherington that “Stephen is on the offensive, not the defensive,” but his emphasis is on how Stephen “is also answering charges in the process.”

³⁹⁹ Witherington, *Acts of the Apostles*, 258.

⁴⁰⁰ Fitzmyer, *The Acts of the Apostles*, 363–64.

self but Luke’s understanding of history and of the gentile mission that lies ahead.”⁴⁰¹

William Shea has a unique perspective on the correlation between indictment and speech. For him, Stephen’s speech is in the form of the OT prophetic “covenant lawsuit,” and has to be analyzed accordingly.⁴⁰² This perspective encompasses and reaches further than many of the alternatives, as can be seen below.

Covenant lawsuit

The expression “covenant lawsuit” was coined by Herbert Huffmon, who perceives that covenant lawsuits are to be understood against the background of the Hittite suzerainty-vassal treaties,⁴⁰³ as advocated in the milestone articles written by George Mendenhall.⁴⁰⁴ Building upon Huffmon’s research, Julien Harvey examines more closely the Hittite material focusing on the procedures arising from a breach of covenant

⁴⁰¹ Pervo, *Acts: A Commentary*, 178.

⁴⁰² William H. Shea, *Daniel and the Judgment* (Bracknell, UK, 1980), 368–72; Shea, “The Prophecy of Daniel 9:24–27,” 81–82. Wilson Paroschi, “The Prophetic Significance of Stephen,” *Journal of the Adventist Theological Society* 9.1-2 (1998): 353–54, follows his view. Delbert L. Wiens, *Stephen’s Sermon and the Structure of Luke-Acts* (N. Richland Hills, TX: BIBAL, 1995), 11, calls this speech a “prophetic proclamation.”

⁴⁰³ Herbert B. Huffmon, “Covenant Lawsuit in the Prophets,” *JBL* 78 (1959): 285–95.

⁴⁰⁴ George E. Mendenhall, “Covenant Forms in Israelite Tradition,” *Biblical Archaeologist* 17.3 (1954): 49–76. In this article Mendenhall describes the nature and structure of the covenant of the Hittite Empire, 1450-1200 BCE, and its similarity with the Old Testament covenant. Another relevant article on the same topic is George E. Mendenhall, “Ancient Oriental and Biblical Law,” *Biblical Archaeologist* 17.2 (1954): 25–44. Here, Mendenhall compares the Israelite law to ancient Oriental laws, especially those of the great Mesopotamian cultures. For him, biblical laws can be correctly understood only when one grasps the meaning and peculiar characteristics of laws of the surrounding nations. He presents an interesting correlation between religious and common laws with the roles of the priests, prophets, and kings. This article expands the understanding of some biblical narratives, like the Samuel-Saul controversy, which has this kind of interaction. See also Mendenhall’s expanded treatment on covenant: George E. Mendenhall, “Covenant,” *ABD* 1:1179–1202. A mature reflection on the implications of Mendenhall’s studies for biblical theology can be found in George E. Mendenhall, “The Suzerainty Treaty Structure: Thirty Years Later,” in *Religion and Law* (Winona Lake, IN: Eisenbrauns, 1990), 85–100. Mendenhall’s research is indebted to the pioneering work on Hittite treaties by Viktor Korošec, *Hethitische Staatsverträge: ein Beitrag zu ihrer juristischen Wertung*, Leipziger Rechtswissenschaftliche Studien 60 (Leipzig: T. Weicher, 1931).

by a vassal king.⁴⁰⁵ Harvey detects two phenomena: (1) the suzerain's letters to the faithless vassal are essentially mirror images of the covenant formulas established previously; (2) the Hittite letters have striking parallels with the covenant lawsuits of the OT,⁴⁰⁶ which he calls *riḅ* (רִיב),⁴⁰⁷ following Berend Gemser,⁴⁰⁸ or the *Riḅ*-pattern.

According to Mendenhall, in the establishment of a new Hittite suzerain-vassal treaty, the structure of its written text has six basic elements: (1) preamble, which identifies the author of the covenant; (2) historical prologue, which describes in detail the previous relations between the suzerain and vassal; (3) stipulations, which state in detail the obligations imposed upon and accepted by the vassal; (4) provisions for deposit in the temple and periodic public reading, since the entire vassal nation was bound by the treaty; (5) the list of gods as witnesses, which included deified elements and parts of nature, enforcing the covenant; (6) the curses and blessings formula, which invoked the divine powers against or in favor of the vassal.⁴⁰⁹

⁴⁰⁵ Julien Harvey, "Le 'riḅ-pattern', réquisitoire prophétique sur la rupture de l'alliance," *Bib* 43.2 (1962): 172–96.

⁴⁰⁶ Julien Harvey, *Le plaidoyer prophétique contre Israël après la rupture de l'alliance* (Bruges: Desclée de Brouwer, 1967), 26–27. Harvey clearly states, "C'est donc dans le droit international sacré qu'il faut chercher la source du riḅ, comme celle de la formule de l'alliance."

⁴⁰⁷ Richard M. Davidson, "The Divine Covenant Lawsuit Motif in Canonical Perspective," *Journal of the Adventist Theological Society* 21.1–2 (2010): 51, translates the word רִיב as "to contend," "which in legal texts can mean either 'contend for' (i.e., legally defend or plead the case of someone) or 'contend against' (i.e., legally accuse or bring indictments against someone)."

⁴⁰⁸ Berend Gemser, "The Riḅ- or Controversy-Pattern in Hebrew Mentality," in *Wisdom in Israel and in the Ancient Near East*, ed. Martin Noth and David W. Thomas, *Supplements to Vetus Testamentum* 3 (Leiden: Brill, 1955), 120.

⁴⁰⁹ Mendenhall, "Covenant Forms in Israelite Tradition," 58–60. He highlights that this structure is not an extremely rigid one. The sequence can vary, and some elements may be absent. Three more elements were involved besides the written form: (7) the formal oath by which the vassal pledged his obedience, (8) a solemn ceremony as a symbolic oath, and (9) a form for initiating procedure against a rebellious vassal. Mendenhall, "Covenant Forms in Israelite Tradition," 60–61.

In a recent journal article on covenant lawsuits, Davidson notes, in line with Huffmon and Harvey, that “the Israelite covenant lawsuit pattern for breach of covenant is the mirror image of this pattern, except with the witnesses *often* placed at the beginning of the list, identifying the permanent features of Yahweh’s creation who have ‘witnessed’ the vassal’s breach of covenant and the suzerain’s just actions toward the vassal.”⁴¹⁰ He observes that the OT covenant lawsuit has the following general structure: (1) list of witnesses; (2) preamble (introduction of the suzerain and call to judgment); (3) historical prologue (review of the suzerain’s benevolent acts toward the vassal); (4) indictments (breach of covenant stipulations); (5) verdict (guilty) and sentence (pronouncement of the curses).⁴¹¹

Davidson also points out the existence of a distinct subgenre of divine ריב found especially in the pre-exilic prophets, labeled the “prophetic lawsuit,” which follows this same pattern.⁴¹² Harvey points out that prophetic lawsuits, or ריב, “ne constitue pas uniquement une théodicée, qui justifierait après coup un échec de l’alliance et les conséquences fatales de cet échec, mais il est aussi un élément d’une dialectique de la conversion.”⁴¹³ Shea argues that the prophets were not religious innovators, but reformers. They called the people back to live in a covenant relationship with God. In doing so, it was necessary to point out to the people where they had violated the

⁴¹⁰ Davidson, “The Divine Covenant Lawsuit Motif,” 65. This section relies heavily on Davidson’s article and on the monograph of Kirsten Nielsen, *Yahweh as Prosecutor and Judge: An Investigation of the Prophetic Lawsuit (Rib-Pattern)*, JSOTSup 9 (Sheffield: University of Sheffield, 1978).

⁴¹¹ Davidson, “The Divine Covenant Lawsuit Motif,” 65.

⁴¹² Davidson, “The Divine Covenant Lawsuit Motif,” 65. E.g., Mic 6:1–8; Isa 1:2–20; 3:13–15; Jer 2:4–13; Hos 4:1–13.

⁴¹³ Harvey, *Le plaidoyer prophétique*, 165.

covenant.⁴¹⁴ This was a call to repentance and reformation. Sometimes “in calling the people back to a covenant relationship with God by announcing His ריב they [the prophets] used the old elements from the covenant in a new way.”⁴¹⁵

Steven’s speech and the prophetic lawsuit

That Stephen is performing the role of prophet is strongly advocated by Wilson Paroschi.⁴¹⁶ Luke’s portrayal of Stephen clearly indicates this. In Acts 6:5 Stephen is “a man full of faith and of the Holy Spirit.” In v. 8 he is “full of grace and power,” who was speaking “with the wisdom and the Spirit” (v. 10). His face was “like the face of an angel” (v. 15). He, “full of the Holy Spirit,” has a vision of heaven (7:55–56), and his speech follows the pattern of the OT prophetic lawsuit, being structured as follows: (1) Preamble with call to judgment and introduction of the suzerain (v. 2a, “Brethren and fathers, listen: The God of glory”). (2) The witnesses of the pre-sinaitic covenant (Gen 15) are recalled (v. 2b, “The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran”). Stephen, then, narrates a long (3) historical prologue, grounded in the Pentateuch, remembering God’s actions for the sake of his people (Acts 7:3–36), despite their rejection of God’s messengers. This section not only recalls the actions of God but also places them within the salvation-history framework, that is, not only what God does but also the appointed time to do so (cf., vv. 6–7, 17

⁴¹⁴ Shea, *Daniel and the Judgment*, 370. In the same vein, Nielsen, *Yahweh as Prosecutor*, 61, states that “the prophet sees it [*Rib*] as his task to force the people to return to the covenant-relationship with Yahweh by forcing them to come to an awareness of what this relationship demands of them.”

⁴¹⁵ Shea, *Daniel and the Judgment*, 370.

⁴¹⁶ Paroschi, “Prophetic Significance of Stephen,” 352–59. Stephen’s prophetic role is plainly stated by Pesch, *Die Vision des Stephanus*, 67: “In unserem homiletischen Entwurf haben wir darauf aufmerksam gemacht, daß Stephanus einen prophetischen Dienst versieht. Der Prophet, der das Gericht verkündigt, weiß zugleich um das immer größere Erbarmen Gottes.”

[ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, “the time of the promise was approaching”], 23, 30, 36).

Another topic mentioned in this section that is relevant to the present study is worship. Gregory Beale noted that the last part of v. 5 (“He promised to give it [the land] to him for a possession, and to his descendants after him” NKJ) is a direct allusion to Gen 12:7a (“to your descendants I will give this land,” see also Gen 13:15; 15:3, 18; 17:8; 26:3). Beale pointed out that Gen 12:7 contains the first occurrence of “small-scale sanctuary building by the patriarchs in combination” with giving the land as possession (a promise also made to Adam, 1:28);⁴¹⁷ as v. 7b concludes, “so he built an altar there to the LORD who had appeared to him.” The combination of land and worship appears again in Acts 7:7: ἐξελεύσονται καὶ λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ (“they will come out and worship me in this place,” cf. Exod 3:12). Here, the goal of the exodus⁴¹⁸ is said to be worshipping God “in this place,” a place directly connected with the land of vv. 3, 5. John Kilgallen considers this verse key to understanding Stephen’s intention in telling the Abraham story.⁴¹⁹ For Kilgallen, God’s promise to Abraham of possessing the land finds its fruition in the act of Abraham’s seed worshipping God “in this place” (the

⁴¹⁷ Beale, *Temple and the Church’s Mission*, 216–17.

⁴¹⁸ The καὶ can be understood as telic. David Peterson, *The Acts of the Apostles*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2009), 250, also understands this phrase as telic when he asserts, “Stephen’s modification of Genesis 15:14 with words from Exodus 3:12 highlights the fact that the purpose of the exodus was to liberate God’s people to *worship* God.”

⁴¹⁹ John J. Kilgallen, *The Stephen Speech: A Literary and Redactional Study of Acts 7, 2–53*, AnBib 67 (Rome: Biblical Institute Press, 1976), 35–41.

sanctuary/temple)⁴²⁰ after the exodus.⁴²¹ The promise to Abraham “reaches the temple itself, which should have led to the fulfillment of the promised goal ‘to worship God in this place.’”⁴²² Kilgallen goes further to say that in Stephen’s speech, the first seven verses reveal that “worship of God in the Temple was the final reason why Abraham (and through him the Israelite nation) was ever called at all.”⁴²³ Thus, the sanctuary/temple motif is posited in the beginning of the speech/prophetic lawsuit.

The fourth element of the prophetic lawsuit, (4) the indictments for the breach of covenant stipulations (vv. 37–53), has three distinct parts. Stephen first recalls the breach of the covenant made by the fathers with emphasis on Israel’s idolatry (vv. 37–43)—again a cultic topic. It is significant that he starts this section by making plain to his audience that Moses himself foretells the coming of the Prophet. Secondly, Stephen draws the listeners’ attention to the sanctuary/temple motif (vv. 44–45 the tabernacle, ἡ σκηνή, vv. 46–50 the temple, οἶκος). From the onset (v. 44) he underlines the vertical and typological correspondence between the wilderness tabernacle and the heavenly pattern (τύπος) shown to Moses on Sinai (cf., Exod 24:9–11, 15–18; 25:9, 40).⁴²⁴ In vv. 46–47 Stephen points to the earthly dwelling of God to emphasize this, ἀλλ’ οὐχ ὁ ὑψιστος ἐν

⁴²⁰ See above for the relationship between the expression “this place” and the sanctuary/temple motif in the OT. The understanding of “this place” as the sanctuary/temple is stronger in the light of charges set forth in 6:13–14. Peterson, *Acts of the Apostles*, 250, goes further, explaining that “although Exodus 3:12 actually refers to worship ‘on this mountain’ (Horeb), Exodus 15:13–17 shows how the idea of meeting God on his holy mountain soon merged into that of engaging with God in the promised land and at Jerusalem on the temple mount.”

⁴²¹ Kilgallen, *The Stephen Speech*, 37.

⁴²² John B. Polhill, *Acts*, NAC 26 (Nashville: Broadman, 1992), 190.

⁴²³ Kilgallen, *The Stephen Speech*, 94.

⁴²⁴ De Souza, *Heavenly Sanctuary/Temple Motif*, 154–73, demonstrates the presence of the heavenly sanctuary/temple motif in these verses.

χειροποίητοις κατοικεῖ (“However, the Most High does not dwell in *houses* made with hands,” v. 48). These words are an allusion to Solomon’s address at the inauguration of the temple as acknowledgment that God’s house is in heaven (1 Kgs 8:27, 30; 2 Chr 6:18, 21; cf., 2 Chr 2:5[6]), namely, in his sanctuary/temple in heaven.⁴²⁵ To prove his point Stephen quotes Isa 66:1–2, “Heaven is my throne, And earth is the footstool of my feet; What kind of house will you build for me?” says the Lord; or what is the place of my rest? Has my hand not made all these things?” (Acts 7:49–50). According to Beale, Isa 66:1–2 is a reference to the heavenly sanctuary/temple in that it points to a future new cosmos and a new temple, which will be an extension of the present heavenly temple.⁴²⁶ Stephen, then, is directing the reader’s attention from the earthly to the heavenly sanctuary/temple.

Concerning Stephen’s intention in using this argumentation, virtually every commentator on this passage supports the idea that Stephen is articulating that God, the

⁴²⁵ De Souza, *Heavenly Sanctuary/Temple Motif*, 197–222, shows the presence of the heavenly sanctuary/temple motif in 1 Kgs 8:12–66. A suggestion concerning the expression יְהוָה (“heaven”) in v. 30 is that it is not to be taken as a synonym appositive (NKJ, NASB, NIV) but would function as a coordinate to locate שְׁבַת־מִקְדָּשׁ (“dwelling place, v. 30), as NET Bible translates it (“your heavenly dwelling place,” NET). Thus, the distinction between earthly and heavenly divine dwellings is made. This suggestion is also posited by de Souza, *Heavenly Sanctuary/Temple Motif*, 182, in the analogous syntactical construction of Deut 26:15.

⁴²⁶ Beale, *Temple and the Church’s Mission*, 133–38, 218–22. He believes that the context of Isa 63–66 supports this understanding. (1) Isa 65–66 depicts the new heaven and new earth. (2) Isa 63:15 “reinforces the notion that God’s present true temple is only in heaven (i.e., the temple in heaven),” when it says: “Look down from heaven and see from Your holy and glorious habitation.” Beale, *Temple and the Church’s Mission*, 218. De Souza, *Heavenly Sanctuary/Temple Motif*, 336–38, agrees with this view; so does G. Buchanan Gray, “The Heavenly Temple and the Heavenly Altar,” in *The Expositor*, ed. W. Robertson Nicoll (London: Hodder & Stoughton, 1908), 385–402, 530–46. (3) Isa 64:1–2 expresses the desire for God’s heavenly temple to come down and reach the whole earth. Beale, *Temple and the Church’s Mission*, 219.

Creator of heaven and earth, cannot be contained by any man-made house.⁴²⁷ In fact, this is a concept already present in those OT quotations (1 Kgs 8:27, 30; 2 Chr 6:18, 21; cf., 2 Chr 2:5[6]).⁴²⁸ Along these lines, Dennis Sylva believes that Acts 7:48–50 talks about transcendence,⁴²⁹ in the sense that Stephen is not speaking about the replacement⁴³⁰ of a χειροποίητον (“made by hand”) temple with one that is ἀχειροποίητον (“not made by hands,” Mark 14:58), “but rather that God transcends (ὁ ὑψιστος, Acts 7:48) anything

⁴²⁷ E.g., Frederick F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary*, 3rd rev. and enl. ed. (Grand Rapids: Eerdmans, 1990), 207; Bock, *Acts*, 302; Lioy, *Axis of Glory*, 79.

⁴²⁸ Biblical Studies Press, *The NET Bible*, 2035, concurs with this interpretation. In a note about Acts 7:49–50 it states, “The rhetorical questions suggest mere human beings cannot build a house to contain God. If God made the heavens, how can a human building contain him?”

⁴²⁹ Dennis D. Sylva, “The Meaning and Function of Acts 7:46–50,” *JBL* 106 (1987): 261, recognizes three main ways to interpret Stephen’s intention in his argumentation: Stephen is endorsing (1) a replacement of the temple, (2) a rejection and condemnation of the temple, or (3) only God’s transcendence of the temple. Sylva supplies a substantial bibliography on each position.

⁴³⁰ For a discussion on the degree of rejection or acceptance of the temple in Stephen’s speech, see Bock, *Acts*, 302–4. Although it is not openly stated in the text, some suggestions have been made about Israel and/or Stephen’s listeners’ breach of the covenant in vv. 44–50. Some scholars have proposed that the theme of idolatry continues. Lioy, *Axis of Glory*, 79, comments that Israel “ended up worshiping the shrine rather than their Creator-King.” In analogous manner, other scholars believe that Stephen is speaking here against the manipulation of God by human agents. Witherington, *Acts of the Apostles*, 273, understands that “what is being opposed is a God-in-the-box theology that has magical overtones, suggesting that if God can be located and confined, God can be magically manipulated and used to human ends. Such an approach is idolatry.” This would be a continuation of the previous indictment (vv. 39–43), as well. See also Fitzmyer, *The Acts of the Apostles*, 384. Through the lens of the new perspective on Paul, Francis D. Weinert, “Luke, Stephen, and the Temple in Luke-Acts,” *Biblical Theology Bulletin* 17.3 (1987): 90, understands that “for Luke, the Temple is an appropriate place for Israel to pray (cf., Luke 19:46) that is time honored and traditional. But the attitude with which worshipers use the Temple makes all the difference.” Talbert suggests that there is an attack against a false way of worship, but in a radical way. “Stephen’s speech says that the very existence of the temple involves faithlessness to Moses and the pattern of worship he received from God.” Talbert, *Reading Acts*, 62–63. Beale, *Temple and the Church’s Mission*, 218, and Kilgallen, *The Stephen Speech*, 94, hold a replacement view. Kilgallen affirms, “As Moses was rejected and the people’s worship became blasphemous, thereby [7:20–43], so with Christ rejected, the temple worship became a blasphemy.” For Kistemaker, *Exposition of the Acts*, 271–72, the problem was the undue significance placed on the temple as God’s sole dwelling place. Other scholars mix these elements in many ways. Pervo, *Acts: A Commentary*, 191–92. These interpretations have a direct effect on the understanding of the replacement/rejection/continuance of the Jerusalem temple. As indicated in the main text, the typological pattern of continuity-discontinuity seems to better describe the situation of the temple in Jerusalem within the narrative. It is not continuance or replacement of Jerusalem’s temple, but the type meeting the antitype, with all implications involved. See the main text for a detailed explanation.

made with human hands, and that His hands made all things (ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα, Acts 7:50).⁴³¹ The idea of transcendence is clearly presented in this passage and should not be neglected or rejected. Nevertheless, if one considers vv. 48–50⁴³² against the words of Luke 23:45 and the typological correspondence of the earthly and heavenly sanctuaries/temples presented in Acts 7:44, it seems that Stephen is saying more than this. (a) The strong adversative conjunction ἀλλά,⁴³³ and (b) the negative conjunction οὐχ placed at the beginning of the clause, (c) in light of what v. 44 indicates (typological relationship between earthly and heavenly sanctuary/temple), (d) the allusion to Solomon’s words suggests (v. 48, God really dwells in his sanctuary/temple in heaven; 1 Kgs 8:27, 30; 2 Chr 6:18, 21; cf., 2 Chr 2:5[6]), and (e) the quotation of Isa 66:1–2 and its view of God’s transcendence attests, Stephen’s argument appears to be that although God in the past had both the wilderness tabernacle and the Israelite temple as his earthly dwelling places, his real house, however (ἀλλά), always was and is in heaven.⁴³⁴ As Witherington asserts, “Stephen stresses that God does not dwell or reside in the Jerusalem temple, *God dwells in heaven*, and furthermore not only is God and God’s true dwelling

⁴³¹ Sylva, “Meaning and Function of Acts 7:46–50,” 270.

⁴³² Witherington, *Acts of the Apostles*, 273, proposes, “vv. 48–50, including the quotation of Isa 66:1–2, must be taken together.”

⁴³³ According to Thayer’s Greek Lexicon, “ἀλλά is an adversative particle, derived from ἀλλά, neuter of the adjective ἄλλος, which was originally pronounced ἄλλος (cf. Klotz ad Devar. ii., p. 1f), hence properly, *other things* namely, than those just mentioned. It differs from δέ, as the Latin *at* and *sed* from *autem*, (cf. Winer’s Grammar, 441f (411)).” Grimm et al., *A Greek-English Lexicon*, 244.

⁴³⁴ See a similar interpretation in I. Howard Marshall, “Acts,” in *Commentary on the New Testament Use of the Old Testament*, ed. Gregory K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 568.

not handmade, instead all the world and all that is in it is God-made.”⁴³⁵ In other words, when one puts those five elements together, Stephen seems to say that God’s dwelling is not only in heaven, but more specifically in the heavenly sanctuary/temple. As will be presented below, the vision of vv. 55–56 appears to support this argument, and as such, Stephen’s listeners should look at the sanctuary/temple in heaven.

In the third part of the indictment section (vv. 51–53), Stephen accuses his audience of violating the covenantal stipulations as Israel did throughout the centuries. He stresses Israel’s sins against the Holy Spirit, against the prophets, who foretold the coming of the Righteous One, and ultimately against the Righteous One himself,⁴³⁶ namely, the Messiah.⁴³⁷ Stephen’s last words confirm the nature of his speech: οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε (“who have received the law by the direction of angels and have not kept *it*,” v. 53 NKJ).⁴³⁸ His audience has broken the law (covenant stipulations); therefore, a prophetic **נָבִיא** is required, as the OT prophets

⁴³⁵ Witherington, *Acts of the Apostles*, 273. In this quotation Witherington poses the idea of transcendence and omnipresence side by side with God dwelling in heaven. Emphasis supplied.

⁴³⁶ Doble, “The Son of Man Saying,” 75, recognizes that Stephen’s vision joins the Christological titles mentioned previously in the speech/prophetic lawsuit. “In this vision Luke has brought together a number of important Christological themes. The Son of man certainly belongs here, but so does the Just One, as the speech makes clear.”

⁴³⁷ Barclay Moon Newman and Eugene Albert Nida, *A Translator’s Handbook on the Acts of the Apostles* (New York: United Bible Societies, 1972), 165: “*His righteous Servant* (literally “the righteous one”) is without doubt used here as a technical term referring to the Savior whom God had promised he would send” (cf. Acts 3:14; 22:14).

⁴³⁸ NKJ was chosen here because (1) εἰς with the accusative can also be understood as an instrumental substitute for ἐν. Cf. BDF §206; BDAG, s.v., “εἰς.” Besides, (2) the word διαταγή, which has the sense of something that “has been ordered or commanded,” can mean “direction,” in this case “by the direction of angels.” BDAG, s.v., “διαταγή.” Some non-English translations render this phrase as “by the ministry of angels.” E.g., “par le ministère des anges” (FBJ); “por ministério de anjos” (ARA); “per ministero di angeli” (IEP); “por ministerio de los ángeles” (CAB, PER). (3) The genitive here is understood as a subjective genitive. The idea of angels as agents in the revelatory process is also found elsewhere in the NT (Gal 3:19; Heb 2:2).

would do. The fifth part of the prophetic ריב is lacking in Stephen's speech.⁴³⁹ That is, even though the (5) verdict of guilty could be implied in the words "whose betrayers and murderers you have now become" (v. 52), Stephen does not pronounce the sentence in the form of curses/judgment upon Israel as a nation or even his audience. This is not to say that there is no judgment here, because the prophetic ריב is a lawsuit in itself, but the sentence is given elsewhere and not directly from Stephen's mouth—from his mouth comes an expression of forgiveness (v. 60). Yet, what is important to recall here is that

the *sitz im Leben* of the negative covenant lawsuits directed toward Israel consists of pivotal moments in salvation history when Israel has proven unfaithful to the covenant with Yahweh, and they are facing disaster and destruction. God's procedure in these critical junctures of Israel's history is to a covenant lawsuit, legal proceedings, in order to reveal the justice of His actions in bringing judgment upon His unfaithful people, as well as to give opportunity for them to repent and receive His gracious forgiveness and salvation.⁴⁴⁰

In short, the three elements present in the charges against Stephen (Jesus, temple, and law) appear again interwoven in his speech/prophetic lawsuit within a salvation-historical framework with the purpose of vindicating God's actions and calling people back to repentance and reformation, to receive forgiveness from God, and to live in a covenantal relationship with him. In this process Stephen indicates that God's abode is not the earthly sanctuary/temple anymore, but its heavenly counterpart.⁴⁴¹ When Stephen

⁴³⁹ Garroway, "Interrupted Speeches in Acts," 739, states that interrupted speeches occur more routinely in Acts than in any other ancient literature. He views these interrupted speeches as an artifice to accommodate the promise that the apostles would be inspired with irrefutable words and wisdom in the presence of their enemies (Luke 21:12–15) with the historical opposition to the apostles that Luke himself reports. "This artifice can allow the apostles' irrefutable words to be refuted, their irresistible wisdom to be withstood." Garroway, "Interrupted Speeches in Acts," 752.

⁴⁴⁰ Davidson, "The Divine Covenant Lawsuit Motif," 69–70.

⁴⁴¹ Walter L. Liefeld, *Interpreting the Book of Acts*, Guides to New Testament Exegesis 4 (Grand Rapids: Baker Books, 1995), 75, summarizes Stephen's speech: "OT history shows repeated rejection of God's messengers; Moses is a prime example. The temple is not necessary as a dwelling place for God.

“connected Jesus Christ with the prophecies and spoke of the temple as he did,”⁴⁴² “they were cut to the quick, and they began gnashing their teeth at him” (v. 54). The leadership of Israel rejected Stephen’s message. At that moment, Stephen had his distinctive vision.

Stephen’s Vision

In his insightful book on biblical theology, *The Temple and the Church’s Mission*, Beale, closely following F. F. Bruce, considers that Stephen’s vision corroborates the concept that “Christ is the one who began to build the true temple composed of himself and his people.”⁴⁴³ According to him, Stephen argues (vv. 44–50, particularly the Isa 66:1–2 quotation) that the establishment of the Israelite tabernacle and the subsequent construction of Solomon’s temple was not a sufficient fulfillment of the prophecy that David’s son would build God a temple (2 Sam 7:12–13, 26). In his view, Christ was the awaited fulfillment of this promise and that of Zechariah (Zech 6:12–13); the vision of Acts 7:55–56 is the final proof of this reality in that Jesus, the central content of the vision, appears as an answer to Stephen’s argument.⁴⁴⁴ Moreover, Beale also sees that the immediate context of Isa 66 (chaps. 63–66) reveals the desire that God’s heavenly temple would come down and spread throughout the earth (63:15; 64:1–21). In this movement

They have killed God’s Righteous One, Jesus the Messiah.” Although he does not point to the heavenly sanctuary/temple, this theme is present in vv. 44, 48.

⁴⁴² Ellen G. White, *The Story of Redemption, a Concise Presentation of the Conflict of the Ages Drawn from the Earlier Writings of Ellen G. White*, Christian Home Library (Washington, DC: Review and Herald, 1947), 265.

⁴⁴³ Beale, *Temple and the Church’s Mission*, 218. This is somewhat similar to what Bruce, *Book of the Acts*, 158–59, concludes: “The new temple is Christ Himself, but the corporate Christ, the Redeemer of God’s elect along with His elect, of Gentile and Jewish derivation alike.” Jesus as the new temple is a common interpretation in NT scholarship; Craig S. Keener, “One New Temple in Christ (Ephesians 2:11–22; Acts 21:27–29; Mark 11:17; John 4:20–24),” *Asian Journal of Pentecostal Studies* 12.1 (2009): 75, assumes, “One striking image in the New Testament is that of a new temple in Christ.”

⁴⁴⁴ Beale, *Temple and the Church’s Mission*, 217–20.

God will make Gentiles into priests and Levites of the new temple (66:18–21; cf., 56:3–8); and, according to 66:2b (cf., 57:15), in this descent the “afflicted and smitten” will be included as well.⁴⁴⁵ This second part of Isa 66:2 is not quoted in Acts 7. However, Barnabas Lindars has demonstrated that in Acts biblical quotations frequently end before their climax, and that the key passage sometimes emerges later.⁴⁴⁶ This way, “as Stephen was being ‘afflicted and smitten,’ he was beginning to experience the latter-day tabernacling presence of God. Perhaps, neither he nor Luke quotes the last part of Isaiah 66:2, because his experience in Acts 7:54–60 is the fulfillment of it.”⁴⁴⁷

To consider these two elements (Christ and his people) as the eschatological temple of God is in tune with covenant typology, as explained above; the salvation history scheme—with its “already–not yet” tension—also supports and substantiates this interpretation.⁴⁴⁸ Nonetheless, whereas vv. 49–50 (Isa 66:1–2) point to an end-time cosmic temple, v. 44 (Exod 25:9, 40; see also, v. 48; cf., 1 Kgs 8:27) signals the

⁴⁴⁵ Beale, *Temple and the Church’s Mission*, 218–21. For a similar interpretation, see Wiens, *Stephen’s Sermon*, 80; Frederick F. Bruce, *The Epistle to the Hebrews*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1990), 212–13.

⁴⁴⁶ Barnabas Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (London: SCM, 1961), 36–37. Doble, “The Son of Man Saying,” 80–81, further believes that “Luke, to develop his case, selected OT passages which were part of his church’s well-known apologetic stock, and that a reader would be able to recall for himself how a passage continued.”

⁴⁴⁷ Beale, *Temple and the Church’s Mission*, 221.

⁴⁴⁸ According to Galton, *Typology and Seventeenth-Century Literature*, 55–69, salvation history is the framework for typology. Oscar Culmann describes precisely the relationship between typology and salvation history: “Typology presupposes a wider salvation-historical framework and connects two points on this background.” Cullmann, *Salvation in History*, 132. For more about this relationship, see Stek, “Biblical Typology Yesterday and Today,” 161–62; G. W. H. Lampe, “Typological Exegesis,” *Theology* 56.396 (1953): 205; E. Earle Ellis, *Paul’s Use of the Old Testament* (Grand Rapids: Eerdmans, 1957), 128; E. Earle Ellis, *Prophecy and Hermeneutic in Early Christianity: New Testament Essays*, WUNT 18 (Tübingen: Mohr, 1978), 163–165; Jean Daniélou, “The New Testament and the Theology of History,” in *Studia Evangelica*, ed. Kurt Aland (Berlin: Akademie-Verlag, 1959), 29; Baker, “Typology and the Christian Use,” 152–53. The relationship between typology and salvation history as understood by Jonathan Edwards is found in Kloosterman, “The Use of Typology,” 59–96. About the scheme of NT salvation history, see above, n. 203.

simultaneous coexistence of earthly and heavenly sanctuaries/temples. Stephen's speech puts all this imagery together in a few verses (vv. 44–50). Therefore, the coexistence of an eschatological temple, consisting of Christ and his people, and the heavenly sanctuary/temple in vv. 55–56 is a possibility as well.

Heavenly locus

Three elements in the narrative indicate, in a very straightforward way, that Stephen has a vision of heaven. (1) The speech already portrayed a vertical bottom-up dimension when it directed the reader's attention from the earthly to the heavenly sanctuary/temple (vv. 44, 48–50). (2) In the mutually explanatory verses (vv. 55–56), before the depiction of what Stephen sees (v. 55) and the description of what Stephen says he sees (v. 56), the text locates his vision in the same place: ἀτενίσας εἰς τὸν οὐρανόν (he gazed intently into heaven, v. 55), and ἰδοὺ θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους, “Behold, I see the heavens opened up,” v. 56). (3) The content of the vision is δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ (“the glory of God, and Jesus standing at the right hand of God,” v. 55). Stephen has a vision of the resurrected Jesus standing beside God. Therefore, heaven is the locus of Stephen's vision. In order to assert the presence of the heavenly sanctuary/temple motif in vv. 55–56, some textual indicators need to be examined.

Textual indicators

Glory of God (δόξα θεοῦ). The Greek expression δόξα θεοῦ (v. 55) finds its OT cognate⁴⁴⁹ in the Hebrew construct כְּבוֹד יְהוָה (“glory of Yahweh”).⁴⁵⁰ In two recent monographs about the usage of this expression in the HB, Jerome Skinner has discovered that the locus and activity of Yahweh’s glory are integrally tied to liturgical worship, and inherently connected to the sanctuary/temple.⁴⁵¹ In the Pentateuch, Yahweh’s glory is linked with cultic places in religious ceremonies as diverse as covenant (Exod 24:1–17), tabernacle (Exod 40:34–35) and cultic services inaugurations (Lev 9:6–23); and with judgments from “the tent of meeting” (Num 14; 16; 20). The former and later prophets connect God’s glory to cultic settings in almost the same manner: temple inauguration (1 Kgs 8:10–11), prophetic inauguration in the temple (Isa 6), judgment on rebellious Israel from the temple (Ezek 10:18) and the nations (Isa 10:16), and the hope for a new temple (Ezek 43:2; Hag 2:3, 7, 9; Zech 2:5).⁴⁵²

⁴⁴⁹ LXX translates both δόξα θεοῦ and δόξα κυρίου as כְּבוֹד יְהוָה. See next n. δόξα is translated as כְּבוֹד 175 times in the LXX.

⁴⁵⁰ E.g., Exod 16:7, 10; 24:16-17; Lev 9:6, 23; Num 14:21; 16:19; 17:7; 20:6; 1 Kgs 8:11; 2 Chr 5:14; 7:2; Ps 104:31; 138:5; Isa 35:2; 40:5; 58:8; Ezek 1:28; 3:12, 23; 10:4, 18; 11:23; 43:5; 44:4; Hab 2:14 (28 times in 27 vv.). Some variants can be added here, כְּבוֹד אֱלֹהִים Ps 19:2[1]; כְּבוֹד אֱלֹהִים Prov 25:2; כְּבוֹד אֱלֹהִים Ezek 8:4; 9:3; 10:19; 11:22; 43:2. Some valuable studies on this expression include John T. Strong, “God’s Kabôd: The Presence of Yahweh in the Book of Ezekiel,” in *Book of Ezekiel* (Atlanta: Society of Biblical Literature, 2000), 69–95; L. H. Brockington, “The Presence of God: A Study on the Use of the Term ‘Glory of Yahweh,’” *ExpTim* 57 (1945): 21–25; Baruch A. Levine, *In the Presence of the Lord: A Study of Cult and Some Cultic Terms in Ancient Israel*, Studies in Judaism in Late Antiquity 5 (Leiden: Brill, 1974).

⁴⁵¹ Jerome L. Skinner, “The Locus and Activity of כְּבוֹד in the Psalms” (Berrien Springs, MI: Andrews University, 2011), 2, 5; Jerome L. Skinner, “Creation, Cult, and the Glory of Yahweh in Ezekiel 43:1–12” (Berrien Springs, MI: Andrews University, 2011). This section relies on the findings of these two papers.

⁴⁵² The postexilic prophets associate the theme of the glory of Yahweh with the Second Temple. Skinner, “Creation, Cult,” 6.

The poetic parts of the Writings similarly associate כְּבוֹד יְהוָה with the sanctuary/temple (cf., Ps 3:4, 24:7; 26:8; 29:1–3, 9; 57:6, 9, 12; 63:3; 66:2; 79:9; 84:12; 102:16–17; 108:2, 6; 115:1; 138:5; 1 Chr 16). From these texts, a consistent pattern emerges. In the HB, the glory of God and the sanctuary/temple are regularly mentioned in association with inauguration, dedication, judgment, and salvation.⁴⁵³ Skinner summarizes his findings as “from Eden the glory of Yahweh in a tabernacle/temple setting was established.⁴⁵⁴ Moreover, among the most recognized and accepted passages that refer to God’s glory and the sanctuary/temple (Gen 3; Exod 19; 24; 40; Num 14; 1 Kgs 8, Ezek 1-10; 40-45),⁴⁵⁵ two (Exod 24, 1 Kgs 8) are mentioned in Stephen’s speech/prophetic lawsuit. Paul House acknowledges the organic relationship between כְּבוֹד יְהוָה and the sanctuary/temple in one short and encompassing phrase: “Here [1 Kgs 8] the glory demonstrates divine approval of Solomon’s temple.”⁴⁵⁶ Furthermore, in the NT, the glory of God and the heavens opened “always introduce a vision of the heavenly temple where God’s glory abides.”⁴⁵⁷ Thus, since in the entire OT the locus and activity of Yahweh’s glory are inherently connected to the sanctuary/temple, and in the NT the

⁴⁵³ Skinner, “Creation, Cult,” 15.

⁴⁵⁴ Skinner, “Locus and Activity,” 34. He admits, “The term is not used in this narrative [Eden], yet the concept is very present. The glory revealed is the very presence of Yahweh Himself.” Skinner, “Locus and Activity,” 7.

⁴⁵⁵ Skinner, “Locus and Activity,” 7.

⁴⁵⁶ Paul R. House, *1, 2 Kings*, NAC 8 (Nashville: Broadman & Holman, 1995), 139.

⁴⁵⁷ Beale, *Temple and the Church’s Mission*, 220. Cf., Rev 4:1, 3, 11; 11:13, 19; 15:5, 8. The same fact can be observed in the OT Pseudepigrapha. Οἱ οὐρανοὶ ἀνοιγήσονται, καὶ ἐκ τοῦ ναοῦ τῆς δόξης ἔξει ἐπ’ αὐτὸν ἀγίασμα μετὰ φωνῆς πατρικῆς ὡς ἀπὸ Ἀβραὰμ πατρὸς Ἰσαάκ (*T. Levi* 18:6, OPG). (“The heavens shall be opened, and from the temple of glory shall come upon him sanctification, with the Father’s voice as from Abraham to Isaac,” OTP). Robert H. Charles, ed., *The Apocrypha and Pseudepigrapha of the Old Testament in English: With Introductions and Critical and Explanatory Notes*, vol. 2 (Oxford: The Clarendon, 1913).

glory of God and the heavens opened always introduce a vision of the heavenly sanctuary/temple, $\delta\acute{o}\xi\alpha$ θεοῦ in Acts 7:55 would suggest the presence of the heavenly sanctuary/temple motif in Acts 7:55–56.

In Ezekiel, the relationship between God’s glory and the temple is foundational to understand the flow and structure of the entire book.⁴⁵⁸ This relationship is described within earthly and heavenly sanctuary/temple interactions. Yahweh’s glory comes from the heavenly sanctuary/temple (Ezek 1:1–28)⁴⁵⁹ down to the earthly counterpart at the beginning of the book, and departs from it back to heaven (10:1–22).⁴⁶⁰ The book ends with a note of hope that יהוה יִבְּוֹד יְהוָה will someday fill the temple again (cf., 1:28; 10:4, 18; 11:22–23; 43:5; 44:4).⁴⁶¹ In this scheme, at the end of the book, Ezekiel links the two previous narratives about the establishment of the sanctuary/temple (Exod 25–40; 1 Kgs 6–8), which also depicted a relationship between earthly and heavenly sanctuaries/temples. In his comprehensive commentary on Ezekiel, Hummel notes, “The pattern in Ezekiel 40–43, with the description of the sanctuary first (40:1–42:20) followed by the advent of the Glory [filling the temple] (43:1–12), is the same pattern that God had followed for both the tabernacle (Exodus 25–40) and Solomon’s temple (1

⁴⁵⁸ Richard M. Davidson, “The Chiastic Literary Structure of the Book of Ezekiel,” in *To Understand the Scriptures: Essays in Honor of William H. Shea*, ed. David Merling (Berrien Springs, MI: Institute of Archaeology, Siegfried H. Horn Archaeological Museum, Andrews University, 1997), 71–93.

⁴⁵⁹ See de Souza, *Heavenly Sanctuary/Temple Motif*, 266–73.

⁴⁶⁰ De Souza, *Heavenly Sanctuary/Temple Motif*, 273–78.

⁴⁶¹ De Souza, *Heavenly Sanctuary/Temple Motif*, 266–78, convincingly attests to the presence of the heavenly sanctuary/temple motif in chapters 1 and 10.

Kings 6–8).⁴⁶² It is noteworthy that in Ezek 43:5, the prophet mingles God’s glory filling the temple with the Spirit. A similar phenomenon is found in Acts 7: an explanation of the sanctuary/temple first (vv. 44–50), followed by the advent of God’s Glory (vv 55–56). Even though Ezekiel is not mentioned in Acts 7, Exod 25 and 1 Kgs 8 are directly alluded to in Acts 7:44, 48 in connection with the earthly-heavenly sanctuary/temple relationship. The mention of δόξα θεοῦ (v. 55) in association with πλήρης πνεύματος ἁγίου (“full of the Holy Spirit,” v. 55; cf. 6:3, 5, 10) could be seen, then, as the initial fulfillment of Ezekiel’s hope (cf., Exod 40:34; 1 Kgs 8:11; Ezek 44:4; Acts 7:55–56) that the eschatological sanctuary/temple will be filled with יהוה יְבֹרַךְ/δόξα θεοῦ. Accordingly, the presence of the “The Glory of God” in Acts 7:55 is indicative of sanctuary/temple setting. Since this is a vision of heaven, the heavenly sanctuary/temple seems to be in view.

The Son of Man (ὁ υἱὸς τοῦ ἀνθρώπου). Another textual indicator of the presence of the heavenly sanctuary/temple motif is the expression ὁ υἱὸς τοῦ ἀνθρώπου (“the Son of Man”). This expression is found in the New Testament eighty-seven times.⁴⁶³ Among them, Rev 1:13 and 14:14 have the expression υἱὸν ἀνθρώπου in an anarthrous construction preceded by the word ὅμοιον (“like”). It is translated in both cases “like a son of man” (e.g., ESV, NASB95, NIV, NET). These verses refer to Jesus as the Son of Man, but indirectly through a figure of speech.⁴⁶⁴ Hebrews 2:6 also mentions the expression

⁴⁶² Horace D. Hummel, *Ezekiel 21-48: A Theological Exposition of Sacred Scripture*, Concordia Commentary (Saint Louis: Concordia, 2007), 1231. Likewise, Brandon Fredenburg, *Ezekiel*, College Press NIV Commentary (Joplin, MO: College Press, 2002), 375.

⁴⁶³ Fifty-three times in nominative-genitive construction, ten times in genitive-genitive construction, twenty-two times in accusative-genitive construction, and one time in dative-genitive construction.

⁴⁶⁴ Robert L. Thomas, *Revelation 1–7: An Exegetical Commentary* (Chicago: Moody, 1992), 97–98; Robert L. Thomas, *Revelation 8–22: An Exegetical Commentary* (Chicago: Moody, 1995), 218–19.

υἱὸς ἀνθρώπου, in an anarthrous construction, which is not direct speech but a quotation from Ps 8:4. In John 12:34 the crowd uses “Son of Man” twice, but only as a question. They do not call him “Son of Man.” Apart from these five instances, in all other occurrences, this expression is used by Jesus speaking directly about himself. Only one time is ὁ υἱὸς τοῦ ἀνθρώπου used by someone other than Jesus in direct speech: describing his vision, Stephen declares, Ἴδὸν θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου (“I see the heavens opened up and the Son of Man,” Acts 7:56). Thomas Page also recognizes this uniqueness. “This name for the Messiah (cf. Dan. 7:13) is often applied by Jesus to Himself, but never in N.T. applied to Him by anyone else, except here.”⁴⁶⁵

The syntagma ὁ υἱὸς τοῦ ἀνθρώπου is the Greek translation for the Hebrew phrase אָדָם-בֶּן-אָדָם. In the OT, three distinct usages of the expression אָדָם-בֶּן-אָדָם can be found. (1) In the books of Numbers, Job, Psalms, Isaiah, and Jeremiah⁴⁶⁶ אָדָם-בֶּן-אָדָם is used as a synonym for “human being.” This expression is found in the poetic parts of those books and parallels with אָדָם or בֶּן-אָדָם. In his philological study, Ezra Zion Melamed affirms, “The full term for ‘human being’ is ‘man the son of man.’ In the poetical parts of the OT it has been split up into its two components ‘man’ and ‘son of man,’ in just the same way as other names have been divided.”⁴⁶⁷ In these poetic verses, אָדָם-בֶּן-אָדָם refers to human nature,

⁴⁶⁵ Thomas E. Page, *The Acts of the Apostles* (London: Macmillan, 1886), 129.

⁴⁶⁶ E.g., Num 23:19; Job 16:21; 25:6; 35:8; Ps 8:4[5]; Isa 51:12; Isa 56:2; Jer 49:18, 33; 50:40; 51:43.

⁴⁶⁷ Ezra Zion Melamed, “Break-up of Stereotype Phrases as an Artistic Device in Biblical Poetry,” in *Scripta Hierosolymitana: Studies in the Bible*, ed. Chaim Rabin (Jerusalem: Magnes Press, 1961), 149.

which is contrasted with God's actions.⁴⁶⁸ (2) In the book of Ezekiel, there are ninety-three instances of בְּנֵי־אָדָם. Sometimes בְּנֵי־אָדָם highlights Ezekiel as a man, inferior and far from the transcendent God, or as a servant who obeys every desire of his Lord in all details (e.g., Ezek 2:8; 3:1, 3, 10; 4:1; 5:1-4; 12:3, 18; 21:6, 12, 14; 24:16-18).⁴⁶⁹ Other times בְּנֵי־אָדָם emphasizes Ezekiel as God's spokesman, full of God's power and dignity, who proclaims the Lord's oracles of wrath and mercy to the whole world, or as a friend of God with whom he can talk about the problems of Israel and the nations of the earth (e.g., Ezek 2:1-6; 3:4; 3:17; 4:16; 6:2; 7:2; 8:5-17; 11:2, 4, 15; 12:2; 13:2; 14:3, 13; 20:3; 23:2ff.; 28:2, 12; 29:2, 18; 33:7).⁴⁷⁰ (3) בְּנֵי־אָדָם is used as a reference to the Messiah, as well. There are at least two texts in which בְּנֵי־אָדָם has an apparent Messianic connotation (Ps 80:17[18]; Dan 7:13). For Gelston, "the use of 'son of man' in Ps. lxxx 17 of the king, later understood as the Messiah, paved the way for the later interpretation of Dan. vii 13 in messianic terms alike by Jesus and by Jews."⁴⁷¹

In his comprehensive doctoral dissertation about the apocalyptic Son of Man of Dan 7:13, Arthur Ferch concludes that בְּרֵאשִׁית ⁴⁷² is an individual, eschatological, celestial being, but set apart from the heavenly creatures. He is better identified with

⁴⁶⁸ P. J. Budd, *Numbers*, WBC 5 (Dallas, TX: Word, 2002), 267.

⁴⁶⁹ Normally these verses have divine imperatives. Note that every instance has a Hebrew imperative.

⁴⁷⁰ These verses have both divine imperatives and indicatives. Some other instances are 33:2, 7, 10, 12, 24, 30; 34:2; 35:2; 36:1, 17; 37:3, 9, 11, 16; 38:2, 14; 39:1, 17; 40:4; 43:7, 10, 18; 44:5; 47:6.

⁴⁷¹ Anthony Gelston, "Sidelight on the Son of Man," *SJT* 22.2 (1969): 191.

⁴⁷² Daniel 7:13 uses the Aramaic idiom בְּרֵאשִׁית instead of the Hebrew counterpart בְּנֵי־אָדָם. For a survey about the equivalence of these two idioms, see H. Haag, "בְּנֵי־אָדָם," *TDOT* 2:161, who says, "In Aramaic, which does not have the word אָדָם, the expression corresponding to Heb. בְּנֵי־אָדָם is בְּרֵאשִׁית."

Michael, but with messianic traits.⁴⁷³ This manlike being also resembles a human being, but is distinct from the saints, who are human beings. The distinction between the “king” and the “kingdom” is equivalent to the distinction between the Son of Man and the saints. On the other hand, although the Son of Man is distinct from the saints, there are similarities between the manlike being and God’s people, especially in the end time.⁴⁷⁴ Furthermore, for Ferch, the role of the בַּר אֱנוֹשׁ is not one of a judge who takes his seat alongside God. What Dan 7:13 depicts is a scene of investiture, in which the בַּר אֱנוֹשׁ receives “dominion, glory and kingdom.”⁴⁷⁵ Analyzing Dan 7:9–14, de Souza has concluded that it is “apparent that the notion of a temple/sanctuary underlies the pericope. Having said that, it becomes apparent that the heavenly tribunal portrayed in Dan 7:9–14 is related to the heavenly sanctuary/temple.” Therefore, בַּר אֱנוֹשׁ appears in a heavenly sanctuary/temple scene.

Having the OT background in mind, some expressions in the text of Acts 7:55–56 suggest that the Danielic ὁ υἱὸς τοῦ ἀνθρώπου (“the Son of Man”)⁴⁷⁶—the glorious Messiah, who receives “dominion, glory and kingdom”—is in view. The sentences

⁴⁷³ Karl A. Kuhn, “The ‘One Like a Son of Man’ Becomes the ‘Son of God,’” *CBQ* 69.1 (2007): 22–42, and Michael B. Shepherd, “Daniel 7:13 and the New Testament Son of Man,” *WTJ* 68.1 (2006): 99–111, show some connections between Daniel 7 and the New Testament Son of Man.

⁴⁷⁴ Arthur J. Ferch, *The Son of Man in Daniel Seven*, Andrews University Seminary Doctoral Dissertation Series 6 (Berrien Springs, MI: Andrews University Press, 1979), 192.

⁴⁷⁵ Ferch, *Son of Man*, 148, 172–74, 183. It is obvious from the Gospels that Jesus accomplished every one of these three aspects. He is a human being, obedient to his Father even to death, and the glorious Messiah. G. Eldon Ladd also recognizes these three different usages of the expression ὁ υἱὸς τοῦ ἀνθρώπου in the mouth of Jesus: (1) the “Son of Man” serving on earth; (2) the “Son of Man” in suffering and death; and (3) the “Son of Man” in eschatological glory. Ladd, *Theology of the New Testament*, 145–58.

⁴⁷⁶ Kenneth O. Gangel, *Acts*, Holman New Testament Commentary 5 (Nashville: Broadman & Holman, 1998), 114, affirms, “This title of the Messiah implied the universal aspect of his rule described by Daniel (Dan. 7:13–14).”

ἀτενίσας εἰς τὸν οὐρανόν (“gazed into heaven,” v. 55) and θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους (“I see the heavens opened,” v. 56) establish the geographical setting of the vision, as stated above. The expression δόξαν θεοῦ (“glory of God,” v. 55) adds a glorious note to Stephen’s vision. The prepositional phrase ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ (“standing at the right hand of God,” vv. 55–56) is an expression of locus and position but also indicates power, dominion, and honor.⁴⁷⁷ That is, Stephen has a glorious and powerful vision of heaven. Therefore, the only possible OT echo for the expression ὁ υἱὸς τοῦ ἀνθρώπου of Acts 7:56 is the reference in Dan 7:13–14—a scene of investiture in the heavenly sanctuary/temple, when the Son of Man receives “dominion, glory and kingdom.” John Polhill, commenting on the many possible interpretations for this expression in Acts 7:56, says, “The view with the most far-reaching implications, however, is that Stephen’s vision links up with the original Son of Man vision in Dan 7:13–14, where the Son of Man is depicted as standing before the Ancient of Days.”⁴⁷⁸ Consequently, the locution ὁ υἱὸς τοῦ ἀνθρώπου suggests the existence of the heavenly sanctuary/temple motif in Acts 7:55–56. When these textual features (“the Glory of God,” and “the Son of Man”) and the locus of the vision (“heaven”) are combined with the analysis of the preceding sections (the primacy of sanctuary/temple motif in the indictment and throughout the speech), it is reasonable to affirm that Stephen has a

⁴⁷⁷ Dennis Gaertner, *Acts*, The College Press NIV Commentary (Joplin, MO: College Press, 1993), Acts 7:55, says: “His [Jesus’] presence at the Lord’s right hand communicates his divinity and authority.”

⁴⁷⁸ Polhill, *Acts*, 208.

glimpse of the heavenly sanctuary/temple.⁴⁷⁹ The function of this heavenly sanctuary/temple will be examined in the next section.

Function of the Heavenly Sanctuary/Temple

Many aspects of the function of the heavenly sanctuary/temple were already disclosed in the foregoing discussion. The following section will add an analysis of the phrase ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ (standing at the right hand of God) and an examination of the Daniel-Acts relationship, and recall some aspects already mentioned, so that the function of the heavenly sanctuary/temple can be determined.

Standing at the Right Hand of God, ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ

The phrase ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ (“standing at the right hand of God”) is the only place in the NT where Jesus⁴⁸⁰ is depicted standing at the right hand of God. It is noteworthy that this phrase occurs in both verses (Acts 7:55–56). The prepositional phrase ἐκ δεξιῶν τίνος (“at someone’s right”) appears in twenty-two verses in the NT. On just two occasions, this expression is associated with a stative verb (Matt 25:34 ellipsis;

⁴⁷⁹ In the same way, Exod 24–25 (alluded to in Acts 7:44) narrates the elders’ glimpse of the heavenly sanctuary/temple. William J. Dumbrell, *The End of the Beginning: Revelation 21–22 and the Old Testament*, Moore Theological College Lectures (Homebush West, Australia: Lancer, 1985), 68, also sees the heavenly sanctuary/temple motif here, but in an abridged perspective. “Clearly, what is required is ‘something not made with hands’, i.e., something heavenly. The account closes with the martyr Stephen directing his worship to just such a site—the heavenly Son of Man, the New Temple (v56).”

⁴⁸⁰ In his critical essays about the early Christian period, David E. Aune, “Christian Prophecy and the Messianic Status of Jesus,” in *Apocalypticism, Prophecy and Magic in Early Christianity* (Tübingen: Mohr Siebeck, 1992), 315, acutely perceives that “the reference to ‘Jesus standing at the right hand of God’ in vs. 55 is changed to ‘the Son of man standing at the right hand of God’ in vs. 56, to make the identification of Jesus with the Son of man absolutely clear.”

Acts 2:25 εἰμί).⁴⁸¹ When ἐκ δεξιῶν τίνος is combined with καθίζω (“I seat”) or κάθηναι (“I sit”), it carries the meaning of “place of honor.”⁴⁸² In the whole NT, the expression ἐκ δεξιῶν τοῦ θεοῦ /μου is always a reference to Ps 110:1, 4, and to the King-Priest Messiah according to the order of Melchizedek,⁴⁸³ as previously stated (cf., Matt 22:44; 26:64; Mark 12:36; 14:62; 16:19; Luke 20:42; 22:69, Acts 2:34; Acts 7:55–56; Rom 8:34; Eph 1:20–22; Col 3:1 Heb 1:3, 13; 8:1; 10:12–13; 12:2; 1 Pet 3:22).⁴⁸⁴ The construction ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ uses the verb ἵστημι (“I stand, I establish”) instead of καθίζω/κάθηναι, which somewhat broadens the meaning of this idiom, giving it a more active sense.⁴⁸⁵ As Fitzmyer observes, “the participle ἐστῶτα does not simply mean ‘to be’ (‘se tenir, se trouver’) for that would completely weaken Stephen’s affirmation.”⁴⁸⁶

⁴⁸¹ καθίζω (“I seat,” five times), κάθηναι (“I sit,” eight times), ἵστημι (“I stand,” four times), σταθρόω (“I crucify,” three times).

⁴⁸² Friberg, Friberg, and Miller, *Analytical Lexicon*, 106; BDAG, s.v., “δεξιός.”

⁴⁸³ Cf., B. Blayney et al., *The Treasury of Scripture Knowledge*, electronic ed., vol. 2 (Bellingham, WA: Logos Bible Software, 2009); Sociedade Bíblica do Brasil, *Concordância exaustiva do conhecimento Bíblico*, electronic ed. (Brasília: Sociedade Bíblica do Brasil, 2002); UBS⁵. These cross-reference works are helpful in attesting the statement made above. But a careful examination of every instance of this expression and its variants in the NT is the basis for the assertion.

⁴⁸⁴ Following the literary flavor of the speech/prophetic lawsuit with its many allusions, echoes, and quotations from the OT, Acts 7:55–56 presents a conflation of at least two OT passages: Dan 7:13 and Ps 110:1. This text pair conflation is not foreign to the NT, occurring especially in the Synoptic Gospels (Matt 26:63–64; Mark 14:61–62; Luke 22:69–70) and Acts (7:55–56), as pointed out by Norman Perrin, *Rediscovering the Teaching of Jesus* (New York: Harper & Row, 1967), 173–85; Norman Perrin, “Mark 14:62: The End Product of a Christian Peshar Tradition?,” *NTS* 12.2 (1966): 150–55; and Agustín del Agua Pérez, “Derás Cristológico del salmo 110 en el Neuvo Testamento,” in *Simposio Bíblico Español*, ed. Natalio Fernández Marcos and Julio C. Treballe Barrera (Madrid: Universidad Complutense, 1984), 644–48.

⁴⁸⁵ The most similar construction is found in Luke 1:11, ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος (“standing on the right side of the altar of incense,” NKJ). In this verse an angel of the Lord appears to Zecariah inside the temple sanctuary in front of the most holy place and beside the altar of incense to give Zecariah the message about John’s birth.

⁴⁸⁶ Fitzmyer, *The Acts of the Apostles*, 393. Pace Légasse Simon, “Encore hestōta en Actes 7:55–56,” *Filologia neotestamentaria* 3.5 (1990): 63–66, who sees here a simple variation of the verb καθίζω/κάθηναι.

Due to the richness of the immediate context and the presence of the verb ἵστημι, this unique expression seems to show not only Jesus' place of honor, but also Jesus' attitude in the face of what was happening on earth. This phrase reveals an interaction between heaven and earth, and it should be understood in light of this interaction. Notice, for instance, this heaven-earth interaction in the contrast Luke presents between the indictment and the vision. In the indictment, Stephen is said to speak words against God (Acts 6:11) and the temple (v. 13). Stephen's contenders ἔστησάν τε μάρτυρας ψευδεῖς ("set up false witnesses," v. 13), who use the name of Jesus derogatively⁴⁸⁷ (Ἰησοῦς ὁ Ναζωραῖος οὗτος, "this Nazarene, Jesus," v. 14). And Luke records the members of the Sanhedrin ἀτενίσαντες εἰς αὐτόν [Stephen] ("fixing their gaze on him," v. 15). In the vision (v. 55–56) Stephen ἀτενίσας εἰς τὸν οὐρανόν ("gazed intently into heaven," v. 55) and saw Jesus ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ (standing at the right hand of God, v. 55) in the heavenly sanctuary/temple as the glorious King-Priest Son of Man.⁴⁸⁸

The phrase ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ has been interpreted in various ways among scholars. Calvin thought that the whole text was a metaphor about the power and authority of Jesus.⁴⁸⁹ For Thayer, the phrase ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ should not be read in a figurative sense, since "as though in indignation at his adversaries he had risen from

⁴⁸⁷ Newman and Nida, *Translator's Handbook on the Acts*, 140, also grasp this nuance when saying, "This Jesus of Nazareth is obviously intended as a derogatory term."

⁴⁸⁸ In a similar way, Craig S. Keener, "Three Notes on Figurative Language: Inverted Guilt in Acts 7.55–60, Paul's Figurative Vote in Acts 26.10, Figurative Eyes in Galatians 4.15," *Journal of Greco-Roman Christianity and Judaism* 5 (2008): 41–42, sees this heaven-earth interaction in the phenomenon of inverted guilt.

⁴⁸⁹ John Calvin, *Calvin's Commentaries: Acts*, electronic ed. (Albany, OR: Ages Software, 1998).

his heavenly throne.”⁴⁹⁰ Nicole Chibici-Revneanu sees it in the light of the martyrdom motif, which impacts the understanding of the martyrdoms in the book of the “Märtyrerakten.”⁴⁹¹ Huw Owen interprets ἐστῶτα in a broader context as a stage in the completion of the events of salvation history as portrayed by Luke: Luke 9:31, exodus; 24:26, entrance; Acts 1:2, 11, 22, 2:34, ascension; Luke 20:42, 22:69 and Acts 2:34 depict him sitting; and Acts 7:55–56 standing, that is, readiness to come.⁴⁹² For Polhill,

the standing position may thus depict the exalted Christ in his role of judge. If so, Stephen’s vision not only confirmed his testimony, but it showed Christ rising to render judgment on his accusers. They, not he, were the guilty parties. In Dan 7:14 the Son of Man was given dominion over “all peoples, nations, and men of every language.” If this is a further implication of Stephen’s Son of Man vision, it ties in well with his understanding of God as not being bound to one nation or people. It is a vision of the boundless reign of Christ, which was soon to begin with the Samaritan mission of Stephen’s fellow Hellenist Philip.⁴⁹³

Howard Marshall sees in the attitude of the Son of Man that he, Jesus, is the one who has suffered and been vindicated; he rises to plead Stephen’s cause and to welcome

⁴⁹⁰ Grimm et al., *A Greek-English Lexicon*, 129. In the same vein, White states, “And Christ, as if just risen from His throne, standing ready to sustain His servant.” White, *The Story of Redemption*, 265.

⁴⁹¹ Nicole Chibici-Revneanu, “Ein himmlischer Stehplatz: die Haltung Jesu in der Stephanusvision (Apg 7.55-56) und ohre Bedeutung,” *NTS* 53.4 (2007): 488, concludes, “Im Angesicht seines eigenen Martyriums sieht Stephanus den, der ihm auf dem Weg des Martyriums vorausgegangen ist, den Märtyrer und leidenden Gerechten Jesus Christus. Dass die im *Stehen* des Menschensohnes zur Rechten liegende Anspielung auf das Martyrium Jesu auch in diesem Sinne verstanden worden ist, davon zeugt der unauffällige textkritische Befund zu Apg. 7.55–56 ebenso wie die Wirkungsgeschichte der ‘statio ad dexteram’ und der ‘Schau eines ins Martyrium Vorgegangenen’ in den Märtyrerakten.” (“In the face of his own martyrdom, Stephen sees the One Who preceded him on the path of martyrdom, the righteous martyr and suffering Jesus Christ. That the allusion to the Son of Man standing at the right hand was also understood in the sense of Jesus’ martyrdom, can be seen in the text-critical analysis of Acts 7:55–56 as well as in the historical results of the ‘statio ad dexteram’ and the ‘look of the martyr’s predecessor’ in the Acts of the Martyrs.”)

⁴⁹² Owen, “Stephen’s Vision in Acts 7:55–56,” 224–26.

⁴⁹³ Polhill, *Acts*, 208. Whereas Polhill highlights the missiological nationalistic tone of this passage, Doble detects the salvific aspects of this missiological activity. In Doble’s words, “the Gentile mission was necessary and possible only because the Son of man was at God’s right hand. The Stephen-unit encapsulates Luke’s assessment of Jesus, the Son of man, as the focus of God’s saving activity.” Doble, “The Son of Man Saying,” 71.

him.⁴⁹⁴ For Henry Alford, Christ stands like the High Priest Joshua (Zech 3:1).⁴⁹⁵ E. Nestle interprets ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ as Christ standing to serve in the heavenly temple.⁴⁹⁶ In the same vein, Alan Richardson believes that the Son of Man is standing to minister as priest in the heavenly temple.⁴⁹⁷ In fact, the richness of the immediate and larger contexts of Stephen’s vision produces this multicolored array of viewpoints,⁴⁹⁸ which could be considered taking in to account the fact that each one of them finds some connection with the earthly events of the previous verses. Actually, if one connects Acts 7 with Daniel 9, more facets appear, and the meanings of both the text and the function of the heavenly sanctuary/temple are broadened.

Daniel-Acts Relationship

Two events performed by the Messiah Prince (see above)⁴⁹⁹ in the time prophecy of Dan 9:24–27 might be linked with Acts 7: וְלִקְרֹאֵם הַזֵּוֹן וְנִבְיָא (“to seal up vision and

⁴⁹⁴ I. Howard Marshall, *The Acts of the Apostles: An Introduction and Commentary*, 1st American ed., Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1980), 149.

⁴⁹⁵ Henry Alford, *The Greek Testament: An Exegetical and Critical Commentary* (London: Rivingstons, 1864), 3:82.

⁴⁹⁶ E. Nestle, “The Vision of Stephen,” *ExpTim* 22 (1910–11): 423.

⁴⁹⁷ Alan Richardson, *An Introduction to the Theology of the New Testament* (London: SCM Press, 1958), 200–201.

⁴⁹⁸ C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles* (Edinburgh: T&T Clark, 1994), 1:384, gives eleven different interpretations for the expression ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ. In a lexical study of the word ἐστῶτα J. Duncan M. Derrett, “The Son of Man Standing (Acts 7:55–56),” *Bibbia e oriente* 30 (1988): 71–84, finds twelve different interpretations of this phrase, either “pure” (one single meaning) or “mixed” (a combination of meanings). Derrett believes that this phrase means only that Jesus rises to commence or pronounce judgment on his and Stephen’s enemies. However, this conclusion is based in a narrow analysis of the text, as he himself recognizes: “This article does not proceed beyond explaining that word ‘standing.’ Stephen’s provocative speech in its entirety, and the place of his eventual martyrdom in Acts, are questions beyond my present concern.”

⁴⁹⁹ See n. 377 above for more information related to the Messiah Prince accomplishing all six infinitival phrases.

prophet,” v. 24) and וְהִגְבִּיר בְּרִית לְרַבִּים שְׁבוּעַ אֶחָד (“he shall confirm a covenant with many for one week,” v. 27).⁵⁰⁰ According to Jacques Doukhan, “there is in this passage [Dan 9:24–27] a seesaw between two poles; namely, (1) the people and their sins, and (2) Jerusalem with its sanctuary.”⁵⁰¹ This can be observed in the prelude (v. 24) as well as in the body of the vision (vv. 25–27),⁵⁰² as follows. The infinitive clause וְלִחְתָּם חֲזוֹן וְנְבִיא (v. 24) is associated with the city-sanctuary pole. This three-word infinitive clause is related to the other three-word infinitive clauses, which, in turn, are related to the prelude three-word phrase וְעַל־עִיר קֹדֶשְׁךָ (“for your holy city”).⁵⁰³ These infinitives are concerned with the theme of the holy city and hence with the sanctuary, and have a positive connotation.⁵⁰⁴

Concerning the words חֲזוֹן וְנְבִיא (“vision and prophet”), Roy Gane affirms that נְבִיא is literally “prophet” and is translated as such by NRSV. Obviously “prophet” can be taken to imply what the prophet produces, i.e., prophecy. So, that semantic connection has given translators license to translate “prophecy,” which parallels with the meaning of “vision.”⁵⁰⁵ Moreover, וְלִחְתָּם חֲזוֹן וְנְבִיא (“to seal up vision and prophet”) is the only

⁵⁰⁰ The other infinitive clauses were already studied above. All of them have a direct and clear connection with the Messiah. It is important to highlight the phrase לְכַלֵּא הַפֶּשַׁע (“to finish the transgression,” v. 24). According to *HALOT*, s.v., “בלה,” the verb בלה in the Piel also has the meaning of “to complete.” Hence, this phrase could be translated “to complete the transgression.”

⁵⁰¹ Doukhan, “The Seventy Weeks of Dan 9,” 9. This section relies on this article and on some of Doukhan’s other publications on the relationship of Daniel and Acts 7, like Doukhan, *The Mystery of Israel*, 34–41, among others.

⁵⁰² Doukhan, “The Seventy Weeks of Dan 9,” 9–10.

⁵⁰³ Doukhan, “The Seventy Weeks of Dan 9,” 10.

⁵⁰⁴ Doukhan, “The Seventy Weeks of Dan 9,” 10–11.

⁵⁰⁵ Roy Gane, personal communication.

infinitival phrase with a ך between two nouns, which, according to the translators of the NET Bible, provides a hendiadys.⁵⁰⁶ Due to this hendiadys, a translation for the whole infinitival phrase would be “to seal up the prophetic vision.”⁵⁰⁷ This rendering, though, would break with the three-word-infinitive-clause pattern previously mentioned. And Doukhan translates this infinitival phrase as “to seal [*htm*] both vision and prophet.”⁵⁰⁸

Table 4. Parallelism of Dan 9:24

Concerning your people עַל־עַמֶּךָ (2 words)	Concerning your holy city וְעַל־עִיר קֹדֶשְׁךָ (3 words)
(1) to finish the transgression לְבַלֵּא הַפֶּשַׁע (2 words)	(1) to bring in everlasting righteousness וּלְהַבְיִיא צְדָק עֲלַמִּים (3 words)
(2) to seal (<i>htm</i>) sins וּלְחַתֵּם חַטָּאוֹת (2 words)	(2) to seal (<i>htm</i>) vision and prophet וּלְחַתֵּם חֲזוֹן וְנָבִיא (3 words)
(3) to atone for iniquity וּלְכַפֵּר עוֹן (2 words)	(3) to anoint holy of holies וּלְמַשֵּׁחַ קֹדֶשׁ קֹדָשִׁים (3 words)

Source: Adapted from Doukhan, “The Seventy Weeks of Dan 9,” 10.

The word חֲזוֹן (“vision”) plays a significant role in linking chapters 8 and 9. In fact, the word מְרֵאָה (“vision”) in 9:23 is one of the strongest linguistic links with the temporal part of the vision of chapter 8 (vv. 16, 26, 27), given that it is the מְרֵאָה (“vision”) of chapter 8 that the angel said he came to explain to Daniel (9:23). Similarly, the word חֲזוֹן (“vision”) in 9:24 can be regarded as a reference to the whole vision (חֲזוֹן) of chap. 8 (cf., vv. 1-2, 13, 15, 17, 26), as Doukhan perceives it: “the word *hāzôn* is here [9:24] placed in the same cultic perspective as in Dan 8:13–14. There [8:13–15], this word is indeed used in association with the significant motifs of *šdq* (‘righteousness’),

⁵⁰⁶ Biblical Studies Press, *The NET Bible*, 1603. As stated by Bruce K. Waltke and Michael P. O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 70, hendiadys is the juxtaposition of two nouns with a single referent.

⁵⁰⁷ Louis F. Hartman and Alexander A. Di Lella, *The Book of Daniel: A New Translation with Notes and Commentary on Chapters 1–9*, AB 23 (New Haven: Yale University Press, 2008), 244.

⁵⁰⁸ Doukhan, “The Seventy Weeks of Dan 9,” 11.

qdš ('holy'), *tāmîd* ('perpetual'), *pš'* ('sin'), *šmm* ('desolation'), which undoubtedly belong to the Jerusalem sanctuary terminology.⁵⁰⁹ Thus, the seventy-week prophecy is connected to the broader vision described in chapter 8—"the vision" referred to in 9:24—including the "2,300 evenings and mornings" time prophecy. Since the Messiah Prince, as the main character of the prophecy, is related to the fulfillment of the six infinitival phrases (see n. 377 above), the sealing up of the vision (נִזְוָה) and prophet (נְבִיא) is also dependent on him.

Looking back to the vision of Acts 7:55–56, some links emerge. (1) The unique phraseology of v. 56 as well as the surrounding expressions point back to Daniel—"Son of Man standing at the right hand of God," as analyzed above. (2) The prophetic theme is present in Acts 7, in that Jesus is described as a prophet (v. 37), and so is Stephen (as previously explained), and one of the most severe charges against Israel is about the persecution and killing of the OT prophets (v. 52). The climax of the chapter is a vision. It is not possible to overemphasize the prophetic theme in Dan 9, especially in view of the use of the word נְבִיא in the infinitival phrase of v. 24. (3) Two themes run throughout Stephen's narrative like a golden chain connecting its separate parts (the indictments, the whole discourse, the vision)—the sanctuary/temple (cf., 6:13–14; 7:7; 33, 42–50, 55–56) and the person of Jesus (6:14; 7:37, 52, 55–56), who is depicted as the Righteous One (v. 52) in the role of Prophet (v. 37), and as the Son of Man/Priest⁵¹⁰ standing in the heavenly sanctuary/temple (v. 55–56). In the same manner, the themes of sanctuary and

⁵⁰⁹ Doukhan, "The Seventy Weeks of Dan 9," 10. Except for the word *tāmîd* ("perpetual"), all others appear in 9:24, 27.

⁵¹⁰ Doukhan, *The Mystery of Israel*, 36.

Messiah Prince/Priest run throughout Dan 9:24–27; the infinitival phrase וְלִהְיוֹתָם חֲזוֹן וְנִבְיָא is structurally associated with the city-sanctuary pole of the angelic speech, and related to the sanctuary of 8:13–14. The Messiah Prince and Priest (9:24–26) is the protagonist of this time prophecy, and he is the one who performs the infinitival phrases of v. 24, as explained above. (4) Stephen’s vision of Jesus, the Son of Man, in his heavenly sanctuary/temple endorses the veracity of his speech and the relevance of the historical events of the Acts narrative—the vision of the heavenly sanctuary/temple is placed at a turning point of the book of Acts. The phrase וְלִהְיוֹתָם חֲזוֹן וְנִבְיָא demonstrates the confirmatory role of the Messiah Prince to the vision of Dan 8, which includes the “2,300 evenings and mornings” and the historical events depicted there. As a result of these four links, the sanctuary/temple of Acts 7:55–56 functions not only as a heavenly sign for the events of the Acts narrative (see previous section), but also as a historical marker in the salvation-history frame as portrayed by the prophecies of Dan 8 and 9, having Jesus, the Son of Man, as the protagonist.

The second clause that can be linked to Acts 7 is וְהִגְבִּיר בְּרִית לְרַבִּים שְׁבוּעַת אֶחָד (“he shall confirm a covenant with many for one week,” v. 27). Some pieces of information are helpful. (1) The verb וְהִגְבִּיר (“confirm”; verb hiphil waw consecutive perfect third-person masculine singular of גָּבַר)⁵¹¹ does not have the connotation of making something new or fresh, but of strengthening something already done.⁵¹² (2) The word בְּרִית (“covenant”) is not to be seen as indefinite because it is anarthrous. The nature of the text

⁵¹¹ Groves-Wheeler Westminster Morphology and Lemma Database, release 4.10 (Chestnut Hill, PA: Westminster Theological Seminary, 2008).

⁵¹² HALOT, s.v., “גבר.”

of Dan 9:24–27 is to make anarthrous what was already articular in his prayer (v. 1-19). “All those words which are used in the prayer in a definite sense expressing a particularistic view (our, my, of the people, of God, etc.) are suddenly, as soon as they appear in the context of the 70 weeks, used in an indefinite sense expressing an universalistic point of view.”⁵¹³ (3) The prepositional phrase לְרַבִּים (“to many”) also has a universalistic connotation, as רַבִּים (“many”) in messianic passages has a universal dimension (cf., Isa 53:1, 2, 11; Dan 12:2–4, 10).⁵¹⁴ (4) The temporal expression שְׁבוּעַת אֶחָד (“one week”) is not attached to any preposition, which requires the reader to take the described time as a whole. The last week of the prophecy, then, was the time to make the “universal” covenant universal. This is not a reference to the duration of the covenant, but to the confirmation of the covenant. (5) It should be noted that the confirmation of the covenant is placed at the end-time of the seventy-week prophecy. The prepositions מִן (Dan 9:25), עַד (v. 25), and אַחֲרַיִם (v. 26), and the וְ (v. 27) reveal the time flow of the prophecy (vv. 25–27)—coming, cutting off, and covenant of the Messiah.

As previously discussed, Luke seems to portray at least four events of the last week of the seventy-week prophecy. It is striking that these events follow the time flow of Dan 9:25–27. Jesus Christ, through the events of (a) his baptism (his anointing as Messiah, Dan 9:25; Luke 3:21–22), (b) death (the cutting off of the Messiah, Dan 9:26; Luke 23:33–49; cf., 24:26), (c) enthronement/inauguration (to anoint the holy of holies, Dan 9:24 [see p. 109–12 above]; Acts 2:33–36 [seated as Lord and Christ]; cf., 5:31

⁵¹³ Doukhan, “The Seventy Weeks of Dan 9,” 20–21. The same can be said about the word נְבִיא (“prophet”), which also occurs in a definite sense in vv. 2, 6, 11.

⁵¹⁴ Doukhan, “The Seventy Weeks of Dan 9,” 13. The connotation of universality is clear in Dan 12, where both the good and the wicked are included. Doukhan, *Secrets of Daniel*, 150–51.

[exalted as Prince and Savior]), and finally, as will be explained below, (d) standing in the heavenly sanctuary/temple at the right hand of God, confirms the universal covenant with all people (Dan 9:27; Acts 7:55–56). A similar pattern can be found in the Sinai covenant: (a) purification of Moses and people by washing (Exod 19:10, 14); (b) sprinkling of the blood of the covenant (24:8); (c) God enthroned (24:10); and (d) the heavenly sanctuary/temple in connection with the earthly one and its inaugural ceremony with the Glory of God filling the tabernacle (25:8–9, 40; chap. 25–40). The idea that Acts 7:55–56 speaks about confirming the covenant is supported by the nature of Stephen’s speech, which, as discussed above, is a prophetic lawsuit calling the people back to enter into a covenant relationship with God, as aforesaid. Jesus standing in the heavenly sanctuary/temple can be seen as a ratification of this universal covenant, which ends the seventy-week prophecy.⁵¹⁵ Acts 8 and on are proof that the covenant was really made

⁵¹⁵ Rainer Riesner, *Paul’s Early Period: Chronology, Mission Strategy, Theology* (Grand Rapids: Eerdmans, 1998), 1–74, presents a thorough historical survey (1538–1998 CE) on the chronological interpretation of Stephen’s death and Paul’s conversion. He found an array of dates ranging from 28 to 40 CE. Acts 7:58 gives a clue that Stephen’s martyrdom took place early in Saul’s life (νεανίου καλουμένου Σαύλου, “a young man named Saul”). Thus, the text links Stephen’s death with Paul’s life. In order to arrive at the date of this event, several pieces of information are used. Almost all contemporary biblical chronologists point to Paul’s appearance before Gallio (18:11–12), Roman proconsul of Achaia, in the spring/summer of 51 CE as crucial for the chronology of Paul’s life (an inscription found in the ruins of Delphi helps establish this date, cf. George Ogg, *The Chronology of the Life of Paul* [London: Epworth, 1968], 104–11). Going backwards from this date, one can conjecturally arrive at the starting point of Paul’s second missionary journey (15:36) and consequently at the Apostolic Council held in Jerusalem (15:1). Counting fourteen years backwards (Gal 2:1) one could arrive at the date of Paul’s vision at the Damascus road (many chronologists see the fourteen years starting at the experience of the Damascus road due to its significance for Paul’s argument in the letter to the Galatians; cf., Gal 1:15–16). The divergence in dates for the Damascus road experience is mostly due to the degree of criticism of the chronologist (that is, to the amount of agreement there is between Paul’s letters and Acts) and the time allotted to Paul’s second missionary journey. See Robert Jewett, *A Chronology of Paul’s Life* (Philadelphia: Fortress, 1979), 89–93. Many Biblicists agree that the Jerusalem council was held in 48/49 CE. Werner G. Kümmel, Paul Feine, and Johannes Behm, *Introduction to the New Testament*, trans. A. J. Mattill Jr., 14th rev. ed. (Nashville: Abingdon, 1966), 179; Willi Marxsen, *Introduction to the New Testament: An Approach to Its Problems*, trans. G. Buswell (Philadelphia: Fortress, 1968), 25; Donald Guthrie, *The Pauline Epistles: New Testament Introduction* (London: Tyndale, 1961), 278; Wilhelm Michaelis, *Einleitung in das Neue Testament: Die Entstehung, Sammlung und Überlieferung der Schriften des Neuen Testaments*, 3rd ed. (Bern: Haller, 1961), 153; Leonhard Goppelt, *Apostolic and Post-Apostolic Times*, trans. Robert A. Guelich, *A History of the Christian Church* (London: Black, 1970), 222; Dieter Georgi, *Remembering the Poor: The History of*

with “the many.”⁵¹⁶ To those who unfortunately rejected this covenant, the rising of the Son of Man represented their condemnation.

When the events of Acts 7 are viewed as ending the seventy weeks, more implications arise. According to Doukhan, at the beginning of Dan 9 there is a reference to seventy years (7 x 10), and at the end to seventy weeks (7 x 7 x 10). For him, the first refers to the sabbatical year and the latter refers to the jubilee.⁵¹⁷ The end of the seventy weeks is consequently the end of the last jubilee.⁵¹⁸ The end of the jubilee brings a

Paul's Collection for Jerusalem (Nashville: Abingdon, 1992), 21, 128–37, 166–67. Three chronologists, Finegan, *Handbook of Biblical Chronology*, 316–22; Finegan, *Handbook of Biblical Chronology*, rev. ed., 393–95; Dale Moody, “A New Chronology of the Life and Letters of Paul,” in in *Chronos, Kairos, Christos: Nativity and Chronological Studies Presented to Jack Finegan*, ed. Jack Finegan, Jerry Vardaman, and Edwin M. Yamauchi (Winona Lake, IN: Eisenbrauns, 1989), 230; and Ogg, *Chronology of the Life of Paul*, 200, concur with this dating, which coincides with the edict of Claudius (18:2) in 49 CE (see Carson and Moo, *Introduction to the New Testament*, 367). Late Finegan and Moody, then, date the Damascus experience in 36 CE, while Carson and Moo, early Finegan, and Ogg date it in 34/35 CE. Shea, “The Prophecy of Daniel 9:24–27,” 103–4, calls attention to a period of three years referred to in Gal 1:8, which is a probable interpretation leading to an earlier point. However, it should be noted that these, and many other scholars, also regard the stoning of Stephen (Acts 7) and the Damascus experience (Acts 9) as happening almost simultaneously. Nevertheless, the activities recorded in Acts 8 seem to have taken some time to occur (e.g., preaching in Samaria, v. 25, 40; a flourishing church in Damascus, with a prophet, 9:1–24; Saul’s fame, v. 13). John Knox, *Chapters in a Life of Paul*, rev. ed. (Macon, GA: Mercer University Press, 1987), 46, reminds us, “Time must be allowed for the development of that phase of the movement.” If the seventy-week prophecy is taken into account, with its *terminus a quo* in late summer/early autumn of 457 BCE and its starting point in the last week in 27/28 CE, the year 34 CE is the natural *terminus ad quem*. Whatever reckoning is employed to date Paul’s life prior to 51 CE, it is possible to arrive at 34 CE as the probable date for Stephen’s stoning, whether one is calculating fourteen or seventeen years, or seeing Steven’s death and Paul’s conversion as simultaneous or having an interval between them. While being faithful to the historical evidence at hand, interpretations of that evidence may vary, due especially to the elapsed time of Paul’s second missionary journey. Here, Shea’s balanced words are helpful: “While earlier and later dates have been suggested for his conversion, this date [34 CE] may well represent a median and a mean among those suggested.” For further discussion of this date and other issues regarding the chronology of the seventy-week prophecy, see Owusu-Antwi, *The Chronology of Daniel 9:24–27*, 281–334, 370; Shea, *Daniel and the Judgment*, 265–67; Hasel, “Interpretations of the Chronology,” 3–63; William H. Shea, “Poetic Relation of the Time Periods in Daniel 9:25,” in Wallenkampf and Leshner, *The Sanctuary and the Atonement*, 277–82.

⁵¹⁶ Doukhan, *Secrets of Daniel*, 151; Doukhan, *The Mystery of Israel*, 37–38.

⁵¹⁷ Doukhan, *Secrets of Daniel*, 136, 140–41. “Consulting the prophecy of the 70 years, Daniel expected one particular messiah, Cyrus. But the prophecy of the 70 weeks is the universal version of the prophecy of 70 years. The 70 years (7 x 10) lead to the messiah of the sabbatical year, whereas the 70 weeks, or ‘seventy sevens’ (7 x 7 x 10), lead to a messiah of jubilee.”

⁵¹⁸ It is commonplace in Lukan studies to perceive that Jesus’ ministry is seen in terms of eschatological jubilee. Jesus’ reading from Isa 61:1–2, at the outset of his ministry, after his anointing at the

renewal; it is a new creation, the beginning of a new era (Lev 25:8–17).⁵¹⁹ When one looks at the time prophecy of Dan 9 and the end of the jubilee against the big picture of the earthly sanctuary/temple cultic cycle and its heavenly counterpart, a pattern arises.

The earthly sanctuary/temple cultic cycle consisted of three parts: (1) inauguration, having as climax the presence of God’s glory filling the tabernacle, ending the covenant-making process⁵²⁰ (Exod 40:16–38; God’s glory filling the temple as the climax of the inauguration process is also found in 1 Kgs 8:10–11 and Ezek 43:1–5. It is noteworthy that in v. 5 Ezekiel mingles God’s glory filling the temple with the Spirit, as

baptism, suggests that interpretation. “Isaiah 61:1–2 develops themes from the Jubilee year, which is called ‘the year of release’ in Lev 25:10 (LXX),” says David E. Garland, *Luke*, Zondervan Exegetical Commentary Series on the New Testament 3 (Grand Rapids: Zondervan, 2012), 199. The way this quotation is arranged and its immediate context suggest the notion that Jesus is not making “a literal reference to the Jubilee year and the forgiveness of debts.” It seems that what Jesus has in view is “the announcement of the eschatological epoch of salvation, the time of God’s gracious visitation, with Jesus himself presented as its anointed herald,” states Green, *The Gospel of Luke*, 212. N. T. Wright, *Jesus and the Victory of God* (Minneapolis: Fortress, 1996), 295, observes that social and political reform is not excluded from Jesus’ reading, though. “Jesus expected his followers to live out the Jubilee principle among themselves. He expected, and taught, that they should forgive one another not only ‘sins’ but also debts. This may help to explain the remarkable practice within the early church whereby resources were pooled.” In any case, Jesus’ ministry is seen in terms of jubilee in Luke. That strengthens the case of seeing the jubilee theme in Acts 7.

⁵¹⁹ Doukhan, *Secrets of Daniel*, 141. Robert S. Kawashima, “The Jubilee Year and the Return of Cosmic Purity,” *CBQ* 65.3 (2003): 389, states that “it [the year of the Jubilee] aims at nothing less than returning the nation’s life on and with the land to that state of purity enjoyed ‘in the beginning,’ when God completed creation and judged everything to be ‘very good’ (Gen 1:31).” For a discussion about jubilee chronological issues, consult Robert S. Kawashima, “The Jubilee, Every 49 or 50 Years?,” *VT* 53.1 (2003): 117–20. He sees that “the forty-ninth year was the seventh Sabbatical Year, the fiftieth was the Jubilee, and the fifty-first was the first year of both the next Sabbatical and Jubilee cycles.” An answer to this view is found in John S. Bergsma, “Once Again, the Jubilee, Every 49 or 50 Years?,” *VT* 55.1 (2005): 121–25. He concludes, “The Jubilee cycle should be 49 years in length, since the Jubilee Year counts as both the fiftieth year of the previous cycle and the first of the next.” For Isidore of Seville, the seventh Sabbatical Year and the Jubilee Year were concurrent. *De anno mundi*, 9.

⁵²⁰ The flow of the Pentateuch narrative, especially the Exodus account, shows that the making of the covenant does not end with the giving of the commandments (Exod 20) or with the sprinkling of the sacrifice’s blood (24:8). The making of the sanctuary and the glorious presence of God in it should be seen as part of this process (40:34–38). The daily rituals and a new book (Lev 1) come after this process. A critical view of the inauguration ritual can be found in Michael B. Hundley, *Keeping Heaven on Earth: Safeguarding the Divine Presence in the Priestly Tabernacle*, *Forschungen zum Alten Testament* 50 (Tübingen: Mohr Siebeck, 2011), 53–93.

aforesaid). (2) *Tāmîd* or regular rituals⁵²¹ (e.g., Lev 1–7); (3) and annual ceremonies (e.g., Lev 16; 23:4–44). All of them included sacrifices. Daniel 9 describes the sacrifice of the Messiah (9:26–27) and the inauguration (anointing) of the heavenly sanctuary/temple (9:24, see p. 113–16 above). The next part of this cycle, namely, the *tāmîd*, seems to be missing in Dan 9:24–27. However, Shea reminds that Dan 9 “takes salvation history only to the point where the heavenly ministry begins.”⁵²² So, since the seventy-week prophecy of Dan 9 is part of the larger vision of Dan 8,⁵²³ there the *tāmîd* (8:11–13) as well as the annual ceremony of the Day of Atonement (v. 14) are markedly present.⁵²⁴ Moreover, in Dan 9 the making of the covenant is seen in light of the jubilee motif as the beginning of a new era, just as in the Mosaic narrative after the inauguration ritual, which also ends the making of the covenant, comes the *tāmîd* (cf., Exod 40:34–Lev 1:1–2; Num 7:1–2). Thus, the *tāmîd* can be seen as a natural outcome of covenant making (v. 27) in this new jubilee era. Commenting on the expression “to anoint the holy of holies,” Shea also compares it with the earthly sanctuary/temple rituals, and reaches the same conclusion: a sanctuary/temple was “anointed to inaugurate the services that were taken up within

⁵²¹ Roy Gane, *Leviticus, Numbers*, The NIV Application Commentary (Grand Rapids: Zondervan, 2004), 142–44, 416–17, 750–51, translates the vocable *tāmîd* as “regular,” indicating the recurrent nature of these rituals. A short study on the meaning range of the word *tāmîd* is found in Gerhard F. Hasel, “The ‘Little Horn,’ the Heavenly Sanctuary and the Time of the End: A Study of Daniel 8:9–14,” in Holbrook, *Symposium on Daniel*, 405–6.

⁵²² Shea, “Unity of Daniel,” 236.

⁵²³ The relationship between Dan 8 and 9 is treated in depth by William H. Shea, “The Relationship between the Prophecies of Daniel 8 and Daniel 9,” in Wallenkampf and Leshner, *The Sanctuary and the Atonement*, 228–50. A summary of Shea’s points can be found in Shea, “Unity of Daniel,” 220–40. “The close links of these two visions argue strongly for the position that the 70 weeks should be understood as cut off from the longer span of the 2300 days, thereby providing both periods their starting point.”

⁵²⁴ Angel M. Rodríguez, “Significance of the Cultic Language in Daniel 8:9–14,” in Holbrook, *Symposium on Daniel*, 527–49; Hasel, “The ‘Little Horn,’” 378–461.

it.”⁵²⁵ Likewise, de Souza noticed that in the earthly tabernacle the *tāmîd* starts (Num 7:2) right after its anointment: “Now on the day that Moses had finished setting up the tabernacle, he anointed it and consecrated it with all its furnishings and the altar and all its utensils; he anointed them and consecrated them also” (Num 7:1). As corollary, he clearly states: “As one turns from type to the antitype, it becomes apparent that this anointing of the heavenly sanctuary must be correlated with the commencement of the priestly ministry of the Messiah in the heavenly sanctuary (cf. Heb 8 and 9).”⁵²⁶

The same cultic cycle appears in Luke-Acts. Jesus’ sacrifice (Luke 23:44–46) precedes all subsequent events. In Acts 2:33–36 (cf., 5:31, 1 Pet 3:22) Jesus is described seated at the right hand of God in his enthronement/heavenly sanctuary inauguration. After a covenant lawsuit, Acts 7:55–56 describes Stephen full of the Holy Spirit, the glory of God in heaven, and Jesus, the Son of Man, standing at the right hand of God in the heavenly sanctuary/temple. Therefore, the end to the last jubilee of the seventy-week prophecy as the beginning of a new era and the sanctuary/temple cultic cycle—sacrifice, inauguration (with the climactic presence of God’s glory filling the tabernacle, ending the covenant-making process, as shown above), and then the beginning of the *tāmîd*—point to Jesus standing at the right hand of God to start a new era, to start the next phase of the heavenly sanctuary/temple cultic cycle, namely, the *tāmîd*.

Recalling what has been examined so far, in a biblical passage rich with echoes, allusions, associations, and fulfillment of OT promises, the heavenly sanctuary/temple functions as the actual dwelling of God, where the “afflicted and smitten” will be

⁵²⁵ Shea, “Unity of Daniel,” 232. Also, de Souza, *Heavenly Sanctuary/Temple Motif*, 469.

⁵²⁶ De Souza, *Heavenly Sanctuary/Temple Motif*, 470.

included. This is a place where Jesus exercises his power and authority, a place of judgment and vindication. The heavenly sanctuary/temple also works as the locus for the ratification of the universal covenant with its salvific overtones. In Acts 7:55–56, Luke situates the heavenly sanctuary/temple at a crossroads of salvation history, as a signpost pointing to the Gentile mission that lies ahead in order to establish the universal reign of Christ, and as a salvation history marker to the prophecies of Dan 8 and 9, thus establishing the starting point of the *tāmîḏ* phase of its heavenly cultic cycle. It is also important to remember here the foregoing exposition explaining that Acts 2:33–36 and 5:31 depict the inauguration event in heaven, where the earthly Jesus despised by many works as the King-Priest Messiah “at the right hand of God.” So, in connection with Daniel, Luke-Acts describes Jesus’ baptism, his sacrificial offering on the cross, the inauguration event, and the starting point of the *tāmîḏ*. Speaking of the prepositional phrase “at the right hand of God,” it has implications for understanding the nature of the heavenly sanctuary/temple, which are dealt with in the next section.

Nature of the Heavenly Sanctuary/Temple

Some material about the nature of the heavenly sanctuary/temple can be extracted from Acts 7. At least some indicators assist in this pursuit: (1) the phrase ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ (“standing at the right hand of God,” vv. 55–56), (2) the expression δόξαν θεοῦ (“glory of God,” v. 55), associated with the concept of “vision,” and the locution οὐρανοὺς διηνοιγμένους (“the heavens opened up,” v. 56); and (3) the presence and action of the bodily resurrected Jesus in the heavenly sanctuary/temple. It is important to remember Luke’s claim of historical treatment of his material. In this context, he establishes a vertical correspondence of earthly and heavenly sanctuaries/temples (v. 44,

48–50), which presupposes the existence of a heavenly reality in line with the earthly counterpart. Therefore, the vision of vv. 55–56 should be understood accordingly.

The phrase *ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ* has the figurative sense of “place of honor,” as stated above, yet “the Greeks use the preposition *ἐκ* because they define the position of one standing or sitting next to another by proceeding from the one next to whom he is said to stand or sit.”⁵²⁷ That is, the figurative sense “place of honor” derives from the actual spatial referent. Therefore, to say that Jesus is standing at the right hand of God is to affirm his honor and authority and at the same time to indicate the spatial position of Jesus in relation to God at the moment of the vision. Consequently, when Luke and Stephen describe the vision of heaven, they portray a spatial dimension of the heavenly abode.

Another indicator is *δόξαν θεοῦ* (“glory of God,” v. 55). As already noted, “God’s glory” and “the heavens opened” appear in the NT intertwined with the heavenly sanctuary/temple motif. This can be observed in the OT, as well. The concept of the “glory of God” in the OT is defined by R. Nixon as “the revelation of God’s being, nature and presence to mankind, sometimes with physical phenomena.”⁵²⁸ It carries personal characteristics, as well. The glory of God can be seen (Exod 16:7, 10; Lev 9:23; Num 14:10; 16:19; 17:7; 20:6; Isa 35:2; 40:5), can dwell (Exod 24:16), can fill up space (Exod 40:34–35; Num 14:21; 1 Kgs 8:11; Ezek 10:4; 43:5; 44:4; 2 Chr 5:14; 7:1), moves (Ezek 10:4, 18; 11:23; 43:4), protects (Isa 58:8), and endures (Ps 104:31). In Exod 16:7, 10, the glory of God is not a figurative representation, but “the manifestation of God’s essential

⁵²⁷ Grimm et al., *A Greek-English Lexicon*, 128.

⁵²⁸ R. E. Nixon, “Glory,” *NBD*³ 414.

nature.”⁵²⁹ In the book of Psalms, as Skinner notes, it occurs as a spatiotemporal reality.⁵³⁰ In the prophets, the glory of God can be a more spiritualized idea (e.g., Isa 40:4–5; 60:1–3), but also a quasi-physical concept, as in Ezek 1:28.⁵³¹ Nevertheless, in both cases⁵³² “His glory shines out from His very essence.”⁵³³ Therefore, in the OT, seeing the glory of God is a physical experience of a spatiotemporal phenomenon, which is usually related to the sanctuary/temple. The elements of the glory of God, the heavens opened, and a vision are found together in the same passage only once in the entire OT (Ezek 1:1–28).⁵³⁴ In this passage, the heavenly sanctuary/temple is the locus of the vision.⁵³⁵ Commenting about the expressions “heavens opened” and “visions of God” in Ezek 1:1, Francis Nichol affirms, “These were not only visions given by God but manifestations of the divine glory to the prophetic eye. Such revelations are termed theophanies.”⁵³⁶ Furthermore, for Skinner, the expression “heavens opened” indicates that “what Ezekiel saw was a heavenly spatiotemporal reality with dynamic earthly implications,”⁵³⁷ the unseen spiritual world of God and God’s heavenly court now

⁵²⁹ Nahum M. Sarna, *Exodus: The Traditional Hebrew Text with the New JPS Translation*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1991), 87.

⁵³⁰ Skinner, “Locus and Activity,” 2.

⁵³¹ Skinner, “Creation, Cult,” 15.

⁵³² The vision of Isaiah in the temple seems to combine both ideas (Isa 6:1–4).

⁵³³ Skinner, “Locus and Activity,” 21.

⁵³⁴ Bruce Vawter and Leslie J. Hoppe, *A New Heart: A Commentary on the Book of Ezekiel*, International Theological Commentary (Grand Rapids: Eerdmans, 1991), 25.

⁵³⁵ About Ezekiel, see de Souza, *Heavenly Sanctuary/Temple Motif*, 266–73.

⁵³⁶ Nichol, *Seventh-Day Adventist Bible Commentary*, 4:574.

⁵³⁷ Skinner, “Creation, Cult,” 7.

visible.⁵³⁸ As a corollary, the locutions “heavens opened” and “visions of God” emphasize the spatiotemporality of the glory of God, *ergo* of the heavenly sanctuary/temple, as well. That is, when the glory of God, the heavens opened, and visions of God are put together, they likely indicate the spatiotemporal nature of the heavenly sanctuary/temple. Following Ezek 1:1, 28, the elements of the glory of God, the heavens opened, visions, the heavenly sanctuary/temple, and heaven-earth interaction are also found in Acts 7:55–56. Hence, one can conclude that what Stephen sees is a manifestation of the divine glory in space and time, a theophany, a revelation of the heavenly spatiotemporal reality. As noted by Doble, “visions play a key role in Acts by delineating the real state of affairs in the heavenly places, and Stephen’s is not only the first, but the most basic vision.”⁵³⁹

A last indicator of the spatiotemporality of the heavenly sanctuary/temple is that Stephen has a vision of the bodily resurrected Jesus in the heavenly sanctuary/temple. This indicator is very important, especially because of Luke’s description of Jesus after his resurrection. The words recorded in Luke and Acts are so clear and impressive that they need to be quoted in full:

While they were telling these things, He Himself stood in their midst and said to them, “Peace be to you.” But they were startled and frightened and thought that they were seeing a spirit. And He said to them, “Why are you troubled, and why do doubts arise in your hearts? “See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.” And when He had said this, He showed them His hands and His feet. While they still could not believe it because of their joy and amazement, He said to them, “Have you anything here to eat?” They gave Him a piece of a broiled fish; and He took it and ate it before them. (Luke 24:36–43)

⁵³⁸ Vawter and Hoppe, *A New Heart*, 25–26.

⁵³⁹ Doble, “The Son of Man Saying,” 74.

Acts 1:9–11 complements the idea:

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

The same Jesus who after his resurrection has “hands and feet,” “flesh and bones” and “ate before them” (Luke 24:39, 41), is the “same Jesus” who “goes into heaven” (Acts 1:9–11) and is seen by Stephen “standing at the right hand of God” in the heavenly sanctuary/temple (7:55–56). The text further affirms that he will “come in like manner as you saw him go into heaven” (1:11). The presence and action of the bodily resurrected Jesus in the heavenly sanctuary/temple requires a heavenly sanctuary/temple of the same nature.

Relationship to the Earthly Counterparts

From the foregoing argument, the relationship of the heavenly sanctuary/temple of Acts 7:55–56 to its OT and NT earthly counterparts becomes apparent, functionally, structurally, and in dynamic interaction. Its relationship with the OT earthly counterparts can be seen in the association of the argument of vv. 44–50 with the vision of vv. 55–56, and with their respective OT referents. For instance, in his discourse, Stephen draws attention from the OT earthly to the OT heavenly sanctuary/temple (44, 48–50), and afterwards he has a vision of the heavenly sanctuary/temple. Thus, the NT heavenly sanctuary/temple of vv. 55–56 can be connected with the OT heavenly sanctuary/temple cited in the previous verses. In this case, v. 44 is crucial because it introduces the typological correlation between the heavenly and earthly sanctuaries/temples. This correlation sets the tone for the argument in the subsequent verses, which finds its climax

in Stephen’s vision. (1) In his argument, Stephen affirms that the heavenly sanctuary/temple and its earthly counterpart work as God’s dwelling place (vv. 46–50), which can also apply to the sanctuary/temple of vv. 55–56. It is striking, however, that the function of the heavenly sanctuary/temple in these verses, as expressed previously, derives mainly from OT heavenly sanctuary/temple passages like Exod 25:40; 1 Kgs 8:27; Isa 66:1–2, Dan 7:13–14, Ezek 1:1, 28, and not entirely from the correspondence with the OT earthly counterpart. (2) The typological correlation also reveals a structural relationship between the heavenly and earthly sanctuaries/temples. Recalling this relationship, Stephen recognizes that the Israelite tabernacle was built according to the heavenly *τύπος* (“pattern”) shown to Moses. (3) Regarding dynamic interaction, the text of Acts 7 displays an inverted interaction, as the words *ἀλλ’ οὐχ* indicate. However, the use of typological language directs the thought beyond the issue of continuity/discontinuity. It reveals the point where the type meets the antitype, in a typological phenomenon called *Steigerung*, namely, “the NT reality seems invariably to involve an absolute *Steigerung* or escalation of the OT *τύπος* (cultic *ἀντίτυπος*).”⁵⁴⁰ This becomes clear in the fact that the glory of the Lord that once filled the Israelite tabernacle (Exod 40:34, Acts 7:44), then the temple (1 Kgs 8:10–11; Acts 7:48), now dwells in the heavenly sanctuary/temple (cf., Ezek 44:4; Acts 7:55). Consequently, the heavenly sanctuary/temple is seen in Acts 7 as the antitypical fulfillment of the OT typological promises.

⁵⁴⁰ Davidson, *Typology in Scripture*, 417.

Some characteristics can be observed about the correlation of the heavenly sanctuary/temple to its NT earthly counterparts (the Jerusalem temple, Jesus, Stephen/church). (1) Whereas the temple of Jerusalem is highlighted in the indictment process, Stephen does not mention it in his speech/prophetic lawsuit. Instead, he alludes back to the OT Solomonic temple and Israelite tabernacle, even though a reference to the Jerusalem temple can be rightly inferred from his citations of these OT institutions. (2) Regarding Jesus, there is a clear relationship between the heavenly sanctuary/temple and him, as affirmed above and advocated by Beale. However, Jesus is not described as being on earth, but in heaven as a heavenly Being. It is remarkable, though, that the heavenly sanctuary/temple's function is totally dependent on Jesus' actions performed there, in connection with the OT echoes and allusions.

(3) As previously described, there is a direct association between the heavenly sanctuary/temple and the earthly events of Acts 6–7, especially Stephen. (a) In this association, Stephen is seen as the initial ecclesiological fulfillment of the coming of the eschatological heavenly sanctuary/temple (Isa 66:1–2, note the repetition of the expression “full of the Holy Spirit,” Acts 6:5, 8, 10; 7:55; cf. Ezek 44:4), the dwelling of God, where the “afflicted and smitten” are included. (b) This association generates a dynamic interaction between the heavenly sanctuary/temple and Stephen, the earthly counterpart. Besides the fact that the heavenly sanctuary/temple works in Acts 7:55–56 as a place of judgment, vindication, salvation, and ratification of the universal covenant due to the events Stephen was experiencing on earth, the words *πλήρης πνεύματος ἁγίου* (“full of the Holy Spirit”) and *δόξαν θεοῦ* (“glory of God”) reveal more details about this interaction. In the OT the terms “to fill” and “glory of God” appear together in the same

passage and related to the same space, the sanctuary/temple (“the glory of the Lord filled the house of the Lord;” Exod 40:34; 1 Kgs 8:10–11; Ezek 44:4). In Acts 7:55–56 they occur in two distinct loci, united by their equal OT referents. This is to say that while Stephen is a spiritual abode of the divine, the heavenly sanctuary/temple is the dwelling of the glory of God, and both are joined by the same sanctuary/temple motif.

Regarding the church as the earthly counterpart, Acts 2:33 need to be recalled here: “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.” This text shows that Christ’s exaltation/enthronement “at the right hand of God” in heaven has direct implication on the disciples on earth. As the outcome of Jesus’ exaltation/enthronement the Holy Spirit is poured out on the disciples, so that they can begin the proclamation of the Kingdom (1:3; 2:4; 28:31). Not only Stephen is full of the Holy Spirit, but the disciples are filled with the Holy Spirit (2:4), as well. It is interesting to recollect here that in John the indwelling of the Spirit with the believer (*μονή*) is promised (John 14:16–17), and the moment of the fulfillment is set (7:39): “But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.” In Acts 2 this promise is fulfilled (2:1–4) when Jesus is enthroned in the heavenly sanctuary/temple (2:33). As result, the disciples on earth receive the Holy Spirit to begin their work (2:4). This way, a functional relation and dynamic interaction between heavenly and earthly sanctuaries/temples are portrayed. Within covenant typology framework, in Acts, both the believer (Stephen) and the church collectively (disciples) are described as the

ecclesiological fulfillment of the eschatological structure, not only horizontally but also vertically.

One further observation is profitable here: it appears that in Acts 7 the heavenly sanctuary/temple has fewer connections to the earthly counterpart, even though it is still closely related, and more connections to the OT heavenly sanctuary/temple, showing continuity between the OT and NT heavenly sanctuaries/temples. A summary of the findings obtained so far can be seen in Table 5 below.

Table 5. The Heavenly Sanctuary/Temple Motif in the Gospels and Acts

Passage	Vocabulary	Function	Relationship to Earthly Counterparts					
			Vertical Correspondence				Dynamic Interaction	
			OT		NT		OT	NT
			Functional	Structural	Functional	Structural		
John 14:2	<i>οἰκία τοῦ πατρὸς</i> (Father's house)	God's dwelling, reunion and reconciliation, intercession, and sending of the Holy Spirit	✓	✓	✓			✓
Acts 7:55–56	Implied	Place of power and authority, judgment, vindication, ratification of the covenant, salvation, and salvation-history marker.	✓	✓	✓		✓	✓

CHAPTER 3

FUNCTION AND NATURE OF THE HEAVENLY SANCTUARY/TEMPLE IN THE PAULINE EPISTLES

This chapter presents an investigation of some texts in the Pauline Epistles containing the heavenly sanctuary/temple motif: Eph 4:8, with its associated verses 1:3, 20; 2:6; 4:10. Even though further study may find other texts containing this motif in the Pauline Epistles,⁵⁴¹ Eph 1:3, 20; 2:6; 4:8, 10 can give some insight into the heavenly sanctuary/temple motif in this portion of the NT, as the next pages will seek to demonstrate.

The same methodological pattern employed in the last chapter and described in the introductory chapter will be followed here as well. It is necessary to restate, though, that the various exegetical procedures used are focused on attaining the purpose of this research. Other themes and/or issues will be analyzed only if they help in achieving this purpose, namely, to ascertain the function and nature of the heavenly sanctuary/temple in the NT and its relationship to its earthly counterparts.

⁵⁴¹ As noted in the introduction, some scholars believe that other passages in the Pauline Epistles might contain the heavenly sanctuary/temple motif (Rom 8:34; 2 Cor 5:1–2; Gal 4:26; Col 3:1; 2 Thess 2:4). At first sight, it seems that at least one of the elements searched for in the present study (function, nature, relationship) may not be present in these passages, although additional investigation may demonstrate otherwise. These passages will be dealt with briefly in the appendix.

Before starting the textual analysis, it is important to recall some criteria set in the introduction that prompted choosing the aforementioned texts as possibly containing the heavenly sanctuary/temple motif in the Pauline writings. The lexeme “heaven/heavenly” seems to be accompanied by functional characteristics of the heavenly sanctuary/temple in all five passages. Ephesians 1:3; 4:8, 10 seems to describe the “heavenly place” as a source of help and blessings. Ephesians 1:20 and 2:6 respectively appear to describe Jesus’ and the believer’s enthronement ceremony “in the heavenly places.” In 1:20, it appears that Jesus’ enthronement in the “heavenly places” made him ruler over all power (vv. 21–23), just as the heavenly sanctuary/temple in the OT is depicted as the center of God’s command and rule. It seems that the author of the epistle would be emphasizing function rather than structure of the heavenly sanctuary/temple—what is being done there rather than a space.

Furthermore, Eph 4:8 appears to refer to Ps 68, which portrays God in a victorious procession from Sinai to the heavenly sanctuary/temple from where he gives blessings to his people, similarly to what is stated in Eph 4:8–11.⁵⁴² Timothy Gombis argues that “the ideology of divine warfare [of Ps 68] saturates the letter, shaping its entire argument,” that is, Yahweh/Christ is the victorious divine warrior ascending to his heavenly throne.⁵⁴³ Walter Lock sees Ephesians as “the Christian 68th Psalm” because of “the

⁵⁴² Also, Richard M. Cozart, *This Present Triumph: An Investigation into the Significance of the Promise of a New Exodus of Israel in the Letter to the Ephesians*, electronic ed. (Eugene, OR: Wipf & Stock, 2013). See especially chap. 8.

⁵⁴³ Timothy G. Gombis, *The Drama of Ephesians: Participating in the Triumph of God* (Downers Grove, IL: IVP, 2010), 9. See also Timothy G. Gombis, “The Triumph of God in Christ: Divine Warfare in the Argument of Ephesians” (PhD diss., St. Andrews, 2005), i, 124, *passim*.

many points of similarity in thought and language.”⁵⁴⁴ Lock even suggests that Paul was “reading or singing it [Ps 68] in his prison.”⁵⁴⁵ Clinton Arnold forcefully states, “the entirety of this psalm may have been on Paul’s mind as he penned Ephesians.”⁵⁴⁶ What is more important is that de Souza has demonstrated that the heavenly sanctuary/temple motif is abundant in the entire Ps 68.⁵⁴⁷ Since this psalm might be the background text for the whole epistle, even though it emerges more strongly in 4:8, 10, and the psalm is saturated with heavenly sanctuary/temple imagery, a detailed investigation of Eph 1:3, 20; 2:6; 4:8, 10 and their immediate context is appropriate here.

Ephesians 4:8

διὸ λέγει,
 Ἄναβας εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.⁵⁴⁸
 Therefore, it says:
 “When he ascended on high, he captured captivity, and gave gifts to men.”

In the translation of the word *αἰχμαλωσίαν*, the abstract sense “captivity” was preferred over the concrete “captives,”⁵⁴⁹ only to render a verbatim translation. In order to determine whether Eph 4:8 and its related texts (1:3, 20; 2:6) contain the heavenly

⁵⁴⁴ Walter Lock, *The Epistle to the Ephesians*, Westminster Commentaries (London: Methuen, 1929), 11.

⁵⁴⁵ Lock, *The Epistle to the Ephesians*, 11.

⁵⁴⁶ Clinton E. Arnold, *Ephesians*, Zondervan Exegetical Commentary on the New Testament 10 (Grand Rapids: Zondervan, 2010), 248.

⁵⁴⁷ De Souza, *Heavenly Sanctuary/Temple Motif*, 407–19.

⁵⁴⁸ It seems that UBS⁵ presents no variant reading significant to understanding the heavenly sanctuary/temple motif. UBS⁵, 641.

⁵⁴⁹ Friberg, Friberg, and Miller, *Analytical Lexicon*, 39; LSJ, s.v., “αἰχμαλωσία”; BDAG, s.v., “αἰχμαλωσία.”

sanctuary/temple motif, some preliminary observations concerning the structure of the book are pertinent.

Preliminary Observations

This section will briefly examine the macrostructure of the Epistle to the Ephesians and the structure of the section in which 4:8 is situated, in order to support the task of discovering whether the heavenly sanctuary/temple motif is present in the epistle.

Macrostructure of Ephesians

There has been much debate over many issues regarding the disputable Pauline Epistle to the Ephesians, such as its authorship, recipients, and other historical settings.⁵⁵⁰ However, the overall structure of this letter has been a place of consensus. There is general consensus that the overall structure of Ephesians has two main parts, like a

⁵⁵⁰ Due to Ephesians' epistolary nature ("epistles are tracts for the times to meet real emergencies," Archibald T. Robertson, *Word Pictures in the New Testament* [Nashville: Broadman, 1933], 4:xiv), questions about its authorship have direct implications for the interpretation of historical settings and consequently the theology of the letter itself. However, as already specified in the introduction of the present study, the canonical criticism as espoused by Childs, *Biblical Theology in Crisis*, 97–122, and refined by Kaiser, *Toward an Exegetical Theology*, 79–83, supplies the guidelines for this dissertation's understanding of the theology of the epistle and its relationship with the other Pauline Epistles—issues directly related to the question of authorship. An exposition of the argument against Pauline authorship can be found in Andrew T. Lincoln, *Ephesians*, WBC 42 (Dallas: Word, 1990), lxvii. Lincoln ascribes Ephesians to a disciple of Paul, who wrote, without consulting Paul, a reinterpretation of Colossians for a new situation. See also Ernest Best, *A Critical and Exegetical Commentary on Ephesians*, ICC (Edinburgh: T&T Clark, 1998), 6–36. Concerning a mediatory position, a substantial defense of Ephesians as an expansion of a genuine Pauline letter can be found in John Muddiman, *A Commentary on the Epistle to the Ephesians*, Black's New Testament Commentaries (New York: Continuum, 2001), 1–55, who calls it an "'imitative' or 'deceptive' pseudepigraphy." See also Ralph P. Martin, *Ephesians, Colossians, and Philemon*, Interpretation, a Bible Commentary for Teaching and Preaching (Atlanta: John Knox, 1991), 4. Pauline authorship of Ephesians is soundly advocated by William Hendriksen, *Exposition of Ephesians*, New Testament Commentary 7 (Grand Rapids: Baker, 1967), 32–56; Markus Barth, *Ephesians: Introduction, Translation, and Commentary on Chapters 1–3*, AB 34 (New Haven: Yale University Press, 2008), 10–50; Peter T. O'Brien, *The Letter to the Ephesians*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1999), 4–47; Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 2–61; and Frank S. Thielman, *Ephesians*, BECNT (Grand Rapids: Baker, 2010), 1–5. In this respect, the present study sides with Marshall, *New Testament Theology*, 379, who finds the argument for Pauline authorship more persuasive. Paul can be called the author of Ephesians, "since he is at the very least the implied author," as the epistle claims.

double-facing panel or diptych.⁵⁵¹ To detect these two parts is not difficult. The first panel (chapters 1–3) ends in 3:21 with the word ἀμήν, and is predominantly theological exposition. The second panel consists of the remaining chapters, with more hortatory and ethical material. The relationship between these two panels has been contemplated from different angles. Thomas Neufeld deems the first panel epideictic—strengthening convictions the audience already holds—and the second deliberative, that is, challenging the readers to act in response to convictions disclosed in the first panel.⁵⁵² Holland Hendrix considers the first panel to be a recital of benefactions, and the second to describe the expected reaction of the beneficiaries.⁵⁵³ For Raymond Brown, the first panel presents the divine indicatives or doctrinal section, which explains God’s plan. This is followed by the imperative or paraenetic panel, which explicates the implications of this plan of God.⁵⁵⁴ Thus, both panels/halves of the diptych are rooted in God’s plan. What is important to perceive in the text is that the ethics of the second panel flows from the theology of the first. Moreover, many textual and thematic links between these two panels can be found in the epistle, indicating a definite structural connection: (1) grace (χάρις, 1:2, 6–7; 2:5, 7–8; 3:2, 7–8; 4:7, 29; 6:24; χαριτόω, 1:6, χαρίζομαι, 4:32; εὐχαριστία, 5:4; εὐχαριστέω, 1:16, 5:20); (2) gifts (δίδωμι, 1:17, 22, 3:2, 7, 8, 16, 4:7, 8,

⁵⁵¹ Martin, *Ephesians, Colossians, and Philemon*, 46.

⁵⁵² Thomas R. Neufeld, *Ephesians*, Believers Church Bible Commentary (Waterloo, Ontario: Scottdale Herald, 2002), 19–20.

⁵⁵³ Holland L. Hendrix, “On the Form and Ethos of Ephesians,” *Union Seminary Quarterly Review* 42.4 (1988): 9, proposes that “Ephesians is an epistolary decree in which the author recites the universal benefactions of God and Christ and proceeds to stipulate the appropriate honors, understood as the moral obligations of the beneficiaries.” Pace Best, *Commentary on Ephesians*, 62.

⁵⁵⁴ Raymond E. Brown, *An Introduction to the New Testament*, Anchor Bible Reference Library (New York: Doubleday, 1997), 621–24. The second part of Ephesians contains forty verbs in the imperative, whereas there is just one (2:11) in the first part.

11, 29, 6:19; δῶρον, 2:8; δωρεά, 3:7, 4:7; δόμα, 4:8; παραδίδωμι, 5:2, 25; μεταδίδωμι, 4:28), which frequently appear together; and (3) ascension and exaltation (1:20; 2:6, 4:8–10). Harold Hoehner has found some other links: (4) “walk” (2:1–2, 10; 4:1, 17; 5:2, 8, 15); (5) love (1:4, 6, 15; 2:4; 3:17, 19; 4:2, 15–16; 5:2, 25, 28, 33; 6:23–24); (6) the Holy Spirit (1:13; 2:18, 22; 3:5, 16; 4:3–4, 30; 5:18; 6:17–18); (7) “body” (1:22–23; 2:16; 4:4, 12, 16; 5:23, 30); (8) “mystery” (1:9; 3:4–5, 9; 5:32; 6:19); (9) the theme of evil (2:2; 6:11–12); (10) the expressions “in Christ” (1:1, 3; 2:6–7, 10, 13; 3:6, 21; 4:32); and (11) “in the Lord” (2:21; 4:1, 17; 5:8; 6:1, 10, 21).⁵⁵⁵ All these eleven textual and thematic linkages demonstrate that the two panels are tightly associated.

Structure of Ephesians 4:1–16

Concerning the structure in which Eph 4:8 is situated, after the “amen” in 3:21, 4:1 starts the second panel and the first division (vv. 1–16) with the theme of “walk”—”to walk worthily” (ἀξίως περιπατῆσαι). This division goes until v. 16, seeing that in v. 17 the author asks his readers to “walk no longer just as the Gentiles also walk” (μηκέτι ὑμεῖς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ). This first division has two distinguishable subdivisions. In vv. 1–6, the writer urges the readers to walk in unity, and then he explains how to walk in unity as Christ’s one body (vv. 7–16).⁵⁵⁶

⁵⁵⁵ Hoehner, *Ephesians: An Exegetical Commentary*, 62–64.

⁵⁵⁶ Markus Barth, *Ephesians: Introduction, Translation, and Commentary on Chapters 4–6*, AB 34A (New Haven: Yale University Press, 2008), 451–53, names these two subdivisions as: (a) the admonition of unity (vv. 1–6), and (b) the diversity of gifts (vv. 7–16).

There are two sections in the second subdivision. Syntactically, the first section (vv. 7–10) comprises four small sentences.⁵⁵⁷ In this section “is shown, by means of a comment upon a Psalm text, that the exalted Christ himself gives the church diverse gifts.”⁵⁵⁸ The second section (vv. 11–16) is made up of a single sentence.⁵⁵⁹ It presents the final goal for the gifts’ usage, namely, to attain the unity of faith and knowledge (the theme of the first subdivision) and the measure of the stature of the fullness of Christ. So, these two sections are closely tied by the theme of the gifts. In the first section (vv. 7–10), three distinct segments are evident: (1) statement of the main topic (ἐδόθη ἡ χάρις, “grace was given,” v. 7); (2) Scriptural support for the actuality of the main topic (ἀναβὰς εἰς ὕψος, “ascending on high,” v. 8); (3) explanation of a Scriptural quotation⁵⁶⁰ focusing on

⁵⁵⁷ Andi Wu and Randall Tan, eds., *Cascadia Syntax Graphs of the New Testament: SBL Edition*, electronic ed. (Bellingham, WA: Lexham, 2010); Albert L. Lukaszewski and Mark Dubis, eds., *The Lexham Syntactic Greek New Testament: Sentence Analysis*, electronic ed. (Bellingham, WA: Logos, 2009); Porter et al., *Clause Analysis*.

⁵⁵⁸ Barth, *Commentary on Chapters 4–6*, 451, believes that this section goes up to v. 12. Other commentators consider v. 12 to belong to the second section: e.g., Warren W. Wiersbe, *Wiersbe’s Expository Outlines on the New Testament* (Wheaton, IL: Victor Books, 1992), 548. The fact that the whole subdivision talks about gifts makes it difficult to find the proper line of separation between the first and second sections, although there are clearly two sections. It seems that Barth includes v. 12 in the first section because it states the purpose for the giving of the gifts, while v. 13 presents the full outcome of “the work of service” and “the building up of the body of Christ,” introduced in v. 12. Verse 13, then, would be secondarily linked to the theme of gifts. But syntactically, vv. 11–16 is one single sentence. So, any division of the section between 11–16 is based on topic rather than syntax. Here, the syntactical arrangement is preferred.

⁵⁵⁹ Wu and Tan, *Cascadia Syntax Graphs: SBL Edition*; Lukaszewski and Dubis, *Sentence Analysis*; Porter et al., *Clause Analysis*.

⁵⁶⁰ This Scriptural exposition is frequently called *midrash-pesher*. According to Kenneth L. Boles, *Galatians and Ephesians*, The College Press NIV Commentary (Joplin, MO: College Press, 1993), 273, “this mode of explanation is called *pesher*, because of its regular employment (the Hebrew word פֶּשֶׁר in the biblical commentaries from Qumran. A text is quoted and its explanation (*pesher*) is given, making application of the text to a new life-setting.” But because (1) ancient Jewish midrashic exegesis was often associated with unhistorical embellishments of OT narratives (David H. Aaron, “Language and Midrash,” in *Encyclopaedia of Midrash: Biblical Interpretation in Formative Judaism*, ed. Jacob Neusner and Alan J. Avery-Peck [Boston: Brill, 2005], 406–9), and (2) it is used in many diverse ways, causing ambiguity and confusion (Jacob Neusner, *What Is Midrash? Guides to Biblical Scholarship* [Philadelphia: Fortress, 1987], xi–xii, 1–3), the term “explanation” and its synonyms will be used instead of *midrash-pesher* to avoid

the participial phrase ἀναβὰς εἰς ὕψος (τὸ δὲ Ἀνέβη τί ἐστίν, “but what does it mean ‘he ascended,’” vv. 9–10; these two verses are parenthetical). The second section presents (4) the realization of the main topic (αὐτὸς ἔδωκεν, “he himself gave,” v. 11); and (5) the purpose for the realization of the main topic (πρὸς τὸν καταρτισμὸν τῶν ἁγίων, “for the equipping of the saints,” v. 12).⁵⁶¹ The above macrostructure of Ephesians and the structure of 4:1–16 in particular will be respected while discovering whether the heavenly sanctuary/temple motif is present in the Epistle to the Ephesians.

Οὐρανός and Ἐπουράνιος

The word οὐρανός (“heaven”) is widely used in the NT, appearing more than 270 times. Ἐπουράνιος (“heavenly”) occurs fourteen times in the NT (Matt 18:35; John 3:12; 1 Cor 15:40 [2x], 48, 49; Phil 2:10; 2 Tim 4:18; Heb 3:1; 6:4; 8:5; 9:23; 11:16; 12:22) in various contexts; five of them are in Ephesians, always within the prepositional phrase ἐν τοῖς ἐπουρανίοις (“in the heavenly places”). In these passages, this expression is most probably neuter plural, denoting “in the heavenly places” as it is commonly translated (e.g., NASB, ESV, NKJV, ARV, NRSV), or “in the heavenly realm.”⁵⁶²

misunderstandings. However, “explanation” here could have a sense of *midrash-pesher* if it is used “to refer to the practice of incorporating exposition into the text of an OT quotation itself.” For a defense of *midrash-pesher* as a proper category of exegesis employed by NT authors without derogating grammatical-historical interpretation of the OT and conservative views of biblical inspiration and inerrancy, see Martin Pickup, “New Testament Interpretation of the Old Testament: The Theological Rationale of Midrashic Exegesis,” *JETS* 51.2 (2008): 353–81.

⁵⁶¹ The other verses will not be explored in detail in this research. Suffice it to say that they explain how to walk in unity as Christ’s one body.

⁵⁶² Also, O’Brien, *The Letter to the Ephesians*, 96–97n48, “the expression ἐν τοῖς ἐπουρανίοις is probably neuter plural, signifying ‘in the heavenly places’ or ‘in the heavenly realms’ rather than ‘among the heavenly beings.’”

Concerning the vocable *οὐρανός*, Jonathan Pennington extensively examines both lexemes, *הַשָּׁמַיִם* (“heaven”) in the HB and *οὐρανός* (“heaven”) in the NT, focusing on the Gospel of Matthew.⁵⁶³ Concerning the HB he states: “The cosmological structure of the Bible does use *הַשָּׁמַיִם* to refer to various levels or heights in the heavens (e.g., clouds, stars, dwelling of God).”⁵⁶⁴ He further identifies that in the HB “two distinct poles of meaning are universally recognized: heaven as, (1) the sky, atmosphere, and space of the created order; and (2) the dwelling place of God.”⁵⁶⁵ Pennington also recognizes that the meaning of *οὐρανός* in the NT can be categorized in three ways: (1) “in reference to portions of the visible creation distinguished from the earth, such as the firmament or sky above, the starry heaven, and the atmosphere where the birds fly”; (2) as a merism combined with “earth” “to refer to the whole world, heaven and earth”; and (3) “the transcendent place(s) above where God dwells along with his angels.”⁵⁶⁶ Pennington further detects that “Matthew’s specific usage of heaven . . . is in basic continuity with much of the preceding Jewish literature.”⁵⁶⁷ Specifically in Ephesians, A. T. Lincoln understands that the proper background of *οὐρανός* (and also *ἐπουράνιος*) is “the Old

⁵⁶³ Jonathan T. Pennington, *Heaven and Earth in the Gospel of Matthew* (Grand Rapids: Baker, 2009), 40–46, 67–69.

⁵⁶⁴ Pennington, *Heaven and Earth*, 40. In the same page, he clarifies that this view “is quite different from the multiple heavens found in later apocalyptic literature.” That is why Pennington uses the words “levels” or “heights.”

⁵⁶⁵ Pennington, *Heaven and Earth*, 41.

⁵⁶⁶ Pennington, *Heaven and Earth*, 67.

⁵⁶⁷ Pennington, *Heaven and Earth*, 75–76.

Testament and Jewish conception of heaven.”⁵⁶⁸ For Lincoln in the OT “heaven” could refer to (1) “the atmospheric heaven,” (2) “the firmament,” and (3) “the dwelling-place of God.”⁵⁶⁹

Another monograph foundational to the present research is Jeff Brannon’s *The Heavens in Ephesians*. Brannon surveys all the extant Greek sources outside the NT up to the Apostolic Fathers,⁵⁷⁰ as well as all NT instances⁵⁷¹ of the vocable ἐπουράνιος (“heavenly”), with special attention to its relationship to the noun οὐρανός (“heaven”) and its cognates.⁵⁷² In his work, Brannon affirms recurrently that οὐρανός (“heaven”) and ἐπουράνιος (“heavenly”) are used interchangeably with no distinction between the places they characterize. In Ephesians, these words function as “absolute synonyms,” in both “sense” and “reference,”⁵⁷³ and are employed alternately merely for stylistic purposes.⁵⁷⁴

⁵⁶⁸ Lincoln, “Re-Examination of ‘the Heavens,’” 479. On the next page, Lincoln clarifies that Paul in Ephesians “was not concerned about the number of heavens and therefore not dependent upon apocalyptic or Rabbinic speculations.”

⁵⁶⁹ Lincoln, “Re-Examination of ‘the Heavens,’” 479. Also, Calvin R. Schoonhoven, *The Wrath of Heaven* (Grand Rapids: Eerdmans, 1966), 64.

⁵⁷⁰ Brannon, *The Heavens in Ephesians*, 38–72.

⁵⁷¹ Brannon, *The Heavens in Ephesians*, 73–103.

⁵⁷² On the relationship between these two vocables, see also W. Hall Harris III, “‘The Heavens’ Reconsidered: Ouranos and Epouranios in Ephesians,” *BSac* 148.589 (1991): 72–89; and Hans Bietenhard, *Die himmlische Welt im Urchristentum und Spätjudentum* (Tübingen: Mohr Siebeck, 1951), 211.

⁵⁷³ Brannon, *The Heavens in Ephesians*, 221, according to the definition of synonymy by Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, IL: IVP, 1989), 77–187; John Lyons, *Language, Meaning, and Context*, Fontana Linguistics (London: Fontana, 1981), 50–55; and John Lyons, *Language and Linguistics: An Introduction* (New York: Cambridge University Press, 1995), 60–65, 102–30. To understand what Brannon means by *synonym*, see Brannon, *The Heavens in Ephesians*, 219–22. About synonymy, see also O’Brien, *The Letter to the Ephesians*, 96–97n48.

⁵⁷⁴ Harris, “‘The Heavens’ Reconsidered,” 73, recognizes that “many scholars have assumed that the two terms have been used interchangeably as a mere stylistic variation.” This assumption has been proven correct by Brannon’s monograph. Likewise, Helmut Traub, “ἐπουράνιος,” *TDNT* 539, had already said, “In all these passages ἐν τοῖς ἐπουρανίοις is materially a full equivalent of the simple ἐν τοῖς οὐρανοῖς.”

Throughout his book, Brannon affirms that οὐρανός and ἐπουράνιος can refer (1) to the sky where the birds fly, (2) to the firmament populated by the stars, or (3) to the dwelling place of God above the firmament; the context determines the most appropriate meaning in each case.⁵⁷⁵ In Brannon’s own words: “Since the terms ἐπουράνιος and οὐρανός/οὐράνιος are properly understood as synonymous, the term ἐπουράνιος can likewise carry any of these basic meanings and so refer to the sky, the firmament, or the dwelling place of God.”⁵⁷⁶

Specifically speaking about Eph 1:3, A. T. Lincoln understands that “the heavenly places” refers to “God’s abode which transcends human comprehension,” the same place where “the incarnate Christ has ascended to (i. 20; ii. 6).”⁵⁷⁷ Brannon concurs with this understanding, affirming that: “since God, as the giver, is also the source of the spiritual blessing, the expression ἐν τοῖς ἐπουρανίοις is almost certainly a reference to the abode of God.”⁵⁷⁸ Concerning 1:20, Brannon repeatedly points out that ἐπουράνιος (“heavenly”) is to be understood as God’s heavenly abode.⁵⁷⁹ “In the New Testament, we find references to the sun, moon, and stars as σώματα ἐπουράνια (1 Cor. 15.40–41) and a description of

⁵⁷⁵ These inferences appear in the concluding remarks of every chapter of Brannon’s monograph. See, for instance, Brannon, *The Heavens in Ephesians*, 70–71, 115–16, 230, *passim*. As a corollary, some instances of the word οὐρανός (“heaven”) could indicate the presence of the heavenly sanctuary/temple motif in some NT passages.

⁵⁷⁶ Brannon, *The Heavens in Ephesians*, 103. In 2 Macc 3:39, the word ἐπουράνιος appears within the context of Jerusalem temple. It affirms, “for He [God] is the one who has his heavenly [ἐπουράνιος] dwelling” (αὐτὸς γὰρ ὁ τὴν κατοικίαν ἐπουράνιον ἔχων).

⁵⁷⁷ Lincoln, “Re-Examination of ‘the Heavens,’” 470.

⁵⁷⁸ Brannon, *The Heavens in Ephesians*, 127.

⁵⁷⁹ Brannon, *The Heavens in Ephesians*, 102–3, 124–25, 205.

God's dwelling place ἐν τοῖς ἐπουρανίοις (Eph. 1.20)."⁵⁸⁰ It is worth noting that Brannon equates the locale of 1:20 with 4:10, having only variation of emphasis.⁵⁸¹ In relation to 2:6, Brannon recognizes the passage's complexity because of its affirmation that the earthly believers can in the present sit "in the heavenly places." He understands, though, that "the expression ἐν τοῖς ἐπουρανίοις does not lose its local significance as a reference to the abode of God," since the immediate context indicates that they do not "seat in the heavenlies in the same way as Christ," but through the Holy Spirit "in Christ."⁵⁸² In short, in the OT and NT and particularly in Ephesians both οὐρανός and ἐπουράνιος refer to the sky, the firmament, and God's abode; the context indicates which meaning is intended. Previous studies have suggested that in Eph 1:3, 20; 2:6; and 4:10 both words signify God's heavenly dwelling place. Research on the heavenly sanctuary/temple in Ephesians should be considered against this backdrop.

Heavenly Sanctuary/Temple

In at least one passage of Ephesians, a technical term for the sanctuary/temple is employed. It is a reference to the saints being the "holy temple" (ναὸν ἅγιον, 2:21), "built together into a dwelling of God" (κατοικητήριον τοῦ θεοῦ, 2:22). Apparently, though, no technical term seems to be used for the heavenly sanctuary/temple, and consequently, the presence of the heavenly sanctuary/temple motif has been ruled out by many scholars. Nonetheless, before hastily dismissing the existence of this motif in Ephesians, one

⁵⁸⁰ Brannon, *The Heavenlies in Ephesians*, 103. The versification is his.

⁵⁸¹ Brannon, *The Heavenlies in Ephesians*, 204–5. Ephesians 4:10 emphasizes "Christ's sovereignty and supreme exaltation."

⁵⁸² Brannon, *The Heavenlies in Ephesians*, 175. See a more complete treatment of this text below.

should engage in close scrutiny of the letter, especially those passages that, while they do not use heavenly sanctuary/temple technical terminology, appear to be conveying heavenly sanctuary/temple concepts, as aforementioned.

Since many Pauline scholars believe that Ps 68 is the background source for the entire letter to the Ephesians, emerging more strongly as a quotation in 4:8, and this psalm is full of earthly and heavenly sanctuary/temple vocabulary, it is necessary to test this hypothesis against the textual evidence: first against 4:8, 10 and then against the other texts (1:3, 20; 2:6).

Source of Ephesians 4:8

To detect the heavenly sanctuary/temple motif in Ephesians, an examination of the origin of Eph 4:8 may be fruitful. This verse is widely recognized as a Scriptural quotation (διὸ λέγει, “therefore it says”) whose origin/source is a topic of intense debate. This debate is primarily derived from the fact that the closest parallel to Eph 4:8 within the Christian canon is Ps 68:18 (68:19 MT; 67:19 LXX; 68:18 English translations in general),⁵⁸³ but in both MT and LXX the text affirms that Yahweh received gifts (לָקַח לְךָ נְתִיבוֹת, ἔλαβες δόματα, “you received gifts”) instead of that Christ gave gifts (Eph 4:8, ἔδωκεν δόματα, “he gave gifts”). Three main explanations of this phenomenon appear in current discussions on Eph 4:8:⁵⁸⁴ (1) Paul is quoting a piece of an ancient Jewish

⁵⁸³ Unless otherwise indicated, the MT will be the standard for the versification of Ps 68.

⁵⁸⁴ A summary of other attempts to explain this issue, historically oriented since 1789, can be found in William N. Wilder, “The Use (or Abuse) of Power in High Places: Gifts Given and Received in Isaiah, Psalm 68, and Ephesians 4:8,” *BBR* 20.2 (2010): 185–88. For a comprehensive list of tentative solutions to this conundrum, see Richard A. Taylor, “The Use of Psalm 68:18 in Ephesians 4:8 in Light of the Ancient Versions,” *BSac* 148.591 (1991): 324–29.

tradition;⁵⁸⁵ (2) the quotation comes from a piece of Christian tradition or hymn related to Ps 68:18;⁵⁸⁶ (3) Paul directly quotes Ps 68:18 but has in view the whole thrust of the psalm.⁵⁸⁷ The origin of this quotation has direct implications for how one interprets the text of Ephesians. Martin McNamara believes that “there can be scarcely any doubt that Paul refers to [Ps] 67(68), 19.”⁵⁸⁸ Yet, as Lunde and Dunne acutely perceive, if Paul is referring to Jewish or Christian tradition, the importance of the text and context of Ps 68:19 in Eph 4:8 is weakened significantly.⁵⁸⁹ For instance, in his influential commentary on Ephesians, Lincoln, who presumes the influence of Jewish tradition behind Eph 4:8,

⁵⁸⁵ E.g., Martin McNamara, *The New Testament and the Palestinian Targum to the Pentateuch*, AnBib 27 (Rome: Pontifical Biblical Institute, 1966), 78–81; Ryszard Rubinkiewicz, “Ps 68:19 (Eph 4:8) Another Textual Tradition or Targum,” *NovT* 17.3 (1975): 219–24; W. Hall Harris III, *The Descent of Christ: Ephesians 4:7–11 and Traditional Hebrew Imagery*, Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 32 (Leiden: Brill, 1996), 64–122; W. Hall Harris III, “The Ascent and Descent of Christ in Ephesians 4:9-10,” *BSac* 151.602 (1994): 208–12.

⁵⁸⁶ E.g., Karl M. Fischer, *Tendenz und Absicht des Epheserbriefes*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 111 (Göttingen: Vandenhoeck und Ruprecht, 1973), 139; Thorsten Moritz, *A Profound Mystery: The Use of the Old Testament in Ephesians*, NovTSup 85 (Leiden: Brill, 1996), 56–86; Best, *Commentary on Ephesians*, 381–82, lean toward this view, although with some hesitation; Muddiman, *Epistle to the Ephesians*, 189. Martin McNamara, *The New Testament and the Palestinian Targum to the Pentateuch*, 2nd ed., AnBib 27a (Rome: Biblical Institute Press, 1978), 81. Although in the main text McNamara advocates the ancient Jewish origin of Eph 4:8, in n. 28 he is open to the possibility “that 4,8 is also portion of an early hymn rather than a direct citation from, or reference to, Ps 68(67),19.”

⁵⁸⁷ E.g., Samuel H. Turner, *The Epistle to the Hebrews in Greek and English, with an Analysis and Exegetical Commentary* (New York: Stanford and Swords, 1852), 111–17. He shows that these interpretations are not new attempts to decipher this puzzle. In an embryonic and shortened fashion, Ellis, *Paul’s Use of the Old Testament*, 138–39, advocates the third proposition, which later is fully developed by Erwin Penner, “The Enthronement Motif in Ephesians” (PhD diss., Fuller Theological Seminary, 1983), 88–99. See also Hoehner, *Ephesians: An Exegetical Commentary*, 528–30; Derek Kidner, *Psalms 1-72: An Introduction and Commentary on Books I and II of the Psalms*, Tyndale Old Testament Commentaries (London: Inter-Varsity, 1973), 242. A somewhat conciliatory opinion can be found in Taylor, “The Use of Psalm 68:18,” 319–36. He believes that Paul is quoting a variant reading of the Hebrew text of the psalm, which is attested by both the Aramaic Targum and the Syriac Peshitta. But ultimately Paul is quoting the psalm itself.

⁵⁸⁸ McNamara, *New Testament and the Palestinian Targum*, 2nd ed., 79.

⁵⁸⁹ Jonathan Lunde and John A. Dunne, “Paul’s Creative and Contextual Use of Psalm 68 in Ephesians 4:8,” *WTJ* 74.1 (2012): 106.

has minimal engagement with the context of Ps 68:19.⁵⁹⁰ This attitude is taken to its extreme in Best's assertion, "since AE [Author of Ephesians] probably did not derive v. 8 directly from Ps 68, the Psalm can provide no answer."⁵⁹¹ But if the general thrust of Ps 68 "can be discovered to have contributed to the shape and wording of Paul's overall argument, it is eminently more plausible that Paul's citation is the fruit of his meditation on the psalm as a whole."⁵⁹²

Scholars who tend to the first explanation believe that Eph 4:8 finds its closest parallel in the version of Ps 68:19 found in the Targum of Psalms (ca. fifth century CE),⁵⁹³ which also uses the verb "to give" (יהב).⁵⁹⁴ Even though the Targum of Psalms is a late work, they believe it reflects an ancient Jewish tradition that consistently applies Ps

⁵⁹⁰ Cf. his approach in Lincoln, *Ephesians*, 242–44.

⁵⁹¹ Best, *Commentary on Ephesians*, 382.

⁵⁹² Lunde and Dunne, "Creative and Contextual Use of Psalm 68," 106. Frank S. Thielman, "Ephesians," in *Commentary on the New Testament Use of the Old Testament*, ed. Gregory K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 823, has noticed a similar phenomenon elsewhere in Paul's letters (Hab 2:4 in Gal 3:11 and Rom 1:17; Deut 30:12–14 in Rom 10:6–8). He asserts, "Although in each instance Paul has introduced dramatic changes to the text that he cites, a reasonable case can be made that his overall argument is consistent with the overall argument of the passage out of which his citation comes."

⁵⁹³ Gabriele Boccaccini, "Targum," *EDB*, 1276, affirms, "The composition of the Targums to the Prophets and the Writings is generally dated to Talmudic [7th cent. C.E.] and post Talmudic times, even though it is apparent that some of them also contain pieces of ancient exegesis." However, according to Wilhelm Bacher, "Targum," *JE* 12:62, the text of Ps 108:2 indicates that the Targum of Psalms was composed before the fall of Rome in 476 CE. He sees that "the parallel construction in the two sections of the verse is interpreted in such a way as to mention Rome and Constantinople as the two capitals of the Roman Empire." For more information on Targums, especially on the Targum of Psalms, see Philip S. Alexander, "Targum, Targumim," *ABD* 6:320–31, especially pp. 325–28.

⁵⁹⁴ Cf., Barth, *Commentary on Chapters 1–3*, 475. Stephen A. Kaufman, ed., *Targum Psalms*, *The Comprehensive Aramaic Lexicon* (Cincinnati: Hebrew Union College Press, 2005), 68:19, says: סליקתא לרקיע משה נבייא שביחא אלפתא פיתגמי אוריתא יהבתא להון מתנן לבני נשא "You ascended to the firmament, O prophet Moses, you took captives; you taught the words of the Law, you gave them as gifts to the sons of man," translated by David M. Stec, *The Targum of Psalms*, Aramaic Bible 16 (Collegeville, MN: Liturgical, 2004), 131. Some scholars see similarities with the Syriac Peshitta; see n. above. However, Lindars, *New Testament Apologetic*, 52n2, advises that at this point the Syriac Peshitta may have a corruption and cannot be used as evidence.

68:19 to Moses, who ascended into heaven to receive the law in order to give it to Israel.⁵⁹⁵ As corollary, Eph 4:8 is seen in the context of Christian-Jewish polemics where Christ, not Moses, ascended into heaven and gave spiritual gifts to the Christians, and not the law to the Jews.⁵⁹⁶ This conclusion is clearly detected in Lincoln’s words: “As a greater than Moses, Christ has ascended far above all heavens in order to fill all things (cf. v.10). His gift is not the Torah but his grace (v.7), nor are his various special gifts heavenly secrets for the enlightenment of a few but people whose ministries will build up the whole body (vv.11ff).”⁵⁹⁷

Other scholars lean toward the second explanation (a piece of Christian tradition or hymn), especially when they compare the clause *διό λέγει* (“therefore it says”) in Eph 4:8 and 5:14. This clause occurs only these two times in the letter. They suggest that since in 5:14 it precedes a Christian hymn, the same would be true of 4:8.⁵⁹⁸ They think that this hymn is associated with the same Jewish tradition behind the Targum of Psalms

⁵⁹⁵ E.g., Joachim Gnilka, *Der Epheserbrief: Auslegung*, Herders Theologischer Kommentar zum Neuen Testament 10 (Freiburg: Herder, 1971), 207; Andrew T. Lincoln, “The Use of the OT in Ephesians,” *JSNT* 14 (1982): 18–19; Petr Pokorný, *Der Brief des Paulus an die Epheser*, Theologischer Handkommentar zum Neuen Testament 10 (Berlin: Evangelische Verlagsanstalt, 1992), 2:170; Harris, *The Descent of Christ*, 64–122; Michael B. Shepherd, “Targums, the New Testament, and Biblical Theology of the Messiah,” *JETS* 51.1 (2008): 45–58; Pickup, “Theological Rationale of Midrashic Exegesis,” 368–71. H. St John Thackeray, *The Relation of St. Paul to Contemporary Jewish Thought: An Essay to Which Was Awarded the Kaye Prize for 1899* (New York: Macmillan, 1900), 182, and McNamara, *New Testament and the Palestinian Targum*, 2nd ed., 78, 80, suggest that the substitution of the verb “to give” for “to receive” was due to their similar Hebrew spelling (לקח, to receive, לתת, to give). Lincoln, “Use of the OT,” 19, goes further in stating, “The tradition has been taken over by the writer to the Ephesians and incorporated into a midrash pesher rendering of the text in which he integrates his exposition of its meaning in the light of fulfillment in Christ into the actual quotation.”

⁵⁹⁶ For a detailed explanation of this point, see for instance Harris, *The Descent of Christ*, 159–72; Moritz, *A Profound Mystery*, 74–76. Cf., Lindars, *New Testament Apologetic*, 53–54.

⁵⁹⁷ Lincoln, “Use of the OT,” 20.

⁵⁹⁸ E.g., Best, *Commentary on Ephesians*, 378–82; Moritz, *A Profound Mystery*, 56–86.

(68:19), and also has anti-Mosaic and anti-nomistic overtones.⁵⁹⁹ As a result, Eph 4:8 is viewed as an affirmation of the superiority of Christ and his grace over Moses and his law.⁶⁰⁰

On the one hand, these two attempts at clarifying the source of Eph 4:8 may be attractive, but on the other hand, they present many inconsistencies that undermine their consequent interpretation of this passage. It will suffice here to mention only five of them.⁶⁰¹ (1) The Targum of Psalms is the only unambiguous evidence in Jewish tradition that actually replaces the verb “to receive” with the verb “to give.”⁶⁰² In fact, other, more ancient Jewish traditions retain the verb “to receive” in their quotation of Ps 68:19.⁶⁰³

⁵⁹⁹ Cf., Harris, *The Descent of Christ*, 171–72; Moritz, *A Profound Mystery*, 74–75; Best, *Commentary on Ephesians*, 381. This inference is also noticed by Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 104: “Whether one appeals to pre-existing Jewish or Christian tradition to explain the text form in 4:8, the result is the same—Paul uses Ps 68:18 specifically to rebut the Jewish tradition that the law was God’s pre-eminent gift for righteous living.”

⁶⁰⁰ Frederick F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, NICNT (Grand Rapids: Eerdmans, 1984), 342–43; Rudolf Schnackenburg, *Ephesians: A Commentary*, trans. Helen Heron (Edinburgh: T&T Clark, 1991), 177. Another factor frequently mentioned in these two explanations is the Pentecost motif, since in Jewish tradition the reading of Ps 68 was associated with this feast (cf. H. St John Thackeray, *The Septuagint and Jewish Worship: A Study in Origins* (London: Oxford University Press, 1921), 46–54; Harris, “The Ascent and Descent,” 211–12). As noted by Lincoln, “The application of Ps. 68:18 to Christ’s ascent and his distribution of gifts may well have been aided by the psalm’s association with Pentecost. The psalm citation was connected with Moses and the giving of the law, and Pentecost, which commemorated the law-giving at Sinai.” In the same vein, George B. Caird, “The Descent of Christ in Ephesians 4, 7-11,” in *Studia Evangelica 2-3*, ed. Frank L. Cross, *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 87–88* (Berlin: Akademie, 1964), 535–40; George B. Caird, *Paul’s Letters from Prison: Ephesians, Philippians, Colossians, Philemon, in the Revised Standard Version*, New Clarendon Bible: New Testament 6 (Oxford: Oxford University Press, 1976), 73–75. Once again, interpreters place this element within Jewish-Christian polemics, where Christ gives grace instead of the law, as asserted by Harris, “The Ascent and Descent,” 212: “It is even possible that ἡ χάρις in Ephesians 4:7 is intended to convey a subtle contrast: Moses brought down the Law from Sinai to give to men, but to each believer, Christ brought down not law but grace.”

⁶⁰¹ For more information, see Timothy G. Gombis, “Cosmic Lordship and Divine Gift-Giving: Psalm 68 in Ephesians 4:8,” *NovT* 47.4 (2005): 369–72.

⁶⁰² Thielman, “Ephesians,” 823. For a detailed deconstruction of the theory of a pre-Pauline Jewish tradition that is attested by the Targum of Psalms, see Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 104n24.

⁶⁰³ Thielman, “Ephesians,” 823. The fact that the late date of the Targum of Psalms precludes any direct Pauline dependence is skillfully advocated by Timothy Edwards, “The Targum of the Psalms,” in

Due to its late date,⁶⁰⁴ the reverse could be more appropriate, as acutely noted by Frank Thielman:

Since the Targum comes from such a late period, and the Christological reading of Ps. 68:18 was so widespread (e.g., Justin, *Dial.* 39.4–5), it seems at least as likely that the Targum represents a polemical response to the Christian exegesis of Ps. 68:19 MT as that it preserves a three- or four-centuries-old Jewish exegetical tradition that Paul used but that left no other clearly perceptible traces in Jewish exegetical literature.⁶⁰⁵

(2) The existence of such a Christian hymn connected to a Jewish tradition seems highly hypothetical. In fact, Lunde and Dunne have demonstrated that Eph 5:14 is a creative and contextual paraphrase of Isa 26:19 and 60:1–2 used typologically.⁶⁰⁶ For them, “Scriptural *Vorlage* must take precedence over hypothetical, alternative *Vorlagen*.”⁶⁰⁷ This way, as in Jas 4:6, Paul uses διὸ λέγει in Eph 4:8 and 5:14 to signal to his readers “to take special notice of how he is interpreting the OT.”⁶⁰⁸

(3) There is nothing in the Epistle to the Ephesians that suggests a Jewish-Christian polemic. Quite the opposite: the theme of unity between Jews and Christians

Interpreting the Psalms: Issues and Approaches, ed. Philip Johnston and David G. Firth (Downers Grove, IL: IVP, 2005), 283–85. He concludes “that the earliest datable individual tradition comes from the early second century.” Actually, according to the evaluation of Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 104, “scholars have yet to find conclusive evidence of pre-Pauline text forms that contained the crucial word changes.” To elaborate a hypothesis based on one word, while the rest of the text diverges greatly from MT, LXX, and Eph 4:8, and then theorize about a probable tradition five hundred years apart is a highly hypothetical enterprise. A more straightforward approach would be more appropriate in this case.

⁶⁰⁴ See n. 593.

⁶⁰⁵ Thielman, “Ephesians,” 823. Looking at the historical and geographical background of the letter to the Ephesians, it seems unlikely that Paul would expect Greek-speaking Gentiles scattered over a wide area to know this rabbinic tradition preserved in Aramaic. See also Thielman, *Ephesians*, 267.

⁶⁰⁶ Jonathan Lunde and John A. Dunne, “Paul’s Creative and Contextual Use of Isaiah in Ephesians 5:14,” *JETS* 55.1 (2012): 87–110.

⁶⁰⁷ Lunde and Dunne, “Contextual Use of Isaiah in Ephesians 5:14,” 108.

⁶⁰⁸ Lunde and Dunne, “Contextual Use of Isaiah in Ephesians 5:14,” 109. Although Lincoln, *Ephesians*, 242–44, believes in a Jewish tradition behind Eph 4:8, he still understands that διὸ λέγει is a way of saying “that the quoted words have divine authority,” and not an introduction to a Christian hymn.

abounds (e.g., 1:10–11, 15, 22–23, 2:11–22; 4:1–6, 12–16, 26).⁶⁰⁹ (4) Anti-Mosaic and anti-nomistic themes do not seem to be present in the epistle.⁶¹⁰ Commenting on these two issues, Lunde and Dunne recognize that “the true Achilles’ heel of these theories is the total lack of any development of Jesus’ superiority to Moses in the text of Ephesians.”⁶¹¹ And Richard Cozart further acknowledges, “There is little data in Ephesians that can be understood as an anti-Mosaic polemic.”⁶¹² Actually, Paul in Ephesians did not think that Christ had nullified the Law; “His use of a ‘command’ (ἐντολή, *entolē*) from the Decalogue in his ethical instruction in Ephesians (6:2–3; cf. Exod. 20:12; Deut. 5:16) is enough to demonstrate this.”⁶¹³ (5) The superiority of Christ

⁶⁰⁹ The absence of Jewish-Christian polemics is also noticed by Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 105–6. They say, “If this combination [anti-Mosaic, anti-nomistic, Jewish-Christian polemics] were the driving force behind Paul’s curious citation, one would certainly expect to perceive much more than supposed whispers of this debate within Ephesians itself.” Cf., Taylor, “The Use of Psalm 68:18,” 326.

⁶¹⁰ Thomas Shepherd, in a personal note, rightly observes: “The problem is that Moses never comes up in Ephesians, so it seems fairly speculative to suggest that polemics against Judaism are in view in Eph 4:8.” Regarding Eph 2:15 and anti-nomism, see n. 613 below.

⁶¹¹ Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 105. They further observe:

If Paul is dependent on a Jewish appropriation of the psalm or on any corresponding Christian polemic, one would expect to discern at least a trace of this theme. But the motif of Moses’ mediation of the law to Israel is completely absent in Ephesians, even in 2:11–16 where it ought to be present. So also is it lacking in the midrash that Paul supplies in 4:9–10. Surely this would be the place where Paul’s underlying motive in employing the citation would be exposed. Not only is Moses not mentioned, but his ascent-descent pattern is not mirrored in Paul’s description of Jesus’ movements. Instead, Paul’s wording evinces a descent-ascent pattern, setting up a parallel to Yahweh’s actions in the psalm rather than with Moses’ itinerary at Sinai. Moreover, instead of noting the superiority of Christ in the giving of the Spirit over and against Moses’ giving of the law, Paul simply focuses on the meaning and implications of ἀναβάς in his midrash.

Even being a supporter of the Jewish/Christian tradition, Schnackenburg, *Ephesians: A Commentary*, 178, acknowledges the lack of anti-Mosaic polemic. Pace Moritz, *A Profound Mystery*, 74–76.

⁶¹² Cozart, *This Present Triumph*, 169.

⁶¹³ Thielman, *Ephesians*, 169–70. Ephesians 2:14–15 is not an exception, as seen in this comment made by Cozart, *This Present Triumph*, 169–70: “Ephesians 2:15 (‘He has abolished the law’) is mentioned on the way to establishing Jewish and Gentile unity, and the law is employed in a positive fashion for ethical purposes in 5:31 and 6:2–3.” The words περιτομή (“circumcision,” v. 11), ἀκροβυστία

(“uncircumcision,” v. 11), *μεσότοιχον* (“dividing wall,” perhaps this is indicative of the Soreg wall used in a figurative sense; Josephus, *Ant.* 15.417), and *φραγμός* (“fence”; this word was foundational in rabbinic ideology; *m. Avot* 1:1 says, *לתורה סייג ועשו*, “make a safety fence around the Torah,” used here as an exegetical genitive) recall the ceremonial aspects of the Torah and the oral law. These things have caused division and separation between Gentiles and Jews. Christ Jesus unites uncircumcised and circumcised by his blood (v. 13), and he destroys the dividing wall, that is, the fence, by setting aside the law of commandments in ordinances (*τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας*, Wallace, *Greek Grammar Beyond the Basics*, 628–30). “The Jewish law was both a ‘partition’ that separated Jews from Gentiles and a ‘fence’ that enclosed the Jewish people, keeping them safe from Gentile influences.” Thielman, *Ephesians*, 167. Consequently, “the law of commandments in ordinances” can be read as the ceremonial law, which was being inadequately used to create separation between Gentiles and Jews. This was set aside. As Hendriksen, *Exposition of Ephesians*, 134–35, says,

Christ abolished the law. Of course, this cannot mean that he did away with the law as a moral principle embedded in man’s very conscience, formalized in the Decalogue, summarized in the rule of love for God and for one’s neighbor, and climaxed in “the new commandment.” Paul was thinking *especially* of the ceremonial law. The very wording “the law of commandments with its requirements” points in that direction. It was this very emphasis on ceremonial stipulations, even those stipulations contained in the law of Moses, that formed the dividing wall between Jews and Gentiles.

Cf. John Calvin, *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians and Colossians*, trans. T. H. L. Parker, Calvin’s Commentaries 11 (Edinburgh: Oliver & Boyd, 1965), 151; John Calvin, *Sermons on the Epistle to the Ephesians*, trans. A. Golding, rev. translation ed. (London: Banner of Truth, 1973), 196; Thomas K. Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*, ICC 35 (New York: C. Scribner’s Sons, 1897), 61; J. Armitage Robinson, *St. Paul’s Epistle to the Ephesians: A Revised Text and Translation with Exposition and Notes* (New York: Macmillan, 1904), 59–65; John Eadie, *Commentary on the Epistle to the Ephesians*, 2nd ed., Classic Commentary Library (Grand Rapids: Zondervan, 1955), 177–78; Barth, *Commentary on Chapters 1–3*, 287–91; Tet-Lim N. Yee, *Jews, Gentiles, and Ethnic Reconciliation: Paul’s Jewish Identity and Ephesians*, SNTSMS 130 (New York: Cambridge University Press, 2005), 154–61.

However, if one endorses the view of Thielman, *Ephesians*, 169, that redundancy is a characteristic mark of Ephesians, that the phrase *τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν* just reveals different aspects of the law, and that this phrase then refers to the entire Mosaic law (also, Abbott, *Critical and Exegetical Commentary*, 64–65; Brooke F. Westcott and John M. Schulhof, *Saint Paul’s Epistle to the Ephesians: The Greek Text, with Notes and Addenda*, Classic Commentaries on the Greek New Testament [New York: Macmillan, 1909], 37–38; Peter Stuhlmacher, *Reconciliation, Law, and Righteousness: Essays in Biblical Theology* [Philadelphia: Fortress, 1986]; O’Brien, *The Letter to the Ephesians*, 196–99; Best, *Commentary on Ephesians*, 260–61; Hoehner, *Ephesians: An Exegetical Commentary*, 374–77), then, it is also important to note the theme of separation and enmity in this pericope, which stresses not what the law has done, but what human beings have made of the law. This was set aside by Christ. “In the hands of sinful human beings, the law had become an instrument of hostility. Sinful human beings had also used the Mosaic law as an instrument of hostility against God, and the death of Christ also solved this problem for both Jews and Gentiles” (Thielman, *Ephesians*, 149). And again, “This toxic mixture of the law and human sinfulness (cf. Rom. 5:20; 7:5, 7–25; 1 Cor. 15:56) probably led Paul to speak of the law here in 2:15 in negative terms. The sinful use of the law produced a hostility that deprived Gentiles of access to God through the Scriptures (2:12).” Thielman, *Ephesians*, 170. Yee, *Jews, Gentiles*, 160–61, competently recognizes this important nuance: “This, the enmity between Jew and Gentile, lies not with the Torah *per se* but with the human attitude that perverted the gifts of God into signs of separation and exclusiveness. This usage of the law, and in particular of ‘the ordinances,’ is now abolished through the death of Christ.” Another aspect is the pericope’s emphasis on the flesh. What Paul mentions is the circumcision in the flesh (v. 11), the separation made by nationality (v. 12), and what is stressed in v. 15 is the ordinances of the law. The flesh has to be set aside, since for Paul “circumcision is that which is of the heart” (Rom 2:29; cf., Deut 10:16, 30:6; Jer 4:4), and the law is written in the heart and mind (Rom 2:15, 7:23, 25; cf. Jer 31:33). This law is the standard for Christian living (Eph 6:1–3). Shepherd, in personal communication, suggests a

over all creatures pervades the letter; however, this topic is not used apologetically, but rather, all things converge to him and find meaning in him (Eph 1:9–10).

Recently, scholarship on Ephesians has experienced a shift regarding the source for the quotation of Eph 4:8.⁶¹⁴ Many scholars have advocated that Eph 4:8 is a recognizable quotation from Ps 68:19,⁶¹⁵ mediated by the LXX (67:19),⁶¹⁶ and that the two main variations in this quotation—*ἔδωκεν* instead of *ἔλαβε*, and Christ instead of Yahweh—occur for two reasons.⁶¹⁷ First, the phraseology of Eph 4:8 and its immediate and larger context reveal that the whole of Ps 68 is in view beyond Eph 4:8 itself.⁶¹⁸

Second, Paul’s Christological lens.

Concerning the first reason, in fact, the psalm works as a background source for the entire epistle.⁶¹⁹ Major parallels between Ps 68 and Ephesians point into this

chiastic structure to Eph 2:14–15, where the center of the chiasm is “the enmity in His flesh.” And “Law of commandments in ordinances abolished” parallels “the dividing wall having abolished.” That is, what was done away with was that which kept Jews and Gentiles apart, as in the temple where the Gentiles could not enter because of their defilement.

⁶¹⁴ Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 106–7, also recognize this tendency: “In recent years, several scholars have moved in this direction [the whole Ps 68], arguing that Paul adapted the verse in view of its larger literary context.”

⁶¹⁵ Hoehner, *Ephesians: An Exegetical Commentary*, 528, identifies that in the third line of Eph 4:8 Paul is “summarizing Psalm 68 with words that resemble verse 18 [19].”

⁶¹⁶ Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 104, assert that “the citation shows evidence of conformity to the LXX, rendering the notion of dependence on another textual tradition less likely.”

⁶¹⁷ That these two factors, explained below, are the chief arguments in this third explanation for the source of Eph 4:8 is also noticed by Wilder, “The Use (or Abuse) of Power,” 199, in his concluding remarks: “The adaptation actually emerges from a close reading of OT passages within their immediate and canonical contexts *and* in view of their fulfillment in Christ and the church.”

⁶¹⁸ Penner, “The Enthronement Motif in Ephesians,” 99, believes that Eph 4:8 “simply abbreviates the psalm’s teaching in encapsulated form.”

⁶¹⁹ Chronologically, e.g., Gombis, “Cosmic Lordship,” 367–80; Thielman, “Ephesians,” 813–33; Wilder, “The Use (or Abuse) of Power,” 185–99; Arnold, *Ephesians*, 247–50; Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 99–117; Cozart, *This Present Triumph*, 164–75.

direction. At least twelve parallels can be found: (1) the threat posed by the enemies of God's people (Ps 68:1, 2, 6, 12, 14, 18, 20, 23, 30, 31; Eph 2:2; 3:10; 6:12);⁶²⁰ (2) Yahweh's/Christ's subjugation of those enemies (Ps 68:1–3, 8–11, 18–19, 22–24, 29–31; Eph 1:20–23; 2:5–6, 3:10; 4:8; 6:12);⁶²¹ (3) his enthronement in his heavenly temple/in heaven (Ps 68:16–19; Eph 1:20; 2:6; 4:8, 10).⁶²²

(4) In the psalm God is praised for his power against enemies; he “has commanded your strength” and “gives strength and power” (Ps 68:20, 28, 35). In the beginning of the epistle, the author prays for the readers to know God's power and strength (Eph 1:19); at the end he urges them to “be strong in the Lord and in the strength of his might . . . to stand firm against the schemes of the devil” (6:10–17).⁶²³ (5) “God is praised throughout this psalm with the same language that we find in the introductory eulogy of Ephesians”⁶²⁴ (Ps 68:3–4; 19, 32–35; Eph 1:6, 12, 14). Regarding words, in the

⁶²⁰ Arnold, *Ephesians*, 247.

⁶²¹ Thielman, “Ephesians,” 824; Wilder, “The Use (or Abuse) of Power,” 195–98, recognizes four major parallels: (1) the presence of God in his sanctuary; (2) the defeat of his enemies so that his people respond in song; (3) his care for the poor and the destitute, so that he grants them prosperity and a home—gift-giving and power-sharing; and (4) “the inclusion of the kingdoms of the earth in praising God. Each of these themes has its resonances in Ephesians.” Cozart, *This Present Triumph*, 171–72, perceives an important nuance about the topic of “defeated enemies.” He sees references in the psalm not only to earthly rulers, but also to the dark aerial power of the cosmos, which is a recurrent topic in Ephesians. Cf., Patrick D. Miller, *The Divine Warrior in Early Israel*, Harvard Semitic Monographs 5 (Cambridge: Harvard University Press, 1973), 102–11; Hans-Joachim Kraus, *Theology of the Psalms*, trans. Keith R. Crim (Minneapolis: Augsburg, 1986), 125–36; James H. Charlesworth, “Bashan, Symbology, Haplography, and Theology in Psalm 68,” in *David and Zion: Biblical Studies in Honor of J. J. M. Roberts*, ed. Bernard Frank Batto and Kathryn L. Roberts (Winona Lake, IN: Eisenbrauns, 2004), 351–72; Clinton E. Arnold, *Power and Magic: The Concept of Power in Ephesians*, 2nd ed. (Grand Rapids: Baker, 1997), 167–72.

⁶²² Gombis, “Cosmic Lordship,” 374–75, 378–79; Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 100, 107–8; Penner, “The Enthronement Motif in Ephesians,” 88–94; Cozart, *This Present Triumph*, 170–71.

⁶²³ Arnold, *Ephesians*, 248; Lock, *The Epistle to the Ephesians*, 11–12.

⁶²⁴ Arnold, *Ephesians*, 248. Also, Lock, *The Epistle to the Ephesians*, 11–12. For Raymond C. Ortlund, “Psalm 68 in Ancient, Medieval and Modern Interpretation” (PhD diss., University of Aberdeen, 1985), 513, Ps 68 [67 LXX] is “a hymn of descriptive praise overflowing with confidence and joy in the God of Israel, who has led her along from victory to victory since her earliest days.” Also, Grant R.

psalm, the lexeme εὐλογέω (“to bless”) is used four times, three as the adjective εὐλογητὸς (“blessed,” vv. 19–20, 36) and one as the verb εὐλογεῖτε (“bless,” v. 27). Similarly, in Eph 1:3–14 the lexeme εὐλογέω (“to bless”) appears three times, within three different grammatical categories (εὐλογητός [adjective], εὐλογήσας [verb], εὐλογία [noun]), all of them in the same verse (1:3). In relation to expressions, doxological phrases abound. Speaking only about recurring clauses, the psalm invites the people to “sing praises to the Lord” three times (ψάλλατε τῷ κυρίῳ, vv. 5, 33, 34) and to “give glory to God” (δοῦτε δόξαν τῷ θεῷ, v. 35), evoking a cultic setting.⁶²⁵ In the same way, Eph 1:3–14 is a mighty manifestation of praise,⁶²⁶ “for before he gives his thanksgiving in verses 15–23, he has in verses 3–14 a paean of praise for what God has done for the believer.”⁶²⁷ The expression “for the praise of his [God’s] glory” (ἔπαινον δόξης αὐτοῦ), which has cultic overtones as well, is found only in Ephesians and only in vv. 3–14, and appears three times (vv. 6, 12, 14).

Furthermore, (6) the phrase “Blessed be God” (εὐλογητὸς ὁ θεὸς) occurs only seven times in the LXX canonical texts (Gen 14:20; 3 Kdms 5:21 [1 Kgs 5:7, NASB]; Ps

Osborne, “Hermeneutics and Paul: Ps 68:18 in Ephesians 4:7–10 as a Test Case,” in *Studies in the Pauline Epistles: Essays in Honor of Douglas J. Moo*, ed. Matthew Harmon and Jay E. Smith (Grand Rapids: Zondervan, 2014), 6, acknowledges that “this is a praise Psalm thanking Yahweh for intervening on behalf of his people.”

⁶²⁵ The verb ψάλλω (“sing praises”) occurs fifty-eight times in fifty-one verses and only seven times in a non-cultic setting.

⁶²⁶ Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles* (Grand Rapids: Eerdmans, 2007), 227–30.

⁶²⁷ Hoehner, *Ephesians: An Exegetical Commentary*, 153.

17:47; 65:20; 67:19, 36; Dan 3:95 [Dan 3:28, NASB]),⁶²⁸ all of them in cultic settings. But as a translation of אֱלֹהִים בָּרוּךְ (“Blessed be God”) it occurs only twice (Ps 66:20; 68:36, MT).⁶²⁹ In fact, אֱלֹהִים בָּרוּךְ (“Blessed be God”) occurs only these two times in the entire OT, and the immediate context in Ps 66:20 (MT) is dissimilar to that of 68:36 (MT). In the NT, εὐλογητὸς ὁ θεὸς is found only three times (2 Cor 1:3; Eph 1:3; 1 Pet 1:3), all of them in the context of praise.⁶³⁰ Out of the seven instances in the LXX, it appears twice in Ps 67 (LXX), in the middle and as the last phrase representing the psalmist’s final burst of praise for all the actions/blessings performed/given by God to his people. Correspondingly, in Ephesians it opens the letter⁶³¹ (Ps 67:19, 36; Eph 1:3), with

⁶²⁸ Five more occurrences are in Tobit (text family Sinaiticus, 9:6; 11:14, 17; 13:2; 13:18). The regular expression is Εὐλογητὸς κύριος (“blessed be the Lord”), translating יהוה בָּרוּךְ appearing 30 times in the LXX.

⁶²⁹ In Gen 14:20 it translates אֱלֹהֵינוּ אֱלֹהֵי עֵלְיוֹן (“blessed be the God Almighty). In 1Kdms 5:21 it translates יהוה בָּרוּךְ (“blessed be the LORD”). In Ps 17:47 it renders בָּרוּךְ צוּרִי (“Blessed be my Rock”). In Ps 67:19 the phrase has a different order in Greek (ὁ θεὸς εὐλογητὸς) and translates יהוה אֱלֹהִים (“Jehovah is God”). In Dan 3:95 it renders אֱלֹהֵיהֶן בָּרוּךְ (“Blessed be their God”).

⁶³⁰ For Arnold, *Ephesians*, 78, the repetition of the same words in this long formula in 2 Cor 1:3, and 1 Pet 1:3 “could mean that such an introductory exclamation of blessing was known and used in the worship of the early church.” This *b^erakāh* (ברכה, “blessing”) “echoes a Hebrew liturgical phrase (see 2 Cor 1:3; 1 Pet 1:3) common in Jewish synagogue worship. When we ‘bless’ God we acknowledge his grace, praise his glory, and worship him.” Boles, *Galatians and Ephesians*, 201–2. Also, see Best, *Commentary on Ephesians*, 105: “Berakoth were regularly used in Jewish worship.” For more on *b^erakāh* (ברכה, “blessing”) style and its possible influence on Eph 1:3–14, see Stanislas Lyonnet, “La bénédiction de Eph., 1,3-14 et son arrière-plan Judaique,” in *À la rencontre de Dieu: Mémorial Albert Gelin*, ed. A. Barucq et al., Bibliothèque de la Faculté Catholique de Théologie de Lyon 8 (Le Puy: Xavier Mappus, 1961), 341–52; Barth, *Commentary on Chapters 1–3*, 97–98; Best, *Commentary on Ephesians*, 104–7; David H. Stern, *Jewish New Testament Commentary: A Companion Volume to the Jewish New Testament*, electronic ed. (Clarksville, MD: Jewish New Testament Publications, 1996). According to Arnold, *Ephesians*, 77, in the first century CE, Jews were prescribed to pray the so-called “Eighteen Benedictions” daily. But all the benedictions employed the expression “Blessed are you, Lord,” following the regular OT formula יהוה בָּרוּךְ (“blessed be the Lord”). Cf., David Instone-Brewer, *Traditions of the Rabbis from the Era of the New Testament: Prayer and Agriculture* (Grand Rapids: Eerdmans, 2004), 1:41–119.

⁶³¹ Lock, *The Epistle to the Ephesians*, 11–12.

a mirroring effect,⁶³² where Paul presents a eulogy to God for his many blessings given to “us” “in Christ.”

(7) The lexical combination of power (*δύναμις* and its cognates), strength (*κρατός* and its cognates), and the notion of God giving (*δίδωμι* and its cognates) them to someone is found in the OT only in Ps 68:35 (67:36, LXX; 68:36 MT).⁶³³ This combination appears again in Ephesians (e.g., 1:17–19, 3:16). In the psalm these gifts come from the heavenly sanctuary/temple.

(8) Clinton Arnold acutely perceives that “God is also referred to as “the heavenly one” (*τὸν ἐπουράνιον*; LXX 67:15), using the same unique expression for heaven that is prominent throughout Ephesians”⁶³⁴ (Eph 1:3, 20; 2:6; 3:10; 6:12). Supplementary research reveals that the adjective *ἐπουράνιος* (“heavenly”) occurs five times in the LXX (Ps 67:15; 2 Mac 3:39; 3 Mac 6:28; 7:6; Ode 14:11), and only one of those (Ps 67:15) is within the Hebrew canon.⁶³⁵ This is the only time in the entire LXX that this adjective

⁶³² It should be noted that the elliptical clause *εὐλογητὸς ὁ θεὸς* (“Blessed [be] the God”) in 1:3 appears with the exact word order and declension as the last words of Ps 67 (LXX, v. 36).

⁶³³ Wilder, “The Use (or Abuse) of Power,” 197–98. Similar wording can be found in Deut 8:17–18. In the context of remembering the Exodus, in v. 17 the word *κρατός* is related to someone who might think that his own hand gained (*ποιέω*) him power (*δύναμις*) for himself. In v. 18 the writer states that God is the One who gives (*δίδωμι*) might (*ἰσχύς*) and power (*δύναμις*). Perhaps, in Ps 68 (MT), David could be recollecting Deut 8:18 with the context of Exodus deliverance. However, the combination of these three words (*δύναμις*, *κρατός*, and *δίδωμι*) with God as the giver appears only once in the HB, as aforesaid. It is noteworthy that in the MT the word used is *לְיָהּ*, which, according to *HALOT*, s.v., “*לְיָהּ*,” is better translated here as “wealth.” This may be the reason why most English versions have the word “wealth” instead of “power.” In fact, *δύναμις* and *κρατός* render two completely different words in Deut 8:17–18 (*קֶזֶב* and *כֹּחַ*) and Ps 67:36 (LXX, *τῆ* and *τοῦ*). The only word repeated is *תָּן* (“give”). These three lexemes are not the only links between this psalm and the Epistle to the Ephesians. As shown above, there are at least twelve connections between them.

⁶³⁴ Arnold, *Ephesians*, 248.

⁶³⁵ For consideration of the Hebrew canon, see Peter J. Gentry, “The Text of the Old Testament,” *JETS* 52.1 (2009): 19–45.

translates the vocable יְשׁוּ—out of forty-eight instances. יְשׁוּ has been commonly rendered by English versions as “Almighty” because the LXX usually translates it as παντοκράτωρ and the Vulgate’s rendering follows this same semantic overtone, *omnipotens*.⁶³⁶ However, referring to the LXX and Jerome’s Vulgate, M. Weippert confidently states that “antiquity already no longer understood the meaning of the name [יְשׁוּ].”⁶³⁷ Even though the etymology of יְשׁוּ has not been totally clarified,⁶³⁸ scholars have widely accepted the connection of יְשׁוּ with the Akkadian *šadû(m)* (“mountain,” “range of mountains”) or another cognate Akkadian word.⁶³⁹ In this vein, the most widely accepted thesis about the etymology of יְשׁוּ is Albright’s.⁶⁴⁰ For him, יְשׁוּ finds its model in the Neo-Assyrian adjective *šaddā’û/*šaddāyû* (also *šaddû’a*) (“mountain dweller”),⁶⁴¹ “Thus El Shaddai would translate into English something like ‘God/El of the mountain,’ i.e. God’s abode.”⁶⁴² This interpretation fits well with the context of יְשׁוּ in Ps 67:15, where

⁶³⁶ Cf., M. Weippert, “יְשׁוּ,” *TLOT* 1305–6.

⁶³⁷ Weippert, “יְשׁוּ,” *TLOT* 1305.

⁶³⁸ *HALOT*, s.v., “יְשׁוּ.”

⁶³⁹ Weippert, “יְשׁוּ,” *TLOT* 1307.

⁶⁴⁰ This statement is confirmed by Weippert, Köhler, and Hamilton, among others (see surrounding footnotes for bibliographical information). Weippert, “יְשׁוּ,” *TLOT* 1308–9, further indicates that the revision of Frank M. Cross, *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge, MA: Harvard University Press, 1973), 52–60, strengthens Albright’s thesis.

⁶⁴¹ William F. Albright, “The Names Shaddai and Abram,” *JBL* 54 (1935): 173–93.

⁶⁴² Victor P. Hamilton, “יְשׁוּ,” *TWOT* 2:907. Richard M. Davidson, *Flame of Yahweh: Sexuality in the Old Testament* (Peabody, MA: Hendrickson, 2007), 120–21, offers an alternative interpretation. Based on one of Albright’s interpretations in the article mentioned above, and also on David Biale, “The God with Breasts: El Shaddai in the Bible,” *History of Religions* 21.3 (1982): 240–56, David Biale, *Eros and the Jews: From Biblical Israel to Contemporary America* (New York: Basic Books, 1992), 26, and many biblical texts, Davidson finds that יְשׁוּ could be translated as “Mighty Breasted One.” Even though this might be the case in Gen 49:25, Deut 32:13, 18, and many other texts where the context allows such interpretation, it seems not to be the case in Ps 67:15. The immediate context here shows that right after the vocable יְשׁוּ appears, the mountain of Zalmon/Basham is cited—with no reference to any maternal aspect.

God dwells in Sinai, in Zion, and ultimately in the heavenly sanctuary/temple (vv. 16–19). It is in this context that God is called in the LXX τὸν ἐπουράνιον (“the heavenly One,” v. 15)—as an indirect reference to his dwelling place being in heaven.

(9) The same language of praise found in Eph 5:19 is found throughout Ps 68 (LXX Ps 67; ψαλμός, v. 1; ᾠδή, v. 1; ᾄδω, vv. 5, 33; ψάλλω, vv. 5, 26, 33, 34).⁶⁴³ (10) In both places, God’s people are his “inheritance”⁶⁴⁴ (Ps 68:9; Eph 1:18; cf. 1:14; 5:5). (11) The bestowal of gifts from his heavenly sanctuary/temple (Ps 68:36; Eph 1:3; 2:8; 4:7–8, 10–11).⁶⁴⁵ As Wilder states: “The finale of Ps 68, then, bears a strong resemblance to Paul’s development of the themes of gifting and power, not merely in Eph 4:8 but throughout his entire letter to the Ephesians.”⁶⁴⁶ (12) Timothy Gombis demonstrates in his dissertation and book “that the ideology of divine warfare [of Ps 68] saturates the letter, shaping its entire argument.”⁶⁴⁷

According to Avraham Negev and Shimon Gibson, *Archaeological Encyclopedia of the Holy Land*, electronic ed. (New York: Continuum, 2001), Zalmon and Basham in Ps 67:15–16 are two words referring to the same place.

⁶⁴³ Arnold, *Ephesians*, 248.

⁶⁴⁴ Lock, *The Epistle to the Ephesians*, 11–12.

⁶⁴⁵ Gombis, “Cosmic Lordship,” 374–75, 379. Each of these three first points can be perceived in this statement: “Utilizing the same imagery that had been used to speak of Yahweh in the OT the writer states that the ascent of Christ is the triumphant procession of the conquering Warrior to his throne, from which he will bless his people with gifts.” Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 100, 107–8, 110, note that in Ps 68 the reason why all nations will sing God’s praises “is because of his glory in his ‘sanctuary’ (v. 35a), from which he ‘gives power (תַּעֲצִמֶנּוּ) and strength (יָצַח) to his people’ (v. 35b).” They further acknowledge the same features in Ephesians: “As Yahweh supplied strength and power to his people as a result of his enthronement in the temple, so also does Jesus provide his people with enabling gifts as consequence of his ascension to the highest place.” Cf., Cozart, *This Present Triumph*.

⁶⁴⁶ Wilder, “The Use (or Abuse) of Power,” 197–98. Wilder further says, “It is the much more specific and concrete notion that in both Ephesians and Ps 68 the God of glory *gives power* and *strength* to his people.”

⁶⁴⁷ Gombis, *The Drama of Ephesians*, 9; Gombis, “Triumph of God in Christ,” i. For Gombis, “the writer [of Ephesians] applies to Christ the imagery of Yahweh, the victorious Divine Warrior, from Psalm 68, who ascended his heavenly throne after his triumph in battle.” Gombis, “Triumph of God in Christ,” 127.

Already in 1929, Walter Lock is aware that Ephesians “has been called the Christian 68th Psalm (Dr. Kay), and recalls in many ways that great Jewish Psalm of Victory (had he been reading or singing it in his prison?). He quotes it and applies it to Christ (iv. 8), but besides this quotation there are many points of similarity with it in thought and language.”⁶⁴⁸ In more recent years, Arnold also affirms: “The entirety of this psalm may have been on Paul’s mind as he penned Ephesians.”⁶⁴⁹

A second reason for the variations in the quotation of Eph 4:8 is that these differences are a result of Paul’s Christological lens,⁶⁵⁰ which is responsible for the reapplication⁶⁵¹ of Ps 68 to Christ, not in contrast but in parallel.⁶⁵² Paul in Ephesians

⁶⁴⁸ Lock, *The Epistle to the Ephesians*, 11–12.

⁶⁴⁹ Arnold, *Ephesians*, 248.

⁶⁵⁰ Osborne, “Hermeneutics and Paul: Ps 68:18,” 15, affirms, “Paul gives this narrative a Christological turn and uses it to describes Jesus’ ascension to the heavenly heights.” He further says, “Paul is taking the gifts of Yahweh to the people of Israel in the psalm and applying it to the gifts of the ascended Christ to the people of the New Israel” (p. 21).

⁶⁵¹ The reapplication and reshaping of an OT quotation is not unfamiliar in Pauline literature. At least two other cases can be called into play: Hab 2:4 in Gal 3:11 and Rom 1:17, and Deut 30:12–14 in Rom 10:6–8. Nevertheless, as correctly noticed by Thielman, “Ephesians,” 823, “although in each instance Paul has introduced dramatic changes to the text that he cites, a reasonable case can be made that his overall argument is consistent with the overall argument of the passage out of which his citation comes.” See also Gombis, “Cosmic Lordship,” 367–80.

⁶⁵² Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 108, acknowledge that “the Christological implications of this paralleling between Yahweh and Christ are quite profound, especially since Jesus’ ascent brings Yahweh’s actions in the psalm to their cosmic *telos* and accomplishes a dominion that outstrips even the psalmist’s eschatological vision (Eph 1:10, 20–23; cf. Ps 68:29–33).” The Christological relationship between Ps 68 and Ephesians is depicted in a multifaceted and harmonious portrait. Gombis, “Cosmic Lordship,” 367–80, proposes that the author of the letter to the Ephesians appropriates the imagery of divine warfare (or a warrior) from Ps 68 and refocuses it Christologically. Wilder, “The Use (or Abuse) of Power,” 185–99, adds to the divine warrior motif the larger Isaianic storyline, which points to the Messiah (see especially pp. 192, 199, for how Wilder joins the themes of power, might, and gift-giving in Isaiah, Ps 68, and Eph 4:8), thus making possible this reapplication from Yahweh to Christ. Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 99–117, incorporate the typological correlation between Ps 68 and Ephesians within a salvation-historical framework. They see that “consistent with the eschatological fulfillment of the OT typology, Paul shifts the verbal referents of the verse to fit their new fulfillment moment.” Cozart, *This Present Triumph*, 164–75, sees integrated into this rich tapestry the Isaianic new exodus motif (see especially pp. 173–74, where he links Eph 4:8, Ps 68, the Isaianic new exodus, and the divine warrior motif). Thielman, “Ephesians,” 813–33, includes the eschatological dimension in the appropriation of Ps 68 in Ephesians (Hermann Gunkel and Joachim

sees Christ in the imagery of the divine warrior as prefigured by the psalm⁶⁵³ within a typological and salvation-historical framework.⁶⁵⁴ That is, “Paul appropriates the OT verse with full awareness of its larger context. Paul’s employment of this interpretive approach is grounded in a historically sensitive typology, salvation-historically adjusted in light of Christ’s fulfillments.”⁶⁵⁵ Commenting on Ps 68:34, Augustine joins together many themes found in Ephesians (cf., 1:20; 4:10), when he asserts, “Therefore above the Heaven of Heaven He sitteth at the right hand of the Father” (Augustine, *Enarrat., Ps.*

Begrich, *Introduction to Psalms: The Genres of the Religious Lyric of Israel*, trans. James D. Nogalski, Mercer Library of Biblical Studies [Macon, GA: Mercer University Press, 1998], 263, identify Ps 68 as an eschatological hymn).

⁶⁵³ Gombis, “Cosmic Lordship,” 379–80. Gombis presents a refreshing reading of Ephesians. In a series of articles, followed by the completion of his dissertation, Gombis has shown that the theme of divine warfare is central to the understanding of the epistle, and binds together the two halves of the letter. For him, the thrust of the epistle is the triumph of God in Christ over all competing cosmic evil powers. For in-depth material on this theme, see Timothy G. Gombis, “Ephesians 2 as a Narrative of Divine Warfare,” *JSNT* 26.4 (2004): 403–18; Timothy G. Gombis, “The Triumph of God in Christ: Divine Warfare in the Argument of Ephesians,” *TynBul* 56.2 (2005): 157–50. This motif led Timothy G. Gombis, “Ephesians 3:2–13: Pointless Digression, or Epitome of the Triumph of God in Christ?,” *WTJ* 66.2 (2004): 313–23, to see the digression of Eph 3:2–13 as an explanation of Paul’s description of himself as a prisoner, in view of Christ as the victorious warrior. Recently, Gombis has also published an exegetical-homiletic commentary on Ephesians around the theme of divine warfare: Gombis, *The Drama of Ephesians*. Likewise, Cozart, *This Present Triumph*, 170. In a recent article, Osborne, “Hermeneutics and Paul: Ps 68:18,” 5, 8, 15, recognizes that nowadays, despite the complexity of Ps 68, especially in relation to its background source, “what all tend to agree on is God as the divine warrior winning numerous victories throughout the history of Israel, resulting in cultic celebration, with Yahweh ascending to Zion and Israel following in sacred procession,” and that this theme influenced the theology of the Epistle to the Ephesians, markedly in 4:8. In the same Christological stratum, Julien C. Smith, *Christ the Ideal King: Cultural Context, Rhetorical Strategy, and the Power of Divine Monarchy in Ephesians*, WUNT 313 (Tübingen: Mohr Siebeck, 2011), has demonstrated that the motif of Christ as king draws together into a coherent portrait a number of major themes in Ephesians.

⁶⁵⁴ Cozart, *This Present Triumph*, 172, rightly affirms, “It is reasonable to conclude that the author had the entire context of hymn in mind, including the typological correspondence within the psalm (historical exodus and future deliverance) and the linkage to the first-century situation (OT deliverances typifying Christ triumph and gifting).” For O’Brien, *The Letter to the Ephesians*, 288–89, Paul’s reapplication of God’s ascension in Ps 68 to Christ’s exaltation is “not because there was some vague analogy between the two events, but because he saw in Jesus’ exaltation a further fulfillment of this triumph of God.”

⁶⁵⁵ Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 115–16.

68.38).⁶⁵⁶ In agreement with the Pauline words διὸ λέγει (“therefore it [the Scripture] says”), the strong textual and thematic parallels, the typological relationship, and respect for the contexts of both Ps 68:19 and Eph 4:8 make this third explanation more trustworthy.⁶⁵⁷ In his analysis of the substructure of the NT, C. H. Dodd concludes that NT authors used

certain large sections of the Old Testament scriptures, which were understood as *wholes*, and particular verses or sentences were quoted from them rather as pointers to the whole context than as constituting testimonies in and for themselves. In these passages it is the *total context* that is in view, and is the basis of the argument.⁶⁵⁸

This is the phenomenon found in Ephesians. Accordingly, the context (the entire Ps 68) and text of Ps 68:18 (68:19, MT; 67:19 LXX) can be evoked in the understanding not only of Eph 4:8,⁶⁵⁹ but of the epistle as a whole.

⁶⁵⁶ A. Cleveland Coxe, ed., *Saint Augustin: Exposition on the Book of Psalms*, Nicene and Post-Nicene Fathers of the Christian Church First Series 8 (Grand Rapids: Eerdmans, 1989), 298–99.

⁶⁵⁷ A distinct solution is proposed by Gary V. Smith, “Paul’s Use of Psalm 68:18 in Ephesians 4:8,” *JETS* 18.3 (1975): 181–89. He believes that when the psalm is read in light of the references to the Levites in Num 8:19 and 18:6, it becomes clear that the Levites are the captives and the gifts given. Accordingly, Paul, using the principle of analogy, shows that the NT “gifts” (apostles, prophets, evangelists, pastors-teachers) were similar to the OT “gifts,” the Levites. Even though this tentative solution may be attractive, especially for its focus on the sanctuary/temple motif (for a positive assessment of this proposal, see O’Brien, *The Letter to the Ephesians*, 292–93), it does not consider the real thrust of Ps 68. Smith assumes that the military language of the psalm is poetic and not central to it, emphasizing only its cultic aspect. However, closer examination of Ps 68 and Ephesians (see ns. above) shows that the divine warrior motif is at the heart of both (more precisely, Ephesians 1, 3, and 4). In fact, this motif encompasses the cultic and military aspects and also the everyday life of God’s people on earth. Osborne, “Hermeneutics and Paul: Ps 68:18,” 21, ardently recognizes this reality: “The military imagery of both Ps 68 and Eph 4 has led me to realize that this third option is superior. This point has led me to change my mind after more than thirty years.”

⁶⁵⁸ C. H. Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology* (London: Nisbet, 1952), 126. Italics his.

⁶⁵⁹ In fact, according to Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 117, this is exactly what Paul did in the succeeding verses: “The citation in Eph 4:8 should therefore be understood as the *consummation* of his meditation on the psalm in light of its fulfillment in Christ.”

The Heavenly Sanctuary/Temple in Psalm 68

Even at first sight it is possible to perceive that Ps 68 is filled with the sanctuary/temple motif. Every major section of the psalm⁶⁶⁰ has as its apex direct references to the sanctuary/temple (vv. 6, 18, 25, 30, 36). In v. 6, God is portrayed as being in *מְעוֹן קִדְשׁוֹ* (“his holy habitation”)⁶⁶¹ as the victorious warrior (vv. 1–5) who rides

⁶⁶⁰ James H. Waltner, *Psalms*, Believers Church Bible Commentary (Scottsdale: Herald, 2006), 329, suggests an outline with four major sections (Waltner follows the versification of most English translations): (a) vv. 1–6, exultant call to praise God; (b) vv. 7–18, praise God for past deliverance; (c) vv. 19–31, praise God, who daily bears his people up; (d) vv. 32–35, concluding summons for all to praise the awesome God. Samuel L. Terrien, *The Psalms: Strophic Structure and Theological Commentary*, Eerdmans Critical Commentary (Grand Rapids: Eerdmans, 2003), 485–97, finds eleven strophes in concentric arrangement: five ascending (2–16) and five descending (20–36), with the core or the capstone strophe being the ascension of Yahweh to his sanctuary/temple in vv. 17–19. Somewhat similar to Terrien, Penner, “The Enthronement Motif in Ephesians,” 90–94, proposes a chiastic outline structure built around v. 18, and the same ascending-descending pattern. Pace Moritz, *A Profound Mystery*, 65–66, who considers vv. 19–20 as the center of the chiastic structure of Ps 68. For a survey of suggestive outlines for the structure of Ps 68, see Kim, “Heavenly Sanctuary/Temple in the Hebrew Bible,” 152–55. Also, de Souza, *Heavenly Sanctuary/Temple Motif*, 408, recognizes the existence of some consensus acknowledging the parallelism of the opening and closing sections.

⁶⁶¹ There are at least four probable interpretations for the referent of *מְעוֹן קִדְשׁוֹ*: (a) indeterminate, e.g., Arnold A. Anderson, *The Book of Psalms*, New Century Bible Commentary (Grand Rapids: Eerdmans, 1981), 1:485; (b) earthly sanctuary/temple, e.g., Solomon B. Freehof, *The Book of Psalms: A Commentary*, Jewish Commentary for Bible Readers 13 (Cincinnati: Union of American Hebrew Congregations, 1938), 181; (c) earthly and heavenly sanctuaries/temples, e.g., J. W. Rogerson and John W. McKay, *Psalms 51–100*, Cambridge Bible Commentary (Cambridge: Cambridge University Press, 1977), 86; (d) heavenly sanctuary/temple, e.g., Charles A. Briggs and Emilie G. Briggs, *A Critical and Exegetical Commentary on the Book of Psalms*, ICC 15 (Edinburgh: T&T Clark, 1951), 2:97. See below for an argument in favor of the heavenly sanctuary/temple as the most probable referent of *מְעוֹן קִדְשׁוֹ*.

on the clouds (רָכַב עֲרֵבָה, v. 5),⁶⁶² father of the fatherless (v. 6), judge⁶⁶³ for the widows (v. 6), and praised by the righteous (vv. 4–5). Later, the psalm depicts God’s mighty acts throughout Israel’s history (vv. 7–19).⁶⁶⁴ The climax of this section is reached with the description of God among myriad chariots (רָכַב אֱלֹהִים רַבְתַּיִם, v. 18), ascending on high

⁶⁶² According to *HALOT*, s.v., “שָׁדִי,” the lexeme עֲרֵבָה has three main meanings in the Hebrew Bible: “willow tree,” “clouds,” and “desert.” The translation “desert” or “steppe” is by far the most common one. However, in Ps 68 the translation “clouds” is more suitable for several reasons. First, the homologous expression לְרֹכֵב בְּשָׁמַיִם (to the one who rides on the heavens, v. 34) clearly indicates a heavenly setting. Second, nowhere else in the Hebrew Bible is the root רכב related to the words “desert,” “steppe,” or any of their synonyms. Yet, elsewhere in the Hebrew Bible, Yahweh is described riding on a cherub (2 Sam 22:11, par. Ps 18:11) or cloud (Isa 19:1); cf. de Souza, *Heavenly Sanctuary/Temple Motif*, 410. Third, the research of John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: IVP, 2000), 537, has found that in Ugaritic epic literature, the storm god Baal is regularly referred to as the “rider of the clouds.” Cf., Wolfgang Herrmann, “Rider Upon the Clouds,” *DDD*, 703–75, for examples of the Ugaritic *rkb* ‘*rpt* as an epithet for Baal; e.g., *KTU* 1.2 IV 8). Walton understands that here the psalm presents a restructuring of stories from other cultures to demonstrate “Yahweh’s universal power in a polemic against belief in any other god who might be thought to provide the fertility God promises in the covenant.” See also Ted Cabal et al., *The Apologetics Study Bible: Understand Why You Believe* (Nashville: Holman, 2007), 846. Herrmann, “Rider Upon the Clouds,” *DDD*, 705, agrees and further notes, “The Baal epithet was adapted yet modified in such a way that it came to signify something entirely different.” This reshaping or restructuring is not unique in the psalm, he adds, since “a similar modification is evident in v. 8 [7] of the Psalm, where a quotation from Judg 5:4 has been adapted. The change of Ug ‘*rpt* into Heb ‘*ārābôt* fits this pattern of modification.”

⁶⁶³ The word דִּין appears twice in the Hebrew Bible: 1 Sam 24:16 and Ps 68:6. According to BDB, s.v., “דִּין,” and *HALOT*, s.v., “דִּין,” it means “judge.” In both cases, it is a reference to Yahweh as a judge in the function of a defender. So, Wilhelm Gesenius and Samuel P. Tregelles, “דִּין,” in *Gesenius’s Hebrew & Chaldee Lexicon to the Old Testament Scriptures; Translated with Additions & Corrections from the Author’s Thesaurus & Other Works*, 197.

⁶⁶⁴ Psalm 68:7–19 recounts in a nutshell Israel’s history from the exodus to the establishment of the temple on Mount Zion. In v. 7, God “leads out the prisoners into prosperity”; in v. 8, God goes before Israel and marches “through the wilderness.” He makes his presence awesomely felt at Sinai in v. 9, then settles Israel in the promised land (vv. 10–11). After a description of God’s mighty power (vv. 12–15), the psalm goes on to express that God wants to abide in Zion, on the mountain “which God has desired for his abode” (vv. 16–17). For Cozart, *This Present Triumph*, “the psalm moves from calling on God to act, to praising God for the past, and finally to a prayer for his faithfulness in the present. It is at the end of the first section that the writer of the epistle selects his material (68:18[19]), which is the climax of the recounting of God’s past faithfulness.”

(עֲלִיתָ לְמִזְרֵם, v.19; LXX 67:19 ἀναβὰς εἰς ὑψος)⁶⁶⁵ to the קִדְשׁ (“sanctuary,” v. 18)⁶⁶⁶ to dwell there (לְשֹׁכֵן יְהוָה אֱלֹהֵיִם, v. 19). The next direct reference to the sanctuary/temple is found in v. 25, where singers, musicians, and maidens (v. 26), along with the princes of all Israel⁶⁶⁷ (v. 28), are in procession into the קִדְשׁ (“sanctuary,” v. 25), after God has defeated his enemies (vv. 22–24). The penultimate direct reference to the sanctuary/temple is found in v. 30, which affirms that the surrounding nations will acknowledge Yahweh’s sovereignty (v. 32)⁶⁶⁸ and kings will bring gifts to him (v. 30), מִהַיְכָלְךָ עַל־יְרוּשָׁלַם (“because of your temple/palace above/in Jerusalem,” v. 30).⁶⁶⁹ The last direct reference to the sanctuary/temple occurs in the last verse of Ps 68. In this concluding strophe (34–36), God is depicted riding upon the heaven of heavens (רִכָּב)

⁶⁶⁵ Henry Barclay Swete, *The Old Testament in Greek According to the Septuagint*, electronic ed. (Bellingham, WA: Logos Research Systems, 2009), 2:297, chooses the participle ἀναβὰς as the main reading following B* (Codex Vaticanus, original reading). א* (Codex Sinaiticus, original reading) presents ἀνέβη as the variant reading. However, scribe corrections to both B and א display ἀνέβης as a third variant reading. Alfred Rahlfs, *Septuaginta: Id Est Vetus Testamentum Graece Iuxta LXX Interpretes*, altera. ed. (Stuttgart: Deutsche Bibelstiftung, 2006), 2:69, follows Lucian recension ἀνέβης although he recognizes ἀνέβη in א* and ἀναβὰς in B*.

⁶⁶⁶ De Souza, *Heavenly Sanctuary/Temple Motif*, 411–12, advocates a locative meaning for the lexeme בְּקִדְשׁ, that is, “in the sanctuary,” instead of an adjectival usage of this prepositional phrase (“in holiness”). According to him, the immediate context (vv. 17–19) favors this interpretation: the words הַשֹּׁכֵן, יֹשֵׁב, and מְרוֹם evoke sanctuary/temple imagery, “where YHWH is extolled for choosing Mount Zion to establish his dwelling thereon, [therefore] it is fitting that קִדְשׁ connotes sanctuary.”

⁶⁶⁷ For J. J. Stewart Perowne, *The Book of Psalms* (Grand Rapids: Zondervan, 1976), 1:531, “Four of the tribes are mentioned by name as taking part in the procession, these four being representatives of the rest.” Benjamin and Judah represent the southern part of Israel and Zebulun and Naphtali the northern. Also, Johann P. Lange and Philip Schaff, *A Commentary on the Holy Scriptures: Psalms* (New York: Scribner, 1858), 389, write, “All portions of the people with their princes are to be represented in this festival gathering.”

⁶⁶⁸ William H. Alexander, *The Book of Praises: Being the Book of Psalms, According to the Authorized Version, with Notes Original and Selected* (London: Jackson, Walford, and Hodder, 1867), 226.

⁶⁶⁹ For the use of the preposition מִן to express causality, see Waltke and O’Connor, *Introduction to Biblical Hebrew Syntax*, 213–14 (e.g., 2 Sam 3:37; Ezek 28:18); also Paul Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, Subsidia Biblica 27 (Roma: Pontificio Istituto biblico, 2006), 454, 460; Ronald J. Williams, *Hebrew Syntax: An Outline*, 2nd ed. (Toronto: University of Toronto Press, 1976), 54.

בְּשִׁמְי שְׁמִי, v. 34; LXX 67:34 ἐπιβεβηγάτοι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ), whose strength is in the clouds (בְּשִׁחְקִים, v. 35). Then, the psalmist concludes that this God is awesome מִמְּקֹדְשָׁיו (“from his sanctuary,” v. 36), and gives strength and power (נָתַן עֹז וְתַעֲצֻמוֹת; LXX 67:36 αὐτὸς δώσει δύναμιν καὶ κραταίωσιν) to the people.

According to Elias de Souza, out of all the above instances, only v. 25 is a reference to the earthly sanctuary/temple,⁶⁷⁰ whereas v. 30 can be considered as pointing to both the earthly and heavenly sanctuaries/temples.⁶⁷¹ All the other verses (vv. 6, 18, 36) indicate the presence of the heavenly sanctuary/temple. For de Souza, the locution מְעוֹן קִדְשׁוֹ (“his holy habitation”) in v. 6 refers to the heavenly sanctuary/temple because (1) it is related to the phrase רָכַב עַל־עַבְיָה (“who rides on the clouds”), which evokes the heavenly realm. Therefore, “it seems reasonable to infer that מְעוֹן קִדְשׁוֹ (‘His holy habitation’) refers to the heavenly sanctuary/temple.”⁶⁷² (2) In its other four occurrences in the Hebrew Bible, מְעוֹן קִדְשׁוֹ (“his holy habitation”) always designates the heavenly sanctuary/temple.⁶⁷³ (3) In the parallel section (vv. 33–36),⁶⁷⁴ God is רָכַב בְּשִׁמְי שְׁמִי

⁶⁷⁰ De Souza, *Heavenly Sanctuary/Temple Motif*, 413.

⁶⁷¹ De Souza, *Heavenly Sanctuary/Temple Motif*, 413–14.

⁶⁷² De Souza, *Heavenly Sanctuary/Temple Motif*, 411. Other scholars also favor a heavenly setting for the expression מְעוֹן קִדְשׁוֹ (his holy habitation): cf., Anderson, *The Book of Psalms*, 485; Briggs and Briggs, *Commentary on the Book of Psalms*, 97; and Marvin E. Tate, *Psalms 51–100*, WBC 20 (Dallas: Word Books, 1990), 176.

⁶⁷³ De Souza, *Heavenly Sanctuary/Temple Motif*, 177–84, 342–44, 355–57, 411, 476–78.

⁶⁷⁴ This parallelism is recognized by Willem A. VanGemeren, “Psalms,” in *The Expositor’s Bible Commentary: Psalms, Proverbs, Ecclesiastes, Song of Songs*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1991), 5:453, who complements this perception by stating, “The invocation to praise [v. 33–34] is a complementary expansion of the hymn of v. 4 [5].” Almost every commentator sees a correspondence between vv. 5–6 and 33–36, both structural (see n. 660 above about the probable outline of Ps 68) and textual, as summarized by Kim, “Heavenly Sanctuary/Temple in the Hebrew Bible,” 158:

v. 5a “Sing (שִׁירָו) to God”

v. 33a “Sing (שִׁירָו) to God”

(“rider of the heaven of heavens,” v. 34) who abides in מְקֹדְשֵׁיָּהּ (“his sanctuary”). In v. 5, God is רֹכֵב עַל־עַבְיָהּ (“the rider of the clouds”), who is בְּמִעוֹן קֹדְשׁוֹ (“in his holy habitation,” v. 6). Therefore, מְקֹדְשֵׁיָּהּ and מִעוֹן קֹדְשׁוֹ can be seen as designating the same locus, namely the heavenly sanctuary/temple.⁶⁷⁵

The קֹדֶשׁ (“sanctuary”) of v. 18b can also be situated in a heavenly locus.

Nevertheless, it is noteworthy that de Souza sees a double referent here,⁶⁷⁶ since the larger context of the psalm points to Mount Zion as the place Yahweh chose for his abode (v. 17), and the clause “the Lord will dwell” is repeated (יְהוָה יִשְׁכֵּן, v. 17; לִישְׁכֵּן יְהוָה, v. 19). This clause clearly points to Zion in v. 17. It is not so clear, though, in v. 19. Actually, to rule out a heavenly referent for the lexeme קֹדֶשׁ (v. 18) is to overlook all the heavenly indicatives present throughout Ps 68, particularly in the parallel sanctuary/temple passages (vv. 6, 36), and especially since the preceding and subsequent sentences seem to indicate a heavenly setting: (1) The imagery depicted in v. 18a—“chariots of God” and “myriad, thousands upon thousands”—occurs elsewhere in the Hebrew Bible indicating the heavenly realm (cf., Ezek 1:1–28; Ps 18:10–14; Dan 7:9–14; 2 Kgs 2:11–12; 2 Kgs 6:14–17). In Ps 68:18, as well, the phraseology רֹכְבֵי אֱלֹהִים רַבְתָּיִם אֶלְפֵי שָׁנָאן (“the chariots of God are myriad, thousands upon thousands”) “conveys an imagery more appropriate

v. 5aβ “Sing praises (זַמְרֵהוּ) to his name”

v. 33b “Sing praises (זַמְרֵהוּ) to the Lord”

v. 5b “to him who rides (לְרוֹכֵב) on the clouds”

v. 34a “to him who rides (לְרוֹכֵב) in the heavens”

v. 6b “God in his holy habitation”

v. 36a “God in his sanctuary”

⁶⁷⁵ De Souza, *Heavenly Sanctuary/Temple Motif*, 411, 416.

⁶⁷⁶ De Souza, *Heavenly Sanctuary/Temple Motif*, 412–13.

for the heavenly realm.”⁶⁷⁷ Additionally, (2) de Souza asserts that a close inspection of the clause *עָלִיתָ לְמָרוֹם* (“you have ascended on high”) in v. 19a corroborates the notion of a heavenly referent for *קֹדֶשׁ* (“sanctuary”), given that the noun *מָרוֹם* “may include a heavenly setting.”⁶⁷⁸ *HALOT* acknowledges that *מָרוֹם* can refer to God’s dwelling place in heaven,⁶⁷⁹ and James Swanson strongly asserts that the word *מָרוֹם* in v. 19 indicates “the heights of heaven, i.e., the place where God dwells, as a very high place in or above the highest sky area.”⁶⁸⁰ Referring to the word *מָרוֹם* in Ps 68:19, Hossfeld and Zenger affirm, “den hohen, emporragenden Ort, an dem Himmel und Erde ineinander übergehen.”⁶⁸¹ While the idea of “merging into one another” can be considered an extrapolation, “it seems more plausible to speak of a dynamic interaction between the earthly temple [Zion, v. 17] and its heavenly counterpart [the sanctuary on high, vv. 18–

⁶⁷⁷ De Souza, *Heavenly Sanctuary/Temple Motif*, 412.

⁶⁷⁸ De Souza, *Heavenly Sanctuary/Temple Motif*, 412.

⁶⁷⁹ *HALOT*, s.v., “מָרוֹם.”

⁶⁸⁰ James Swanson, “מָרוֹם,” in *Dictionary of Biblical Languages With Semantic Domains: Hebrew* (Oak Harbor, WA: Logos Research Systems, 1997), 5294.

⁶⁸¹ Frank-Lothar Hossfeld and Erich Zenger, *Psalmen 51–100*, Herders Theologischer Kommentar zum Alten Testament (Freiburg im Breisgau: Herder, 2000), 253. A probable translation would be “the high and lofty place where heaven and earth merge into one another.” See also Hans-Joachim Kraus, *Psalms 60–150* (Minneapolis: Augsburg, 1989), 54.

19],”⁶⁸² where the Lord ultimately dwells (v. 19e).⁶⁸³ Moreover, (3) in a close reading of vv. 18–19 (especially if read against vv. 5–6), it is possible to detect a synchronization of the state of God among his chariots in the sanctuary (שְׁכִינָתוֹ, v. 18) with the act that he “ascended on high” (עָלִיתָ לְמָרוֹם, v. 19; ἀναβάς εἰς ὑψος, LXX 67:19). Thus, one can affirm not only that the sanctuary (שְׁכִינָתוֹ) in v. 18 is on high, but also that “on [to] high” (לְמָרוֹם, εἰς ὑψος) in v. 19 is a reference to God’s heavenly abode, namely the heavenly sanctuary/temple, similarly to the usage of מְרוֹם in 7:8 and 18:17.⁶⁸⁴

The last direct reference to the sanctuary/temple (מִקְדָּשׁוֹ, v. 36) also points to the heavenly realm.⁶⁸⁵ Three pieces of evidence substantiate this proposal. First, the preceding two verses (vv. 34–35) contain abundant heavenly imagery, where God is the One who rides upon the heaven of heavens (v. 34), whose strength is in the skies (v. 35). Tate describes this One “who rides upon the heaven of heavens” (v. 34) as “the Sky Rider

⁶⁸² De Souza, *Heavenly Sanctuary/Temple Motif*, 413, 418. Commenting on vv. 17–19, de Souza understands that the “ambivalent grammatical constructions and imagery” reinforce the reality “that both the heavenly sanctuary/temple and its earthly counterpart function in dynamic interaction.” Some passages of the psalm allude to the earthly sanctuary/temple, as many ns. below recognize. But the emphasis of Ps 68 is on the heavenly sanctuary/temple. Actually, as the main text will try to show, the psalm describes a procession of Yahweh, the Divine Victorious Warrior, from the earthly realm to the heavenly sanctuary/temple. That does not mean that in the psalm God is not thought of as abiding in the earthly sanctuary/temple—only that in Ps 68 the stress is on the heavenly sanctuary/temple. The earthly and heavenly sanctuary/temple passages of Ps 68 reveal the dynamic interaction of the two realities, but stress the heavenly one simply because in the psalm this is God’s final destination—from where he sends blessings to his people.

⁶⁸³ The repetition of the clause “the Lord will dwell” (יְהוָה יִשְׁכֵּן, v. 17; לְשֹׁכֵן יְהוָה, v. 19) gives the impression “that both heavenly and earthly temples/sanctuaries work in close connection and what happens in one affects the other.” See de Souza, *Heavenly Sanctuary/Temple Motif*, 418–19.

⁶⁸⁴ See also VanGemenen, “Psalms,” 449. “On the victorious completion of the Exodus, the Wilderness Wanderings, and the Conquest, the Lord returned as it were to heaven (“on high”) to celebrate his kingship on earth.” According to Osborne, “Hermeneutics and Paul: Ps 68:18,” 9, VanGemenen means that “on high” “refers to heaven as God’s dwelling place.”

⁶⁸⁵ See Mitchell J. Dahood, *Psalms II 51–100: Introduction, Translation, and Notes*, AB 17 (New Haven: Doubleday, 2008), 152; Davidson, “Heavenly Sanctuary in the Old Testament,” 11–12; Metzger, “Himmlische und Irdische,” 140.

who rides out from his heavenly sanctuary in awesome greatness.”⁶⁸⁶ This is the same God who is in the sanctuary in v. 36. Second, there is a connection between all the locative expressions of vv. 34–36.⁶⁸⁷ בְּשָׁמַי שָׁמַי (“upon the heaven of heavens,” v. 34), עַל־יִשְׂרָאֵל (“over Israel,” v. 35b), בְּשָׁחֲקִים (“in the skies,” v. 35c), and מִמְּקֹדֶשׁי (“from his sanctuary,” v. 36)⁶⁸⁸ have God (אֱלֹהִים) as their only subject and heaven as their locus. Thomas Shepherd has noticed⁶⁸⁹ a chiasmic parallelism in vv. 35–36 (vv. 34–35, NASB),⁶⁹⁰ where “skies” in v. 35 is in parallel with “sanctuary” in v. 36. In this case, the sanctuary/temple of v. 36 would be the heavenly one. Mitchell Dahood has also detected a parallelism in this passage, and accordingly asserts that “like *qōdeš*, ‘heavenly sanctuary’ (as in Ps 60:8), *miqdāšēy* [Ps. 68:36] refers to the *celestial shrine*; its pairing with *š^ehāqīm* ‘heaven’ [v. 35] allows little doubt as to the psalmist’s intention. It also refers to *the heavenly sanctuary* in Ps 73:17.”⁶⁹¹ Third, as said above, the correspondence

⁶⁸⁶ Tate, *Psalms 51–100*, 184.

⁶⁸⁷ De Souza, *Heavenly Sanctuary/Temple Motif*, 416, notices an inverted parallelism between the sentences עַל־יִשְׂרָאֵל גְּאוּתוֹ // וְזוֹ בְּשָׁחֲקִים (over Israel is his majesty // and his strength is in the skies) in v. 35.

⁶⁸⁸ In Hebrew the word *sanctuary* (מְקֹדֶשׁ) appears in the plural (e.g., Lev 21:23; 26:31; Ps 73:17; Jer 51:51; Ezek 21:7; 28:18, Amos 7:9; cf., Ps. 84:1–2, 132:5, 7), “as expressing the various parts of the one sanctuary.” Perowne, *The Book of Psalms*, 551. Also, John Calvin, *A Commentary on the Psalms*, trans. Arthur Golding (London: James Clarke, 1965), 3:44. Lange and Schaff, *Psalms*, 391, understand that the plural form is “either because the one sanctuary embraced a number of holy places, Jer. 51:51; Amos 7:9, or because the reference here is at the same time to earthly and heavenly sanctuaries.” The usage of the word *sanctuary* in the plural in Ps 68:36 (MT) appears to influence the use of *ἐπουράνιος* in the plural in Ephesians. See n. 940 below for additional information on the plural of *ἐπουράνιος* in Ephesians.

⁶⁸⁹ Private communication.

⁶⁹⁰ Suggestive chiasmic structure of vv. 35–36 (vv. 34–35, NASB):

- A. Ascribe strength (זֶנַּךְ) to *God*, his majesty is over *Israel*
 - B. And his strength is in the *skies*.
 - B'. [You] *God* are awesome from Your *sanctuary*.
- A. The *God of Israel* himself gives strength (זֶנַּךְ) and power to the *people*.

⁶⁹¹ Dahood, *Psalms II 51–100*, 152. Emphasis supplied.

between Ps 68:33–36 and vv. 5–7 (both are hymnic invocations and have structural and lexical parallels)⁶⁹² adds to the notion that מִקְדָּשׁ in v. 36 is a reference to the heavenly sanctuary/temple, since vv. 5–7 “also contains heavenly imagery and an explicit reference to the heavenly temple.”⁶⁹³

When one compares the direct references to the heavenly sanctuary/temple in Ps 68, a pattern emerges. The Hebrew root-word רכב (לְרַכֵּב, articular participle masculine singular, meaning “to the one who rides,” vv. 5, 34; רָכַב, “chariot,” v. 18) is always preceded by a description of God as the victorious warrior (vv. 1–2; 11–14; 30–31). It always has אֱלֹהִים (“God”) as subject (in vv. 5, 34 אֱלֹהִים is the rider; in v. 18 אֱלֹהִים is among his chariots)⁶⁹⁴ and heaven (עֲרַבָה, “clouds,” v. 5; מָרוֹם, “high,” v. 19; שָׁמַי שָׁמַי, “heaven of heavens,” v. 34) as object (vv. 5, 34, the clouds and heavens are where God rides; v. 18 depicts God among his chariots; v. 19 describes him ascending on high). This arrangement is always followed by a reference to the heavenly sanctuary/temple (vv. 6, 18, 36), portrayed as holy (מִעוֹן קֹדֶשׁ, “holy habitation,” v. 6; קֹדֶשׁ, “sanctuary,” v. 18; מִקְדָּשׁ, “sanctuary,” v. 36). This heavenly sanctuary/temple is always in interaction with earthly affairs (God is Father and Judge of the oppressed, v. 6; God’s ascension is coordinated with taking captivity captive and receiving gifts from men, v. 19; God is the giver of strength and power to his people, v. 36). In a comprehensive study of the vocable

⁶⁹² See n. 611 above.

⁶⁹³ De Souza, *Heavenly Sanctuary/Temple Motif*, 416–17.

⁶⁹⁴ This is more significant given that there are seven different words for God in the psalm—יהוה Yahweh; יה Yah; אֱלֹהִים God; אֵל God; אֲדֹנָי Lord; שַׁדַּי Shaddai; and יְהוָה סִינַי the one of Sinai—as noted by John P. Le Peau, *Psalms Sixty-Eight: An Exegetical and Theological Study* (Ann Arbor: University Microfilms International, 1984), 61.

רכב (“ride”) in the Hebrew Bible, Sigmund Mowinckel recognizes that specifically in Ps 68:5, 18, 34, “the Psalmist here thinks of his heavenly host, taking part in the cultic-mythical procession of the triumphant king Yahweh at the feast of his epiphany and enthronement.”⁶⁹⁵ The flow of the psalm, therefore, shows that the act of the victorious warrior, God, riding through the heaven of heavens in his kingly triumphal procession, has as its final referent the heavenly sanctuary/temple, with the purpose of blessing his people on earth. As a corollary, it is safe to affirm that the act of אֱלֹהִים (“God”) ascending on high (v. 19, עָלִיתָ לְמָרוֹם MT; ἀναβὰς εἰς ὕψος LXX 67:19), is also an ascension to the heavenly קֹדֶשׁ (“sanctuary,” v. 18); and riding on the heaven of heavens (לָרִכֵב בְּשָׁמַי שָׁמַי, v. 34 MT; ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ LXX 67:34) describes אֱלֹהִים (“God”) in his kingly procession to the heavenly מִקְדָּשׁ (“sanctuary,” v. 36), from which he gives strength and power to his people (וְעַתְּצָמוֹת לָעַם הוּא נָתַן עֹז וְתַעֲצִמוֹת לָעַם MT, αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ LXX 67:36).⁶⁹⁶ Against this background and

⁶⁹⁵ Sigmund O. P. Mowinckel, “Drive and/or Ride in OT,” *VT* 12.3 (1962): 296. In this article he points out that when רכב has God as the subject, it consistently has the sense of “driving along.” William S. Plumer, *Studies in the Book of Psalms: Being a Critical and Expository Commentary, with Doctrinal and Practical Remarks on the Entire Psalter* (Philadelphia: J.B. Lippincott, 1872), 661, interprets this riding as a triumphant kingly procession. Commenting on Ps 68:5, he maintains that “the terms are taken from what is used to be done at the triumphal coming in of kings.” In the same vein, linking vv. 5 and 34, James E. Smith, *The Wisdom Literature and Psalms*, electronic ed., Old Testament Survey Series (Joplin, MO: College Press, 1996), states, “God’s advent is described under the figure of a journey of an oriental monarch before whose chariot engineers prepare the road . . . Yahweh rides as a conqueror in triumph through the heaven of heavens.” An identical conclusion, even about the pairing of vv. 5 and 34, is reached by Joseph A. Alexander, *Commentary on Psalms* (Grand Rapids: Kregel, 1991), 291. In the same fashion, but commenting on v. 18, Dahood, *Psalms II 51–100*, 143, affirms, “The chariots and the charioteer archers probably form the retinue of Yahweh.”

⁶⁹⁶ This conclusion is also supported by Plumer, *Studies in the Book of Psalms*, 668. For him, “The heavens of heavens are the third heavens, the highest heavens, the abode of the peculiar presence and glory of Jehovah. The riding is that of majesty and triumph.” Commenting on v. 34, Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody, MA: Hendrickson, 1994), 840, also understands the phrase “heavens of heavens” as a reference to the divine abode when he asserts, “And from the highest heavens, which are the residence of his glory, he dispenses the influences of his power and goodness to this lower world.” It is true that they do not use the specific

supported by the foregoing discussion, the context and text of Eph 4:8 will be examined to discover heavenly sanctuary/temple imagery in the Epistle to the Ephesians.

Context and Text of Ephesians 4:8

Prima facie, the context and text of Eph 4:8 seem not to include heavenly sanctuary/temple technical vocabulary. Nevertheless, a thematic analysis of the section where Eph 4:8 is situated, an examination of the flow of this section, and a phraseological comparison between Eph 4:7–12 and Ps 68 can reveal some pertinent information.

Thematic analysis of the context of Ephesians 4:8

Ephesians 4:8 is situated in the section (vv. 7–10) which talks about gift-giving.⁶⁹⁷ In the Epistle, the root word δίδωμι (“give”) and its cognates (see above for an exhaustive list of cognate terms appearing in Ephesians) occur twenty times in seventeen verses. They appear five times in just five verses (vv. 7–11) in the entire subdivision (vv. 7–16). In the beginning of the subdivision (v. 7) the text says, “Grace (ἡ χάρις) was given (ἐδόθη) to each one of us according to the measure (τὸ μέτρον, “measure, “quantity,” “proportion”)⁶⁹⁸ of the gift (τῆς δωρεᾶς) of Christ.” That is, ultimately grace is a gift (cf.

words “heavenly sanctuary/temple.” Nevertheless, it is not difficult to infer that the words “the abode of the peculiar presence and glory of Jehovah” and “the residence of his glory” are references to the heavenly sanctuary/temple, since the heavenly abode and residence of the presence and glory of YHWH is systematically described in the Hebrew Bible as the heavenly sanctuary/temple.

⁶⁹⁷ E.g., Karl Braune and M. B. Riddle, *The Epistle of Paul to the Ephesians*, trans. M. B. Riddle, *A Commentary on the Scriptures* (New York: Scribner, 1874), 143, call this section “the gift of Christ to individuals,” while Harold W. Hoehner, “Ephesians,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1985), 634, calls it “the distribution of the gifts.”

⁶⁹⁸ BDAG, s.v., “μέτρον”; LSJ, s.v., “μέτρον.”

3:7).⁶⁹⁹ In v. 8, “he [Christ] gave (ἔδωκεν) gifts (δώρα) to men.” And in vv. 11, the text continues with the same theme: Christ himself gave (ἔδωκεν) the gifts of grace (v. 11).⁷⁰⁰ These gifts are imparted “for the equipping/empowering (τὸν καταρτισμὸν)⁷⁰¹ of the saints to the work of service” (v. 12). And they always come from above. In v. 8, using typological/Christological lenses, the text affirms that Christ gave gifts to men when He ascended on high (ἀναβὰς εἰς ὕψος).⁷⁰² And vv. 10–11 state that “he who ascended far above all the heavens” (ὁ ἀναβὰς ὑπεράνω⁷⁰³ πάντων τῶν οὐρανῶν) is the same one who gives the gifts to the saints (v. 11).⁷⁰⁴ The theme of Christ the gift giver associated with strength and power given to the saints, found here in Eph 4:7–12, is similarly found in Ps

⁶⁹⁹ See Thielman, *Ephesians*, 263–64.

⁷⁰⁰ It is possible to use the expression “gifts of grace” here, because of the natural connection between v. 7 and 11. Verse 11 resumes the explanation where it was left in v. 7. As A. Skevington Wood, “Ephesians,” in *The Expositor’s Bible Commentary: Ephesians through Philemon*, ed. Frank E. Gaebel (Grand Rapids: Zondervan, 1991), 11:58, puts it, “the apostle now resumes the train of thought inaugurated in v. 7.”

⁷⁰¹ The hapax legomenon *καταρτισμός* has been systematically rendered by many English translations as “equipping” due to its usage outside the NT canonical books. *καταρτισμός* is used in medical treatises in the sense of “setting of a limb,” and also in architectural texts with reference to the preparation of a courtyard (αὐλή). LSJ, s.v., “καταρτισμός”; BDAG, s.v., “καταρτισμός.” In Herodotus (*Hist.* 9.66) the cognate verb *καταρτίζω* is used to designate the ability of a general. In a study of the word *καταρτισμός* and its cognates, Gerhard Dellinger, “ἀρτιος, ἐξαρτίζω, καταρτίζω, καταρτισμός, κατάρτισις,” *TDNT* 1:475–76, recognizes that like *κατάρτισις* and *καταρτίζω*, *καταρτισμός* “denotes inner strength.” Thus, *καταρτισμός* can also have the meaning of “empowering,” besides the traditional translation of “equipping.” This is in tune with the theology of Ephesians about grace (χάρις), as recognized by Thielman, *Ephesians*, 264: “Just as with 3:2, 7, and 8, the term *χάρις* carries with it the connotation not only of an assignment given by God but also of the gift of ‘the powers and capabilities requisite’ to complete the assignment.”

⁷⁰² The aorist participle active nominative masculine singular *ἀναβὰς* is understood here as having a temporal function, which is attested by many English translations (NASB, NKJV, NET, NIV, TEV, ESV). Cleon L. Rogers Jr., Cleon L. Rogers III, and Fritz Rienecker, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998), 440.

⁷⁰³ *ὑπεράνω* is translated in Ephesians by the intensive “far above” (AV, RV, ASV, RSV, NASB, NEB, JB, NIV, NJB, NRSV) due to the magnified context where it appears in the letter, although the non-intensive “above” is regularly used in the LXX and Heb 9:5. For a brief discussion on the use of *ὑπεράνω*, see Hoehner, *Ephesians: An Exegetical Commentary*, 276.

⁷⁰⁴ This interpretation is corroborated by the presence of the pronoun *αὐτός* in v. 11.

68:36, as previously mentioned. While in the psalm the gifts come from the heavenly sanctuary/temple, here in Ephesians they come from ὑψος (“on high,” v. 7), or ὑπεράνω πάντων τῶν οὐρανῶν (“far above of all heavens,” v. 10). Due to the intimate association with Ps 68, the giving of gifts coming from above in Eph 4:7–12 seems to signal that ὑψος (“on high”), and ὑπεράνω πάντων τῶν οὐρανῶν (“far above of all heavens”) are indicative of the presence of the heavenly sanctuary/temple motif in this section of the Epistle to the Ephesians.

Examination of the section’s movement

Additionally, the same pattern of movement/events found in the direct references to the heavenly sanctuary/temple in Ps 68 (vv. 6, 18, 36; see the description of this pattern above) can be detected twice in Eph 4:7–12. In the psalm, God, the victorious warrior, rides through the heavens in his kingly triumphal procession, having the heavenly sanctuary/temple as its final referent (the feast of his epiphany and enthronement), and from there he blesses his people on earth. In turn, Eph 4:8 describes the victorious Christ (“he took captive captivity,” ἡχμαλώτευσεν αἰχμαλωσίαν),⁷⁰⁵ ἀναβάς

⁷⁰⁵ Comparing Ps 68:19 and Eph 6:8, Braune and Riddle, *Epistle of Paul to the Ephesians*, 145, understand that “by ‘captivity,’ the notion of αἰχμαλωσία is that of a *turba captivorum*, a crowd of captives. Since the passage [Ps 69:19] speaks of gifts in the man (in the human race), in men, presents consisting in man.” See also E. LeRoy Lawson, *Galatians, Ephesians*, Standard Bible Studies (Cincinnati: Standard, 1987), 203. The broader and immediate contexts of Eph 6:8, however, privilege a literal rendering of αἰχμαλωσία (“captivity”), given that Ephesians mentions a battle against evil powers and 4:9 suggests that Christ was victorious over death (see next n.), these being the captivity that Christ took captive (cf., Alford, *The Greek Testament*, 3:115–16; Thielman, *Ephesians*, 268). Furthermore, “captivity” can also denote “captives” as a figure of speech (*abstractum pro concreto*). In this case, the word “captivity” would leave room for some ambiguity or double sense. This double meaning is espoused by John Calvin, *Commentaries on the Epistles of Paul to the Galatians and Ephesians*, trans. William Pringle (Grand Rapids: Eerdmans, 1948), 272–73. He sees “captivity” as a collective for “captives,” and adds, “He has not only gained a complete victory over the devil, and sin, and death, and all the power of hell, but out of rebels he [Christ] forms every day ‘a willing people’ (Ps. 110:3), when he subdues by his [Christ’s] word the obstinacy of our flesh.” Also, Charles Hodge, *Ephesians*, Crossway Classic Commentaries (Wheaton, IL: Crossway, 1994), 130–31, notes that “both are true; that is, it is true that Christ has conquered Satan and leads him captive,

εἰς ὕψος (“ascending on high”), and from there “he gave gifts to men” (ἔδωκεν δόματα τοῖς ἀνθρώποις). Ephesians 4:9–11 portrays Christ’s victory, exaltation, and blessings in more detail. Verses 9–10 depict his victory over death⁷⁰⁶ and his ascension and exaltation ὑπεράνω πάντων τῶν οὐρανῶν (“far above all the heavens”), and v. 11 describes him giving the gifts of grace to the saints on earth. Even though no explicit term for the heavenly sanctuary/temple is used in vv. 8–11, the presence of the same pattern of movement/events, the imagery of victory, exaltation, and blessing, and the intimate connections with Ps 68 suggest the existence of the heavenly sanctuary/temple imagery in Eph 4:7–12.⁷⁰⁷ Since, in the psalm, God rides through the heavens in his kingly procession to the heavenly sanctuary/temple, and in Eph 4:8–11, Christ is the one who ascends on high (ἀναβὰς εἰς ὕψος) or far above all heavens (ὑπεράνω πάντων τῶν οὐρανῶν), both lexemes, ὕψος (“on high”) and ὑπεράνω πάντων τῶν οὐρανῶν (“far above all the heavens”), could be regarded as referring to the same locale, the heavenly sanctuary/temple.

and it is also true that he redeems his people and subdues them to himself and leads them as willing captives.” Likewise, Mark A. Holmes, *Ephesians: A Bible Commentary in the Wesleyan Tradition* (Indianapolis: Wesleyan, 1997), 124. It seems that the double understanding of the clause ἡχμαλώτισεν αἰχμαλώτιαν (“he led captivity captive”) does justice to the context of the passage and to the background source. For a lengthy and unique commentary on this clause, see Muddiman, *Epistle to the Ephesians*, 190–92.

⁷⁰⁶ See the section about the nature of the heavenly sanctuary/temple in Eph 4:8, 10 for an interpretation and translation of the phrase κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς in v. 9. Suffice to say that here this phrase indicates Christ coming to the earth in his incarnation, life, suffering, and death: that is, his deepest humiliation. And in v. 10, he is exalted in the highest heaven.

⁷⁰⁷ No heavenly *structure* is portrayed here. The emphasis of the passage is not on structure but on function. The text highlights an event that, as already said in the introduction, regularly happens in the sanctuary/temple. And Ps 68, the source of the quotation (v. 8) and of the subsequent commentary (v. 10), clearly locates it in the heavenly sanctuary/temple. Even though no heavenly structure is intended to be portrayed here, the lexemes ὕψος and οὐρανῶν indicate that the event takes place in heaven. And here this “heaven” can only be the abode of God.

Phraseological comparison

A phraseological comparison between Eph 4:7–12 and Ps 67 (LXX, 68 MT) may also be productive in detecting the heavenly sanctuary/temple motif in the Epistle to the Ephesians. From the foregoing discussion, the relevance of the participial phrase ἀναβὰς εἰς ὕψος (“ascending on high”) to the study of the heavenly sanctuary/temple motif is clear. Given that in Ephesians this phrase is part of the quotation of Ps 67:19 LXX, and in the psalm it designates the heavenly sanctuary/temple (see analysis above), it is proper to suggest that ὕψος (“on high”) in Eph 4:8 is an instance of heavenly sanctuary/temple imagery as well. In a nutshell, Cozart summarizes this whole discussion:

Psalm 68:18 [English versions] freezes the moment of the conquering king ascending Mount Zion with his captives and receiving gifts. This section focuses on the culmination of the exodus, which is the establishment of the temple in Zion. The parallels with Ephesians converge upon the triumph of God, the subjugation of his enemies, temple dwelling, and the exchange of gifts.⁷⁰⁸

In the third segment of the section under study (explanation of the Scriptural quotation focusing on the participial phrase ἀναβὰς εἰς ὕψος, vv. 9–10, cf. above the structure of the passage of Eph 4:7–12 with its five segments), the participial phrase ἀναβὰς εἰς ὕψος (“ascending on high,” v. 8) becomes the participial phrase ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν (“He who ascended far above all heavens,” v. 10), supplying the reader with additional information.⁷⁰⁹ This is obvious in the phraseological

⁷⁰⁸ Cozart, *This Present Triumph*. To some extent, a similar conclusion is reached by Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 108, when they assert, “As Yahweh ascended to his temple on Zion, so also does Jesus ascend to the highest place—even to the right hand of God (cf. Eph 1:20; 2:6).”

⁷⁰⁹ The possibility of this affirmation lies in the fact that Eph 4:9–10 is regularly considered by Biblicists to be a commentary on v. 8, especially on the phrase ἀναβὰς εἰς ὕψος, which is referred to at the beginning of these parenthetical verses (as previously mentioned). For instance, O’Brien, *The Letter to the Ephesians*, 293, commenting on v. 9, affirms: “In particular, two verbs are selected from the Psalm, and their meaning and implications are explained: *he ascended* (vv. 9, 10), and *he gave* (v. 11).”

structure of v. 10b. The articular subjective aorist participle ὁ ἀναβάς (“He who ascended,” v. 10b) recalls the anarthrous aorist participle ἀναβάς (“when he ascended,” v. 8) happening both in the *same exact inflection*, while the prepositional phrase ὑπεράνω πάντων τῶν οὐρανῶν (“far above all heavens,” v. 10b) substitutes for the prepositional phrase εἰς ὕψος (“on high,” v. 8).⁷¹⁰ Commenting on v. 10, Richard Lenski posits it very plainly: “Now, however, Paul explains the εἰς ὕψος used in the passage cited from the psalm by the new expression: ‘away beyond and above all the heavens.’”⁷¹¹ Since this phrase is itself a commentary on ἀναβάς εἰς ὕψος (“ascending on high,” v. 8) it is not inappropriate to accept that both phrases are pointing to the same referent, that is, the heavenly sanctuary/temple. Although at first glance it appears that Paul is making his comments using his peculiar phraseology, a comparison of ὑπεράνω πάντων τῶν οὐρανῶν (“far above all heavens,” v. 10) with Ps 67 (LXX, Ps 68 MT) seems to indicate that in his commentary in Eph 4:10 Paul could be alluding to or recollecting the phrase ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ (“upon the heaven of heavens”) found in v. 34.⁷¹² It is noteworthy

⁷¹⁰ In v. 10a ὁ καταβάς (“he who descended”) points to the aorist verb κατέβη of v. 9b. Thus, v. 10ab builds upon the previous two verses, while v. 10c expands the thought.

⁷¹¹ Richard C. H. Lenski, *The Interpretation of St. Paul’s Epistles to the Galatians, to the Ephesians and to the Philippians*, Lenski’s Commentary on the New Testament (Minneapolis: Augsburg, 1961), 523. Also, Glenn H. Graham, *An Exegetical Summary of Ephesians*, 2nd ed. (Dallas: SIL International, 2008), 302: “This phrase [ὑπεράνω πάντων τῶν οὐρανῶν] explains the εἰς ὕψος ‘into the heights’ in the quotation of the psalm in 4:8;” Lincoln, *Ephesians*, 248, notes that “this phrase [ὑπεράνω πάντων τῶν οὐρανῶν] in the application corresponds to εἰς ὕψος, ‘on high,’ in the citation.”

⁷¹² This is not an exact quotation. Even 4:8 is not an exact citation. As said previously, many scholars understand that the entire Ps 68 is the background source for the whole epistle. When recollecting a sentence or paragraph (in this case a psalm), a non-word-to-word correspondence is normal, especially for someone imprisoned. The book of Revelation is a good example of this phenomenon. Barth, *Commentary on Chapters 1–3*, 51–52, calls Ephesians, Philippians, Colossians, and Philemon “Letters of Captivity.” For him, Ephesians would have been written right before Paul’s death in Rome in 62 CE. Arnold, *Ephesians*, 255, and many others (e.g., Hoehner, “Ephesians,” 634) see wording correspondence with 1:21. This is not to say that 4:10 is not an echo of Ps 68. Actually, as already mentioned, Eph 4:7–12 and 1:20–23 have in Ps

that in the psalm, God “rides upon the heaven of heavens” (v. 34) in his kingly procession to the heavenly sanctuary/temple (68:36), and in Ephesians, Christ is “the one who ascended far above all heavens” (4:10). When the writer of Ephesians depicts Christ ascending not to heaven, but “far above all heavens” (ὑπεράνω πάντων τῶν οὐρανῶν), he seems to be encompassing in one phrase not only a procession across the heavens, but also the final referent of the procession, in this case the heavenly sanctuary/temple.⁷¹³

Perhaps, another probable echo of Ps 67 (LXX, 68 MT) in Ephesians may be found in a comparison of the clauses αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους . . . πρὸς τὸν

68 a common background source. The lexical, thematic, and structural correspondences between Eph 4:7–12 and 1:20–23, which further support Ps 68 as their common background source, will be developed below.

⁷¹³ Similarly, Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments* (New York: Scranton, 1873), 2:68. For them, the phrase “ascended far above all heavens” means that Christ “‘passed through the heavens’ to the throne of God itself.” Also, Stern, *Jewish New Testament Commentary*, states, “He went up, far above all of heaven, that is, to the very presence of God.” The similar phraseology between 4:10 and 1:20–23 induced O’Brien, *The Letter to the Ephesians*, 296, to consider πάντων τῶν οὐρανῶν (“all the heavens,” v. 10) “as a metaphorical reference to the powers of 1:21 who have been subjugated to him [Christ].” It is important to perceive, though, that in 1:19–21 there is a contrast between God’s ἐνέργειαν τοῦ κράτους τῆς ἰσχύος (“working of the strength of his might,” v. 19) and ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος (“rule and authority and power and dominion,” v. 21). In 4:9–10 the comparison is between earth and heaven, giving a locative sense. It is true that the comparison made in v. 9–10 is intended to attest to Christ’s exaltation and supremacy, as virtually every commentator suggests: e.g., S. D. F. Salmond, “The Epistle to the Ephesians,” in *The Expositor’s Greek Testament*, ed. W. Robertson Nicoll (Grand Rapids: Eerdmans, 1961), 3:328. However, this does not imply that heaven should be regarded as metaphorical in v. 10. In reality, even though Harris, “‘The Heavenlies’ Reconsidered,” 74, 88, understands that the word οὐρανός (“heaven”) in v. 10 is used “as a metonymy for the powers” of 1:21, he deems that “οὐρανός in 4:10 need not to be excluded from this category [spatial],” for “there is every reason to think that here a local sense is implied, since this is the place where the incarnate Christ has ascended.” Maybe overstating, Lincoln, *Ephesians*, 248, also perceives the locative aspect: “He [Christ] can be viewed both locally as in heaven (cf. 1:20; 6:9) and at the same time as above the heavens, beyond that which can be conceived in terms of created reality.” Pace Traub, “ἑπουράνιος,” *TDNT* 539–40, who sees Gnostic influence in 4:10, giving the text a spiritualized flavor, against the spatial one. However, as shown above, the Hebrew background brought by Ps 68 points to a concrete understanding of this passage. Besides, Gnostic influence on Pauline writings has been out of fashion for quite a while, and insipient Gnostic philosophy is not necessary to understand any of the references to οὐρανός (“heaven”) or ἑπουράνιος (“heavenlies”), as Lincoln, “Re-Examination of ‘the Heavenlies,’” 472–73, 477, has strongly espoused: “Chronologically the link with Gnostic literature is tenuous, but is the influence of incipient Gnosticism necessary in order to understand the passage? Positing such an affinity with Gnostic thought is simply not necessary for an understanding of this particular formula.” A detailed criticism of interpretations associating Ephesians with the Gnostic worldview can be found in Franz Mussner, *Christus das All und die Kirche: Studien zur Theologie des Epheserbriefes*, 2nd ed., Trierer Theologische Studien 5 (Trier: Paulinus, 1968), 160–61.

καταρτισμὸν τῶν ἁγίων (“he himself gave some as apostles . . . for the equipping/empowering of the saints” Eph 4:11–12) and αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ (“he himself will give power and strength to his people,” LXX Ps 67:36). Besides the previously mentioned correspondences between these two passages (God/Christ, the giving of gifts, δίδωμι, strength and power, and people/saints on earth), (1) the repetition of αὐτός as the subject—in both cases as an intensive pronoun⁷¹⁴—(2) followed by the verb δίδωμι, and (3) the fact that all the elements mentioned appear in both passages in the same order, strengthen the sense of an echo or allusion. The difference is that while in the psalm the giving is a promise—as δώσει (“he will give,” verb indicative future active third person singular from δίδωμι) denotes—in Eph 4:11 it is a reality—as ἔδωκεν (“he gave,” verb indicative aorist active third person singular from δίδωμι) indicates.

⁷¹⁴ The intensive use of αὐτός is intended “to emphasize identity. It is the demonstrative force intensified.” Dana and Mantey, *A Manual Grammar*, 129. According to Wallace, *Greek Grammar Beyond the Basics*, 349, αὐτός can bear an intensive force (himself, herself, itself, etc.) “when it stands alone, either as the subject of the verb or in any of the oblique cases.” Likewise, see Albert L. Lukaszewski, Mark Dubis, and J. Ted Blakley, eds., *The Lexham Syntactic Greek New Testament, SBL Edition: Expansions and Annotations*, electronic ed. (Bellingham, WA: Lexham, 2011). This usage of αὐτός “is relatively infrequent,” says Wallace, *Greek Grammar Beyond the Basics*, 348, which gives more consistency to the case above. The LXX utilizes αὐτός to translate the Hebrew personal pronoun הוּא (“he”). The intensive force of the pronouns הוּא and αὐτός can be seen in many English versions. For instance, NASB and Young’s Literal Translation use the word “Himself” to render the Hebrew personal pronoun הוּא (“he”) in this verse. NKJV, NET, ESV, LEB, ISV, and other English versions do not use the vocable “himself,” but they employ intensive phraseology to emphasize the identity of the subject, as the intensive usage of the pronouns הוּא and αὐτός would require it. In Eph 4:11, NKJV, NIV, and LEB employ the word “Himself,” and many others use intensive phraseology (NET, GNT, HCSB, ISV). The editors of NET say, “The emphasis on Christ is continued through the use of the intensive pronoun, αὐτός (*autos*), and is rendered in English as ‘it was he’ as this seems to lay emphasis on the ‘he.’” Biblical Studies Press, *The NET Bible*, 2189. Cf. also Robert G. Bratcher and Eugene A. Nida, *A Handbook on Paul’s Letter to the Ephesians*, UBS Handbook Series (New York: United Bible Societies, 1993), 100. Arnold, *Ephesians*, 255, interprets αὐτός as an intensifying pronoun as well.

Table 6. Phraseological Comparison: Psalm 67 (LXX) and Ephesians 4:7–12

Psalm 67 (LXX; 68 MT)		Ephesians 4:7–12	
v. 18	ἀνέβης εἰς ὕψος	v. 8	ἀναβὰς εἰς ὕψος
v. 34	τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ	v. 10	ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν
v. 36	αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ	v. 11–12	αὐτὸς ἔδωκεν τοὺς μὲν ἀποστολοὺς . . . πρὸς τὸν καταρτισμὸν τῶν ἁγίων

It is significant to perceive that there is a sequential equivalence of the quotation and echoes of Eph 4:7–12 with Ps 67 (LXX; 68 MT): that is, vv. 18, 34, 36 are recalled in the same order in Eph 4:8, 10–12. In the psalm the clause αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ immediately follows a reference to the heavenly sanctuary/temple (68:36 MT), and its echo (αὐτὸς ἔδωκεν τοὺς μὲν ἀποστολοὺς . . . πρὸς τὸν καταρτισμὸν τῶν ἁγίων; “he himself gave some as apostles . . . for the equipping/empowering of the saints” Eph 4:11–12), follows the participial phrase ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν (“He who ascended far above all heavens,” v. 10). Consequently, this sequential equivalence reinforces the notion that ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν can be regarded as a reference to the heavenly sanctuary/temple. When taken together, a thematic analysis of the context and text of Eph 4:8, an examination of the pattern of motion/events in the section where v. 8 is situated, and an investigation of three phrases in vv. 7–12, studied in the light that Ps 68 sheds on these verses (Eph 4:7–12), reveal that ἀναβὰς εἰς ὕψος (“ascending on high,” v. 8) and ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν (“he who ascended far above all heavens,” v. 10) are

references to the heavenly sanctuary/temple.⁷¹⁵ Given the intimate correspondence between the two panels/diptychs (1:1–3:21; 4:1–6:24;) of the Epistle to the Ephesians (discussed above), it becomes necessary to survey some passages in the first panel that have close connections with Eph 4:7–12 in order to detect the presence of the heavenly sanctuary/temple motif there. But first, because of the abundance of heavenly sanctuary/temple imagery in Ps 68 and its remarkable influence on the Epistle to the Ephesians, recollecting some points from the foregoing discussion about Ps 68 may be helpful in asserting the presence of heavenly sanctuary/temple imagery in some texts from the first panel of Ephesians, to which this research now turns.

The Heavenly Sanctuary/Temple in Ephesians' First Panel

At least three steps are expected to aid in the task of identifying the heavenly sanctuary/temple motif in the first panel of the Epistle to the Ephesians: (1) recognizing the influence of the heavenly sanctuary/temple theme of Ps 68 on particular passages in Ephesians' first panel; (2) identifying possible parallels between Eph 4:7–12 and the subdivisions of the first panel; and lastly, (3) a closer examination of the texts in which these two steps suggest the presence of heavenly sanctuary/temple imagery.

Psalm 68 in Ephesians' First Panel

As previously mentioned, scholars who believe that the whole of Ps 68 is contemplated in the quotation of Eph 4:8 also see the psalm as a background source for

⁷¹⁵ Commenting on Eph 4:8, Braune and Riddle, *Epistle of Paul to the Ephesians*, 145, summarize some of the findings of this research: “The *height* (‘on high’) in the Psalm is first of all *Zion*; but this is a type of heaven; of the most holy height, on which account the Apostle has heaven in his mind (ver. 10). By ‘captivity,’ the notion of *αἰχμαλωσία* is that of a *turba captivorum*, a crowd of captives, whom He received and bore with Him into the same sanctuary.”

the letter as a whole.⁷¹⁶ This is true of both the second and first panels of the epistle, as shown above with the twelve parallels between Ps 68 and Ephesians. The presence of Ps 68 in the first panel of Ephesians is felt both lexically and thematically. Lexically, from those twelve parallels, at least five correspondences can be recalled here with some implications for the study of the heavenly sanctuary/temple motif. (1) In both the psalm and Ephesians, God’s people are described as his κληρονομία (“inheritance,” Ps 67:10, LXX; Eph 1:18; cf. 1:14).⁷¹⁷(2) The lexical combination of δίδωμι, δύναμις, and κρατός having God as the giver and the people on earth as recipients is found in the OT only in Ps 67:36 (LXX; 68:35 NASB).⁷¹⁸ This combination is also present in Ephesians 1:17–19, 3:16. In the psalm these gifts come from the heavenly sanctuary/temple. (3) The language of praise found throughout Ps 68 permeates the introductory eulogy of Ephesians⁷¹⁹ (Ps 68:3–4; 19, 32–35; Eph 1:6, 12, 14). (4) The uncommon LXX expression εὐλογητὸς ὁ θεὸς (“Blessed [be] the God,”) is present in both places (Ps 67:19, 36, LXX; Eph 1:3), closing the psalm and opening the letter. God is blessed for everything he does in the whole psalm, but more closely because from his sanctuary he himself blesses his people (v. 35). In Eph 1:3, God is blessed because he blesses us “in the heavenly places.” (5) As aforesaid, only in Ps 67:15 (LXX) is God called τὸν ἐπουράνιον (“the heavenly one”), translating the word יְיָ (“God of the mountain”) with the immediate context where God

⁷¹⁶ In his dissertation, Gombis, “Triumph of God in Christ,” fully advocates this idea. The same concept, in a more summarized fashion, can be found in his article, “Triumph of God in Christ,” *TynBul*, 157–60. Arnold, *Ephesians*, 247–50, repeats some of Gombis’s findings and furnishes the discussion with more arguments. More bibliographical information can be found in the previous sections.

⁷¹⁷ Lock, *The Epistle to the Ephesians*, 11–12.

⁷¹⁸ Wilder, “The Use (or Abuse) of Power,” 197–98.

⁷¹⁹ Arnold, *Ephesians*, 248. Also, Lock, *The Epistle to the Ephesians*, 11–12.

dwells in Sinai, in Zion, and ultimately in the heavenly sanctuary/temple (vv. 16–19).

This same unique expression for heaven is prominent throughout Ephesians (ἐν τοῖς ἐπουρανίοις, 1:3, 20; 2:6; 3:10; 6:12); the difference is that in the epistle, it is in the neuter plural, denoting place rather than being. These two expressions (εὐλογητὸς ὁ θεὸς, and ἐν τοῖς ἐπουρανίοις) appear in Ephesians in 1:3, strengthening the presence of heavenly sanctuary/temple motif in this passage.

Thematically, although diverse scholars find many parallels between Ps 68 and the Epistle to the Ephesians (see above), three of these topics appear recurrently and are tied together, forming the backbone of the divine warrior motif in the psalm and in the letter. Comparing Ps 68 and Ephesians, Gombis summarizes these points: “The writer’s strategy throughout this letter is to identify Christ as the Divine Warrior. The ascent of Christ is [1] the triumphant procession of the conquering Warrior [2] to his throne, from which [3] he will bless his people with gifts.”⁷²⁰ The importance of these topics to identifying the heavenly sanctuary/temple motif in Ephesians *cannot* be overemphasized. The topic of (1) Yahweh’s/Christ’s subjugation of Israel’s/the church’s enemies can be found in Ps 68:1–3, 8–11, 18–19, 22–24, 29–31 and in Eph 1:20–23; 2:5–6, 3:10; 4:8; 6:12; the topic of (2) God’s/Christ’s procession to the enthronement/exaltation in his temple/heaven occurs in Ps 68:16–19, 34–36 and Eph 1:20; 2:6; 4:8, 10; and the topic of (3) giving gifts to the people on earth is found in Ps 68:20–21, 36 and Eph 1:3, 22; 2:8; 4:7–8, 10–11.⁷²¹ As previously attested, in the psalm these three topics are closely bound

⁷²⁰ Gombis, “Cosmic Lordship,” 378–79.

⁷²¹ These three themes can be found elsewhere in the HB, but are rarely found together. For instance, in Ps 2 the subjugation of God’s enemies and God seated on his heavenly throne seem to be present. However, the giving of the gifts to the people on earth appears to be absent. The inheritance given

to the heavenly sanctuary/temple. Yahweh's subjugation of Israel's enemies is followed by a kingly procession of his exaltation/enthronement in the clouds, whose final referent is the heavenly sanctuary/temple, from where he bestows gifts on his people. Thus, the lexical and thematic parallels between Ps 68 and the passages of Ephesians cited here may well indicate the presence of the heavenly sanctuary/temple motif in Ephesians' first panel. However, an inspection of texts in the first panel that have parallels with Eph 4:7–12 could be of additional assistance in detecting the motif there.

Ephesians 4:7–12 and the First Panel

Three analyses need to be considered in order to detect possible parallelism between Eph 4:7–12 and other passages in the first panel: word occurrence, word arrangement, and semantic correspondence. Concerning word occurrence, taking into consideration the foregoing discussion, at least eight terms could be considered key words in Eph 4:7–12 relating to the heavenly sanctuary/temple motif: *δίδωμι*, *χάρις*, *Χριστός*, *ὑπεράνω*, *πᾶς*, *οὐρανός*, *πληρώω*, and *σῶμα*. *δίδωμι*, *χάρις*, and *Χριστός* belong to the core of the declaration of the section's topic, the giving of Christ's grace (vv. 7–8). The words of v. 10 (*ὑπεράνω*, *πᾶς*, *οὐρανός*, *πληρώω*) make reference to Christ's ascension to the heavenly sanctuary/temple, and the words of vv. 11–12 (*δίδωμι*, *Χριστός*, and *σῶμα*) show the church on earth as the final recipient of Christ's gift from the heavenly sanctuary/temple. These words occur in the first panel, as Table 7 below presents.⁷²²

in 2:8 is to the Lord's Son. Moreover, these three themes tied together are not the only evidence for Ephesians' usage of Ps 68. As already noted in the introduction, lexical, thematic, and structural parallels, as well as availability, volume, and recurrence, among other things, are taken into account when trying to verify the relationship between passages.

⁷²² The argumentation for the preparation of this table is as follows: The three main lexemes of Eph 4:7 establish the core argument of the whole section, *δίδωμι* ("to give"; *ἐδόθη*, "it was given"; *δωρεάς*,

“gift”), χάρις (“grace”), and Χριστός (“Christ”). The vocable “lexeme” here is used not in the sense of a “single word,” but “an abstract unit, applied to a family of words related by form or meaning.” *New Oxford American Dictionary*, 3rd ed., s.v., “lexeme.” Laurie Bauer, *English Word-Formation*, Cambridge Textbooks in Linguistics (Cambridge: Cambridge University Press, 1983), 11–13, furthers the meaning of “lexeme” by showing that it “refers not to the particular shape that a word has on a particular occasion, but to all the possible shapes that the word can have. Lexemes can only be said to ‘occur’ by a metaphorical use of the term ‘occur.’ Since actual occurrences in speech or writing always have phonic or orthographic form.”

These three lexemes appear together again in five subdivisions of the letter, all in the first panel: (1) “God’s spiritual blessings in Jesus Christ” (1:3–14, more specifically vv. 3, 6–7); actually, the lexeme δίδωμι (“to give”) does not occur in this subdivision, however, the lexeme εὐλογέω (“to bless”), which is dominant here, appears three times just in v. 3 (εὐλογητός, εὐλογήσας, εὐλογίᾳ), and the substantival subjective aorist active participle singular nominative masculine εὐλογήσας has the sense of “giving blessings,” that is, “who [God] has blessed us” (ὁ εὐλογήσας ἡμᾶς). (2) “Paul’s thanksgiving prayer” (vv. 15–23, more specifically vv. 16–17, 20); (3) “resurrection and enthronement of the saints: from death to life,” (2:1–10, more specifically vv. 5, 7–8, 10); (4) “Paul’s ministry of the mystery to the Gentiles” (3:1–13, more specifically vv. 1–2, 4, 6–8, 11); and (5) “Paul’s additional prayer” (vv. 14–21, more specifically vv. 14, 16–17, 19, 21). The limits of the subdivisions presented here follow the natural flow of the Letter to the Ephesians as attested by most commentators. E.g., Barth, *Commentary on Chapters 1–3*, xiv–xvii; Lincoln, *Ephesians*, vii.

In 4:8, the sentence Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν (“When he ascended on high he led captivity captive”) is exclusive to this verse (the noun ὕψος appears also in 3:18), not allowing a word comparison. The second part of the verse has three words occurring elsewhere in the letter—ἄνθρωπος (“man”), and two belonging to the same lexeme δίδωμι (“to give”; ἔδωκεν, “he gave”; δόματα, “gifts”). These lexemes appear together again only in 3:16, which is influenced by Ps 68 (see above).

The next verse (Eph 4:10), which contains a reference to the heavenly sanctuary/temple, presents an interesting combination of words. While the vocables καταβάς (“the One who descended”) and ἀναβάς (“the One who ascended”) are exclusive to this section—linking it with the quotation of Ps 68 in Eph 4:8—the remaining lexemes, πᾶς (“every,” “all”), οὐρανός (“heaven”), and πληρῶ (“to fill, fulfill”), appear together again in three other subdivisions of the epistle: (1) “God’s spiritual blessings in Jesus Christ” (1:3–14, more specifically vv. 3, 10); (2) “Paul’s thanksgiving prayer” (vv. 15–23, more specifically vv. 20–23); and (3) “Paul’s additional prayer” (3:14–21, more specifically vv. 14, 16–17, 19, 21). If the word ὑπεράνω (“far above,” “above”) is considered, the subdivision of 1:15–23 presents the closest parallelism with 4:10. It is noteworthy that ὑπεράνω (“far above,” “above”) occurs only three times in the NT (1:21; 4:10; Heb 9:5). In the book of Hebrews, it is used to locate the cherubim of glory over the mercy seat of the earthly sanctuary. And in Eph 4:10, it is used in a prepositional phrase (ὑπεράνω is labeled an adverb by BDAG, s.v., “ὑπεράνω,” but they recognize that ὑπεράνω functions as a preposition when attached to a genitive—which is the case in all three instances) that is a reference to the heavenly sanctuary/temple. So, one could expect that in 1:20 ὑπεράνω would have the same cultic settings as in the occurrences in the NT. This type of usage by itself cannot be regarded as final in affirming the presence of the sanctuary/temple motif in the subdivision of 1:14–21. But it does serve as a hint, especially if examined against many other factors, as shown above.

Moreover, the word σῶμα (“body”) in v. 12, which dominates the rest of the subdivision (vv. 11–16), is also found at the end of the subdivision (1:23); this σῶμα’s (“body”) head (κεφαλή) is Christ in both passages (4:15 and 1:22). When one merges the results of v. 7 (the declaration of the section’s topic), v. 10 (the reference to the heavenly sanctuary/temple), and v. 12 (the church as the final recipient of Christ’s grace), it is possible to recognize that the passages in Table 7 present the closest lexical parallel to vv. 7–12, with substantial weight on 1:15–23.

Table 7. Lexical Correspondence of Eph 4:7–12 in Ephesians’ First Panel

Text	4:7–12	2:1–10	1:15–23	1:3–14
Lexemes				
δίδωμι	vv. 7–8, 11	v. 8	vv. 17, 22	(εὐλογέω)
χάρις	v. 7	vv. 5, 7–8	v. 16	vv. 6–7
Χριστός	vv. 7, 12	vv. 5–7, 10	vv. 16, 20	v. 3
ὑπεράνω	v. 10		v. 21	
πᾶς	v. 10		vv. 21–23	v. 3
οὐρανός	v. 10	v. 6	v. 20	v. 3
πληρόω	v. 10		v. 23	v. 10
σῶμα	v. 12	Sanctuary/Temple	v. 23	

It is important to perceive that the expression “in the heavenly places” (ἐν τοῖς ἐπουρανίοις) is present in all three of these parallel passages of Ephesians’ first panel (1:3; 20; 2:6). And, as the discussion above indicates, it designates God’s abode in these passages (1:3; 20; 2:6).⁷²³ So, these three passages (1:3; 20; 2:6) seem to (1) have the influence of Ps 68 with its abundance of heavenly sanctuary/temple references, (2) have parallel language with Eph 4:7–12, which contains heavenly sanctuary/temple imagery, and (3) locate their actions “in the heavenly places” (ἐν τοῖς ἐπουρανίοις). Therefore, a closer investigation, considering word arrangement and semantic correspondence, will be valuable to identify heavenly sanctuary/temple imagery in these three passages.

⁷²³ See the foregoing exposition on Οὐρανός and Ἐπουράνιος.

Investigation of Specific First-Panel Texts⁷²⁴

Ephesians 1:15–23

Some factors from the foregoing analysis favor the presence of the heavenly sanctuary/temple motif in Eph 1:15–23. First, besides Ps 68, the allusions of two other psalms in Eph 1:20, 22 are commonly perceived by scholars—Ps 110:1 in Eph 1:20, and Ps 8:6 in Eph 1:22.⁷²⁵ Psalm 110:1 is relevant to the present research,⁷²⁶ seeing that the Lord (יְהוָה) enthroned in v. 1 and referred to in Eph 1:20 is the same “Priest forever according to the order of Melchizedek” (Ps 110:4), who in v. 5 is also called “Lord” (יְהוָה) and is “at your [יהוה] right hand.” And both verses (vv. 1, 4) are utterances from

⁷²⁴ Three factors can be mentioned from the foregoing analysis that could favor the presence of the heavenly sanctuary/temple motif in the last subdivision, Eph 3:14–21. First, in v. 16 one sees the combination of God giving (δίδωμι) power (δύναμις) and strength (κρατός) to his people on earth:

δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον (“that he [God the Father] would grant [δίδωμι] you, according to the riches of his glory, to be strengthened [κρατός] with power [δύναμις] through his Spirit in the inner man”).

As previously mentioned, this lexical and thematic combination is present only in Ps 67:36 (LXX, 68:36 MT) and there, power (δύναμις) and strength (κρατός) are gifts (δίδωμι) that come from the heavenly sanctuary/temple (v. 36). Second, the second sentence of Eph 4:8 is lexically parallel to 3:16. That is, in 4:8 the gifts (δόμενα, lexeme δίδωμι) are given (δίδωμι) to men (τοῖς ἀνθρώποις), while in 3:16 the gifts (δύναμις and κρατός, κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ, power and strength, “according to the riches of his glory”) are given (δίδωμι) to the inner man (ἄνθρωπος). In 4:8 the gifts come as a result of Christ’s ascension on high (Ἀναβὰς εἰς ὕψος), which is a reference to the heavenly sanctuary/temple. Third, three relevant lexemes of v. 10 are found in 3:14–21 (πᾶς, οὐρανός, πληρώω, vv. 15, 18–21), and in 4:10 the words πᾶς and οὐρανός, when taken together in that particular context, refer to the heavenly sanctuary/temple (see details above). However, some evidence seems to weaken the reference to the heavenly sanctuary/temple in 3:14–21. First, the three lexemes of 4:10 appear spread out in 3:14–21, not as part of the same cohesive idea (especially πᾶς and οὐρανός)—although πληρώω is used in the same sense in 3:19 as in 4:10. Second, the word οὐρανός (“heaven,” 3:15) is not used as a locative, but only in connection with γῆ (“earth,” v. 15) to form a cosmic merism (see also 1:10). Harris, “The Heavens’ Reconsidered,” 88, recognizes cosmic merism in these passages (1:10; 3:15) “in a sense approaching the cosmic merism of Gen. 1:1.” Thus, οὐρανός (“heaven”) in 3:15 is not a reference to God’s heavenly abode. Nevertheless, it seems that the possibility is still open for v. 16, even though there is no locative word construction in this verse pointing to heaven.

⁷²⁵ See, for instance, UBS⁵, 635; Jerome H. Smith, *The New Treasury of Scripture Knowledge*, rev. and expanded ed. (Nashville: T. Nelson, 1992), 137.

⁷²⁶ For more information about Ps 110:1, 4 and its importance to the present research, consult the explanation of Acts 7:55–56 in the previous chapter.

Yahweh (יהוה). That is, in *Ps 110* the reference to the Lord (יְהוָה) being at Yahweh's (יהוה) right hand is applied not only to the kingship of the Messiah in v. 1, but also to his priesthood (vv. 4–5), which is highlighted by the prepositional phrase על־דְּבַרְתֵּי מֶלְכִי־צְדָק (“according to the order of Melchizedek”). Consequently, one could expect that when the author of the Epistle to the Ephesians says that “the God of our Lord Jesus Christ” (ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, v. 17)—using the same distinction and correlated titles found in *Ps 110:1, 4–5*—seated Christ “at his right hand in the heavenly places” (ἐν τοῖς ἐπουρανίοις, Eph 1:20), the author would have in mind the whole psalm,⁷²⁷ presenting Jesus as the heavenly king and “priest according to the order of Melchizedek.” And, as presented in the introduction, this enthronement is a standard feature of the heavenly sanctuary/temple.⁷²⁸

Furthermore, most commentators see many parallels between Eph 4:10 and 1:19–23.⁷²⁹ For instance, besides the similarities already mentioned above, Robertson detects the use of the NT rare word ὑπεράνω (“above,” “far above”) followed by the πᾶς (“every,” “all”) in the “ablative case” in both 4:10 (πάντων) and 1:21 (πάσης).⁷³⁰ Francis D. Nichol observes parallelism in the descent-ascent movement.⁷³¹ In 4:10 Christ is the one who descended (ὁ καταβὰς, v. 10) “to the lower parts of the earth” (incarnation,

⁷²⁷ Cf., Psalm 110 and Eph 1:19–23.

⁷²⁸ Brannon, *The Heavlies in Ephesians*, 144–45; Cockerill, *Epistle to the Hebrews*, 351; Attridge, *Epistle to the Hebrews*, 217.

⁷²⁹ As Harris, “‘The Heavlies’ Reconsidered,” 84, recognizes: “There are significant similarities between 4:10 and 1:20–23.”

⁷³⁰ Robertson, *Word Pictures in the New Testament*, 4:536.

⁷³¹ Nichol, *Seventh-Day Adventist Bible Commentary*, 6:1023.

suffering, and death, v. 9; see fn 100 above) and “ascended far above all heavens” (ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν)—a reference to the heavenly sanctuary/temple—and in 1:20 God raised Christ “from the dead and seated him at his right hand in the heavenly places” (ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις). Walter L. Liefeld perceives a comparison between the filling of all things (πληρώση τὰ πάντα) in Eph 4:10 and “the fullness of him who fills all in all” (τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου) in 1:23, and also between the “ascension and triumph” in 4:8, 10 and 1:20–23. For him, both passages have the same OT referent (Ps 68:18),⁷³² where the heavenly sanctuary/temple is involved.

The previous parallelisms detected by those researchers give some indication of the presence of heavenly sanctuary/temple imagery in Eph 1:15–23, but a more detailed comparison of 4:7–12 with 1:15–23 can strengthen this perception.⁷³³ The essential lexemes of 4:7, δίδωμι (“to give,” 4:7–8, 11; 1:17, 22), χάρις (“grace,” 4:7; 1:16), and Χριστός (“Christ,” 4:7, 12; 1:16–20), follow the same sequence, starting and ending both the section (4:7–12) and the subdivision (1:15–23).⁷³⁴ In both passages the lexeme χάρις dominates the scene. In 4:7 χάρις (noun) “is given to each one of us” (ἐνὶ ἐκάστῳ ἡμῶν ἐδόθη), and the remainder of the section rests on this statement, as previously noted. The

⁷³² Walter L. Liefeld, *Ephesians*, IVP New Testament Commentary 10 (Downers Grove, IL: IVP, 1997), 101–2. Also, Max Turner, “Ephesians,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al. (Downers Grove, IL: IVP, 1994), 1237. Focusing on the former parallelism, Hodge, *Ephesians*, 134, states that 4:10c “is evidently parallel with Ephesians 1:23, where it is said also that Christ is exalted and ‘fills everything in every way.’” See also Harris, “‘The Heavens’ Reconsidered,” 84.

⁷³³ See Table 7 for a better visualization.

⁷³⁴ The only minor difference is that δίδωμι is located after χάρις and Χριστός at the beginning of the subdivision (v. 17).

verbal construction οὐ παύομαι εὐχαριστῶν (“I do not cease of giving grace”) in 1:16 controls the entire sentence, and the whole subdivision,⁷³⁵ since παύομαι is the main verb of this sentence. Here, the verb εὐχαριστέω can have the meaning of “giving grace”—attested by many Romantic language translations (ARA, IEP, FBJ, RVA, VUL)—in the sense of asking God’s favor.⁷³⁶ Thus, the whole subdivision rests on God’s grace, as well. Actually, God (θεός) is the giver in both passages. In 1:17 he is the subject of the verb δώη (“may give”), while 4:7 uses the divine passive⁷³⁷ ἐδόθη (“was given”; cf. 3:7 κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ “according to the gift of God’s grace”), since God is the actor of the previous verse (4:6, although in v. 11 Christ is the giver).⁷³⁸ Therefore, the theme (χάρις), actors (θεός, Χριστός), and action (δίδωμι) of 4:7–12 seem to also be present in 1:15–23.

Comparing 4:10 with 1:20–23 (see Table 7 above), it is evident that v. 10 finds lexical parallels in 1:20–23. This is crucial to the present study, with special emphasis on the clause ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν (“he who ascended far above all heavens”) in v. 10b, since it contains heavenly sanctuary/temple imagery. (1) The

⁷³⁵ Albert L. Lukaszewski, Mark Dubis, and J. Ted Blakley, eds., *The Lexham Syntactic Greek New Testament, SBL Edition: Sentence Analysis*, electronic ed. (Bellingham, WA: Lexham, 2011).

⁷³⁶ See the relationship between παύομαι εὐχαριστῶν [v. 16], ἵνα, (Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*, recognize the close relationship between παύομαι and ἵνα) and δώη (subjunctive of δίδωμι, v. 17). NET (“I do not cease to give thanks . . . praying that,” vv. 16–17) and NIV (“I have not stopped giving thanks . . . keeping asking,” vv. 16–17) render this text similarly.

⁷³⁷ Cf., Wallace, *Greek Grammar Beyond the Basics*, 437–38.

⁷³⁸ The same perception is reached by Barth, *Commentary on Chapters 4–6*, 429–30, when he states, “The epistle to the Ephesians itself argues, as it were downward from God to Christ to man. God himself is the giver of all good things (cf. James 1:17). Therefore in Eph 4:7 the Messiah himself may be denoted as God’s gift. In this case he, the great gift, is disclosed in the various gifts received by the church. However, the following verses clearly designate Jesus Christ as the donor.” See also Hendriksen, *Exposition of Ephesians*, 188, 195.

subjective articular participle ὁ ἀναβάς (“he who ascended”) in v. 10 has no lexical correspondence in 1:15–23. Nevertheless, the verbal parallel resides in the fact that ὁ ἀναβάς (“he who ascended,” 4:10) is clearly a reference to Christ (4:7), making him the actor of the whole clause (v. 10b)—in fact, he is the protagonist of the entire subdivision (vv. 7–16)—while the reference to Christ in 1:20 makes him the central character of vv. 20–23, where Christ is the main receptacle of God’s actions (ἐνέργεια). (2) It is notable, as well, that all the lexemes of v. 10bc occur in the same sequence in 1:20–23. Robertson notices (see above) that ὑπεράνω (“above,” “far above”) precedes the ablative of πᾶς (“every,” “all”) in both passages. In addition, both words are directly connected with the lexeme οὐρανός (“heaven”). (3) Against this setting, in these two passages ὑπεράνω retains both spatial and abstract senses, comparing heaven to both earth and diverse powers. The locale (“heavens,” 4:10; “heavenly places,” 1:20) indicates the relation to power or rank.⁷³⁹ (4) Another similarity between 4:10 and 1:20–23 is the use of the

⁷³⁹ There is a minor nuance between the passages. ὑπεράνω (“above,” “far above”) is used in a context of comparison between powers in 1:21, exalting Christ above all of them, while in 4:10 ὑπεράνω (“above,” “far above”) is employed in a setting of contrast between heaven and earth. However, here (4:10) Christ’s exaltation above all the cosmos is also intended, although a spatial portrayal is used to reach that goal. This characteristic gives ὑπεράνω (“above,” “far above”) in 4:10 a more locative sense without losing its abstract nuance. On the other hand, the comparison between powers in 1:19–22 is made against the backdrop of Christ’s exaltation in a locale: that is, ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) is the spatial referent of ὑπεράνω (“above,” “far above”). Consequently, the abstract sense of ὑπεράνω (“above,” “far above”) is emphasized in 1:20 without being deprived of its spatial meaning.

A similar perception is found in Hoehner, *Ephesians: An Exegetical Commentary*, 276. He says that the two uses of ὑπεράνω in Ephesians “speak of ‘above’ in a spatial sense or, as here, rank.” See also Brannon, *The Heavenlies in Ephesians*, 208–9. He understands that even though in 1:21 Paul had in mind primarily the abstract sense of ὑπεράνω, “Paul also intended a spatial distinction in his description of Christ ὑπεράνω the evil spirit powers. In such a scenario, the preposition ὑπεράνω might also carry a spatial dimension.” O’Brien, *The Letter to the Ephesians*, 141n201; Schnackenburg, *Ephesians: A Commentary*, 77, 273.

adjective *παῖς* (“every,” “all”). It appears two times in 4:10 and six times in 1:20–23, substantiating the magnified linguistic character of both passages.

In this lexical comparison, two more elements need special attention: the semantics of the lexeme *οὐρανός* (“heaven”) and its position within the sentence. Regarding semantics, the noun *οὐρανός* (“heaven”) is employed in 4:10, while 1:20 uses the adjective *ἐπουράνιος* (“heavenly”). As aforesaid, in Ephesians *οὐρανός* (“heaven”) and *ἐπουράνιος* (“heavenly”) are used interchangeably, with no distinction between the places they characterize, and function as “absolute synonyms,” in both “sense” and “reference.”⁷⁴⁰ They both can refer (1) to the sky where the birds fly, (2) to the firmament populated by the stars, or (3) to the dwelling place of God above the firmament. And in both passages God’s heavenly abode is in view, as Brannon and Lincoln affirm.⁷⁴¹

Concerning the position of the lexeme *οὐρανός* (“heaven”) within the sentence, it follows *ὑπεράνω* (“heavenly”) and *παῖς* (“every,” “all”) in 4:10 and antecedes them in 1:20–21.⁷⁴² However, when the two whole clauses are placed together, it is possible to

⁷⁴⁰ See n. 573 above.

⁷⁴¹ See the whole section regarding *Οὐρανός* and *Ἐπουράνιος*. Lincoln, “Re-Examination of ‘the Heavenlies,’” 479. In the words of Brannon, *The Heavenlies in Ephesians*, 204–5:

The reference to Christ’s ascension *ὑπεράνω πάντων τῶν οὐρανῶν* in Eph 4:10 is interesting in light of the fact that the explicit location after Christ’s ascension in Eph 1:20 is *ἐν τοῖς ἐπουρανίοις* (cf. also *ἐν οὐρανοῖς* in Eph 6:9). Rather than positing a distinction in meaning between *οὐρανός* and *ἐπουράνιος* in Ephesians, however, it is best to understand the description of Christ’s ascent *ὑπεράνω πάντων τῶν οὐρανῶν* in Eph 4:10 as an emphasis of Christ’s sovereignty and supreme exaltation.

⁷⁴² Comparing both clauses, *τοῖς ἐπουρανίοις* (“the heavenly places”) are *ὑπεράνω* (“far above,” 1:20–21), while the place where Christ ascended (*ἀναβάς*) is also *ὑπεράνω* (“far above,” 4:10). This wordplay is not extraneous to the NT, since in the book of Hebrews Christ is portrayed as *ὑψηλότερος τῶν οὐρανῶν γενόμενος* (“being exalted above the heavens,” 7:26), while two verses later, he is *ὁς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς* (“One who sat down at the right hand of the throne of the Majesty in the heavens,” 8:1 NET). Cf., Chrys C. Caragounis, *The Ephesian Mystery: Meaning and Content*, Coniectanea Biblica: New Testament Series 8 (Lund: Gleerup, 1977), 151–52.

visualize their common referent. In 4:10 Christ is ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν (“he who ascended far above all heavens”). In other words, according to 4:10, Christ’s final locus is “far above all heavens” (ὑπεράνω πάντων τῶν οὐρανῶν),⁷⁴³ that is, “Paul would have located the abode of God in the highest heaven.”⁷⁴⁴ In 1:20 Christ is said to be καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις (“seated at his [God’s] right hand in the heavenly places”). Christ’s final place of exaltation is at the right hand of God in the heavenly places, and it is said to be ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας (“far above all principalities and powers”). “God’s throne would be at the highest spot of the highest heaven.”⁷⁴⁵ Straightforwardly, “the ascent ‘above all the heavens’ in 4:10 parallels the exaltation and enthronement of Christ ‘in the heavenlies above all rule and authority and power and dominion’ in 1:20.”⁷⁴⁶ Consequently, the prepositional phrase ὑπεράνω πάντων τῶν οὐρανῶν (“far above all heavens”) is synonymous with the prepositional phrase ἐν τοῖς ἐπουρανίοις (“in the heavenly places”). That is, they refer to the same locus—the abode of God, the heavenly sanctuary/temple.

Accordingly, when one combines the close relationship of Eph 4:7–12 with 1:15–23 against the backdrop of Ps 110 and 68 (with its abundant references to the heavenly sanctuary/temple), it becomes safe to perceive that Eph 1:20 contains a reference to the

⁷⁴³ Οὐρανός (“heaven”) in this context might refer to the sky, and/or firmament, and to God’s dwelling place. Caragounis, *The Ephesian Mysterion*, 152, understands that οὐρανός (heaven) in this context consists of the layers between the air and God’s throne. But, the whole prepositional phrase ὑπεράνω πάντων τῶν οὐρανῶν (“far above all heavens”) is a reference to God’s abode, the heavenly sanctuary/temple (as argued above).

⁷⁴⁴ Brannon, *The Heavenlies in Ephesians*, 209.

⁷⁴⁵ Caragounis, *The Ephesian Mysterion*, 151.

⁷⁴⁶ Harris, “‘The Heavenlies’ Reconsidered,” 84.

heavenly dwelling place of God, his heavenly sanctuary/temple, especially seen in the prepositional phrase ἐν τοῖς ἐπουρανίοις (“in the heavenly places”), having Christ enthroned there. As a corollary, other occurrences of this phrase in the Epistle to the Ephesians⁷⁴⁷ should be surveyed to see if the immediate context allows for the presence of heavenly sanctuary/temple imagery in those passages as well.

Ephesians 2:1–10

One of the passages where the prepositional phrase ἐν τοῖς ἐπουρανίοις can be found is Eph 2:6. Whereas the subdivision to which 2:6 belongs (2:1–10) does not have the strongest lexical parallels with the section 4:7–12 (except for the constant presence of the vocable χάρις, see Table 7 above) or with Ps 68, the use of at least two syntactically relevant καί and three compound verbs (συζωοποιέω [“to make alive with”], συνεγείρω [“to raise with”], συγκαθίζω [“to seat with”]) in Eph 2:5–6⁷⁴⁸ seems to signal a close connection between 2:6 and 1:20 (εγείρω, [“to raise”], καθίζω [“to seat”]).⁷⁴⁹ As O’Brien detects, “there is a correlation in both thought and vocabulary between 1:20–21 and 2:1–

⁷⁴⁷ Martínez, “Una re-evaluación,” 29–45, based on Lincoln, “Re-Examination of ‘the Heavens,’” 468–83, demonstrates in an embryonic and seminal fashion that the prepositional phrase ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in 1:3, 20, 2:6, and 3:10 refers to the heavenly sanctuary/temple.

⁷⁴⁸ All of them have God as subject and “we” (ἡμεῖς, the writer and the addressees of the letter) as the object, while in 1:20 Christ is the object of God’s actions. The changing of ὑμεῖς (2:1) to ἡμεῖς (v. 5) could be seen as preparation for the discussion about the unity of Jews and Gentiles in the next subdivision (vv. 11–22). Barth, *Commentary on Chapters 1–3*, 219, seems to signal in this direction when he affirms, “The pronouns ‘you’ and ‘we’ denoted Gentiles and Jews respectively.” Hendriksen, *Exposition of Ephesians*, 116–17, expresses this in a more poetic style: “The apostle chooses to take his stand alongside of the Ephesians. He is convinced that his own state (and, in fact, the state of all the Jews who in former days were trusting in their own righteousness for salvation) was basically no better than that of the Gentiles, and also that the new-found joy is the same for all. So instead of saying, ‘And *you* he made alive,’ he says, ‘And *us* he made alive.’”

⁷⁴⁹ The study of Thomas G. Allen, “Exaltation and Solidarity with Christ: Ephesians 1:20 and 2:6,” *JSNT* 28 (1986): 103–20, provides a more thorough examination of the relationship between 1:20 and 2:6 from a spectrum of viewpoints.

7, particularly between 1:20 and 2:6; the parallelism clearly goes beyond the bounds of coincidence,⁷⁵⁰ and it is called “notable” by Thomas Allen.⁷⁵¹ He perceives that “the correlations do not so much reflect a specific literary device as reveal an underlying conceptual framework.”⁷⁵² These correlations thus suggest that the phrase ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) might be a reference to God’s abode in 2:6, as it is in 1:20. So, a closer investigation is necessary.

The first word in the subdivision of 2:1–10 is a copulative καί (“and”),⁷⁵³ working as a logical connective:⁷⁵⁴ that is, it binds together the two subdivisions in a close relationship of logic.⁷⁵⁵ The second syntactically relevant καί (“and,” v. 5) is to be linked, according to Lukaszewski, directly with the καί (“and”) of v. 1.⁷⁵⁶ It is also copulative,⁷⁵⁷ and functions as a logical ascensive conjunction.⁷⁵⁸ That is to say, as in v. 1, this καί (v. 5) “relates the flow of thought from one passage to another by expressing logical relationships between them [and besides] reaches a climax.”⁷⁵⁹ Consequently, the first

⁷⁵⁰ O’Brien, *The Letter to the Ephesians*, 167.

⁷⁵¹ Allen, “Exaltation and Solidarity,” 103.

⁷⁵² Allen, “Exaltation and Solidarity,” 104.

⁷⁵³ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

⁷⁵⁴ Andi Wu and Randall Tan, eds., *Cascadia Syntax Graphs of the New Testament*, electronic ed. (Bellingham, WA: Logos Bible Software, 2009).

⁷⁵⁵ BDF §442; Wallace, *Greek Grammar Beyond the Basics*, 657, 671.

⁷⁵⁶ Lukaszewski, Dubis, and Blakley, *Sentence Analysis*.

⁷⁵⁷ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

⁷⁵⁸ Wu and Tan, *Cascadia Syntax Graphs*.

⁷⁵⁹ Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology*, electronic ed. (Bellingham, WA: Lexham, 2013).

clause of v. 5 (1) repeats/recalls v. 1; (2) is also the climactic description of one’s sinful state (vv. 1–3), namely νεκρός (“dead”); and (3) compares this state with the fact that Christ was also νεκρός (“dead,” 1:20), calling to mind the events of v. 20 in a close logical relationship. This relationship is further developed by the syntactical arrangement where the compound verb συζωοποιέω (“to make alive with,” v. 5) with its prepositional prefix συν (“with”) is preceded by the adjective νεκρός (“dead,” v. 5) and followed by the dative of accompaniment⁷⁶⁰ τῷ Χριστῷ (“together with Christ,” v. 5).⁷⁶¹ When “we” were dead (ὄντας ἡμᾶς νεκρούς, v. 5), God συνέζωοποίησεν τῷ Χριστῷ (“made us alive together with Christ,” v. 5), as Christ was also dead and was raised from there (ἐγείρας αὐτὸν ἐκ νεκρῶν, “he raised him from the dead,” 1:20). It is true that συζωοποιέω (“to make alive with,” 2:5), or its cognate ζωοποιέω (“to make alive”), does not appear in the subdivision 1:15–23. However, “in the majority of cases in the NT, the verb ‘to make alive’ [2:5] is synonym of ‘to raise’ [1:20] from the dead (John 5:21; 6:63; Rom 4:17; 8:11; 1 Cor 15:15, 22, 36, 44–45; 2 Cor 3:6; 1 Peter 3:18; Eph 2:5).”⁷⁶² Hence, Christ’s event in 1:20 is the assurance of ἡμῶν (“our”) experience in 2:5. That is to say, “Paul’s readers have come to life with Christ, who was dead and rose again; their new life, then, is a sharing in

⁷⁶⁰ About the dative of accompaniment, see BDF §198; Wallace, *Greek Grammar Beyond the Basics*, 159; Herbert W. Smyth, *A Greek Grammar for Colleges*, Greek Series for Colleges and Schools (New York: American Book Company, 1920), 349–50.

⁷⁶¹ This arrangement in 2:5 can indicate that God made us alive in the same way as when “He raised Christ from the dead” (ἐγείρας αὐτὸν ἐκ νεκρῶν, 1:20), giving Christ’s resurrection a corporate and substitutive sense, as well as his death. Barth, *Commentary on Chapters 1–3*, 220, recognizes that “certainly Pauline texts state emphatically that no man will be raised except with Christ, by Christ, like Christ (E.g., 1 and 2 Thess; 1 Cor 15; Rom 6:4–11; 8:11, 17; 2 Tim 2:11; Eph 5:14).”

⁷⁶² Barth, *Commentary on Chapters 1–3*, 219–20.

the new life which he received when he rose from the dead.”⁷⁶³ Having set the tone in v. 5 for the correlation between 2:6 and 1:20, Paul makes it even clearer in v. 6. Here he employs the very same verbs used in 1:20 (ἐγείρω and καθίζω, “to raise” and “to seat”) with the addition of the prepositional prefix συν (“with”), in identical lexical sequence (συνήγειρεν καὶ συνεκάθισεν,⁷⁶⁴ “raised us up with him, and seated us with him,” 2:6), in the same sense of portraying exaltation and enthronement, and again ἐν τοῖς ἐπουρανίοις (“in the heavenly places,” v. 6), but with the addition of the expression ἐν Χριστῷ Ἰησοῦ (“in Christ Jesus,” v. 6). In other words, in Christ Jesus, who was already exalted and enthroned “in the heavenly places” (1:20), ἡμεῖς (“we”) can also be “raised with him and enthroned with him” (συνήγειρεν καὶ συνεκάθισεν, 2:6) ἐν τοῖς ἐπουρανίοις (“in the heavenly places,” v. 6). Commenting specifically on ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) of v. 6, David Peterson asserts: “They [the believers] are part of the heavenly Temple, where Christ is [1:20].”⁷⁶⁵ A corollary of the foregoing discussion relevant for the present research is that ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in v. 6 cannot be other than the same heavenly abode referred to in 1:20, the heavenly sanctuary/temple.⁷⁶⁶

⁷⁶³ O’Brien, *The Letter to the Ephesians*, 167.

⁷⁶⁴ While in 1:20 these verbs are in participial form, 2:6 utilizes finite verbs, highlighting the connection between the two verses and their events and strengthening their importance in this new context.

⁷⁶⁵ David Peterson, “The New Temple: Christology and Ecclesiology in Ephesians and 1 Peter,” in *Heaven on Earth: The Temple in Biblical Theology*, ed. T. Desmond Alexander and Simon J. Gathercole (Carlisle: Paternoster, 2004), 170–71.

⁷⁶⁶ The analysis of this verse is necessary because there are other instances of the expression ἐν τοῖς ἐπουρανίοις that are not indicative of the heavenly sanctuary/temple motif, like 3:10 and 6:12, because of the reasons n. 769 tries to elucidate.

Ephesians 1:3–14

According to the foregoing exposition, (1) Eph 1:3 seems to be strongly influenced by Ps 68,⁷⁶⁷ (2) its subdivision has many lexical parallels with 4:7–12,⁷⁶⁸ and (3) it contains the prepositional phrase ἐν τοῖς ἐπουρανίοις (“in the heavenly places”).⁷⁶⁹ It

⁷⁶⁷ See above the twelve parallels between Ps 68 and the Epistle to the Ephesians. See also the section “Psalm 68 in Ephesians’ First Panel.”

⁷⁶⁸ Concerning this point, see the section entitled “Ephesians 4:7–12 and the First Panel.” It is sufficient to recall here that Table 7 shows that all the important lexemes of 4:7, 10 are also present in the subdivision 1:3–14, with the exception of the preposition ὑπεράνω (“above,” “far above”). A closer look reveals that some lexemes are arranged in different phrases or clauses (e.g., χάρις and Χριστός), and the word πληρόω (“to fill,” “to fulfill”) is employed in a different sense. Nevertheless, there are many points in common. Whereas the lexeme δίδωμι (“to give”) does not occur in 1:3–14, the incidence of the lexeme εὐλογέω (“to bless”) in many forms (εὐλογητός [adjective], εὐλογήσας [verb], εὐλογία [noun], v. 3) is responsible for establishing the tone of the entire subdivision as focused on the bestowal of the “spiritual blessing” (εὐλογία πνευματικῆ, v. 3) upon ἡμᾶς (“us,” v. 3) in the heavenly places (ἐν τοῖς ἐπουρανίοις, v. 3) in Christ (ἐν Χριστῷ, v. 3). In the same vein, in 4:7–12 the gifts of grace (χάρις, v. 7, 11) are bestowed upon ἡμᾶς (“us,” v. 7) “according to the measure of Christ’s gift” (τῆς δωρεᾶς τοῦ Χριστοῦ, v. 7), after he “ascended far above all heavens” (ὑπεράνω πάντων τῶν οὐρανῶν, v. 10), that is, into the heavenly sanctuary/temple.

⁷⁶⁹ Ephesians 3:10 and 6:12 will not be analyzed. As already mentioned, Jeff Brannon (see n. 690–91) has exhaustively and repetitively shown that the word ἐπουράνιος (“heavenly”) is a synonym of οὐρανός (“heaven”) and that their final meaning, which can be “sky,” “firmament,” or “God’s abode,” is conditioned by their immediate context. The word ἐπουράνιος (“heavenly”) in 3:10 and 6:12 is not linked to God and/or Christ or to any indication of God’s abode, but it is directly attached to the principalities and powers (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, 3:10; 6:12). Specifically, in 6:12, these are wicked (πονηρία) powers ἐν τοῖς ἐπουρανίοις (“in the heavenly places”), which are identified in 2:2 as “the prince of the power of *the air*” (ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος). Accordingly, here ἐπουράνιος (“heavenly”) would be signaling the sky or firmament. Harris, “The Heavens’ Reconsidered,” 86, recognizes the possibility of these nuances when he affirms, commenting on 6:12, “This raises the possibility that ἐπουρανίοις is a more comprehensive term than commonly thought.” Brannon, *The Heavens in Ephesians*, 186–98, investigates 6:12 against the notion of evil powers in the OT, NT, and Second Temple literature, including Qumran manuscripts. In the conclusion of his analysis, he notes three common themes that could clarify the issue about the presence of evil powers ἐν τοῖς ἐπουρανίοις (“in the heavenly places”): (1) Evil powers are portrayed many times as having access to or being located in heaven. (2) When evil powers are depicted in this way, or as having access to the presence of God, they usually are there to tempt, deceive, lead astray, or accuse God’s people; but they no longer have power over the people of God. (3) The lower heavens are the actual location of these evil powers. As stated above, the association of the imagery of evil powers ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) with the description of “the prince of the power of the air” (ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος), “allow[s] for the possibility that the spiritual forces of evil ἐν τοῖς ἐπουρανίοις (‘in the heavenly places’) in Eph. 6:12 are also associated with or located in the lower heavens.” Many church fathers consider ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in 6:12 to be referring to “the sky” or “the air,” as well. For instance, after quoting 6:12, Athanasius, *Vita Antoni* 21 (NPNF 4:201), states, “Great is their number in the air around us.” Also, John Cassian, *Conferences* 1.7.32–33 (NPNF 11:374) and Origen, *Origen de Principiis* 3.2.1 (ANF 4:328–329). Contemporary authors with this view include Jean Daniélou, *The Theology of Jewish Christianity*, ed. and trans. John A. Baker, The Development of Christian Doctrine

suffices to see here the relation between Eph 1:3, 20 and the implication to the referent of ἐν τοῖς ἐπουρανίοις in v. 3. Namely, the repetition of the expression ἐν Χριστῷ (“in Christ,” vv. 3, 20), with identical syntactical force (datives of sphere/location),⁷⁷⁰ tightly connected to the phrase ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in both verses (vv. 3, 20) leads one to consider that the place where Christ ascended and is enthroned in 1:20 is the same location where ἡμεῖς (“we”) receive God’s spiritual blessings in 1:3. In other words,

Without attempting to solve the difficulties inherent in the “spherical dative” force of the phrase ἐν Χριστῷ, it is sufficient to note that, given a local sense for ἐν τοῖς ἐπουρανίοις, the latter phrase denotes the place where the exalted Christ is (cf. 1:20), and thus the place where believers are spiritually blessed (v. 3), insofar as they are corporately identified with their Messiah (ἐν Χριστῷ).⁷⁷¹

This way, ἐν τοῖς ἐπουρανίοις in 1:3 would not refer to the sky of birds and clouds, nor to the firmament of the stars, but to God’s abode, the heavenly sanctuary/temple.

In brief, the influence of Ps 67 (LXX) on Eph 1:3 carries remarkable cultic overtones (praises, blessings, glory of God).⁷⁷² Also, the similarities between 4:7, 10 and 1:3 signal a coordination between the prepositional phrases ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in 1:3 and ὑπεράνω πάντων τῶν οὐρανῶν (“far above all heavens”) in 4:10. And, according to v. 3, the locus of this cultus is ἐν τοῖς ἐπουρανίοις (“in the

before the Council of Nicaea I (London: Darton, Longman & Todd, 1964), 174, 190, and Schnackenburg, *Ephesians: A Commentary*, 77, 273, among others.

⁷⁷⁰ Harris, “‘The Heavens’ Reconsidered,” 74, identifies them as dative of sphere in both places, while Hoehner, *Ephesians: An Exegetical Commentary*, 173, identifies them as locative. Either way, both have the same semantic force. This expression occurs ten times in this subdivision with varied syntactical force, which strengthens the case for the connection of 1:3, 20.

⁷⁷¹ Harris, “‘The Heavens’ Reconsidered,” 74.

⁷⁷² About the expression “glory of God” (δόξα τοῦ θεοῦ), see the exposition of Acts 7:55–56 in the previous chapter.

heavenly places”).⁷⁷³ As in 1:20, then, the context of the expression *ἐν τοῖς ἐπουρανίοις* (“in the heavenly places”) in v. 3 points toward a reference to the dwelling place of God, “as God’s abode which transcends human comprehension,”⁷⁷⁴ namely, the heavenly sanctuary/temple.

Summarizing the whole discussion thus far, Paul in Ephesians, with Christological and typological lenses, sees Christ’s ascension/enthronement as the fulfillment of Ps 68. Therefore, the ascension “on high” of Eph 4:8 or “far above all heavens” of 4:10 can be seen as an ascension to the heavenly sanctuary/temple, and Christ’s exaltation and enthronement in 1:20 and the resulting exaltation, enthronement, and blessings imparted to the believers in Jesus Christ (1:3, 2:6) also have the heavenly sanctuary/temple as their locus.⁷⁷⁵

Function

The discussion so far regarding the presence of the sanctuary/temple motif in the Epistle to the Ephesians has presented some data about the function of the heavenly sanctuary/temple. But additional information must be included in order to form a more complete picture of its function, which is the task of the next pages.

⁷⁷³ See more details below.

⁷⁷⁴ Lincoln, “Re-Examination of ‘the Heavens,’” 470.

⁷⁷⁵ From the foregoing discussion it is possible to perceive that in the Epistle to the Ephesians, it seems that Paul is not concerned with depicting a heavenly building or structure. As far as heaven is involved, Paul’s emphasis is on heavenly actions. However, these actions are (1) characteristic of the sanctuary/temple (functional characteristics), as established in the introduction (treated in more detail below), and (2) actions that explicitly take place in the heavenly realm, in God’s abode, which the author of the epistle calls “heaven” and/or “heavenly places” (lexical heavenly sanctuary/temple characteristics). And (3) God’s heavenly abode is his heavenly sanctuary/temple.

Ephesians 1:3

It was indicated above that, like Ps 67 (LXX), Eph 1:3–14⁷⁷⁶ is suffused with worship language and imagery of praises and blessings. This suggests a cultic backdrop to the heavenly sanctuary/temple in v. 3. Ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in v. 3 is the very locale⁷⁷⁷ where God “has blessed us with every spiritual blessing in Christ” (ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν Χριστῷ), and Paul is praising God for this act performed there (Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, “Blessed be the God and Father of our Lord Jesus Christ”).⁷⁷⁸ The heavenly sanctuary/temple, then, seems to be functioning here as a cultic place—the location where blessings are bestowed and praises are offered as expressions of worship.

It is noticeable, though, that the blessings mentioned here are generic in nature. That is, they are described as “every spiritual blessing” (πάσῃ εὐλογίᾳ πνευματικῇ), where the adjective “spiritual” (πνευματικῇ) is the only qualitative modifier. However, more specificity in this matter would enhance the understanding of the function of the heavenly sanctuary/temple in v. 3, insofar as what God does there is to bless (εὐλογήσας,

⁷⁷⁶ This is one long sentence in Greek containing 202 words, perhaps the longest in the NT. Cf., Witherington, *Commentary on the Captivity Epistles*, 228; Arnold, *Ephesians*, 72; Bratcher and Nida, *A Handbook on Paul's Letter*, 7; O'Brien, *The Letter to the Ephesians*, 90; Eduard Norden, *Agnostos Theos: Untersuchungen zur Formengeschichte religiöser Rede* (Leipzig: B.G. Teubner, 1913), 253.

⁷⁷⁷ That the expression ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in v. 3 is to be understood as a locative is attested by virtually every scholar of Ephesians. E.g., Witherington, *Commentary on the Captivity Epistles*, 232, states, “The phrase ‘in the heavenlies’ has some sort of local sense in every one of these texts (1:3, 20; 2:6; 3:10; 6:12). That is, it refers not to a human condition but to a place.” Cf., Andrew T. Lincoln, *Paradise Now and Not Yet: Studies in the Role of the Heavenly Dimension in Paul's Thought with Special Reference to His Eschatology*, SNTSMS 43 (New York: Cambridge University Press, 1981), 135–168. Also, Lukaszewski, Dubis, and Blakley, *Sentence Analysis*; Abbott, *Critical and Exegetical Commentary*, 5; Gnllka, *Der Epheserbrief: Auslegung*, 62–63.

⁷⁷⁸ Caragounis, *The Ephesian Mysterion*, 82, understands that the first clause of v. 3 declares the result of the second one, that is, “God is declared praiseworthy on account of something he has done” (cf. 1 John 4:19).

v. 3). This specificity seems to occur from v. 4 onwards, where the adverbial conjunction *καθώς* (“as,” “just us,” “since,” “insofar as”) modifies the participle *εὐλογήσας* (“who has blessed,” v. 3b),⁷⁷⁹ qualifying the action of blessing (v. 3b), and giving the tenor of the remainder of the eulogy (vv. 4–14).⁷⁸⁰ So, this is crucial to understanding the function of the heavenly sanctuary/temple in v. 3.

In more detail, *καθώς* here could be understood as adverbial causal (NET, NIV),⁷⁸¹ but is usually regarded as adverbial comparative relative (NASB, NKJV, ESV; cf., 4:17, 21, 32; 5:2, 25, 29).⁷⁸² In a causal sense, it indicates that vv. 4–14 “express the reason why God the Father is blessed,”⁷⁸³ and is “the basis for every spiritual enrichment of the believer stated in verse 3.”⁷⁸⁴ Arnold links these two concepts when he states, “Beginning in v. 4, Paul explains the reasons why God is so worthy of praise, and gives the ground and basis for the blessing of God.”⁷⁸⁵ Comparatively, “*καθώς* explains and expands the

⁷⁷⁹ Wu and Tan, *Cascadia Syntax Graphs*; Lukaszewski, Dubis, and Blakley, *Sentence Analysis*.

⁷⁸⁰ Contrary to Caragounis, *The Ephesian Mysterion*, 47–52, who restricts the eulogy to vv. 3–10, Best, *Commentary on Ephesians*, 106, writes that 1:3b–14 “continues to supply grounds for the original benediction. Although the tenor changes after v. 10 and even more in vv. 13f where the liturgical style is less evident, vv. 11–14 continue to contain reasons for blessing God. The whole passage holds together so well that it is probably better to regard all of it as eulogy.”

⁷⁸¹ BDAG, s.v., “*καθώς*”; Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1978), 578; Archibald T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934), 968, sees the possibility of *καθώς* being causal, but he does not cite Eph 1:3 as an example of that. They point out that *καθώς* is causal especially when it is located at the beginning of a sentence.

⁷⁸² Ernst Gaugler and Henning Kampen, *Der Epheserbrief*, His Auslegung Neutestamentlicher Schriften 6 (Zurich: EVZ, 1966), 29–30; Salmond, “The Epistle to the Ephesians,” 247; Alford, *The Greek Testament*, 70; Johann A. Bengel, *Gnomon of the New Testament*, ed. M. Ernest Bengel et al., trans. James Bryce, 7th ed. (Edinburgh: T&T Clark, 1877), 4:65. Robertson, *Grammar of the Greek New Testament* (1934), 968, blends the two words (comparative relative) when he calls it “correlative.”

⁷⁸³ Biblical Studies Press, *The NET Bible*, 2184n8.

⁷⁸⁴ Hoehner, *Ephesians: An Exegetical Commentary*, 175.

⁷⁸⁵ Arnold, *Ephesians*, 76.

foregoing [v. 3]—showing wherein the *εὐλογία* consists as regards us, and God’s working towards us.”⁷⁸⁶ In other words, “*καθώς* introduces the long and detailed *description of the way* in which God blessed us.”⁷⁸⁷

Research in the NT Greek language shows that to choose between the alternatives above or to advocate a narrow meaning for this adverbial conjunction⁷⁸⁸ (*καθώς*) seems to overlook the nuances *καθώς* has in the Greek language and thus belittle the rich tapestry

⁷⁸⁶ Alford, *The Greek Testament*, 70. Emphasis supplied.

⁷⁸⁷ Bratcher and Nida, *A Handbook on Paul’s Letter*, 11. Emphasis supplied.

⁷⁸⁸ Caragounis, *The Ephesian Mystery*, 82–83, is against the causal or comparative usage of *καθώς* and advocates a third view. He states: “The comparative meaning is not much more appropriate [than the causal].” For him, because of the contrast between the generic “to bless” in v. 3 and the specific “to elect” in v. 4, he reads *καθώς* here as having only a descriptive sense—the subordinate clause started with *καθώς* (v. 4) takes the form of “that is to say, He chose us in him.” For him, then, “P 3 [v. 4] illustrates, amplifies and reinforces the generic statement of P 2 [v. 3]. It forms a particular instance of it.” Nonetheless, he recognizes that *καθώς* “does have an argumentative function in that it supports the claim made in P2 [v. 3]. This function is, however, only secondary in comparison with the one advocated above [descriptive].” So, *καθώς* would have more than a descriptive force here, as supported in the main text. On the one hand, it appears that Caragounis is right in his observation about the contrast between the generic statement in v. 3 and the specific statement in v. 5, and the descriptive sense of v. 4. On the other hand, to advocate a narrow meaning for this adverbial conjunction (*καθώς*) is to overlook the nuances *καθώς* has in the Greek language.

As a matter of fact, Caragounis seems to be the only advocate of this proposal. Out of more than thirty grammars and lexicons examined so far, not one suggests the descriptive sense or category. For instance, Moulton and Turner, *Grammar of New Testament Greek*, 3:318–24; Robertson, *Grammar of the Greek New Testament* (1934), 953–1049; BDAG, s.v., “*καθώς*,” indicates five senses for *καθώς*, comparison, extent, cause, temporality, indirect discourse; L&N, s.v., “*καθώς*,” add “manner” to the list; LSJ, s.v., “*καθώς*.” BDF §§453–57 classifies the subordinating conjunctions in five categories (comparative, conditional, temporal, causal, concessive), and *καθώς* belongs to the comparative category. This is not to say that the descriptive sense is not present in *καθώς*, but that the comparative relative or correlative meaning of *καθώς* (“as,” “just as,” “even as”) encompasses the descriptive one (“that is to say”), as seen clearly in the definitions given above. That is, when the author of the letter is comparing the “spiritual blessings” of v. 3 with the other blessings of vv. 4–14, actually, he is making a “detailed description of the way in which God blessed us [in v. 3],” as Bratcher and Nida, *A Handbook on Paul’s Letter*, 11, explain what they mean by the comparative use of *καθώς*. To agree with Caragounis would be the easiest path to the present research. But to be faithful to the grammatical data of the NT Greek, a broader perspective for *καθώς* is advocated here.

of the entire eulogy (vv. 3–14),⁷⁸⁹ and the significance of the whole passage. In this matter, analyzing v. 4, Rogers and Rogers are straightforward in saying “καθώς ‘just as,’ ‘because.’ Here the word combines the comparative and causal idea.”⁷⁹⁰ In support of their view, they cite Blass and Debrunner, who classify καθώς as a comparative conjunction that in Eph 1:4 has also something of the sense “‘just as’= ‘since,’ *quandoquidem*.”⁷⁹¹ They explain that “ὡς and especially καθώς used to introduce a sentence may have *something* of the meaning ‘because.’”⁷⁹² James Moulton and Nigel Turner concur with this perception, even citing the same NT passages as examples: “As *quandoquidem*=*even so as*, especially καθώς: Ro 1:28 1 Co 1:6 5:7 Eph 1:4 Ph 1:7, Mt 6:12 ὡς.”⁷⁹³ This does not mean that καθώς has only causal sense here, it means that sometimes, as in Eph 1:4, a comparative correlative conjunction as καθώς has also something of the causal sense without losing its comparative correlative force. Robertson further clarifies this concept: “The richness of this particle is thus illustrated. But the comparative relative adverb is the origin of them all.”⁷⁹⁴ If cause were the emphasis of

⁷⁸⁹ Hoehner, *Ephesians: An Exegetical Commentary*, 153, considers this “the most monstrous sentence conglomeration ever found in the Greek language.” Cf., Norden, *Agnostos Theos*, 253n1. It seems that in Eph 3:3 Paul refers to this eulogy as a summary of the mystery of God’s will: he affirms, ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ (“He made known to me the mystery, as I wrote before in brief”).

⁷⁹⁰ Rogers, Rogers, and Rienecker, *New Linguistic and Exegetical Key*, 434.

⁷⁹¹ BDF §453.2. According to William Whitaker, *Dictionary of Latin Forms* (Bellingham, WA: Logos Bible Software, 2012), s.v., “quandoquidem,” and Charlton T. Lewis and Charles Short, *Harpers’ Latin Dictionary* (New York: Harper, 1891), 1505, *quandoquidem* means “since,” “since indeed,” “seeing that.”

⁷⁹² BDF §453.2. Emphasis supplied.

⁷⁹³ Moulton and Turner, *Grammar of New Testament Greek*, 3:320.

⁷⁹⁴ Robertson, *Grammar of the Greek New Testament* (1934), 968.

the author, other conjunctions as ὅτι could have been employed instead. This way, it seems that καθώς was used in v. 4 primarily to show the correlation of the generic “spiritual blessings” of v. 3 and the specific blessings of vv. 4–14 through description, explanation, and expansion, and at the same time giving Paul’s reasons to praise God and “the ground and basis for the blessing of God.”⁷⁹⁵

This grammatical analysis suggests that Charles Ellicott’s thesis may be an adequate reading of the text.⁷⁹⁶ For him, and many other commentators,⁷⁹⁷ καθώς expresses cause and comparison/correlation here at the same time. According to Witherington, this is in tune with “Asiatic rhetoric in its epideictic form, where amplification is accomplished by repetition of both content and form.”⁷⁹⁸ That is, “following the statement of praise (1:3), God’s blessings are named to support the praise.”⁷⁹⁹ Consequently, the syntactical association between εὐλογήσας (“who has blessed”) and the correlative καθώς (“just as”) and the resulting relationship of v. 3 (God blessed us in the heavenly sanctuary/temple) with the rest of the subdivision (vv. 4–14, the why,⁸⁰⁰ how, and what of those blessings) affect the perception of the function of

⁷⁹⁵ Arnold, *Ephesians*, 76.

⁷⁹⁶ Charles J. Ellicott, *St. Paul’s Epistle to the Ephesians: With a Critical and Grammatical Commentary and a Revised Translation*, 5th ed. (London: Longmans, Green, 1884), 6.

⁷⁹⁷ E.g., Gnilka, *Der Epheserbrief: Auslegung*, 69n3; Heinrich Schlier, *Der Brief an die Epheser: Ein Kommentar*, 7th ed. (Düsseldorf: Patmos, 1971), 49; Hoehner, *Ephesians: An Exegetical Commentary*, 175.

⁷⁹⁸ Witherington, *Commentary on the Captivity Epistles*, 228–29.

⁷⁹⁹ Witherington, *Commentary on the Captivity Epistles*, 230.

⁸⁰⁰ Even though the “why” is important to the study of the heavenly sanctuary/temple motif, the analysis of its function requires emphasis on the comparison and correlation, the “how” and “what.”

God's abode in v. 3, in that vv. 4–14 specify the generic blessings of v. 3 providing more information regarding that function.

Syntactical and lexical pattern of blessing

Wilbur Fields, who is followed by Boles,⁸⁰¹ reads vv. 4–14 as outlining seven “spiritual blessings” (εὐλογία πνευματικῆ):⁸⁰² we are (1) chosen (v. 4); (2) predestined to be adopted (v. 5); (3) given grace (v. 6); (4) redeemed (v. 7); (5) told the secret of his will (v. 9); (6) made a heritage (v. 11); and (7) sealed with the Holy Spirit (vv. 13–14). Although they do not explain why they chose this outline, a closer look at the whole doxology could reveal a syntactical and lexical pattern suggesting a somewhat similar outline for the spiritual blessings in the eulogy.

In v. 3, Paul praises God, for he has blessed us in Christ. The basic structure that characterizes blessing in this text is as follows: God is the subject/actor (ὁ εὐλογήσας), ἡμᾶς (“us”) the object/beneficiaries, and ἐν Χριστῷ (“in Christ”) the locative/sphere in which those blessings are granted.⁸⁰³ The appropriate response is praise (as already mentioned). Being of general nature, as pointed out above, v. 3 would set the stage for the particular blessings of vv. 4–14, even more because of the presence of the correlative καθὼς (“just as”) at the beginning of the list (vv. 4–14). That is, finding in vv. 4–14 the

⁸⁰¹ Boles, *Galatians and Ephesians*, 203.

⁸⁰² Wilbur Fields, *The Glorious Church: A Study of Ephesians*, Bible Study Textbook Series (Joplin, MO: College Press, 1960), 25.

⁸⁰³ Lincoln, “Re-Examination of ‘the Heavens,’” 471, clearly explains the general meaning of the phrase ἐν Χριστῷ (“in Christ”): it signifies “that believers partake of the benefits because they are incorporated into the ascended Christ as their representative who is himself in the heavens.”

same syntactical and lexical pattern that describes blessings in v. 3 would help in detecting the specific blessing in those verses.

(1) This same syntactical pattern in this lexical order can be found in v. 4: ἐξελέξατο ἡμᾶς ἐν αὐτῷ (“he chose us in him”). (2) Verse 5 has an equivalent word sequence with just one variation in the syntactical combination—the preposition of means διὰ (“through,” v. 5)⁸⁰⁴ with the genitive, instead of the dative construction ἐν Χριστῷ (“in Christ”)—thus, προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ (“he predestined us to adoption as sons through Jesus Christ”). Nonetheless, the same sense is preserved, with God as the subject/actor in both verses.⁸⁰⁵ Namely, in v. 3 God’s blessing is given “in Christ” (ἐν Χριστῷ), and in v. 5 the adoption as God’s sons is made “through Jesus Christ” (διὰ Ἰησοῦ Χριστοῦ).

(3) The same syntactical arrangement and lexical sequence seen in vv. 3–4 occur once again in v. 6, where God ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ (“freely bestowed [grace] on us in the Beloved”). (4) Another instance of this pattern is found in the clause ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν (“in him [the Beloved] we have redemption,” v. 7). The sentence structure of this verse might suggest Christ as the One who redeems, the subject/actor of the redemption, and not God.⁸⁰⁶ Yet, comparing this clause with the

⁸⁰⁴ Zodhiates, *Complete Word Study Dictionary*, s.v., “διά”: “preposition governing genitive and accusative, ‘through,’ ‘throughout.’”

⁸⁰⁵ The participle προορίσας (“having predestined”) is subordinated to the finite verb ἐξελέξατο (“he chose”). Cf., Wu and Tan, *Cascadia Syntax Graphs*.

⁸⁰⁶ Irenaeus, *Against Heresies* 5.14.3 (*ANF* 1:541), seems to lean to this view when he states, “But now, by means of communion with Himself, the Lord has reconciled man to God the Father, in reconciling us to Himself by the body of His own flesh, and redeeming us by His own blood, as the apostle says to the Ephesians, ‘In whom we have redemption through His blood, the remission of sins.’” However, he sees that the way Christ reconciles us to God is “reconciling us to Himself” by his body. That is, Jesus is the sphere, as in Eph 1:7, where redemption occurs, whose subject/actor is God the Father.

pattern set out in v. 3, the author of Ephesians makes a clear distinction between Father and Son (Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, “Blessed be the God and Father of our Lord Jesus Christ” v. 3a), where the Father blesses (acts on) us in the Son (v. 3b). In the same way, God gives us redemption in the Beloved in v. 7. So, in this sense Christ redeems us, just as it is possible to say that the Son blesses in v. 3, but God the Father is still the actor of blessing in v. 3 and redemption in v. 7.⁸⁰⁷ It is noteworthy, however, that vv. 4–6 highlight God, while vv. 7–12 emphasize Christ.⁸⁰⁸ Another difference in v. 7 lies in the absence of the accusative pronoun ἡμᾶς (“us”). Nevertheless, the verbal conjugation ἔχομεν (“we have”) asks for an implicit pronoun “we” (due to the nature of the English language, the pronoun “we” has to be supplied; NASB, NKJV, NET, NIV, TEV). Thus, the syntactical pattern of v. 3 can be seen in v. 7 as well.

(5) This syntactical arrangement appears next in vv. 8–10.⁸⁰⁹ The text says:

ἐπερίσσευσεν εἰς ἡμᾶς (“he lavished [grace] on us,” v. 8), γνωρίσας ἡμῖν τὸ μυστήριον τοῦ

⁸⁰⁷ Commenting on v. 7, Arnold, *Ephesians*, 84–85, reminds us that redemption and forgiveness are the work of Christ on the cross. In his words: “Christ has purchased them from the curse of the law (Gal 3:13), and they have been bought with a price (1 Cor 7:21–23). That price was his blood (διὰ τοῦ αἵματος αὐτοῦ, Eph. 1:7) that he gave on the cross as the means of securing the redemption (Titus 2:14).” So, in this sense, Christ is the redeemer, the actor of redemption. However, Arnold also understands that God the Father is described as the redeemer, when he observes further down that in Eph 1:7 “the slavery from which God freed his people was the bondage to sin.” Arnold understands that the main informing background for “redemption” in Paul comes from the OT, “when God raised up a redeemer in Moses.” Arnold, then, observes that in Exod 6:6 God says, “I will deliver you from their bondage. I will redeem [λυτρώσομαι] you.” In Eph 1:7 Christ is described as the sphere and means of redemption and forgiveness (ἐν ᾧ, “in whom,” διὰ τοῦ αἵματος αὐτοῦ, “through his blood”), and so the redeemer. But in this specific passage, God the Father is the One who imparts the spiritual blessing of redemption.

⁸⁰⁸ Hoehner, *Ephesians: An Exegetical Commentary*, 174.

⁸⁰⁹ These verses are commonly counted as forming one idea, related to the “grace” of v. 7. Cf., Wu and Tan, *Cascadia Syntax Graphs*.

θελήματος αὐτοῦ (“having made known to us the mystery of his will,” v. 9), ἦν προέθετο ἐν αὐτῷ (that he set forth in Christ,” v. 9; NET).

Identifying the referent for the prepositional phrase ἐν αὐτῷ (“in him”) in v. 9 has some complexities, as does identifying the subject/actor of the verb ἐπερίσσευσεν in v. 8. On the one hand, NKJV and KJV equate in this passage (vv. 8–9) the subject and the adjunct adverbial ἐν αὐτῷ, and thus translate this dative phrase in the reflexive voice (ἐν αὐτῷ, “in himself”). However, this whole construction is extraneous to the entire subdivision, where God always acts in Christ and not in himself. In fact, NKJV and KJV are virtually the only representatives of this rendering of the text. On the other hand, NET, NIV, ESV, NRSV, TEV, NCV, GNT (Romantic language versions, ARA, RVA) render ἐν αὐτῷ as “in Christ,” for the sake of clarity; ISV and CJB render it as “in the Messiah,” adding Hebrew flavor; and NASB, HCSB, LEB, ASV (the Germanic Luther Bibel) render it as “in Him,” providing a verbatim translation. The dative construction ἐν τῷ Χριστῷ (“in Christ,” v. 10), with the presence of the attributive article τῷ⁸¹⁰—working as a specifier⁸¹¹ or, as Wallace calls it, individualizing⁸¹²—makes it difficult to ascribe the surrounding similar dative constructions (ἐν αὐτῷ, vv. 9–10) to any person other than Christ. Even though the article τῷ in v. 10 could be labeled as “par excellence” or

⁸¹⁰ According to Albert L. Lukaszewski, ed., *The Lexham Syntactic Greek New Testament Glossary*, electronic ed. (Bellingham, WA: Lexham, 2007), an attributive article is that “which relates to the relevant noun in the sense of adding definiteness to its meaning.”

⁸¹¹ For Porter et al., *Greek New Testament Glossary*, “a specifier is a modifier that classifies or identifies the word it modifies. Common examples of specifiers are articles.”

⁸¹² Wallace, *Greek Grammar Beyond the Basics*, 216–27. Dana and Mantey, *A Manual Grammar*, 141, state, “Nearest to the real genius of [its] function is the use of the article to point out a particular object.”

“monadic,”⁸¹³ Wallace affirms that “most individualizing articles will be anaphoric *in a very broad sense*.”⁸¹⁴ So, following the majority of English versions, the prepositional phrase ἐν αὐτῷ in v. 9 can be translated “in Christ,” or “in him,” differentiating the adjunct ἐν αὐτῷ from the subject/actor of vv. 8–9 (ἐπερίσσευσεν, “he lavished,” v. 8; γνωρίσας, “having made known,” v. 9). The NET Bible further points out that “the notion of the verb *set forth* (Greek προτίθημι, *protithēmi*) implies a plan that is carried out in history (cf. Rom 1:13; 3:25) and thus more likely refers to Christ.”⁸¹⁵ Thus, as in v. 3, God is the subject/actor (ἐπερίσσευσεν [χάριτος αὐτοῦ] γνωρίσας, “he lavished [his grace] having made known,” v. 9), ἡμᾶς (“us,” v. 8) ἡμῖν (“to us,” v. 9) the object/beneficiaries, and ἐν αὐτῷ (“in him,” “in Christ,” v. 9) the dative construction wherein God carries out his plan.

(6) Verses 11–12 form another unit of thought.⁸¹⁶ These verses have the same syntactical components found in v. 3, but in reverse order. The passage says: ἐν ᾧ καὶ ἐκληρώθημεν (“in Christ we too have been claimed as God’s own possession,” v. 11; NET),⁸¹⁷ εἰς τὸ εἶναι ἡμᾶς (“in order for us to be,” v. 12). The only variation is the passive

⁸¹³ Wallace, *Greek Grammar Beyond the Basics*, 222–24.

⁸¹⁴ Wallace, *Greek Grammar Beyond the Basics*, 218. His emphasis.

⁸¹⁵ Biblical Studies Press, *The NET Bible*, 2185.

⁸¹⁶ For Lukaszewski, Dubis, and Blakley, *Sentence Analysis*, vv. 11–12 form one sentence.

⁸¹⁷ According to Derek R. Brown, Miles Custis, and Matthew M. Whitehead, *Lexham Bible Guide: Ephesians*, ed. Douglas Mangum, electronic ed. (Bellingham, WA: Lexham, 2013), κληρώ means “to appoint or to obtain by lot,” or in the passive “to be appointed by lot.” This NT hapax legomenon has its cognate in the noun κληρος. “In the Septuagint, κληρος is used to refer to the division of the land for the inheritance of the 12 tribes of Israel” (cf., Exod 6:8; Num 26:55–56; LXX). For Lincoln, *Ephesians*, 36, “in the LXX Israel can be referred to as God’s lot or portion” using the word κληρος (e.g., Deut 9:29). Thus, “because of such associations of the cognate noun, it has been suggested that the verb here in Eph 1:1 should be rendered ‘we have been chosen as God’s portion.’”

voice, i.e., the divine passive, seeing as “God is obviously the agent.”⁸¹⁸ This perception is reinforced by the identification of the agent of the next clause—τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλήν τοῦ θελήματος (“the One who works all things after the counsel of his will”).⁸¹⁹

(7) The syntactical pattern of v. 3 can also be found in v. 13, although significant new elements are introduced, as can be noticed in this clause: ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ (“in Whom [Christ] also, having believed, you were sealed with the Holy Spirit of promise”). (a) The pronoun in the second person of plural ὑμεῖς (“you”)⁸²⁰ appears for the first time in the entire eulogy. It is important to perceive, though, the change from ἡμεῖς (“we”) in vv. 11–12 to ὑμεῖς (“you”) in v. 13, and back again to ἡμεῖς (“we”) in v. 14 (τῆς κληρονομίας ἡμῶν, “our inheritance”). Fee suggests that “with a subtle shift of pronouns Paul moves from ‘our’ (= Jews) having obtained the inheritance, to ‘your’ (= Gentiles) having been sealed by the ‘promised Holy Spirit,’ to the Spirit as God’s down payment on ‘our’ (= Jew and Gentile together) final inheritance.”⁸²¹ The insertion of ὑμεῖς (“you”) is not supposed to be seen, then, as a change in thought, but as a Pauline way of speaking about “our” (ἡμῶν) unity

⁸¹⁸ Bratcher and Nida, *A Handbook on Paul’s Letter*, 22.

⁸¹⁹ Bratcher and Nida, *A Handbook on Paul’s Letter*, 22.

⁸²⁰ UBS⁵ does not present any variant reading in v. 13. Eberhard Nestle et al., eds., *Novum Testamentum Graece*, 28th ed., electronic ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012), 591, presents a variant reading for ὑμεῖς. But according to the apparatus, it is likely the shift is to “you,” as it is in the main text.

⁸²¹ Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 669. Commenting on vv. 12–13, O’Brien, *The Letter to the Ephesians*, 118, remarks, “The Lord’s heritage or personal possession, however, is not limited to Jewish believers, for Gentile Christians, who are now addressed specifically as *you also*, were sealed with the Holy Spirit of promise and made his own.” O’Brien’s emphasis. Also, Barth, *Commentary on Chapters 1–3*, 94.

(Jews and Gentiles). Another suggestion is that this shift is rhetoric.⁸²² For Lincoln, “it is far more likely that the ‘you’ in v 13 marks the point at which the letter’s recipients are addressed and explicitly drawn into the blessing.”⁸²³ Either way, this does not affect the syntactical structure under analysis. (b) The passive voice ἐσφραγίσθητε (“you were sealed,” v. 13), followed by the dative τῷ πνεύματι (“with the Spirit,” v. 13), is not to be understood as “you were sealed by the Spirit,” where the Spirit is the One who seals, i.e., as dative of agency. Actually, Wallace boldly affirms, “it should be noted that, in all probability, *none* of the examples [of the dative] involving πνεύματι in the NT should be classified as agency.”⁸²⁴ In v. 13 and in all instances involving πνεύματι (“Spirit,” cf., Rom 8:13, 14; 1 Cor 14:2; Gal 3:3; 5:5, 18, 25; 1 Pet 3:18), it is better regarded as dative of means/instrument (“with the Spirit”).⁸²⁵ This passive is the divine passive; in O’Brien’s words, “By giving Gentile believers the Spirit, God ‘seals’ or stamps them as

⁸²² Thomas Shepherd, in personal communication. Also, Lincoln, *Ephesians*, 38, understands that “the return to the first-person plural in v 14 tells overwhelmingly against such a proposal [distinction between Jews and Gentiles]. ‘Our inheritance’ is that of all believers.”

⁸²³ Lincoln, *Ephesians*, 38.

⁸²⁴ Wallace, *Greek Grammar Beyond the Basics*, 166. Wallace’s emphasis. He also classifies the dative construction τῷ πνεύματι “with the Spirit,” of v. 13 as dative of means. He believes that “this label does *not* deny the personality of the Holy Spirit.” His keen observation is that dative of means is not only for impersonal things, but only that when it is employed “personality is not in view.” Likewise, Robertson, *Grammar of the Greek New Testament* (1934), 532–33, recognizes that the dative of means can have “both thing and person.” And one of his examples is Eph 1:13. BDF §191 is even stronger when they state that “dative of agent is perhaps represented by only one genuine example in the NT and this with the perfect: Lk 23:15.” Also, Robertson, *Grammar of the Greek New Testament* (1934), 542, “The one clear example is found in Lu. 23:15.” Similarly, Moulton and Turner, *Grammar of New Testament Greek*, 3:240, who add Rom 8:14. Wallace recognizes only two clear examples (Luke 23:15, Jas 3:7). He says that one of the keys to distinguish dative of agency is that “the person specified by the dative noun is portrayed as exercising volition.” For Wallace’s full argumentation see *Greek Grammar Beyond the Basics*, 162–66.

⁸²⁵ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*; Wallace, *Greek Grammar Beyond the Basics*, 166.

his own now.”⁸²⁶ (c) The presence of the Holy Spirit (τό πνεῦμα τό ἅγιος) is clearly mentioned in v. 13 for the first time in Ephesians. However, this should not be surprising, insofar as in v. 3 “every blessing” (πάση εὐλογίᾳ) God imparts is “spiritual” (πνευματικός). “The whole blessing is said to be spiritual because it belongs to the sphere of the Spirit.”⁸²⁷ Therefore, as in v. 3, in v. 13 God is the subject/actor, the One who seals you (ὑμᾶς, object/beneficiaries) with the Holy Spirit of promise in Christ (ἐν ᾧ, locative/sphere). It is noteworthy, though, that while God is emphasized in vv. 4–6 and Christ in vv. 7–12, vv. 13–14 emphasize the Holy Spirit.

In brief, seven blessings are outlined in vv. 4–14, following the pattern expressed in v. 3. These blessings (vv. 4–14) are an explanation and enlargement of the general spiritual blessing given to us by God “in the heavenly places,” his heavenly abode, the heavenly sanctuary/temple, in Christ, as described in v. 3. As a corollary, vv. 4–14 depict the heavenly sanctuary/temple as the place where God bestows spiritual blessings upon His people. Namely, in the heavenly sanctuary/temple God (1) chose us to be holy (v. 4);⁸²⁸ (2) predestined us to adoption as sons (v. 5); (3) gave us his grace (v. 6); (4)

⁸²⁶ O’Brien, *The Letter to the Ephesians*, 120.

⁸²⁷ Best, *Commentary on Ephesians*, 114. L&N, s.v., “πνευματικός,” affirm that πνευματικός derives from πνεῦμα (“Spirit”) and means “pertaining to being derived from or being about the Spirit—’spiritual, from the Spirit’ (in reference to such matters as gifts, benefits, teachings, blessings, and religious songs).” BDAG, s.v., “πνευματικός,” states that in the great majority of cases πνευματικός refers to the divine πνεῦμα (“Spirit”), which is the case in 1:3. See also O’Brien, *The Letter to the Ephesians*, 95; H. R. Lemmer, “Reciprocity between Eschatology and Pneuma in Ephesians 1:3-14,” *Neotestamentica* 21.2 (1987): 168–69. Fee, *God’s Empowering Presence*, 666–67, positively affirms, “As elsewhere, πνευματικός [in Eph 1:3] is an adjective for the Spirit, that is, ‘pertaining to or belonging to the Spirit’; thus ‘πνευματικός blessing’ mean ‘Spirit blessings, blessings that pertain to the Spirit.’” Lincoln, *Ephesians*, 19–20, calls them blessings “resulting from the presence and work of the Spirit.” See also Jean N. Aletti, *Saint Paul, épître aux Éphésiens* (Paris: Gabalda, 2001), 56.

⁸²⁸ Since this election was made in the heavenly sanctuary/temple πρὸ καταβολῆς κόσμου (“before the foundation of the world,” v. 4), this sanctuary/temple needs to have existed before Earth’s creation.

redeems⁸²⁹ and forgives us (v. 7); (5) lavished his grace on us in all wisdom, viz. in the revelation of the mystery of his will (vv. 8–10); (6) made us his inheritance (vv. 11–12); and (7) sealed us with the Holy Spirit of promise. Most importantly, all these spiritual blessings happen and are made real ἐν Χριστῷ (“in Christ,” vv. 4–7, 9, 11, 13). And, according to v. 3, the proper response to these spiritual blessings is to praise God. It is important to perceive that these blessings are a depiction of God’s salvific acts spanning from “before the foundation of the world” (v. 3) “until the [final] redemption of God’s own possession” (v. 14; NET).⁸³⁰ In Witherington’s words: “This progression begins in the preexistent life of Christ and ends with the eschatological inheritance of the saints. In other words, this is a comprehensive presentation of the trajectory of salvation,”⁸³¹ which leads to praise. The combination of God’s salvific acts (blessings) and praises “has a long history since praise in response to God’s acts of salvation was part of the biblical tradition (cf. Pss. 96:1–4; 118:1).”⁸³²

⁸²⁹ While in all other blessings the verbs are in the aorist either indicative or participle (ἐξελέξατο, προορίσας, ἐχαρίτωσεν, ἐπερίσσευσεν, ἐκληρώθημεν, ἐσφραγίσθητε), v. 7 uses the present indicative ἔχομεν.

⁸³⁰ The whole of v. 14 shows that the redemption mentioned here is in the future, unlike the redemption of v. 7, whose verb is in the indicative present tense. The redemption in v. 7 is related to the forgiveness of sins in the present (“we have the redemption, the forgiveness of sins,” v. 7). The text of v. 14 says: ὁ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ (“Who [the Holy Spirit] is the guarantee of our inheritance until the redemption of the purchased possession,” NKJV). In other words, the Holy Spirit *is now* the guarantee of our inheritance *until our final redemption*, as we are already God’s possessions (cf., 11). Hoehner, “Ephesians,” 619, perceives this same differentiation when he asserts, “This redemption is not release from the guilt of sin; that was spoken of in Ephesians 1:7 and the believer is already ‘God’s possession.’ Instead, this is the believer’s ultimate, final release from the presence of sin (cf. Rom. 8:23b; Phil. 3:20–21).”

⁸³¹ Witherington, *Commentary on the Captivity Epistles*, 230.

⁸³² Witherington, *Commentary on the Captivity Epistles*, 229.

The literary structure of the eulogy

The structure of the whole eulogy (Eph 1:3–14) might also help shed light on the role of praise regarding the function of the heavenly sanctuary/temple. It is widely recognized that vv. 3–14 form one long sentence in Greek—this is nicely reflected in Witherington’s translation.⁸³³ However, UBS⁵ breaks it down into four sections (vv. 3–6, 7–10, 11–12, 13–14),⁸³⁴ with “each new section beginning with ἐν ᾧ,”⁸³⁵ as Wallace perceives. Speaking of v. 7, Bratcher feels that “it is quite easy and natural to make a break here and start a new sentence.”⁸³⁶ While these breaks around the prepositional phrase ἐν ᾧ (“in whom”) are “without sufficient warrant,”⁸³⁷ especially placing periods as UBS⁵ does, they signal a possible literary structure of the eulogy. When one notices that ἐν ᾧ (“in whom”) occurs five and not four times, the phraseological configuration of the eulogy identified right above is weakened.

Nonetheless, ἐν ᾧ (“in whom”) appears twice surrounded by two other prepositional phrases that display consistent characteristics: ἐν τῷ ἠγαπημένῳ/ἐν τῷ Χριστῷ (“in the Beloved/in the Christ,” vv. 6, 12) and εἰς ἔπαινον τῆς δόξης αὐτοῦ (“to the praise of his glory,” vv. 6, 12, 14). (1) The prepositional phrase ἐν τῷ ἠγαπημένῳ/ἐν τῷ Χριστῷ (“in the Beloved/in the Christ,” vv. 6, 12) begins with the preposition ἐν (“in”) followed by the attributive, specifier/individualizing article, which can be labeled “par

⁸³³ Witherington, *Commentary on the Captivity Epistles*, 228; Witherington notes that “this is one long sentence (some 202 words).”

⁸³⁴ UBS⁵, 633–34.

⁸³⁵ Wallace, *Greek Grammar Beyond the Basics*, 340n65.

⁸³⁶ Bratcher and Nida, *A Handbook on Paul’s Letter*, 16.

⁸³⁷ Wallace, *Greek Grammar Beyond the Basics*, 340n65.

excellence” or “monadic.”⁸³⁸ It has a dative construction that can be considered as “locative/sphere.”⁸³⁹ It is located right before a relative dependent clause beginning with the prepositional phrase ἐν ᾧ (“in whom,” v. 7, 13), whose dative construction can also be labeled as “locative/sphere.”⁸⁴⁰ The phrase ἐν τῷ ἠγαπημένῳ/ἐν τῷ Χριστῷ (“in the Beloved/in the Christ,” vv. 6, 12) ends clauses, while ἐν ᾧ (“in whom,” v. 7, 13) starts a new one.

(2) The prepositional phrase εἰς ἔπαινον τῆς δόξης αὐτοῦ (“to the praise of his glory,” vv. 6, 12, 14) plays an important role in the eulogy. This phrase occurs three times with telic sense (vv. 6, 12, 14), two of them (vv. 6, 12) in close association with the prepositional phrase just analyzed. Namely, εἰς ἔπαινον τῆς δόξης αὐτοῦ (“to the praise of his glory,” vv. 6, 12) appears before the phrases ἐν τῷ ἠγαπημένῳ/ἐν τῷ Χριστῷ (“in the Beloved/in the Christ,” vv. 6, 12) ending the respective clauses. The only difference is that εἰς ἔπαινον τῆς δόξης αὐτοῦ (“to the praise of his glory,” v. 13) closes the entire eulogy (v. 14).

In addition to the phraseology, many scholars detect “a certain implicit trinitarian structure to this eulogy.”⁸⁴¹ This is perceptible in the outline of vv. 4–14 written by Hoehner. For him, “they [spiritual blessings] are based on the work of the three Persons of the Trinity: the *selection* of the Father (vv. 4–6), the *sacrifice* of the Son (vv. 7–12),

⁸³⁸ See n. 769 above for clarification on the classification of the article.

⁸³⁹ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

⁸⁴⁰ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

⁸⁴¹ Witherington, *Commentary on the Captivity Epistles*, 227.

and the *seal* of the Spirit (vv. 13–14)”⁸⁴² Many commentators see the same overall configuration and versification around the Trinity (as noted previously): vv. 4–6 (God), 7–12 (Christ), 13–14 (Holy Spirit).⁸⁴³ This “trinitarian structure of thought” coincides with the placement of the three prepositional phrases just mentioned. God the Father is emphasized in the first unit (vv. 4–6), which ends with the phrase of purpose εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ (“to the praise of the glory of his grace,” v. 6), followed by the phrase ἐν τῷ ἠγαπημένῳ (“in the Beloved,” v. 6). The next unit (vv. 7–12) highlights Christ. It starts with the phrase ἐν ᾧ (“in whom,” v. 7) and ends with the telic phrase εἰς ἔπαινον δόξης αὐτοῦ (“to the praise of his glory,” v. 12), followed by the phrase ἐν τῷ Χριστῷ (“in the Christ,” v. 12). The last unit (vv. 13–14), which emphasizes the Holy Spirit, begins again with the relative dependent clause starting with the prepositional phrase ἐν ᾧ (“in whom,” v. 13). But this time, the unit as well as the entire eulogy closes with the telic phrase εἰς ἔπαινον τῆς δόξης αὐτοῦ (“to the praise of his glory,” v. 14), without further complement.

So, the literary structure shows that the eulogy begins and ends with praise (vv. 3, 14). And every unit discloses that the final purpose of God’s actions/blessings in Christ through the Spirit “in the heavenly places” is “to the praise of his glory.” In Hoehner’s words: “The ultimate goal of God’s election is that believers will be *to the praise of His*

⁸⁴² Hoehner, “Ephesians,” 616.

⁸⁴³ See Robert J. Utley, *Paul Bound, the Gospel Unbound: Letters from Prison (Colossians, Ephesians and Philemon, Then Later, Philippians)*, Study Guide Commentary Series: New Testament 8 (Marshall, TX: Bible Lessons International, 1998), 65; Ray Summers, “Letter to the Ephesians,” in *Holman Illustrated Bible Dictionary*, ed. Chad Brand et al. (Nashville: Holman, 2003), 493; Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, IL: Victor Books, 1989), 2:7. He outlines: “our spiritual possessions in Christ come from the Father (1:4–6), from the Son (1:7–12), from the Spirit (1:13–14);” Hoehner, “Ephesians,” 616–19; among others.

glorious grace. A similar expression of praise is also given after the description of the work of the Son (v. 12) and of the Spirit (v. 14).⁸⁴⁴ As in v. 3, then, praise is directly tied to blessings in vv. 4–14, which are imparted in the heavenly sanctuary/temple, as stated by v. 3. Consequently, the heavenly sanctuary/temple is a place for praise and worship not only in v. 3, but throughout the eulogy.

Having identified the cultic function (blessings and praises) of the heavenly sanctuary/temple revealed in this Pauline eulogy (vv. 3–14), attention must be given to the function of the heavenly sanctuary/temple as depicted in the next subdivision of the letter, the thanksgiving prayer—more precisely, in v. 20.

Ephesians 1:20

The previous discussion on Paul’s thanksgiving prayer revealed that the heavenly sanctuary/temple in 1:20 is the locus of the resurrected Christ’s enthronement,⁸⁴⁵

⁸⁴⁴ Hoehner, “Ephesians,” 617.

⁸⁴⁵ Some scholars consider Christ’s resurrection and enthronement as one single event, placing ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) on earth and transforming Christ’s enthronement (and sometimes his resurrection, as well) into a simple metaphor. For example, in his comparative study of Jewish merkabah mysticism and NT exaltation Christology, Timo Eskola, *Messiah and the Throne: Jewish Merkabah Mysticism and Early Christian Exaltation Discourse*, WUNT 142 (Tübingen: Mohr Siebeck, 2001), 163–64, 183–86, 217–50, discusses his belief that Christ’s resurrection serves as his enthronement as king, that is, they are one event. On pp. 61, 63, he deems the themes of God’s throne, heavenly court, and sanctuary/temple to be metaphors, and Christ’s sitting at God’s right hand as a “submetaphor for the enthronement theme.” However, Brannon, *The Heavenlies in Ephesians*, 118n19, asserts his skepticism that Jewish merkabah mysticism is the source for the formation of NT exaltation Christology, especially in view of “the deep indebtedness of Jewish apocalyptic to the OT and its themes of heavenly kingship, the heavenly throne, and the heavenly Temple found among other places in Psalms, Isaiah, Ezekiel, and Daniel.” It is more reliable to affirm that the possible parallels between Jewish merkabah mysticism and the NT lie in the fact that they share a common source, namely the OT. O’Brien, *The Letter to the Ephesians*, 140–41, has shown that Christ’s resurrection and his ascension/enthronement are two distinct events, though there is mutual influence, dependence, and close association between these separate phenomena. Also, Murray J. Harris, *Raised Immortal: Resurrection and Immortality in the New Testament*, Marshall’s Theological Library (London: Marshall Morgan & Scott, 1983), 83, observes that Jesus’ resurrection declares that he lives forever and his enthronement declares that he reigns forever. Alan F. Segal, “Heavenly Ascent in Hellenistic Judaism, Early Christianity and Their Environment,” in *Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung*, ed. H. Temporini and W. Haase (Berlin: Walter de Gruyter, 1980), 1374, writes, “Thus while resurrection and

sovereignty, and rulership. Verse 20 states that the Father *seated* Christ at his right hand “in the heavenly places” (καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, “and [he] seated him at his right hand in the heavenly places”), that is, in his heavenly dwelling place, as shown above. The fact that the preposition ὑπεράνω (“far above”) modifies the participle καθίσας (“seated”) makes v. 21 dependent on Christ’s *enthronement* in v. 20.⁸⁴⁶ In other words, Christ’s *enthronement* in the heavenly sanctuary/temple (v. 20) results in confirming his *sovereignty* over all powers, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι (“not only in this age [eon] but also in the age [eon] to come”).⁸⁴⁷

Furthermore, v. 22 starts a new clause (καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, “and he put all things in subjection under his feet,” v. 22a) coordinated with v. 20,⁸⁴⁸ given that it starts with the coordinate conjunction καί (“and”) and possesses a finite verb (ὑπέταξεν, “he put in subjection”), like v. 20. This clause (v. 22a) is a quotation of Ps 8:7b (MT) mediated by the LXX (πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, “you have

ascension must be viewed as different phenomena in the strict sense, they are so closely associated by Paul that one virtually implies the other.” After analyzing six resurrection-ascension passages (Acts 2:32–35; 7:55–56; Col 3:1; Heb 1:3; 8:1; 1 Pet 3:21–22), and affirming the closeness and separateness of these two events, Brannon, *The Heavlies in Ephesians*, 124–25, concludes:

It would be severely misguided and indeed even absurd to conclude that the location of the risen Christ at the right hand of God ἐν τοῖς ἐπουρανίοις in Eph. 1.20 is different from the location of Christ at the right hand of God ἐν τοῖς οὐρανόις in Heb. 8.1. As a result, we must once more conclude that commentators such as Odeberg, McGough, and others who spiritualize the heavlies are flawed in their interpretation.

⁸⁴⁶ Cf., Porter et al., *Clause Analysis*.

⁸⁴⁷ The powers here described cannot be only evil ones, because Christ is sovereign over the powers of the age to come. In a brief explanation of αἰών (“age”), Walter A. Elwell and Barry J. Beitzel, “Age, Ages,” *BEB* 1:36, state, “The NT, following on from earlier Jewish writings, speaks of the contrast between ‘the present age’ [αἰών] (an ‘evil age,’ Gal 1:4) and ‘the age(s) to come’ when in God’s judgment wrongs will be righted and his people will come into their full inheritance (Mk 10:30).” A reasonable treatment of this topic can be found in Frederick F. Bruce, “Age,” *ISBE* 1:67–68.

⁸⁴⁸ Porter et al., *Clause Analysis*. Pace Bratcher and Nida, *A Handbook on Paul’s Letter*, 36, who see it as the beginning of a new sentence.

put all things in subjection under his feet”). In the psalm, this clause is coordinated with the two previous clauses. The first one refers to his coronation (δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, “you have crowned him with glory and honor,” v. 6b; NKJV), and the second to rulership over creation (καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου, “you have made him to rule over the works of your hands,” v. 7a). In Ps 8:6–7, then, the subjection of all things (cf., vv. 8–9) under his feet—itsself a sign of sovereignty and rulership—is coordinated with coronation and rulership. In a similar way, the subjection of all things under Christ’s feet in Ephesians (1:22a) is coordinated with resurrection and enthronement (v. 20).

Therefore, Christ’s *enthronement* in the heavenly sanctuary/temple (v. 20) implies and involves his *sovereignty* above all powers (v. 21) and his *rulership* over all things (v. 22a). Moreover, in v. 22b (καὶ αὐτόν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, “[he] gave him, the head over all things, to the church”),⁸⁴⁹ God gives this sovereign Ruler (v. 22a),

⁸⁴⁹ Similarly, NASB “[He] gave Him as head over all things to the church”; TEV, “and [He] gave him to the church as supreme Lord over all things.” Contrariwise, NKJV “[He] gave Him to be head over all things to the church”; NIV “[He] appointed Him to be head over everything for the church.” There are two reasons for choosing the above rendering of the text: (1) in the previous clause (v. 22a), Christ already has everything (πάντα) under his *feet*. So, it would be unnecessary to reaffirm now that Christ is *head* over the same things (πάντα), or to say that the church was not included in the “all things” (πάντα) of the previous clause (NKJV) and Christ is the head only when the church is included. In that case, “all things” (πάντα) in v. 22a would not be the same “all things” (πάντα) in v. 22b, and God did not subject “all things” (πάντα) to Christ in v. 22. (2) The NIV translation follows the flow of the text, but with many lexical additions (δίδωμι, meaning “to appoint,” instead of the simple “to give”; the inclusion of the verb “to be”; and the changing of the simple indirect object [τῇ ἐκκλησίᾳ] “to the church,” to a dative of advantage, “for the church.”). The simplest way of rendering this text (v. 22b) would be considering the accusative κεφαλὴν (“head”) as appositive of αὐτόν (“He”), and as a reference and enlargement of the previous clause (v. 22a); and τῇ ἐκκλησίᾳ (“to the church”) as the simple indirect object. Thus, a rough translation of καὶ αὐτόν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ would be “he [God] gave him, the head of all things, to the church.” Or, as NET has it, “he gave him to the church as head over all things.” This interpretation is corroborated by Bratcher and Nida, *A Handbook on Paul’s Letter*, 36–37. See also TNT, and the commentaries of Abbott, *Critical and Exegetical Commentary*, 34, and Robinson, *St. Paul’s Epistle to the Ephesians*, 41–42.

the One enthroned in the heavenly sanctuary/temple (v. 20), the head over all things (v. 22b), to the church (v. 22b)—”Christ is God’s gift to the church.”⁸⁵⁰ Therefore, the heavenly sanctuary/temple is again depicted as the locus of God’s gift giving (cf. the comments on 1:3 above). The heavenly sanctuary/temple in vv. 20–22 seems to be the place where the resurrected Christ is enthroned, rules sovereignly, and is given by the Father to the church. In this case, even though the word “temple palace” is never used in this thanksgiving prayer or in the entire epistle, the vocabulary employed and the description in vv. 20–22 could suggest such imagery.

Ephesians 2:6

The previous analysis of the heavenly sanctuary/temple in 2:6 pointed out the close association of 2:1–7 and 1:20–23, especially seen in 2:5–6 and 1:20. This association shows that the events lived by Christ in 1:20 are also experienced by ἡμᾶς (“us”) “in Christ Jesus” (ἐν Χριστῷ Ἰησοῦ) in 2:5–6, and that the same heavenly sanctuary/temple is alluded in both passages. So, God made ἡμᾶς (“us”) “alive together with Christ” (συνεζώοποίησεν τῷ Χριστῷ, v. 5), “raised us together with him” (συνήγειρεν, v. 6) and “seated us together with him” (συνεκάθισεν, v. 6) “in Christ Jesus” (ἐν Χριστῷ Ἰησοῦ) “in the heavenly places” (ἐν τοῖς ἐπουρανίοις). Connecting 1:20 and 2:6, Lincoln summarizes, “Christ has been raised and exalted, and nothing less is involved than the believer by virtue of his existential union with this Christ actually sharing His life and reign in heaven where he is.”⁸⁵¹ That is to say, even though no language of sovereignty or

⁸⁵⁰ Bratcher and Nida, *A Handbook on Paul’s Letter*, 37.

⁸⁵¹ Lincoln, “Re-Examination of ‘the Heavens,’” 474.

rulership is employed in relation to ἡμᾶς (“us”)—unlike that used in 1:21–22 in reference to Christ—in 2:6 “we” (ἡμεῖς) are enthroned in the same “temple palace” where Christ was enthroned in 1:20.⁸⁵² Furthermore, the language of togetherness in 2:6 indicates that the heavenly sanctuary/temple is also a place of unity, of union of the believers with Christ.

Ephesians 4:8, 10

The foregoing investigation into 4:7–12 revealed that this section talks about the giving of the gifts of grace to the saints (Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις, v. 7; cf., v. 12) in the form of apostles, prophets, evangelists, and pastors and teachers⁸⁵³ (v. 11).⁸⁵⁴ In

⁸⁵² Here, the discussion is only about function. The ontological question regarding how the believers on earth sit on the throne in God’s heavenly dwelling place will be dealt with in the section concerning the nature of the heavenly sanctuary/temple in Eph 2:6.

⁸⁵³ Applying and interpreting Granville Sharp’s first rule, Wallace, *Greek Grammar Beyond the Basics*, 284, understands that “Eph 4:11 seems to affirm that all pastors were to be teachers, though not all teachers were to be pastors.” A comprehensive treatment of Granville Sharp’s first rule, which Wallace calls TSKS (article-substantive-καὶ-substantive), can be found in Daniel B. Wallace, *Granville Sharp’s Canon and Its Kin: Semantics and Significance*, Studies in Biblical Greek 14 (New York: Peter Lang, 2009). For a recent discussion of Wallace’s application and interpretation of Granville Sharp’s first rule in many NT passages, see Stanley E. Porter, “Granville Sharp’s Canon and Its Kin: Semantics and Significance,” *JETS* 53.4 (2010): 828–32; Daniel B. Wallace, “Sharp’s Rule Revisited: A Response to Stanley Porter,” *JETS* 56.1 (2013): 79–91; Stanley E. Porter, “Granville Sharp’s Rule: A Response to Dan Wallace, or Why a Critical Book Review Should Be Left Alone,” *JETS* 56.1 (2013): 93–100; Daniel B. Wallace, “Granville Sharp’s Rule: A Rejoinder to Stan Porter,” *JETS* 56.1 (2013): 101–6. The major point of Porter’s critique is that Wallace is too narrow and strict in his interpretation and application of Sharp’s rule. Porter advocates a broader understanding and application: “The virtue of Sharp’s rule is that it provides a usable general principle certainly for the Greek of the NT, and probably for extrabiblical Greek, that establishes that elements under a common article are related to each other, and in some circumstances are meant to be equated with each other.” Thus he sees an identification of pastors and teachers, more like a pastor-teacher office. Regarding Eph 4:11, a conclusion similar to Wallace’s is reached by Fritz Rienecker, *Der Brief des Paulus an die Epheser* (Wuppertal: R. Brockhaus, 1961), 146, and Calvin, *Epistles of Paul the Apostle*, 179. Calvin, *Commentaries on the Epistles*, 279, recognizes that “pastors and teachers are supposed by some to denote one office because the apostle says τοὺς δὲ, ποιμένας καὶ διδασκάλους, and some, pastors and teachers. Chrysostom and Augustine are of this opinion.” He himself partially agrees with them. However, putting the biblical text aside, he opines that “teaching is, no doubt, the duty of all pastors; but to maintain sound doctrine requires a talent for interpreting Scripture, and a man may be a teacher who is not qualified to preach.”

⁸⁵⁴ Whether these gifts are people given to the church (e.g., Heinrich A. W. Meyer, *Critical and Exegetical Handbook to the Epistle to the Ephesians and the Epistle to Philemon*, trans. Maurice J. Evans,

this process, Christ, the Giver (v. 11), is portrayed as the Divine Warrior in his victorious ascent to the heavenly sanctuary/temple (vv. 8ab, v. 10), from where he gives these gifts (vv. 8c, v. 11). As a corollary, the heavenly sanctuary/temple in vv. 8, 10 functions as the locus for victory celebration and gift giving.⁸⁵⁵

Summarizing, in the Epistle to the Ephesians, the heavenly sanctuary/temple functions as a place of worship from where God imparts his spiritual and salvific blessings to “us” (ἡμεῖς) in the person of Jesus Christ (1:3–14). It is also a “temple palace” where the resurrected Christ is enthroned to rule as sovereign King over all powers (v. 20–22), and from where God gives this Christ as a gift to the church (v. 22b). In 2:6, the heavenly sanctuary/temple is the locus for the enthronement of the saints, who are raised and enthroned there together with and in Christ Jesus—“our” (ἡμῶν) “temple palace,” as well. The heavenly sanctuary/temple in Ephesians is also the locale for the celebration of the divine warrior’s victory (4:8), the final destination of the exalted and victorious Christ after coming down to this earth (vv. 9–10). And finally, the heavenly sanctuary/temple is the place from where Christ gives the gifts of grace to equip/empower the saints for the work of service (vv. 10–12).

Critical and Exegetical Commentary on the New Testament [Edinburgh: T&T Clark, 1884], 216–17), or the endowment to exert an office (e.g., Holmes, *Ephesians*, 124; R. C. Sproul, *The Purpose of God: Ephesians* [Fearn, Scotland: Christian Focus, 1994], 102), or both (e.g., John Eadie, *Commentary on the Greek Text of the Epistle of Paul to the Ephesians*, ed. William Young [Edinburgh: T&T Clark, 1883], 297–98), the function of the heavenly sanctuary/temple remains unchanged.

⁸⁵⁵ This is especially felt in the syntactical arrangement of v. 8, where the temporal participial phrase Ἀναβὰς εἰς ὕψος (“when he ascended on high,” v. 8a) is coordinated with the clauses ἡχμαλώτευσεν αἰχμαλωσίαν (“he led captivity captive”) and ἔδωκεν δόματα τοῖς ἀνθρώποις (“he gave gifts to men,” v. 8c). See Wu and Tan, *Cascadia Syntax Graphs*. In direct order, the verse would say: “He led captivity captive when he ascended on high, and he gave gifts to men.” This way, it is easier to visualize the interpretation advocated in the main body of the text. For more information, consult the section “Context and Text of Ephesians 4:8” above.

The presence and function of the heavenly sanctuary/temple in Ephesians have been discussed, but the nature of this heavenly sanctuary/temple is still a question that needs to be considered. This is the issue to be addressed in the following pages.

Nature

In this attempt to discover the nature of the heavenly sanctuary/temple in the Epistle to the Ephesians, each passage containing a heavenly sanctuary/temple reference (see above) as well as its immediate context will be examined in order to identify any spatial and/or temporal indicative connected to such references.

Ephesians 1:3

Some spatiotemporal markers can be identified in Eph 1:3–14. The first one is related to the spiritual blessings⁸⁵⁶ of v. 3. As previously argued, these blessings are given in the heavenly sanctuary/temple, and ἡμεῖς (“we”) are the beneficiaries. Even though these blessings are given ἐν Χριστῷ (“in Christ”), still, they are related to ἡμᾶς (“us”), spatiotemporal beings.⁸⁵⁷ So, this heavenly sanctuary/temple needs to be in some way

⁸⁵⁶ It was already pointed out that by “spiritual blessings” the author of the epistle means blessings of the Spirit, blessings that belong to the Spirit. Therefore, “spiritual blessings” are not a reference to any ethereal idea, but to real blessings, though abstract, belonging to the realm of the Holy Spirit.

⁸⁵⁷ On Pauline anthropology as monistic, contrary to Greek dualism, see Robert Jewett, *Paul’s Anthropological Terms: A Study of Their Use in Conflict Settings*, *Arbeiten zur Geschichte des antiken Judentums und des Urchristentums* 10 (Leiden: Brill, 1971). For him, “If there is an underlying consistency in his [Paul’s] doctrine of man, it would seem to be most closely correlated with the Judaic term ‘heart,’ which connotes a view of man as an integral, intentional self who stands in relationship before God.” Robert H. Gundry, *Sōma in Biblical Theology: With Emphasis on Pauline Anthropology*, SNTSMS 29 (Cambridge: Cambridge University Press, 1976), 153–54, advocates for a Pauline “anthropological duality and against a holistic use of sōma.” However, he forcefully states that while “it is illegitimate to relegate the passage [2 Cor 5:1–10] to the periphery of Pauline theology, as though the duality appeared infrequently or not at all elsewhere. It is equally wrong to think that Paul here flirts with Hellenistic-Gnostic dualism.” As a response to this “duality,” in the conclusion of his analysis on Pauline anthropology, Dunn, *Theology of Paul the Apostle*, 78, asserts, “In sum, Paul’s conception of the human person is of a being who functions within several dimensions,” not parts. In the same anthropological

associated with time, since all the blessings described in vv. 4–14 are rooted in time as part of salvation history and expressed within a time span, ranging from “before the foundation of the world” (πρὸ καταβολῆς κόσμου, v. 4) to the future inheritance of the saints in v. 14 (ὁ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, “Who [Holy Spirit] is the guarantee of our inheritance”), as discussed above. Even though eternity might be in view here, timelessness is not contemplated,⁸⁵⁸ especially taking v. 10 into consideration.

In this verse, time and space are put together, as seen in the analysis below. Verse 10 is part of the description of the blessing starting in v. 8, as clarified above, where it is

monistic vein, Joel B. Green, *Body, Soul, and Human Life: The Nature of Humanity in the Bible*, Studies in Theological Interpretation (Grand Rapids: Baker, 2008), 32–34, asserts:

I am confident that the history of [biblical] interpretation in the twentieth century is essentially right in gravitating toward a monist interpretation of the human person. The Bible can portray the human person as a single whole or unified being (some sort of monism); allow that death is really death; and nonetheless affirm resurrection of the body and life-after-death. The coherence of the biblical account of the human person as a unified whole extends to its eschatological vision.

For a theological approach to this subject, see Nancey C. Murphy, *Bodies and Souls, or Spirited Bodies?*, Current Issues in Theology (Cambridge: Cambridge University Press, 2006). She affirms on p. 21 that “for the biblical authors each ‘part’ (‘part’ in scare quotes) stands for the whole person thought of from a certain angle. For example, ‘spirit’ stands for the whole person in relation to God.” For more information, see the section on John 14:2 in Chapter 2 of the present study. See also Dunn, *Theology of Paul the Apostle*, 51, for a suggestive bibliography on anthropology in Paul.

⁸⁵⁸ For the differentiation between eternity and timelessness and a defense of God’s temporality and personality being in touch with human beings (not with their platonic souls) within history, see Heschel, “Space, Time, and Reality,” 262–73. In the introduction of Abraham J. Heschel, *The Prophets* (New York: Perennial, 2001), xviii, it is articulated that his theology of pathos cannot conceive an Aristotelian God, an Unmovable Uno, because the God of the Hebrew Bible is a compassionate God who sympathizes with human suffering. Also, James Muilenburg, “The Biblical View of Time,” *Harvard Theological Review* 54.4 (1961): 231, makes an astounding statement: “The God of Israel is active, active in time and event. In the ark cloistered in the Holy of Holies of the temple at Jerusalem Yahweh was doubtless believed to be truly present, but the staves beneath the ark were a perpetual witness to his mobility (cf. 2 Sam 7:4–7).” From the theological standpoint, see Canale, *A Criticism of Theological Reason*; Bruce L. McCormack, “The Actuality of God: Karl Barth in Conversation with Open Theism,” in *Engaging the Doctrine of God: Contemporary Protestant Perspectives*, ed. Bruce L. McCormack (Grand Rapids: Baker, 2008), 185–242; Gulley, *Systematic Theology: God as Trinity*, 166–213. In the conclusion of the chapter “Timeless and Spaceless God,” Gulley confirms, “God’s eternity is not timelessness but infinite time because the Persons of the Trinity have time for each other in an inner history of reciprocal love that is qualitatively distinct from the supposed condition of the static gods of simultaneity.” The concept of time/space more specifically related to the heavenly sanctuary/temple can be found in Canale, “Philosophical Foundations and the Biblical Sanctuary,” 183–206.

said that God lavished his grace⁸⁵⁹ on “us” (ἧς ἐπερίσσευσεν εἰς ἡμᾶς, v. 8a), by revealing⁸⁶⁰ to “us” (ἡμῖν) the mystery/secret plan⁸⁶¹ of his will (γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, v. 9a).⁸⁶² The following phrases expound three aspects of the revelation of this secret plan.⁸⁶³ The first two “say something about God’s action of making the mystery known to his people, and the third qualifying phrase tells what the mystery is.”⁸⁶⁴ (1) The prepositional phrase κατὰ τὴν εὐδοκίαν αὐτοῦ (“according to his good pleasure,” v. 9b) modifies the aorist participle γνωρίσας (“by revealing,” v. 9a),⁸⁶⁵

⁸⁵⁹ The majority of commentators understand that the relative pronoun ἧς (“which”) refers to the word “grace” (χάρις) in v. 7.

⁸⁶⁰ The participle γνωρίσας (“revealing,” “making known”) is understood here as modal/adverbial of means, in tune with Lenski, *Interpretation of St. Paul’s Epistles*, 369; Salmond, “The Epistle to the Ephesians,” 258; and Meyer, *Critical and Exegetical Handbook*, 46, who understands that it is also temporal, “coincident and completed at the same time” as the main verb of v. 8, among others.

⁸⁶¹ On the concept of “mystery” (μυστήριον) in Paul, see “Comment XI Mystery or Secret?” in Barth, *Commentary on Chapters 1–3*, 123–27. For him, the proper word to be used in translating μυστήριον in the NT is “secret,” given that its usage in the NT contrasts with that in Qumran Jewish apocalyptic and classical Greek literature. For Barth, μυστήριον ultimately means that “God has not just revealed this or that of his identity, or—as Greek oracles did—one or another thing that was to happen or to be done. He has revealed HIMSELF. This is the meaning of the references to The Secret that is disclosed.” O’Brien, *The Letter to the Ephesians*, 109, further articulates that “mystery” in Ephesians translates the Aramaic ܪܐ (rāz) found in Daniel (e.g., 2:18, 19, 27), which “connotes God’s purpose, which is a unified plan with eschatological and cosmic dimensions.” A common view of the concept of “mystery” in Paul is that “mystery” is something that was not known but is revealed by God to humankind. E.g., Alford, *The Greek Testament*, 75; Albert Barnes, *Ephesians, Philippians, and Colossians*, reprint ed., Notes on the New Testament, Explanatory and Practical 7 (Grand Rapids: Baker, 1972), 24. For a comprehensive treatment of μυστήριον (“mystery/secret-plan”) in Ephesians, consult Caragounis, *The Ephesian Mysterion*, 1–161.

⁸⁶² This same summary is made by O’Brien, *The Letter to the Ephesians*, 108, when he says, “He therefore lavished his grace upon us ‘in all wisdom and insight’ by making *known to us the mystery of his will*.” The genitive construction does not connote that God’s will is mysterious, but that “mystery” describes the contents of what God wills or that there is a secret within God’s will which is revealed. That is, “the mystery/revelation of what God willed.”

⁸⁶³ Barth, *Commentary on Chapters 1–3*, 85: “These words are the beginning of a parenthetical statement.” This parenthetical statement serves both as a comment on v. 9a and a preparation or introduction for “the emphatic, comprehensive, and concluding statement contained in 1:10bc.” In the same vein, see Best, *Commentary on Ephesians*, 137–38.

⁸⁶⁴ Thielman, *Ephesians*, 63–64.

⁸⁶⁵ Cf., Lukaszewski, Dubis, and Blakley, *Sentence Analysis*; Wood, “Ephesians,” 25–26.

thus giving the reason, ground, or standard⁸⁶⁶ (“his good pleasure”) for God’s act of unveiling to us the secret plan of his will. (2) The following statement is the relative subordinate clause ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν (“which he purposed/planned⁸⁶⁷ in him [Christ] toward the administration⁸⁶⁸ of the fullness of the times,” vv. 9c–10a;⁸⁶⁹ NET). This clause explains that the revelation of this secret/plan of God’s will is part of his benevolent purpose/plan in Christ⁸⁷⁰ for the administration of the fullness of the times. And the expression “the fullness of the times” in v. 10 “denotes the existence of the perfect time in the plan of God for certain events to occur.”⁸⁷¹ Therefore, the secret/plan of God’s will unfolds within history—salvation

⁸⁶⁶ So, Salmond, “The Epistle to the Ephesians,” 258: “The opening of this secret to us after the silence of ages had its ground and reason in nothing else than the gracious counsel or free purpose of God.” Also, Wood, “Ephesians,” 25–26; Lincoln, *Ephesians*, 31; Meyer, *Critical and Exegetical Handbook*, 46; and Ellicott, *St. Paul’s Epistle to the Ephesians*, 23–24.

⁸⁶⁷ προτίθημι as “to purpose” and/or “to plan.” Zodhiates, *Complete Word Study Dictionary*, s.v., “προτίθημι”; Friberg, Friberg, and Miller, *Analytical Lexicon*, 336; Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, electronic ed. (Anaheim: Foundation Publications, 1988), s.v., “προτίθημι”; Newman, *Concise Greek-English Dictionary*, 155.

⁸⁶⁸ “Administration” here is a translation of the Greek word οἰκονομία. LSI, s.v., “οἰκονομία,” defines it as literally meaning the work of an οἰκονόμος (“house manager,” “steward”), the “management of a household or family,” so, “administration” here. Expanding this concept, BDAG, s.v., “οἰκονομία,” notes that Paul applies οἰκονομία to “God’s unique plan, private plan, plan of salvation. Also in the linguistically difficult passage (Eph 1:10) οἰκονομία certainly refers to the plan of Salvation which God is bringing to reality through Christ, in the fullness of the times.”

⁸⁶⁹ Also, Best, *Commentary on Ephesians*, 138: “As we have seen v. 10a goes with v. 9b[bc].”

⁸⁷⁰ See Neufeld, *Ephesians*, 50: “God’s action in Christ [v. 9c] has taken place according to a preordained plan.”

⁸⁷¹ Paul S. Karleen, “Fullness of Time,” in *The Handbook to Bible Study: With a Guide to the Scofield Study System* (New York: Oxford University Press, 1987), 328. Peter H. Davids, “Fullness of Time,” *BEB* 1:819–20, puts together vv. 9–10 when he affirms that the expression “the fullness of the times” means “‘when the time was ripe.’ In Eph 1:10 ‘the fullness of the times’ covers the whole of the time between Jesus’ first coming and his future return to complete God’s plan in history. In the ultimate sense, the full ‘ripeness’ will come when God’s plan or purpose is completed and Christ becomes Head over all things.” This article is repeated in Walter A. Elwell and Philip W. Comfort, “Fullness of Time,” in *Tyndale Bible Dictionary* (Carol Stream, IL: Tyndale, 2008), 500. Allen C. Myers, “Fullness of Time,” in *The Eerdmans Bible Dictionary* (Grand Rapids: Eerdmans, 1987), 394, points out that some interpreters believe that “fullness of time” coincides “with the second coming of Christ and continuing forever

history, as Hendriksen concludes: God’s plan “was to be realized *in time*.”⁸⁷² (3) The third aspect of the revelation of the secret/plan of God’s will is disclosed by the infinitival clause⁸⁷³ ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ (“to bring everything together⁸⁷⁴ in Christ, the things in heaven and the

afterward.” Even though this concept is present in this expression in Eph 1:10, the immediate context calls for a broader perspective, as advocated by Davis.

⁸⁷² Hendriksen, *Exposition of Ephesians*, 85. Hendriksen’s emphasis. In the same vein, Thielman, *Ephesians*, 64: “When Paul says that God has made his plans in Christ for the purpose of administering ‘the fullness of the times,’ he probably has in mind God’s control over the unfolding of successive historical periods.”

⁸⁷³ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*, classifies this infinitive as substantival, i.e., it “functions without attending clausal entities.” See also Lukaszewski, *Lexham Syntactic Greek New Testament Glossary*; independently, Wallace, *Greek Grammar Beyond the Basics*, 590. This substantival infinitive is used appositively, or exegetically. Lukaszewski does not differentiate the two categories. For him, a word in apposition is “a word used to clarify or add to the meaning or significance of another word or clause.” Wallace, *Greek Grammar Beyond the Basics*, 606–7, differentiates the categories, saying that exegesis “explains the noun or adjective to which it is related, while apposition defines it.” However, Wallace recognizes that at times “even these distinctions get fuzzy. When this is the case, most likely there is little or no exegetical significance.” BDF §394 makes no distinction either. In fact, they do not have the appositional category, only the exegetical one, what they call “the explanatory (exegetical) infinitive.” In correspondence, NASB translates this clause, “that is, the summing up of all things.” NET and NIV have a simple infinitive: “to head up all things,” NET; “to bring unity to all things,” NIV. But either way, this clause divulges the content of the secret/plan of God’s will (see below for more information).

⁸⁷⁴ Concerning the meaning of the infinitive verb ἀνακεφαλαιώσασθαι (from ἀνακεφαλαιόω), it is important to note that this verb’s lemma is not κεφαλή (“head”), but κεφάλαιον (“sum,” “brief statement”) or κεφαλαιόω (“to sum up”). The immediate context of the verb does not indicate that “brevity” is the semantic intention, but the recalling of all ideas at once. Thus, the use of “to sum up” (NASB) has the idea of “bringing together” (NKJV, NIV, NRSV, REB, BDAG). If the prepositional prefix ἀνα is exegetically significant, following the same semantic idea of ἀναβλέπω (“to see again,” cf., Matt 11:5; Mark 10:51; Luke 7:22; John 9:11, 15, 18; Acts 9:12, 17–18), ἀναγεννάω (“to beget again, to cause to be born again,” 1 Pet 1:3, 23), and ἀναγνωρίζω (“to learn to know again, become reacquainted,” Acts 7:13), and so forth, ἀνακεφαλαιόω would indicate that all things will be brought back together again, in Christ. In this vein, Ellicott, *St. Paul’s Epistle to the Ephesians*, 25, translates ἀνακεφαλαιόω as “to sum up again together,” “restaurare,” “summatim recolligere.” Lincoln, *Paradise Now*, 143, also notes that this verb seems to indicate a restoration of harmony with Christ, as in Col 1:20, since both passages presuppose that the universe had come into chaos on account of sin. See also, Hoehner, *Ephesians: An Exegetical Commentary*, 221. Another view is that inasmuch as in the end the root of ἀνακεφαλαιόω is κεφαλή (“head”; cf., Robertson, *Word Pictures in the New Testament*, 4:518–19), and this is an important topic in the letter to the Ephesians (cf., 1:22; 4:15), many translations include the idea of “to head up,” “to bring together under one head” (NTC, NIV, NET, NJB, TEV, NAB). In brief, “the term implies some unifying principle as a basis for the gathering together,” Graham, *An Exegetical Summary of Ephesians*, 41. Also, L&N, s.v., “ἀνακεφαλαιόω,” suggest “to bring everything together in terms of some unifying principle or person.” Hoehner, *Ephesians: An Exegetical Commentary*, 220–21, has a balanced suggestion: “It seems best not to accept one view exclusively but to consider elements of all three views to gain a correct perspective.”

things on earth,⁸⁷⁵ in him,” v. 10bc). This infinitival clause divulges the content of the secret/plan of God’s will,⁸⁷⁶ namely, that in Christ himself everything (the entire cosmos) will be brought together again under his headship. Caragounis points out that this secret/plan (*μυστήριον*) and its respective surrounding aspects found in vv. 9–10 are also present in Dan 2 (ⲓⲛ) in a striking ten-point parallelism,⁸⁷⁷ pointing to Dan 2 as the

⁸⁷⁵ The expression “the things in heaven and the things on earth” is a merism signifying the whole cosmos. Also O’Brien, *The Letter to the Ephesians*, 111–12, asserts that “Christ is the one *in whom* God chooses to sum up the cosmos, the one in whom he restores harmony to the universe, for the *whole* of the created order are included.” His emphasis. O’Brien also observes that “the things in heaven and the things on earth” “represent two important strands running throughout the epistle which signify two separate spheres or domains. The *anakephalaiōsis* in Christ has to do with each realm.” These two spheres, domains, or realms are not separated into good in heaven and evil on earth (cf., heaven 1:3, 10, 20; 2:6; 3:10, 15; 4:10; 6:9, 12; earth 1:10; 2:1–12, 16; 3:15; 4:9; 6:3). This points to the restoration of the entire cosmos, when the evil in heaven and on earth will exist no more. In the same vein, see Thielman, *Ephesians*, 67: “Christ will bring order to the universe. God will use Christ to bring together the disparate elements of creation whether they are ‘things in the heavens’ or ‘things on the earth (cf., 1:20–22; 2:1–22).” See also Joseph B. Lightfoot, *Notes on Epistles of St Paul from Unpublished Commentaries*, 2nd ed. (London: Macmillan, 1895), 321–22. Pace Arnold, *Ephesians*, 89, who sees a dichotomy between spiritual beings in heaven and concrete beings on earth.

⁸⁷⁶ There are at least three main views regarding the relationship of *ἀνακεφαλαιώσασθαι* (cf., Graham, *An Exegetical Summary of Ephesians*, 41–42). (1) It is connected to the *μυστήριον* (“secret/plan”) of v. 9; this is a common interpretation among more contemporary scholars, e.g., Barth, *Commentary on Chapters 1–3*, 85; Lincoln, *Ephesians*, 32; Hendriksen, *Exposition of Ephesians*, 86; John R. W. Stott, *The Message of Ephesians: God’s New Society*, 2nd ed., The Bible Speaks Today (Downers Grove, IL: IVP, 1991), 41–43; O’Brien, *The Letter to the Ephesians*, 111. (2) It is related to the *οἰκονομία* (“administration”) of v. 10; see Salmond, “The Epistle to the Ephesians,” 260–61; Ellicott, *St. Paul’s Epistle to the Ephesians*, 25; Lenski, *Interpretation of St. Paul’s Epistles*, 371–73. (3) It is connected to *κατὰ τὴν εὐδοκίαν αὐτοῦ* (“according to his good pleasure”) in v. 9; see Alford, *The Greek Testament*, 76. In this case the argument of Thielman, *Ephesians*, 65, is decisive:

Despite this ambiguity it is likely that Paul intended for the infinitive to describe the mystery’s content. In a section of the letter designed to praise God for the revelation of the mystery of his will, it would make little sense to leave the reader guessing about the mystery’s content and the goal toward which “the times” were moving. Moreover, Paul uses a similar construction in 3:3–6. There he mentions the mystery twice in verses 3–4 but does not define it more closely until verse 6, and he packages this more-detailed definition in an infinitive construction (*εἶναι τὰ ἔθνη . . . , einai ta ethnē . . .*, that the Gentiles are . . .) just as he does here in 1:10.

⁸⁷⁷ Cf., Caragounis, *The Ephesian Mysterion*, 123–26, 134–35. The ten-point parallelism is as follows: (1) the revelation of the *mysterion* leads both authors to praise God (Dan 2:19–20 [Th]; Eph 1:3); (2) wisdom and understanding appear in both passages (Dan 2:20 [Th]; Eph 1:8); (3) the revelation of the *mysterion* comes with an endowment in wisdom and prudence (Dan 2:21, 23 [Th]; Eph 1:8); (4) in both places the *mysterion* is hidden in God (Dan 2:22; Eph 1:9; cf., 3:9); (5) for both authors God himself is the Revealer (2:28 [Th]; Eph 1:9; cf., 3:3, 5); (6) the future events are divinely decreed for both authors (Dan 2:28 [Th]; Eph 1:9); (7) in both passages the events transpire at the *eschaton* (Dan 2:28 [Th]; Eph 1:9–10);

background source for the Ephesian *μυστήριον*.⁸⁷⁸ This parallelism reinforces the spatiotemporal characteristics of the blessing of v. 8, inasmuch as Dan 2 is a chapter rooted in time (subsequent events) and space (subsequent kingdoms), as well. In Caragounis's words:

The *ἔργον* or *mysterion* in Dan contains what remains of human history and is particularly focused on God's eschatological act of subjecting all under His dominion. Turning to Eph we note that there too the author ascribes to God a sovereign role in history. The Eph *mysterion* too reaches its climax at the *ankephalaiōsis* of all beings in Christ. This too will transpire in the proper time. Compared with the Eph *mysterion*, the Danielic *mysterion* meets all the requirements: it is God's purpose, it is eschatological, it has cosmic dimensions, and it is a unified plan.⁸⁷⁹

Hence, two aspects of the blessing of abundant grace in the form of revelation (v. 8) being disclosed to us (v. 9a) are relevant to the present study: this secret (*μυστήριον*) is unfolded within a timetabled plan (time, vv. 9c–10a) and consists of the reunion of the whole cosmos (space, v. 10bc) under Christ's headship.

Another spatiotemporal marker is found in the expression *ἐν τοῖς ἐπουρανίοις* ("in the heavenly places") of v. 3. It was already explained that this dative construction has a local sense,⁸⁸⁰ and that the adjective *ἐπουράνιος* ("heavenly") is used interchangeably with

(8) in both places God's final act has universal dimension, subjecting everything (Dan 2:35 [Th]; Eph 1:10, 22); (9) in both authors a number of identical and related words are grouped together (Dan 2:37–38 [Th; LXX]; Eph 1:18–22); and (10) there is a parallel in the idea of subordination under the "head of gold" and under Christ (Dan 2:38; 1:22).

⁸⁷⁸ See Thielman, *Ephesians*, 64, among others.

⁸⁷⁹ Caragounis, *The Ephesian Mysterion*, 124, 134–35.

⁸⁸⁰ Chronologically, e.g., Hugo Odeberg, *The View of the Universe in the Epistle to the Ephesians*, Lunds Universitets Årsskrift 29 (Lund: Gleerup, 1934), 7–8; Lincoln, "Re-Examination of 'the Heavenlies,'" 476; Barth, *Commentary on Chapters 4–6*, 78–79; Caragounis, *The Ephesian Mysterion*, 147; Schnackenburg, *Ephesians: A Commentary*, 51; Bruce, *Epistles to the Colossians*, 254; Harris, "'The Heavenlies' Reconsidered," 74; O'Brien, *The Letter to the Ephesians*, 96–97; Aletti, *Saint Paul, épître aux Éphésiens*, 56. Brannon, *The Heavenlies in Ephesians*, 14, infers, "Since the phrase is used as a formula and the majority of the references will not allow for a non-local interpretation, the most appropriate meaning for the five occurrences of the expression is a local one. Consequently, views which interpret the expression in a personal or descriptive sense must be rejected." Ironically, Odeberg's spiritual

the noun οὐρανός (“heaven”). They can refer to the sky, the firmament, or God’s abode, depending on their immediate context.⁸⁸¹ In 1:3, 20, and 2:6, ἐπουράνιος (“heavenly”) indicates God’s abode,⁸⁸² the heavenly sanctuary/temple. Specifically concerning the nature of this locale, the studies of Lincoln and Caragounis⁸⁸³ in the 1970s and Brannon⁸⁸⁴ in 2011 have demonstrated that ἐπουράνιος (“heavenly”) always has a literal

interpretation is flawed by himself (cf., n. 886 below), when he gives a local sense to ἐν τοῖς ἐπουρανίοις (“in the heavenly places”).

⁸⁸¹ Lincoln, “Re-Examination of ‘the Heavens,’” 479; Brannon, *The Heavens in Ephesians*. Also, Traub, “ἐπουράνιος,” *TDNT* 502–3, though he sees Gnostic influence in 4:10 (see above for previous discussion on this topic). Hans Bietenhard, “Heaven, Ascend, Above,” *NIDNTT* 2:188–96. As previously mentioned, Pennington, *Heaven and Earth*, 41–46, 67–70, shows the semantic parallelism between שָׁמַיִם (“heavens”) in the OT and οὐρανός (“heaven”) in the NT, both having this triple meaning.

⁸⁸² Besides Lincoln’s and Brannon’s citations already supplied above, Caragounis, *The Ephesian Mystery*, 150, 152, understands that ἐπουράνιος (“heavenly”) designates God’s dwelling place. “In it [ἐπουράνιος] is God’s throne. Eph 1:3 is understood of the blessings as appertaining to heaven: they have heaven as their source and as their goal. In 2:6 the believers are seated ἐν τοῖς ἐπουρανίοις not in any real sense as yet, but in anticipation by virtue of their being the Body of Christ, Who is Himself seated there, viz. above the principalities and the powers (1:20).”

⁸⁸³ Lincoln, “Re-Examination of ‘the Heavens,’” 468–83, challenges the conclusion of Odeberg’s previous research (see n. 885); Caragounis, *The Ephesian Mystery*, 146–52, see especially pp. 150, 152.

⁸⁸⁴ Brannon, *The Heavens in Ephesians*.

sense⁸⁸⁵ (not spiritual⁸⁸⁶ or ethereal/platonic⁸⁸⁷), which is also the case in 1:3, 20 and 2:6.

According to Brannon, though, “the spiritualization of the heavenlies developed and popularized by Odeberg seems at present to be the dominant interpretation of the

⁸⁸⁵ Lincoln, “Re-Examination of ‘the Heavenlies,’” 470, comments that in 1:3 ἐπουράνιος (“heavenly”) could express both literal and spiritual senses. Spiritual, because for Lincoln God, who gives the spiritual blessings, is beyond the categories of space and time. Literal, because the spiritual blessings are given in Christ, the incarnate (cf., 1:20), who himself is ἐν τοῖς ἐπουρανίοις (“in the heavenly places,” cf., 1:20). However, Lincoln’s comment is not informed by the biblical text—since he does not show any interaction with the text in this particular—but by ontological presuppositions. Consult n. 858 for a refutation of the idea of God’s timelessness. Throughout his work, though, Lincoln strongly advocates the local-literal-spatial sense for the phrase ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in all its five instances in Ephesians. For example, after analyzing these five instances he concludes, “And the meaning which is most appropriate to all five contexts is a local one. Thus, definitions which want to attribute to the phrase both a local and a personal meaning are unacceptable.” Cf., also Lincoln, *Paradise Now*, 135–68; Lincoln, *Ephesians*, 20–21. Caragounis, *The Ephesian Mystery*, 150, asserts, “ἐπουράνια makes up the *space* in which God, Christ, and the various hosts of cosmic powers dwell.” Their work has influenced many contemporary scholars such as Harris, “‘The Heavenlies’ Reconsidered,” 72–89: “The heavenly realm is contrasted to the earthly, but it is not ‘spiritual’ in the sense of transcending the present ‘material’ world. Rather, ἐν τοῖς ἐπουρανίοις carries a local sense, in that it is the place to which the resurrected Christ ascended and where He now resides.” BDAG, s.v., “ἐπουράνιος”; Liefeld, *Ephesians*, electronic ed., “Ephesians shows that there is a greater universe of space and time than we might imagine. Heaven above and the age to come may exist in a different dimension, but the *heavenly realms* are real and integral parts of God’s creation and are presently experientially accessible to Christians, who are *in Christ*.” See also Thielman, *Ephesians*, 47. In somewhat the same fashion, see Witherington, *Commentary on the Captivity Epistles*, 232–33; David M. Lloyd-Jones, *God’s Ultimate Purpose: An Exposition of Ephesians 1, 1 to 23* (Edinburgh: Banner of Truth Trust, 1978), 69–71.

⁸⁸⁶ One of the most influential works defending a spiritual sense for ἐν τοῖς ἐπουρανίοις is Odeberg, *The View of the Universe*.

⁸⁸⁷ E.g., R. Martin Pope, “Studies in Pauline Vocabulary: Of the Heavenly Places,” *ExpTim* 23 (1912): 366, 369, believes that in Pauline writings heaven is “a vast realm of the noumenal behind the world of sense,” and ἐν τοῖς ἐπουρανίοις is a symbol of “the white radiance of eternity.” See also Wilfred L. Knox, *St. Paul and the Church of the Gentiles* (Cambridge: Cambridge University Press, 1939), 190, who understands “heaven” in light of Hellenistic religions’ concept of mystery. For a comprehensive list of authors interpreting ἐν τοῖς ἐπουρανίοις within the Platonic view as well as a refutation of this view, see Brannon, *The Heavenlies in Ephesians*, 15–18, and Lincoln, “Re-Examination of ‘the Heavenlies,’” 476–77. This view is not currently propagated because of (1) the chronological disparity between Pauline writings and the emergence of Gnosticism, and (2) the lack of positive Platonic influence on Pauline writings. It is commendable to cite here the work of Schlier, *Der Brief an die Epheser*, 45–48. In harmony with the terminology and philosophy of Martin Heidegger, *Sein und Zeit*, unveränderte Aufl. ed. (Tübingen: M. Niemeyer, 1957); Martin Heidegger, *Being and Time: A Translation of Sein und Zeit*, trans. Joan Stambaugh (Albany, NY: State University of New York Press, 1996), Schlier describes ἐν τοῖς ἐπουρανίοις in terms of “die Himmel des Daseins,” where ἐπουράνιος (“heavenly”) is just a synonym for human existence, in an attempt to demythologize heaven. Cf., Best, *Commentary on Ephesians*, 116, where he affirms, “Schlier more deliberately attempts to demythologize [heaven], believing that AE’s use of the phrase is derived from gnostic ideas and accords with a gnostic world picture.”

heavenlies in Ephesians.”⁸⁸⁸ For example, Francis Foulkes interprets *ἐπουράνιος* (“heavenly”) as “an invisible spiritual environment; the realm of all the unseen forces, good and evil, which struggle to dominate the individual and corporate life of humanity.”⁸⁸⁹ Caird says *ἐπουράνιος* (“heavenly”) stands “for man’s invisible spiritual environment.”⁸⁹⁰ “Odeberg is concerned, as it were, to keep believers on earth,” says Best.⁸⁹¹ So, making a semantic and ontological distinction between *ἐπουράνιος* (“heavenly”) and *οὐρανός* (“heaven”), Odeberg brings *ἐπουράνιος* (“heavenly”) down to earth and considers it “a term designating the whole of the Spiritual Reality,” or the spiritual life of the church on earth.⁸⁹² Nevertheless, in doing this he unconsciously places Christ’s enthroning in 1:20 within this earthly “Spiritual Reality,” since the church is in the same *ἐπουράνιος* (“heavenly”) in 2:6 as Christ in 1:20. Lincoln’s argument is quite compelling: “It is Christ’s prior resurrection, ascension and exaltation in the heavenlies which indicate that a definition of the formula cannot be dependent on the Church’s

⁸⁸⁸ Brannon, *The Heavenlies in Ephesians*, 24. Some of the scholars following Odeberg’s trend are, for instance, John G. Gibbs, *Creation and Redemption: A Study in Pauline Theology*, NovTSup 26 (Leiden: Brill, 1971), 130; Bonnie B. Thurston, *Reading Colossians, Ephesians, and 2 Thessalonians: A Literary and Theological Commentary*, Reading the New Testament Series (New York: Crossroad, 1995), 94; Leon Morris, *Expository Reflections on the Letter to the Ephesians* (Grand Rapids: Baker, 1994), 15; Stott, *The Message of Ephesians*, 35. Arnold, *Ephesians*, 78, writes, “ἐν τοῖς ἐπουρανίοις should probably be interpreted metaphorically as ‘the spiritual dimension’ or ‘the unseen world of spiritual reality.’” For a comprehensive list see Brannon, *The Heavenlies in Ephesians*, 22–24.

⁸⁸⁹ Francis Foulkes, *The Letter of Paul to the Ephesians: An Introduction and Commentary*, 2nd ed., Tyndale New Testament Commentaries 10 (Grand Rapids: Eerdmans, 1989), 54.

⁸⁹⁰ Caird, *Paul’s Letters from Prison*, 66.

⁸⁹¹ Best, *Commentary on Ephesians*, 117.

⁸⁹² Odeberg, *The View of the Universe*, 12. For a brief refutation of Odeberg’s view, consult Lincoln, “Re-Examination of ‘the Heavenlies,’” 477–79. Throughout his entire monograph, Brannon, *The Heavenlies in Ephesians*, disproves Odeberg’s thesis.

experience for its meaning.”⁸⁹³ That is, Christ’s ascension ἐν τοῖς ἐπουρανίοις (“in the heavenly places”)/οὐρανός (“heaven”) in 1:20 and 4:8, 10 is the defining factor for the ontological meaning of ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in 1:3 and 2:6,⁸⁹⁴ where the actions made ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) are performed ἐν Χριστῷ (“in Christ”), our Substitute, and not the reverse. Best appropriately apprehends the backdrop of the spiritualizing interpretation when he states that “all such interpretations have been influenced by Greek spiritualizing conceptions,”⁸⁹⁵ even though the writers do not admit or realize it.⁸⁹⁶ In the conclusion of his monograph, Brannon formulates some forceful remarks:

In our examination, however, we have demonstrated that Odeberg’s interpretation is both flawed and untenable, that there is no basis for a distinction between the expressions ἐν τοῖς ἐπουρανίοις and ἐν (τοῖς) οὐρανοῖς, and that these variant local

⁸⁹³ Lincoln, “Re-Examination of ‘the Heavens,’” 478.

⁸⁹⁴ See the next section below for a discussion on the spatiotemporal nature of the heavenly sanctuary/temple in 2:6 and the spiritual seating of the believers therein.

⁸⁹⁵ Best, *Commentary on Ephesians*, 116.

⁸⁹⁶ Odeberg, *The View of the Universe*, says he rejects working with Greek philosophical categories of eternal timeless reality in dealing with its [ἐν τοῖς ἐπουρανίοις] significance. However, as Best (see previous n.) already pointed out, Greek philosophical and ontological categories of noumenal and sensorial worlds, Christianized mainly by Augustine, are presuppositions behind his argumentation—thus the difficulty of understanding bodily believers in heaven with God the Father. Allen and Springsted, *Philosophy for Understanding Theology*, 21–63, state:

Plato provided great support for Christianity against materialist views in the ancient world, Augustine in his *Confessions* describes the assistance he received from the Platonists, to conceive any reality that was not sensible. The Greek Fathers and Augustine drew most extensively on the philosophy of Plato and the Platonists. The Platonist revival so deeply shaped the outlook of many theologians that it is not always easy to make transfers from Greek Platonic categories of thought to Latin ones.

Cf., Bartholomew and Goheen, *Christian Philosophy*, 61–78: “The medieval period is when philosophers began to sort through the Greek philosophical tradition in the light of the Christian faith. Augustine is by far the greatest of the early Christian philosophers, even one of the greatest in history.” Scott MacDonald, “Augustine, *Confessions* (Ca. 400): Real-Life Philosophy,” in *The Classics of Western Philosophy: A Reader’s Guide*, ed. Jorge J. E. Gracia, Gregory M. Reichberg, and Bernard N. Schumacher (Malden, MA: Blackwell, 2003), 103, considers that “Augustine’s philosophical outlook has exercised as profound an influence in the Western world as that of any thinker. Augustine’s thought transformed Christianity.”

expressions for ‘heaven’ are actually synonymous. The evidence from Greek sources, Jewish sources, the Apostolic Fathers, the Septuagint, and the New Testament supports our position that the expressions ἐν τοῖς ἐπουρανίοις and ἐν (τοῖς) οὐρανοῖς are synonymous and always refer to that which is spatially distinct for the earth.⁸⁹⁷

This discussion leads to the last spatiotemporal marker of 1:3, namely, that the incarnate Christ is the One who ascended ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in 1:20, establishing its ontological meaning in 1:3 and 2:6. Ephesians 1:20 describes “Christ’s physical death, physical resurrection, and physical ascension to the right hand of God”⁸⁹⁸ ἐν τοῖς ἐπουρανίοις (“in the heavenly places”). That is, “the incarnate Christ has ascended to it [the heavenly places].”⁸⁹⁹ Whereas the first part of v. 20 states that God worked in this incarnate Christ (ἐνήργησεν ἐν τῷ Χριστῷ, “he worked in Christ”; NKJV), seating him at his right hand ἐν τοῖς ἐπουρανίοις (“in the heavenly places”), v. 3 affirms that God blesses us ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) ἐν Χριστῷ (“in Christ”). Accordingly, God’s abode (ἐν τοῖς ἐπουρανίοις, “in the heavenly places”), the heavenly sanctuary/temple, is as much a spatiotemporal reality in 1:3 as it is in 1:20, because it is associated with the same incarnate Christ in both passages. In short, the blessings being part of salvation history, the semantic and ontological meanings of ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) itself, and its relationship with the incarnate Christ are spatiotemporal markers indicating that the heavenly sanctuary/temple in 1:3 is a spatiotemporal reality.

⁸⁹⁷ Brannon, *The Heavens in Ephesians*, 241.

⁸⁹⁸ Brannon, *The Heavens in Ephesians*, 173.

⁸⁹⁹ Lincoln, “Re-Examination of ‘the Heavens,’” 470.

Ephesians 1:20 and 2:6

Due to the close association between 1:20 and 2:6, these two references to the heavenly sanctuary/temple can be analyzed together. Besides the spatiotemporal markers just mentioned (the semantic and ontological meaning of ἐν τοῖς ἐπουρανίοις [“in the heavenly places”],⁹⁰⁰ and the presence of the incarnate Christ there), at least two other markers can be detected in v. 21 related to the heavenly sanctuary/temple of v. 20: the preposition ὑπεράνω (“far above”) as a spatial marker, and the reference to two eons, αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι (“this age, but also in the one to come”), as a temporal one.

(1) It was previously explained that ὑπεράνω (“far above”) is used in v. 21a in a comparison between powers, having primarily an abstract sense without losing its spatial nuance. Seeing as ὑπεράνω (“far above”) and ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) modify the participle καθίσας (“seated”), Christ is depicted as being ὑπεράνω (“far above”) all powers in v. 21a, inasmuch as he is enthroned in the heavenly sanctuary/temple (ἐν τοῖς ἐπουρανίοις, “in the heavenly places”) in v. 20. In this case, the heavenly sanctuary/temple would also be ὑπεράνω (“far above”) πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος (“all rule and authority and power and dominion,” v. 21a) in a spatial sense.

(2) The whole phrase οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι (“not only in this age, but also in the one to come,” v. 21b) is a temporal marker, especially

⁹⁰⁰ See Traub, “ἐπουράνιος,” *TDNT* 539, commenting on 1:20: “God Himself and Christ belong to this heavenly world, for the right hand of God, the throne, the government, is represented as ἐν τοῖς ἐπουρανίοις. Here the term, like οὐρανός, has a local nuance.”

seen in the word αἰών (“age, aeon”).⁹⁰¹ And this specific phrase denotes a “*space of time* clearly defined and marked out, *epoch, age, ὁ αἰὼν οὗτος* this present *world*, opposite ὁ μέλλων.”⁹⁰² This entire phrase has a clear implication, namely, that Christ’s enthronement in the heavenly sanctuary/temple made him sovereign above all powers not only in this age, but also in the age to come.⁹⁰³ Subsequently, the heavenly sanctuary/temple is situated within space and time, inasmuch as the activity performed by God upon Christ in the heavenly sanctuary/temple has a temporal aspect and effect—Christ’s sovereignty in this age and in the age to come, an encounter of space and time, where the former influences the latter. “In the Pauline writings spatial and temporal terms are held together as both heaven and earth are involved in the two-age structure,”⁹⁰⁴ Lincoln accurately notes. The spatiotemporal nature of the heavenly sanctuary/temple in 1:20 can be extended to 2:6, due to their close relationship (as already discussed).⁹⁰⁵

⁹⁰¹ E.g., in BDAG, s.v., “αἰών,” αἰών in in this particular passage is “a segment of time as a particular unit of history, *age*.” For L&N, s.v., “αἰών,” in this context αἰών is “a unit of time as a particular stage or period of history.” Hermann Sasse, “αἰών,” *TDNT* 1:205–7, demonstrates that the idea of present and future aeons is mentioned in the Synoptic Gospels, in Pauline writings, and in Hebrews. The present aeon is πονηρός (“evil”) while “the future aeon is for the ones counted worthy to take part in that aeon and in the resurrection” (cf., Luke 2034–35). Although not explicit, this idea is implicit in Eph 1:21. This article also touches on the similarities and differences of “the doctrine of the two aeons” between Jewish apocalyptic and the NT. T. Holtz, “αἰών,” *EDNT* 1:46, interprets Eph 1:20–21 in terms of “Christ is enthroned to reign ‘not only *in this age* but also in *that which is to come*;’ [this phrase] should be understood as referring to the *world of God to come*.”

⁹⁰² LSJ, s.v., “αἰών.”

⁹⁰³ Porter et al., *Clause Analysis*, relate the two phrases (v. 21ab) to the participle καθίσας (“seated”)—the first phrase as adjunct of space (v. 21a) and the second one of time (v. 21a). This is even more explicit in Wu and Tan, *Cascadia Syntax Graphs*.

⁹⁰⁴ Lincoln, “Re-Examination of ‘the Heavens,’” 482–83.

⁹⁰⁵ Allen, “Exaltation and Solidarity,” 102–3, devotes his entire article to the interrelationships of 1:20 and 2:6.

One question, however, naturally emerges from this discussion. How can the believers be ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) in 2:6 if they are on earth and ἐπουράνιος (“heavenly”) is literal? Brannon observes that while in 1:20 Christ is raised from the dead and seated at the right hand of God ἐν τοῖς ἐπουρανίοις (“in the heavenly places”), in 2:1, 5 the believers who were “dead in trespasses” (νεκροὺς τοῖς παραπτώμασιν) are now seated ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) ἐν Χριστῷ (“in Christ,” v. 6). The additional qualifications, “dead *in trespasses*” and “seated *in Christ*,” for the believers’ experience in vv. 1–7 point to a spiritual fulfillment instead of a concrete one: spiritual because through the Spirit and in Christ⁹⁰⁶ (viz. the believers have been incorporated into Christ)⁹⁰⁷ the believers are made alive, raised, and seated ἐν τοῖς ἐπουρανίοις (“in the heavenly places”)⁹⁰⁸ by faith (cf., vv. 5, 8).⁹⁰⁹ Lincoln describes

⁹⁰⁶ Lincoln, “Re-Examination of ‘the Heavens,’” 470, observes,

In the Pauline writings the heavenly world and the spiritual world (not in the sense of the Hellenistic “spiritual” as over against “material” but in the sense of the realm of the Holy Spirit) can often be almost equated [cf., 1:3, 13–14]. Sometimes this heavenly order of things is centered on the risen Christ, at other times the focus is on the realm of the Spirit. But because Christ has entered into this realm by virtue of his exaltation, Paul does not view it as an ideal, non-sensual world, but rather sees this heavenly realm as caught up in the history of redemption.

Cf. also, Geerhardus Vos, “The Eschatological Aspect of the Pauline Conception of the Spirit,” in *Biblical and Theological Studies*, ed. Francis L. Patton (New York: Charles Scribner’s Sons, 1912), 234, 244–45: “The Spirit is both the instrumental cause of the resurrection-act and the permanent substratum of the resurrection-life.” See also Allen, “Exaltation and Solidarity,” 106–7; Caragounis, *The Ephesian Mystery*, 150; Neill Q. Hamilton, *The Holy Spirit and Eschatology in Paul*, Scottish Journal of Theology Occasional Papers 6 (Edinburgh: Oliver and Boyd, 1957), 12–21.

⁹⁰⁷ Cf., Lincoln, *Ephesians*, 105.

⁹⁰⁸ Brannon, *The Heavens in Ephesians*, 170–76.

⁹⁰⁹ Commenting on 2:6, Allen, “Exaltation and Solidarity,” 106–7, observes that the only real clue to when the believers are exalted is to be found in v. 8 (cf., v. 5). “Through faith the believer shares in Christ’s resurrection and enthronement and is thereby exalted with him (cf., Col 2.12).”

these events as belonging to the realized Pauline eschatology.⁹¹⁰ Thus, whereas ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) is a reference to a literal place because of its association with the incarnate Christ (see the argument above), the act of believers being enthroned ἐν τοῖς ἐπουρανίοις (“in the heavenly places”) is spiritual because, by faith and through the Spirit, they are seated there ἐν Χριστῷ (“in Christ,” v. 6), who was already seated there. Commenting on v. 6, Brannon asserts,

We should expect that, just as believers were not dead in the same way Christ was, so also they were not made alive, nor raised up, nor seated in the heavenlies in the same way Christ was.⁹¹¹ As a result, the expression ἐν τοῖς ἐπουρανίοις does not lose its local significance as a reference to the abode of God; rather, while Christ’s session ἐν τοῖς ἐπουρανίοις is at present fully realized, believers at present are seated ἐν τοῖς ἐπουρανίοις through the Holy Spirit and through their union with Christ.⁹¹²

Ephesians 4:8, 10

In previous sections of this research, the spatiotemporal character of Eph 4:7–12 was seen especially in the contrast (vv. 9–10) and interaction (vv. 7–8, 10–12) of heaven and earth. The interaction of the heavenly sanctuary/temple⁹¹³ with the saints (who are

⁹¹⁰ Lincoln, “Re-Examination of ‘the Heavenlies,’” 473–74.

⁹¹¹ Also, Caragounis, *The Ephesian Mysterion*, 150; G. F. Wessels, “The Eschatology of Colossians and Ephesians,” *Neotestamentica* 21.2 (1987): 188–89, believes that “the expressions ‘made alive together with Christ’ and ‘made us sit in heavenly places’ are indeed metaphors.” He writes this statement as a response to Andreas Lindemann, *Die Aufhebung der Zeit: Geschichtsverständnis und Eschatologie im Epheserbrief*, SNT 12 (Gütersloh: Mohn, 1975), 120, who considers that these expressions are to be understood “ganz undialektisch” (“quite undialectically”), that is, not figuratively, but literally, where believers are “to be made alive in a mystical, gnostic way through baptism.” For Barth, *Commentary on Chapters 1–3*, 236–37, a bodily removal like that of Elias or Enoch was not meant in 2:6 because the Ephesians were still living in their country. Schlier, *Der Brief an die Epheser*, defended “ascension of the soul” in his platonic/philonic interpretation, “since the Platonistic distinction of the soul’s origin, worth, and destiny from the body’s depravity and final elimination is not taken up and supported by Ephesians.” Allen, “Exaltation and Solidarity,” 106, says, “The text does not picture a physical resuscitation nor a bodily transportation. Attention is rather drawn to the change that has taken place in the believer’s spiritual condition and position before God and in the world.”

⁹¹² Brannon, *The Heavenlies in Ephesians*, 174–75.

⁹¹³ Consult the next section for more information about the interaction between heavenly and earthly sanctuaries/temples.

themselves spatiotemporal beings)⁹¹⁴ on earth, described in vv. 7–8, 10–12, calls for a reflection on the spatiotemporal nature of the heavenly sanctuary/temple, since beings without immortal platonic “souls” cannot interact with ethereal/platonic heavenly realities. The presence of the incarnate Christ⁹¹⁵ as the subject of the participial phrases ἀναβὰς εἰς ὕψος (“when he ascended on high,” v. 8) and ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν (“the One who ascended far above all heavens,” v. 10) also points to the heavenly sanctuary/temple of vv. 8, 10 as a spatiotemporal reality. In brief, an incarnate Christ who ascends to the heavenly sanctuary/temple and interacts with spatiotemporal beings on earth, within a context of spatial comparison between heaven and earth, requires that this heavenly sanctuary/temple be a spatiotemporal reality as well. Still, two more issues need to be addressed: the meaning of the clause κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς in v. 9 and Ephesian cosmology.

Ephesians 4:9 has been a crux text. From the textual criticism viewpoint, this verse presents a variant reading rated C by UBS⁵. The vocable μέρη is omitted in P⁴⁶, which “has strong affinities, however, with the Western text,”⁹¹⁶ and also in Western text-

⁹¹⁴ See n. 857 for more information on this subject.

⁹¹⁵ Hodge, *Ephesians*, 135, recognizes that “the apostle here is not speaking (as the Lutherans contend) about Christ’s body being everywhere, but about the universal presence and power of the ascended Son of God. It is God clothed in our nature who now exercises this universal dominion; and, therefore, the apostle may well say of Christ, as the incarnate God, that he gives **gifts to men.**” His emphasis.

⁹¹⁶ Michael H. Burer, W. Hall Harris, and Daniel B. Wallace, *New Testament: New English Translation, Novum Testamentum Graece*, Diglot ed. (Stuttgart and Dallas: Deutsche Bibelgesellschaft and NET Bible Press, 2004), 864.

type uncials D* F G,⁹¹⁷ which are known by having longer variant readings.⁹¹⁸ However, the Alexandrian text-type uncials Ⲁ Ⲃ Ⲅ Ⲇ Ⲉ Ⲋ Ⲍ Ⲏ Ⲑ Ⲓ Ⲕ Ⲗ Ⲙ Ⲛ Ⲝ Ⲟ Ⲡ Ⲣ Ⲥ ⲧ ⲩ ⲫ ⲭ ⲯ ⲱ ⲳ ⲵ ⲷ ⲹ ⲻ ⲽ ⲿ ⲱ ⲳ ⲵ ⲷ ⲹ ⲻ ⲽ ⲿ (known by their usually shorter readings) and Alexandrian minuscules 33 1739, Egyptian minuscule 1881, Byzantine text-type manuscripts,⁹¹⁹ and a correction of D², include the word *μέρη*. In the opinion of the UBS⁵ committee, it is not possible to affirm “whether the word was added as an explanatory gloss or deleted as virtually superfluous.”⁹²⁰ However, as Burer, Harris, and Wallace point out, “if the shorter reading were original one would expect to see at least a little variation in clarifying additions to the text.”⁹²¹ This comment, and the strong external evidence provided by the Alexandrian text-type manuscripts, suggest that the vocable *μέρη* could be considered as the original part of the text in the act of translation.

In the realm of hermeneutics, the clause *κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς* (“he descended into the lower parts of the earth,” v. 9c) is seen as referring to: (1) Christ’s descent to the underworld, hell/Hades; (2) Christ’s coming in the Spirit; or (3) Christ’s coming to Earth in his incarnation, with emphasis on his death and burial in the grave.⁹²² (1) Many commentators throughout Christian history have advocated the interpretation of “underworld” or “hell” (TEV, NEB, BJ interprets *τῆς γῆς* as a genitive of

⁹¹⁷ This classification follows Metzger, *Textual Commentary*, xxviii–xxx.

⁹¹⁸ Cf., Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament* (New York: Oxford University Press, 2005), 276–77.

⁹¹⁹ This classification follows Kurt Aland and Barbara Aland, *The Text of the New Testament*, trans. Errol F Rhodes, 2nd ed. (Grand Rapids: Eerdmans, 1995), 159–62.

⁹²⁰ Metzger, *Textual Commentary*, 537.

⁹²¹ Burer, Harris, and Wallace, *New Testament: New English Translation*, 864.

⁹²² For a review of the literature, see William Bales, “The Descent of Christ in Ephesians 4:9,” *CBQ* 72.1 (2010): 84–85, who himself defends the first interpretation.

comparison, “to the lowest depths of the earth,” to accommodate this view). Lloyd-Jones observes that the importance of interpreting this clause as a reference to hell lies in the fact that “this is the one [interpretation] that has figured most prominently in the history of the Church and the history of doctrine.”⁹²³ Nevertheless, after two pages of compelling argumentation on this clause, he concludes:

We have no evidence for saying that our Lord ever preached in hell. It is a supposition, mere speculation, and a theory. There is nothing in the Scriptures to substantiate it, not a word to suggest that He liberated people who had been held captives. There is no indication whatsoever that our Lord finally conquered the devil and his powers in hell after His death; indeed we are told, positively, that that work was done upon the Cross. It was on the Cross our Lord cried out, saying, “It is finished.” Nothing was left to be completed in hell; the work was completed upon the Cross.⁹²⁴

In fact, the advocates of this interpretation usually do not consider the relevance of Ps 68 to the interpretation of this particular verse, or even the context of the entire epistle. As an example, William Bales’s article cited below and the references he cites in support do not engage with Ps 68 or with the immediate context of Eph 4:9. Osborne changed his former position to embrace the view that εἰς τὰ κατώτερα [μέρη] τῆς γῆς (“into the lower parts of the earth”) is a reference to the incarnation and death of Christ, interpreting Eph 4:9 in light of its immediate context and against the background of Ps 68 within the divine warrior motif.⁹²⁵ Barth makes six arguments against the “descent to hell,” *ad inferos*.⁹²⁶ (a) The vocabulary used in 4:9 does not exactly describe Sheol, as in

⁹²³ David M. Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids: Baker, 1981), 157.

⁹²⁴ Lloyd-Jones, *Christian Unity*, 159–60.

⁹²⁵ Grant R. Osborne, “Hermeneutics and Paul: His Use of the OT in Ephesians 4:8” (paper presented at Evangelical Theological Society 64th Annual Meeting, Milwaukee, 2012), 1–2, 22–26.

⁹²⁶ Barth, *Commentary on Chapters 4–6*, 433–34.

the LXX. (b) In Ephesians (2:2; 6:12) the evil spirits are located in the air or in the heavenly places, not under the earth. (c) Also, the victory over these evil powers was attained by Christ's exaltation, not by his descent (1:19–21; 4:8–10). (d) A descent to hell would be a second-step descent, which would hardly correspond to the single ascent into heaven mentioned in 4:8, 10. (e) Parallels to Eph 4:8–10, such as John 3:13; 17:15, and 1 Pet 3:18–22,⁹²⁷ discourage the thought of hell. And (f) a conquest of the realm of the dead would be totally foreign to the context of 4:9. He concludes, "Instead, the descent of Christ mentioned in 4:9 denotes his incarnation and, most likely, his crucifixion."⁹²⁸ (2) Caird⁹²⁹ and Harris⁹³⁰ are strong proponents of interpreting this clause as referring to Christ's coming in the Spirit, which is called by Wood "an intriguing solution,"⁹³¹ due to their attempts at merging Christ and the Spirit and placing this descent of v. 9 after the ascent of v. 10 (see discussion above). (3) Christ's coming to the Earth in his incarnation and subsequent life, death, and burial in the grave is a popular interpretation of this clause among Biblical scholars. For instance, Wood supports this view when he comments, "It

⁹²⁷ Another text usually brought into conversation with Eph 4:9 is 1 Pet 3:18–22. John H. Elliott, *1 Peter: A New Translation with Introduction and Commentary*, AB 37B (New Haven: Yale University Press, 2000), 637–710, states clearly that "1 Peter 3:19, within the context of 3:18–22, refers to the *ascension of Christ* following his resurrection, rather than to a descent of Christ to the realm of the dead following his death and prior to his resurrection." For Elliott, the absence of any connection with the doctrine of the *descensus* until 190 CE and "its minimal role in subsequent patristic discussion" leads to "doubting any original association of this verse with a descent of Christ into the underworld." Also, the *descensus ad infera* goes against the perspective of the epistle of 1 Peter in general, which "emphasizes an imminent and conclusive judgment according to one's deeds (1:17; 4:6, 17–19) and one's obedience to the will of God in the present (1:2, 22; 2:15; 3:17; 4:2, 19)." For a full treatment of this passage in 1 Peter, see William J. Dalton, *Christ's Proclamation to the Spirits: A Study of 1 Peter 3:18–4:6*, AnBib 23 (Rome: Pontifical Biblical Institute, 1989).

⁹²⁸ Barth, *Commentary on Chapters 4–6*, 434.

⁹²⁹ Caird, "Descent of Christ in Ephesians 4," 537, 541.

⁹³⁰ Harris, *The Descent of Christ*, 46–54, 171–204.

⁹³¹ Wood, "Ephesians," 1157–58.

was from earth that he ascended and it had been to earth that he came.”⁹³² When one considers Eph 4:8–10 against the context of the whole epistle and especially against the background of Ps 68, the most probable interpretation is referring to Christ’s death and burial in the grave, given that the pattern of death-resurrection-enthronement is recurrent in Ephesians (cf., 1:20–21; 2:6, 13–16), and it is important for the understanding of the whole epistle, as Cozart correctly perceives.⁹³³ Lunde and Dunne affirm, “Paul’s emphasis on Christ’s death throughout Ephesians should be seen as related to the ‘descent’ (cf., Eph 1:7, 20; 2:13,16; 5:2,25; also 1 Cor 1:17; 2:2; Gal 6:14).”⁹³⁴ So, τῆς γῆς could be interpreted as a genitive of possession (“into the lower parts which belong to the earth”), emphasizing his death and burial; as partitive genitive (“into the lower parts of the earth,” NKJV, NASB), which can be somewhat ambiguous; or as a genitive of apposition (“into the lower parts [regions], that is, the earth;” NET, NIV), which encompasses the whole process (incarnation, life, suffering, death) and emphasizes the heaven-earth comparison, fitting better within the immediate context. Hoehner strongly maintains that the interpretation of κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς (“he descended into the lower parts of the earth,” v. 9c) as referring to Christ’s death and burial in the grave is the one that “best fits the context because in His death Christ had victory over sin and redeemed those who would be given as ‘gifts’ to the church.”⁹³⁵ In his detailed defense of this third position, Gombis writes, “The ascent of Christ is a victorious ascent

⁹³² Wood, “Ephesians,” 1157.

⁹³³ Cozart, *This Present Triumph*.

⁹³⁴ Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 109.

⁹³⁵ Hoehner, “Ephesians,” 634.

because in his death he triumphed over his enemies.”⁹³⁶ O’Brien harmonizes the ideas of “incarnation” and “the death and burial in the grave,” allowing the passage to make a more general comparison (earth-heaven) while maintaining the divine warrior motif.⁹³⁷ Following the scholars who consider Ps 68 to be the background source for Eph 4:8–10 (as espoused above), this research deems κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς (“he descended into the lower parts of the earth,” v. 9c) to be a reference to Christ’s coming to Earth in his incarnation, with emphasis on his death and burial in the grave.

The fact that v. 9 does not refer to any underworld/hell, but to Jesus coming to Earth, leads one to regard the cosmology in Ephesians as two-tiered, seeing as how this verse is the only possible basis for a three-tiered cosmology in Ephesians.⁹³⁸ In fact, Ephesians consistently portrays a two-tiered cosmology.⁹³⁹ For instance, in 1:3 the heavenlies (ἐπουράνιος) are involved; in v. 4, the world (κόσμος). Verse 10 contains only

⁹³⁶ Gombis, “Cosmic Lordship,” 376–78. Also, Lunde and Dunne, “Creative and Contextual Use of Psalm 68,” 109–10.

⁹³⁷ O’Brien, *The Letter to the Ephesians*, 294–97. He says that this phrase “is better interpreted as ‘the earth below than as the abode of the dead.’” Turner, “Ephesians,” 1237–38, espouses this same harmonization when he asserts, “The point being that the one who ascended and now fills the world (and gives the different graces to us) is none other than the one who first descended in humility to incarnation and death for us (cf. 2:14–17). His coming (2:17) at the cross and resurrection brought us the Messianic peace, blessings and graces we enjoy.” Also, Stott, *The Message of Ephesians*, 158–59.

⁹³⁸ Brannon, *The Heavenlies in Ephesians*, 199n1, recognizes this assertion when he writes, “The basis for a three-tiered cosmology of Ephesians is dependent upon a tripartite understanding of Eph. 4.9–10.”

⁹³⁹ Best, *Commentary on Ephesians*, 118, writes, “Nothing in AE’s use of οὐράνιος conflicts with this two-decker picture of the cosmos. [in fact], we always have a two-decker cosmos [in Ephesians].” See also Robert L. Foster, “Reoriented to the Cosmos: Cosmology and Theology in Ephesians through Philemon,” in *Cosmology and New Testament Theology*, ed. Jonathan T. Pennington and Sean M. McDonough, LNTS 355 (London: T&T Clark, 2008), 107–24; Harris, “‘The Heavenlies’ Reconsidered,” 80–85; Lincoln, *Ephesians*, 20, 34; Lincoln, “Re-Examination of ‘the Heavenlies,’” 479–80. For a defense of a pantheistic cosmology in Ephesians, consult the revised doctoral dissertation of George H. van Kooten, *Cosmic Christology in Paul and the Pauline School: Colossians and Ephesians in the Context of Graeco-Roman Cosmology, with a New Synopsis of the Greek Texts*, WUNT 171 (Tübingen: Mohr Siebeck, 2003). On p. 19 Kooten advocates that Christ’s body constitutes the cosmos. In his words, “the multiple heavenly bodies together are part of Christ’s single cosmic body.”

heaven (οὐρανός)⁹⁴⁰ and earth (γῆ), not hell. In 2:2 even the evil prince/ruler, the evil *spirit* who now works, is in the air (τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος), not in the underworld. In 3:15 all families in heaven (οὐρανός) and on earth (γῆ) are named after God. And in 6:9 there is an interaction between the Lord in heaven (οὐρανός) and the earthly lords. “In our estimation, the references to the heavens and the earth in Eph. 1.10, 3.15, and 4.9-10 provide sufficient evidence that this basic two-tiered structure accurately reflects the cosmology of Ephesians.”⁹⁴¹ Commenting specifically on 4:10, O’Brien rightly understands that “Paul’s contrast is ‘not between one part of the earth and another, but between the whole earth and heaven’, and this fits with the twofold cosmology of the letter, where ‘all things’ is made up of ‘heaven and earth.’”⁹⁴² Consequently, the section of 4:7–12 is no exception and also contains spatial markers interconnected with the heavenly sanctuary/temple.

⁹⁴⁰ It is noticeable that in Ephesians all references to heaven are made in the plural. This can be attributed to the influence of the Hebrew Bible’s use of the plural form רָמַשׁ , and also the plurality of heavens as suggested in 4:10 (ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, the One who ascended above all heavens). The influence of רָמַשׁ can be detected, in that the meaning of this vocable in the Hebrew Bible matches the significance of the lexemes οὐρανός and ἐπουράνιος in Ephesians. That is, these three lexemes indicate the sky, the firmament, and God’s abode, as the immediate context designates. Elsewhere in Pauline literature it is mentioned that ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ (“such a man was caught up to the third heaven,” 2 Cor 2:2) attesting to the possibility of a three-layered heaven, where “dem dritten Himmel entspricht das Paradies, das Paradies ist im dritten Himmel”, according to Bietenhard, *Die Himmlische Welt*, 164. This idea of a three-layered heaven of 2 Cor 2:2 harmonizes with the triple meaning of οὐρανός and ἐπουράνιος. However, Ephesians is not explicit about how many heavens are in view, and this seems not to be a concern. The balanced thought of Salmond, “The Epistle to the Ephesians,” 328, should not be overlooked: “But the point of the phrase as we have it here is simply this—that whatever heavens there are or may be, Christ is above them all. So high has His ascension carried Him. It means the highest possible exaltation—the supremacy of One who shares in the sovereignty of God.” O’Brien, *The Letter to the Ephesians*, 296, concurs: “The ‘all’ indicates that a number of heavens is in view. Whether three (cf. 2 Cor. 12:2), seven, or more heavens are referred to, Christ has ascended above everything to the place of highest supremacy.”

⁹⁴¹ Brannon, *The Heavenlies in Ephesians*, 199.

⁹⁴² O’Brien, *The Letter to the Ephesians*, 294–95. For more information about cosmology in Ephesians see Brannon, *The Heavenlies in Ephesians*, 199–209.

The fact that all these spatiotemporal markers are closely related to “the heavenly places” (1:3, 20; 2:6; 4:8, 10) indicates that “the heavenly places” (the heavenly sanctuary/temple) can be considered a spatiotemporal reality as well. However, the relationship of the heavenly sanctuary/temple with its earthly counterpart is a subject that needs further clarification.

Relationship to the Earthly Counterparts

In the discussion undertaken above, a relationship of the heavenly sanctuary/temple in Ephesians with its OT earthly counterpart could not be identified. However, a strong association with the OT heavenly sanctuary/temple was found in the quotation of Ps 68:19 [18] in Eph 4:8, and also elsewhere in the letter (1:3, 20; 4:10). De Souza describes a close association between the OT heavenly and earthly sanctuaries/temples in Ps 68, in function, structure, and dynamic interaction.⁹⁴³ Nonetheless, even though there is association between the heavenly and earthly sanctuaries/temples in Ephesians (as shown below), this relationship is not similar to that in Ps 68.

Regarding the correlation of the heavenly sanctuary/temple to its NT earthly counterparts, “it is remarkable that the temple of Jerusalem finds no place in the thoughts of St. Paul when he addresses his letters to the members of the Churches he had founded,”⁹⁴⁴ writes Hubert Lignée. Perhaps Lignée overstates the case when employing the word “thoughts”—since temple terminology can be found throughout Pauline

⁹⁴³ De Souza, *Heavenly Sanctuary/Temple Motif*, 418–19.

⁹⁴⁴ Hubert Lignée, *The Living Temple*, Living World Series 5 (Baltimore: Helicon, 1966), 40.

writings—but he is correct that a direct reference to the temple of Jerusalem is not present in Ephesians. However, imagery of an earthly sanctuary/temple is vividly portrayed in the epistle. The words of Eph 2:19–22 plainly indicate that in Ephesians the church is the earthly sanctuary/temple of God. On the one hand, it is earthly, given that the immediate context “is concerned with the historical reconciliation of the races.”⁹⁴⁵ It is the church as an historical actuality.⁹⁴⁶ On the other hand, it is a sanctuary/temple, because the terminology employed explicitly declares this fact (ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι, “in whom the whole building being fitted together, grows into a holy temple in the Lord, in whom you also are being built together into a dwelling place of God in the Spirit,” vv. 21–22). In this imagery, Christ is described as the ἀκρογωνιαίος (“cornerstone,” Cf., Ps 118:22–23, Matt 21:42). Christ and the church are put together to form the temple, or rather, Christ is the cornerstone of this temple (Eph 2:20–21).⁹⁴⁷ Here Beale’s insight is valuable:

That at times Christ can be referred to as the “cornerstone” of the temple and, at other times, the temple itself is not inconsistent. The former picture underscores that he is the foundation of the eschatological temple, while the latter affirms that he is the fulfillment of the prophecies of the temple, and he is the substance which the Old Testament temples foreshadowed.⁹⁴⁸

⁹⁴⁵ Peterson, “The New Temple,” 171.

⁹⁴⁶ R. J. McKelvey, *The New Temple: The Church in the New Testament*, Oxford Theological Monographs (London: Oxford University Press, 1969), 119.

⁹⁴⁷ Commenting on the relationship of Jesus and the church being the temple, Lioy, *Axis of Glory*, 100–101, writes, “The Messiah is the ‘living Stone’ (1 Pet 2:4) or rock, for He imparts new life to all who trust in Him. Likewise, He establishes a deep and abiding relationship with His followers.” Further, he says, “It is appropriate to apply these and other temple typologies to the Messiah.”

⁹⁴⁸ Beale, *Temple and the Church’s Mission*, 263.

That this earthly sanctuary/temple is related to heaven is perceived by Lignée. For him, Ephesians contains the most striking description of the new temple in Pauline literature: “Its [the new temple’s] foundations are laid on earth, but the key of its vault is in heaven.”⁹⁴⁹ In a somewhat similar vein, Peterson observes that the church in Ephesians is linked with heaven. For him, the church described in 2:19–22 as God’s temple is made of the same believers who “have experienced God’s power and salvation ‘in the heavenly realms in Christ’ (1:3), and are already assembled with him there [2:6].”⁹⁵⁰ He adds that the holy temple of the Lord is made of believers who “have already been raised up and are seated with Christ ‘in the heavenly places.’ They are part of the heavenly Temple, where Christ is [1, 20; 2:6].”⁹⁵¹ Thus, a relationship may be recognized between the heavenly sanctuary/temple in 1:3, 20, 2:6 and its NT earthly counterpart in vv. 19–22, namely, the church. According to the biblical text, this relationship is both (1) functional and in a (2) strong dynamic interaction.

(1) The functional relationship is seen in that the heavenly sanctuary/temple in 2:6 is the place of union between Christ and “us” (ἡμεῖς), while in 2:19–22 the union of Jews and Gentiles (v. 18), having the apostles and prophets as the foundation (θεμέλιος, v. 20) and Christ as the cornerstone (ἀκρογωνιαίος, v. 20), makes up God’s earthly holy temple (ναὸν ἅγιον, κατοικητήριον τοῦ θεοῦ, vv. 21–22).⁹⁵² (2) Regarding dynamic interaction,

⁹⁴⁹ Lignée, *The Living Temple*, 46.

⁹⁵⁰ Peterson, “The New Temple,” 168.

⁹⁵¹ Peterson, “The New Temple,” 170–71.

⁹⁵² The rich variety of functional aspects of the heavenly sanctuary/temple in Ephesians and the fact that the church is the earthly sanctuary/temple make it possible to draw many other functional links between the two sanctuaries/temples. However, a comprehensive or exhaustive description of these relationships is beyond the scope and purpose of the present study.

since Ephesians describes the church as the sanctuary/temple on earth, in 1:3 God blesses “us” (ἡμᾶς), the church on earth, in the heavenly sanctuary/temple in Christ, and “we” (ἡμεῖς), the earthly sanctuary/temple, answer in praise to the glory of God (vv. 3, 6, 12, 14), who is in heaven. Ephesians 1:20 describes Christ enthroned in the heavenly sanctuary/temple becoming “the head over all church” (κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, v. 22), the earthly sanctuary/temple. And in 2:6, this church is enthroned together with Christ in the heavenly sanctuary/temple and becomes the earthly sanctuary/temple, made up of Jews and Gentiles with Christ as its “cornerstone.” Finally, Eph 4:8 depicts Jesus ascending to the heavenly sanctuary/temple, taking with him a *turba captivorum* (ἡχμαλώτευσεν αἰχμαλωσίαν). From there (v. 10), he gives the gifts of grace (v. 11) for the empowering/equipping of the saints (v. 12), the earthly sanctuary/temple, for the work of service (εἰς ἔργον διακονίας, v. 12) and for the building up of Christ’s body (εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, v. 12; cf., ἐποικοδομηθέντες, οἰκοδομή and συνοικοδομεῖσθε in 2:20–22). A summary of the findings obtained so far can be observed in Table 8.

Table 8. The Heavenly Sanctuary/Temple Motif in Pauline Writings

Passage	Vocabulary	Function	Relationship to Earthly Counterparts					
			Vertical Correspondence				Dynamic Interaction	
			OT		NT		OT	NT
Functional	Structural	Functional	Structural					
Eph 1:3	ἐν τοῖς ἐπουρανίοις (“in the heavenly places”)	Bestowal of every spiritual blessing, for praise and worship			✓			✓
Eph 1:20	ἐν τοῖς ἐπουρανίοις (“in the heavenly places”), “temple palace”	Christ’s enthronement, sovereignty, and rulership. Christ is given to the church			✓			✓
Eph 2:6	ἐν τοῖς ἐπουρανίοις (“in the heavenly places”)	Christian’s enthronement and unity with Christ			✓			✓
Eph 4:8	ὑψος, (on high)	Locus for celebrating Christ’s victory			✓			✓
Eph 4:10	ὑπεράνω πάντων τῶν οὐρανῶν (“far above of all heavens”)	Giving of the gifts of grace			✓			✓

CHAPTER 4

FUNCTION AND NATURE OF THE HEAVENLY SANCTUARY/TEMPLE IN THE BOOK OF HEBREWS

This chapter is devoted to the examination of the heavenly sanctuary/temple motif in the book of Hebrews.⁹⁵³ References to the heavenly sanctuary/temple abound in this book (Heb 1:3; 4:14; 6:19–20; 8:1–2; 9:11–12, 23–24; 10:12–13, 19–20; 11:10, 16; 12:2, 22; 13:10–12, 14), as the following research will seek to demonstrate. Elsewhere in the General Epistles, this motif does not seem to be stressed, and only 1 Pet 3:22 and 4:17 appear to allude to it. While additional investigation in Hebrews and the General Epistles

⁹⁵³ As noted in the introduction, some scholars understand that other passages in the General Epistles might contain the heavenly sanctuary/temple motif (1 Pet 3:22; 4:17). At first sight, it seems that at least one of the elements searched for in the present study (function, nature, relationship) may not be present in these passages, although additional investigation may demonstrate otherwise. These passages will be dealt with briefly in the appendix. The title “book of Hebrews” here follows the designation given to this literary composition by virtually all commentators. Albert Vanhoye, *Situation du Christ: Hébreux 1–2*, *Lectio Divina* 58 (Paris: Les Éditions du Cerf, 1969), 23–24, observes that Hebrews is a “sermon et billet.” For him this distinction is found in the final note/letter itself, when it urges the addressees ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως (“bear with my message of exhortation,” 13:22; NET. Cf., Acts 13:15; 1 Pet 5:12), right after the ceremonial amen (13:21). “Ainsi sont caractérisés, semble-t-il, deux écrits de genre différent: un ‘discours d’exhortation’ et un court billet d’envoi.” In the same vein, Attridge, *Epistle to the Hebrews*, 13–14, 408, sees Hebrews “as a sermon or homily,” concluding “in typical epistolary fashion,” perhaps a sermon converted afterwards into a letter. Regarding the possibility of a second hand writing the conclusion of the epistle, cf. R. V. Tasker, “The Integrity of the Epistle to the Hebrews,” *ExpTim* 47.3 (1935): 136–38; R. V. Tasker, *The Integrity of the Epistle to the Hebrews* (Edinburgh: T&T Clark, 1935). David A. DeSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle “to the Hebrews”* (Grand Rapids: Eerdmans, 2000), 1–2, 6, 8, 21, who employs socio-rhetorical methodology, uses the words “sermon” and “letter” interchangeably. Regarding the recipients of the sermon/letter, Hebrews does not specify them openly; its content seems to point preferably to a majority Jewish Christian audience, though some Gentile Christians could be expected. It is good to bear in mind, though, that “the majority of extant manuscripts bear the superscription ΠΡΟΣ ΕΒΡΑΙΟΥΣ.” DeSilva, *Perseverance in Gratitude*, 1–7.

might find other passages alluding to the heavenly sanctuary/temple motif, the passages surveyed in this chapter representatively communicate the motif in this section of the NT.

Inasmuch as this study aims to ascertain the function and nature of the heavenly sanctuary/temple in the NT, four steps will be taken to accomplish this goal, after some preliminary considerations: (1) locating and verifying the presence of the heavenly sanctuary/temple motif in the book of Hebrews; (2) analyzing the function of the heavenly sanctuary/temple in each of these passages; (3) identifying how the whole book describes the nature of the heavenly sanctuary/temple; and lastly, (4) determining the relationship of the heavenly sanctuary/temple to its OT and NT earthly counterparts as depicted in Hebrews. Once again, it is important to state that the choice and use of various exegetical procedures in this chapter is focused on achieving the objective of the present study; other themes or issues will be analyzed only if they help in reaching this end.

The presence of the heavenly sanctuary/temple motif in the book of Hebrews is commonly recognized by NT scholars due to the substantial amount of heavenly sanctuary/temple language, imagery, and explicit references found throughout the letter (e.g., 4:14;⁹⁵⁴ 6:19–20; 8:1–2; 9:11–12, 23–24; 10:19). For instance, besides Bible

⁹⁵⁴ Heb 4:14 seems not to have a lexeme for the heavenly sanctuary/temple. However, the syntagm *ἀρχιερέα μέγαν διελθῆνθότα τοὺς οὐρανοὺς* (“a great high priest who has passed through the heavens”) can be regarded as an indication of the heavenly sanctuary/temple motif. Elsewhere in the NT, the idiom “passed through the heavens” indicates entrance into God’s abode (cf., Eph 4:10). Otto Michel, *Der Brief an die Hebräer*, Kritisch-exegetischer Kommentar über das Neue Testament 13 (Göttingen: Vandenhoeck u. Ruprecht, 1966), 311–12, observes that „Eigentlich müsste man im Hebr auch einen dreifachen Sprachgebrauch vom “Himmel” unterscheiden” (“Actually one would have to distinguish a three-language usage from the ‘sky’ in Hebrews”). This is more so given that the One who enters is a “Great High Priest.” Accordingly, William L. Lane, *Hebrews 1–8*, WBC 47A (Dallas: Word Books, 1991), 103, asserts that v. 14 is a reminder to Hebrews’ addressees “of the high priestly ministry of Jesus in the heavenly sanctuary,” even though he recognizes that this is an “implied reference to the heavenly sanctuary.” More on the reference to the heavenly sanctuary/temple in v. 14 can be seen in the discussion of 1:3d, and the description of its function, below.

commentaries, Steve Motyer presents a lengthy defense for the presence of the heavenly sanctuary/temple motif in Hebrews.⁹⁵⁵ Aelred Cody devotes an entire monograph to study the relationship between heavenly sanctuary/temple and liturgy in the epistle.⁹⁵⁶ MacRae focuses on the nature of this heavenly sanctuary/temple.⁹⁵⁷ David Moffitt explores the importance and role of the heavenly sanctuary in Christ's atoning work.⁹⁵⁸ Felix Cortez investigates Christ's ascension passages in the book, finding many correlations to the heavenly sanctuary/temple, especially regarding enthronement and inauguration.⁹⁵⁹ Kiwoong Son analyzes Sinai and Zion symbolism in the OT, Second Temple literature, and NT, and sees that the author of Hebrews equates Zion, "city of the living God," heavenly Jerusalem, and heavenly sanctuary/temple.⁹⁶⁰ Davidson examines the typological relationship between earthly and heavenly sanctuaries/temples in the

⁹⁵⁵ Steve Motyer, "The Temple in Hebrews: Is It There?," in *Heaven on Earth: The Temple in Biblical Theology*, ed. T. Desmond Alexander and Simon J. Gathercole (Carlisle: Paternoster, 2004), 177–89. His list: 3:1–6; 4:14; 6:19–20; 7:13[25]; 8:1–6, 11; 9:1–14; 10:11–14, 19–25, 13:13–14. Regarding 3:1–6, he writes that "here, in a very subtle way, the notion of *the position of Jesus in the heavenly Temple* is introduced," where Christ is appointed as Apostle, High Priest, and Son over "God's 'house' (people, Temple, heavenly dwelling)." Motyer's emphasis. However, for him in Heb 4:14 "the full treatment of this theme [heavenly sanctuary] begins," where "Jesus' *entry as 'high priest' into the heavenly Temple* is mentioned first."

⁹⁵⁶ Aelred Cody, *Heavenly Sanctuary and Liturgy in the Epistle to the Hebrews: The Achievement of Salvation in the Epistle's Perspectives* (St Meinrad, IN: Grail, 1960).

⁹⁵⁷ George W. MacRae, "Heavenly Temple and Eschatology in the Letter to the Hebrews," *Semeia* 12 (1978): 179–99. Other examples: Gert J. Steyn, "'On Earth as It Is in Heaven...': The Heavenly Sanctuary Motif in Hebrews 8:5 and Its Textual Connection with the 'Shadowy Copy' [Ypodeigmati Kai Skia] of LXX Exodus 25:40," *Harvard Theological Studies* 67.1 (2011): 1–6, examines the background source of the quotation of Exod 25:40, whether MT, LXX, or Philo; Scott D. Mackie, "Heavenly Sanctuary Mysticism in the Epistle to the Hebrews," *TynBul* 62 (2011): 77–117, emphasizes access to the heavenly sanctuary; and David L. Mealand, "The Christology of the Epistle to the Hebrews," *Modern Churchman* 22.4 (1979): 180–85, investigates the Christology of the book through the events of life, death, and entry into the heavenly sanctuary.

⁹⁵⁸ E.g., Moffitt, *Atonement and the Logic*, 220–29.

⁹⁵⁹ Cortez, "Anchor of the Soul."

⁹⁶⁰ Cf. Son, *Zion Symbolism in Hebrews*, 30, 42–43, 50–51, 53, 63, 89, 91.

epistle.⁹⁶¹ These and many other works helped in substantiating this research. But this present study contributes to the subject by putting together and enhancing the data, and providing fresh analysis concerning the presence of the heavenly sanctuary/temple in many passages of Hebrews, its function, its nature and its relationship to the earthly counterparts.

Preliminary Observations

Two subjects with implications for the understanding of the heavenly sanctuary/temple motif will be briefly dealt with in this section: (1) the macrostructure of Hebrews and (2) the chiasmic substructure of the sanctuary/temple section (6:19–10:20).

Macrostructure of the Book of Hebrews

“Certainly an accurate assessment of a book’s structure is vital for an assessment of that book’s meaning. Therefore, questions concerning the structure of Hebrews are important for understanding the message of the book.”⁹⁶² The structure of Hebrews⁹⁶³ has been a matter of some dispute,⁹⁶⁴ which can be easily observed by comparing outlines

⁹⁶¹ Davidson, *Typology in Scripture*; Richard M. Davidson, “Typology in the Book of Hebrews,” in *Issues in the Book of Hebrews*, ed. Frank B. Holbrook, Daniel and Revelation Committee Series 4 (Silver Spring, MD: Biblical Research Institute, 1989), 121–86.

⁹⁶² George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis*, NovTSup 73 (Leiden: Brill, 1994), xvii–xviii.

⁹⁶³ George H. Guthrie, *Hebrews* (Grand Rapids: Zondervan, 1998), 41–44, includes a concise annotated bibliography on Hebrews that is especially helpful on the subject of its structure.

⁹⁶⁴ Brooke F. Westcott, *The Epistle to the Hebrews: The Greek Text with Notes and Essays* (Grand Rapids: Eerdmans, 1980), xlvi, recognizes that “in a writing so many-sided, where subjects are naturally foreshadowed and recalled, differences of opinion must arise as to the exact divisions of the argument.”

from various commentaries,⁹⁶⁵ or noting the absence of an outline in some of them.⁹⁶⁶ The main obstacle to structuring Hebrews is the overabundance of structural markers,⁹⁶⁷ thus “any structural scheme captures only a portion of this web of interrelationships and does only partial justice to the complexity of the work.”⁹⁶⁸ However, scholars seem to have reached a consensus that any proposal for the macrostructure of Hebrews needs to involve in some way the alternation between exposition and exhortation.⁹⁶⁹ Many scholars have further analyzed the book’s structure using a variety of methodologies. Attridge classifies these attempts into three categories: (1) thematic,⁹⁷⁰ (2) non-thematic,⁹⁷¹ and (3) “exposition and exhortation alternation with four major segments.”⁹⁷²

⁹⁶⁵ Cf., for instance, Hans-Friedrich Weiss, *Der Brief an die Hebräer: Übersetzt und Erklärt, Kritisch-exegetischer Kommentar über das Neue Testament* (Göttingen: Vandenhoeck & Ruprecht, 1991), 8–10; Bruce, *The Epistle to the Hebrews*, rev. ed., vii–x.

⁹⁶⁶ Moffatt, *Epistle to the Hebrews*, xxiii–xxiv, for example, abstains “from introducing any formal divisions and subdivisions in the commentary,” due to the rich literary nature of the book. However, he presents the general flow of the book in terms of what he calls argumentation and parenthetical exhortation.

⁹⁶⁷ Attridge, *Epistle to the Hebrews*, 16.

⁹⁶⁸ Attridge, *Epistle to the Hebrews*, 17.

⁹⁶⁹ William G. Johnsson, “Hebrews: An Overview,” in *Issues in the Book of Hebrews*, ed. Frank B. Holbrook, Daniel and Revelation Committee Series 4 (Silver Spring, MD: Biblical Research Institute, 1989), 17, says: “As has been noted frequently, the Book of Hebrews alternates theological exposition with practical application or exhortation.” Other examples, Guthrie, *Hebrews*, 27–28; Lane, *Hebrews 1–8*, xcvi; Attridge, *Epistle to the Hebrews*, 14–19: “Various kinds of paraenesis and exposition are gracefully alternated in a harmonious unity.”

⁹⁷⁰ E.g., Spicq, *L’épître aux Hébreux*, 27–38; Bruce, *The Epistle to the Hebrews*, rev. ed., vii–x; Philip E. Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1977), 3–4.

⁹⁷¹ E.g., a tripartite scheme is offered by Wolfgang Nauck, “Zum Aufbau des Hebräerbriefes,” in *Judentum, Urchristentum, Kirche: Festschrift für Joachim Jeremias*, ed. Walther Eltester, BZNW 26 (Berlin: A. Töpelmann, 1964), 199–206, and Goppelt, *Theology of the New Testament*, 2:573. Nauck organizes around 4:14–16 and 10:19–30, and Goppelt 6:20 and 10:19–30.

⁹⁷² Jukka Thurén, *Das Lobopfer der Hebräer: Studien zum Aufbau und Anliegen von Hebräerbrief 13*, Acta Academiae Aboensis 47 (Åbo: Åbo akademi, 1973), 25–49.

George Guthrie⁹⁷³ surveyed the state of research of the literary structure of Hebrews from the ancient Greek manuscripts with their use of *kephalaia*⁹⁷⁴ up to twentieth-century works with their use of modern linguistic techniques like rhetorical criticism⁹⁷⁵ and literary⁹⁷⁶ and linguistic⁹⁷⁷ analysis. But as David Aune categorically recognizes, “the structure of Hebrews remains an unsolved problem,”⁹⁷⁸ or as Guthrie puts it, there is a “great variety of, and disparity between, suggestions on the book’s structure.”⁹⁷⁹ Amid this variety of proposals, Attridge, in his commentary written in 1989, named the work of Albert Vanhoye published in 1963 as “the most elaborate set of purely formal criteria for analyzing the structure of Hebrews.”⁹⁸⁰ In 1991, William Lane wrote that the dissertation of George Guthrie, defended that same year, brought a “fresh perspective” on the structure of Hebrews; in Lane’s own words, “[Guthrie’s] approach is impressive and will certainly influence all subsequent studies of the structure of Hebrews. [He] does much to advance the quest for the elusive structure of Hebrews.”⁹⁸¹ In 1994, Johannes Louw, corroborating Lane’s evaluation, affirmed,

⁹⁷³ Guthrie, *The Structure of Hebrews*, 3–41.

⁹⁷⁴ Nestle et al., *Novum Testamentum Graece*, 28th ed., 35, 69.

⁹⁷⁵ Barnabas Lindars, “The Rhetorical Structure of Hebrews,” *NTS* 35.3 (1989): 382–406.

⁹⁷⁶ Albert Vanhoye, *La structure littéraire de l’épître aux Hébreux*, 2nd ed. revue et augmentée (Paris: Desclée De Brouwer, 1976).

⁹⁷⁷ Linda L. Neeley, “A Discourse Analysis of Hebrews,” *Occasional Papers in Translation and Textlinguistics* 1.3-4 (1987): 1–146.

⁹⁷⁸ David E. Aune, *The New Testament in Its Literary Environment*, Library of Early Christianity 8 (Philadelphia: Westminster, 1987), 213.

⁹⁷⁹ Guthrie, *The Structure of Hebrews*, 40.

⁹⁸⁰ Attridge, *Epistle to the Hebrews*, 15. He is referring to the monograph by Vanhoye, *La structure littéraire de l’épître aux Hébreux*.

⁹⁸¹ Lane, *Hebrews 1–8*, xc, xcvi.

For the last thirty years, in particular, many have attempted to join Albert Vanhoye who introduced the problem of the structure of the Epistle. When I received the [Guthrie's] manuscript my reaction was that this might be yet another of the many relatively futile attempts to unravel the strange flow of the argument in Hebrews. However, this proved not to be the case. The proposed structure presented here introduces a new feature to discourse analysis. It is surely a well argued new approach worthy to be taken seriously and contributing to a fresh reading of Hebrews.⁹⁸²

Guthrie, using a text-linguistic approach,⁹⁸³ acknowledges that the two types of discourse, exposition and exhortation, run simultaneously in parallel, having distinct but complementary functions; the expositional material not only serves to inform theologically, but also offers “a powerful motivation” for Christians to live their lives as required in the paraenesis, through “active obedience and endurance in the race toward the lasting city.”⁹⁸⁴ This independence and interdependence of the genres is demonstrated by the detection of at least eight transitional devices (hook-words, distant hook-words, hooked key words, overlapping constituents, parallel introductions, and direct, woven, and ingressive intermediary transitions) used by the author of Hebrews⁹⁸⁵ to link the units

⁹⁸² Johannes Louw in the preface of Guthrie, *The Structure of Hebrews*, xi–xii. Thus far, it seems that no better proposal has been made, only minor corrections to Guthrie's. In fact, at the 2006 SBL Annual Meeting, Guthrie reaffirmed his confidence in the proposal he presented in 1998: see George H. Guthrie, “The Structure of Hebrews Revisited” (paper presented at Society of Biblical Literature Annual Meeting, Washington, DC, 2006), 1–26.

⁹⁸³ In fact, Guthrie “seeks to integrate the strengths of a number of approaches,” says Lane, *Hebrews 1–8*, lxxxiv. However, discourse analysis and text linguistics seem to remain his dominant approaches, with the particular influence of Neeley, “A Discourse Analysis of Hebrews,” 1–146. Guthrie, *The Structure of Hebrews*, 21–41, 45–46, calls his methodology “text-linguistic analysis.” He presents it as “highly eclectic,” because it is in touch with rhetorical criticism and conceptual, literary, and linguistic analysis. But he goes further in seeking “to be cognizant of the world and ways in which the author of Hebrews developed and delivered his message.”

⁹⁸⁴ Guthrie, *The Structure of Hebrews*, 145.

⁹⁸⁵ The long history of the debate over the authorship of Hebrews is widely known. Suffice to say here what Origen already sustains: τὰ νοήματα τῆς ἐπιστολῆς θαυμάσια ἐστὶν καὶ οὐ δεύτερα τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων (“The thoughts of the epistle are admirable, and not inferior to the acknowledged writings of the apostle [Paul].” *Homilies on Hebrews* in Eusebius, *Hist. eccl.* 6.25.12 [Kirsopp Lake, John E. Oulton, and Hugh J. Lawlor, LCL]). In this view, “Paul is seen to be ultimately responsible for the conceptuality of the work,” says Attridge, *Epistle to the Hebrews*, 1, although the actual

of each genre separately and at the same time tie the expository elements to the hortatory segments.⁹⁸⁶

The macrostructure of Hebrews as proposed by Guthrie⁹⁸⁷ has been published in at least two different places (see Figures 1 and 2). The same overall structure is presented in both places, although some details of the arrangement are portrayed differently but complementarily.⁹⁸⁸ Both versions are important because their arrangements emphasize distinct aspects of the same macrostructure. The structure arrangement published in Guthrie's book (Figure 1)⁹⁸⁹ highlights the interaction of the two kinds of discourse, flowing from the introductory remarks of the book (1:1–4) toward a common end (10:19–13:19). The structure arrangement published in his dissertation (Figure 2)⁹⁹⁰ privileges the transitional devices with emphasis on the overlapping constituents in 4:14–16 and

writing could have been by someone else (cf., Eusebius, *Hist. eccl.* 6.25.13–14). τίς δὲ ὁ γράψας τὴν ἐπιστολήν, τὸ μὲν ἀληθὲς θεὸς οἶδεν (“But who wrote the epistle, in truth God knows,” *Homilies on Hebrews* in Eusebius, *Hist. eccl.* 6.25.14 [Kirsopp Lake, John E. Oulton, and Hugh J. Lawlor, LCL]).

⁹⁸⁶ This paragraph is a summary of Guthrie, *The Structure of Hebrews*, xii, 112–47. For a concise description of Guthrie's proposal, see Lane, *Hebrews 1–8*, xc–xcviii.

⁹⁸⁷ The macrostructure proposed by Johnsson, “Hebrews: An Overview,” 17–18, “in broad strokes,” is very similar to Guthrie's: Exposition 1:1–14; Exhortation 2:1–4; Exposition 2:5–3:6a; Exhortation 3:6b–4:16; Exposition 5:1–10; Exhortation 5:11–6:20; Exposition 7:1–10:18; Exhortation 10:19–13:25. Cf. below.

⁹⁸⁸ Guthrie, “The Structure of Hebrews Revisited,” 1–26, presented his structure of Hebrews again. However, in his own words: “I understand the structure of Hebrews much in line with that presented in my *Novum Testamentum Sup.* volume of 1994 and reiterated in my 1998 commentary on Hebrews, yet with a number of minor adjustments here and there.” In Figure 2 of his paper, the structure is reproduced, but those “minor adjustments” do not significantly change it; thus, it is unnecessary to replicate it here. His paper can be found at http://www.georgeguthrie.com/structure_revisited_article.pdf, and the handout with all figures and graphics can be obtained at http://www.georgeguthrie.com/structure_revisited_handout.pdf.

⁹⁸⁹ Guthrie, *The Structure of Hebrews*, 144.

⁹⁹⁰ George H. Guthrie, “The Structure of Hebrews: A Text-Linguistic Analysis” (PhD diss., Southwestern Baptist Theological Seminary, 1991), 215.

10:19–25, which stand as the hinges of the overall concentric structure.⁹⁹¹ One important detail is that Guthrie sees 12:18–24 as the climax of the entire discourse.⁹⁹² A comparison of Hebrews’ literary structure as espoused by Guthrie with the passages cited above referring to the heavenly sanctuary/temple⁹⁹³ produces very significant results for the study of the heavenly sanctuary/temple motif. (1) The heavenly sanctuary/temple is present in the theological introduction of the book (1:3), from which all the

⁹⁹¹ Guthrie sees the book as arranged in three major literary blocks named א, ב, and ג’ (see Figure 2 below). As overlapping constituents of these major blocks, 4:14–16 and 10:19–25 simultaneously serve “as the conclusion of one block of material and the introduction of the next.” Guthrie, *The Structure of Hebrews*, 78, 102–4. Thus, they can be called the hinges of the concentric structure of Hebrews. See also Attridge, *Epistle to the Hebrews*, 138; DeSilva, *Perseverance in Gratitude*, 179. Cortez, “Anchor of the Soul,” 287–88, states that “4:14-16 functions more as a hinge or pivot on which the overall argument of Hebrews turns.” This concentric structure is especially seen in the hortatory units (for further information, see the next section). Guthrie, *The Structure of Hebrews*, 135–36. Likewise, Lane, *Hebrews 1–8*, xcvi–xcviii: “The five divisions of the hortatory material introduced in 3:1–4:16 are balanced by corresponding elements in inverted order in 10:19–12:3.” Albert Vanhoye, *Structure and Message of the Epistle to the Hebrews*, Subsidia Biblica 12 (Roma: Pontificio Istituto Biblico, 1989), 40a–40b, advocates a concentric structure for the whole book. Undertaking his own literary analysis, John Bligh, *Chiastic Analysis of the Epistle to the Hebrews* (Heythrop: The Athenaeum Press, 1966), also shows that chiasmic structures exist in Hebrews. Likewise, George E. Rice, “The Chiasmic Structure of the Central Section of the Epistle to the Hebrews,” *AUSS* 19.3 (1981): 243–46.

⁹⁹² See also Lindars, “Rhetorical Structure of Hebrews,” 401–2; Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1993), 669; Marie E. Isaacs, *Sacred Space: An Approach to the Theology of the Epistle to the Hebrews*, JSNTSup 73 (Sheffield: JSOT Press, 1992), 87; Anton Vögtle, *Das Neue Testament und die Zukunft des Kosmos*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1970), 76; Erich Grässer, *An die Hebräer*, Evangelisch-katholischer Kommentar zum Neuen Testament 17 (Zürich: Benziger, 1990), 3:302; David Wider, *Theozentrik und Bekenntnis: Untersuchungen zur Theologie des Redens Gottes im Hebräerbrief*, BZNW 87 (Berlin: Walter de Gruyter, 1997), 88. Craig R. Koester, *Hebrews: A New Translation with Introduction and Commentary*, AB 36 (New York: Yale University Press, 2008), 548–49, proposes that the three main series of arguments in the epistle find their climax in 12:22–24. In the beginning of the book, the readers/listeners hear God’s address to the Son (1:1–14). Now readers/listeners “return to the heavenly realm, where they see . . . the festival gathering.” (1) In 2:10–5:10, the faithless Israel did not enter God’s rest, yet a Sabbath celebration remains for God’s people. In 12:22–24 the readers/listeners have come to the heavenly Jerusalem, the goal of their journey. (2) In 7:1–10:25, Christ is the mediator of the new covenant, “giving the faithful the boldness to come into God’s presence.” In 12:22–24, the readers/listeners are said to have come into the presence of God and “Jesus, the mediator of new covenant.” (3) In the third series of arguments “the righteous, who lived by faith and endured conflict,” “did not receive what was promised, because God had provided something better for us, so that apart from us they would not be made perfect” (11:39–40). In 12:22–24, the readers/listeners have come to Zion, the city of the living God, “and to the spirits of the righteous made perfect.” The centrality of 12:22–24 is developed at length and in depth in Son, *Zion Symbolism in Hebrews*, 3–203.

⁹⁹³ An analysis of the heavenly sanctuary/temple motif in these passages is provided in the next section of this study.

argumentation flows, and it is also present in the concluding practical exhortation (13:10–12), where both exposition and exhortation intend to reach. (2) Except for 2:5–9 and 4:1–2, the heavenly sanctuary/temple is mentioned in every minor and major turning point of the book (4:14; 6:19–20; 8:1–2; 10:19–20), particularly the two overlapping constituents (4:14; 10:19–20), which shows that the heavenly sanctuary/temple influences the content of both theological explanation and paraenesis, and their interrelationship as well. (3) The climax of the whole discourse is marked by the presence of the heavenly sanctuary/temple motif at its end (12:22–24). (4) Moreover, in the larger theological explanatory unit (9:1–10:18), which Johnsson regards as the summit of the theological plan of the entire homily,⁹⁹⁴ the heavenly sanctuary/temple is mentioned at least three times (9:11–12, 23–24; 10:12–13), and is an essential part of the unit’s content—the superiority of the new covenant offering.

Some complementary thoughts on the macrostructure of Hebrews provided by Ceslas Spicq are also relevant for the study of the heavenly sanctuary/temple motif in Hebrews. Spicq sees that the introduction or prologue (as he calls it) of the homily is not only essential to the whole book, but actually, “tout l’essentiel de l’Épître est déjà renfermé dans ces quatre versets (I, 1-4),”⁹⁹⁵ as he forcefully states. Furthermore, he points out that this prologue is repeated at least three more times (4:14–16; 8:1–2; 10:19–22).⁹⁹⁶ In his own words: “Il est remarquable que cet *objet de la foi* proprement

⁹⁹⁴ Johnsson, “Hebrews: An Overview,” 22, confidently affirms, “The theological plan of Hebrews reaches its full development in the long passage of 7:1–10:18, with 9:1–10:18 marking its summit.”

⁹⁹⁵ Spicq, *L’épître aux Hébreux*, 33.

⁹⁹⁶ The repetition of 1:3 specifically as a quotation or allusion to Ps 110:1 can also be found in 1:13; 10:12–13; 12:2.

chrétienne et que *Hébr.* veut expliciter à ses lecteurs, soit formulé à quatre reprises et avec des variants qui tiennent compte de la progression du développement.⁹⁹⁷ It is noteworthy that these four repetitions contain heavenly sanctuary/temple references (1:3; 4:14; 8:1–2; 10:19–20), and are located at the pivotal points of the book, as indicated in Guthrie’s literary structure.

⁹⁹⁷ Spicq, *L’épître aux Hébreux*, 33–34.

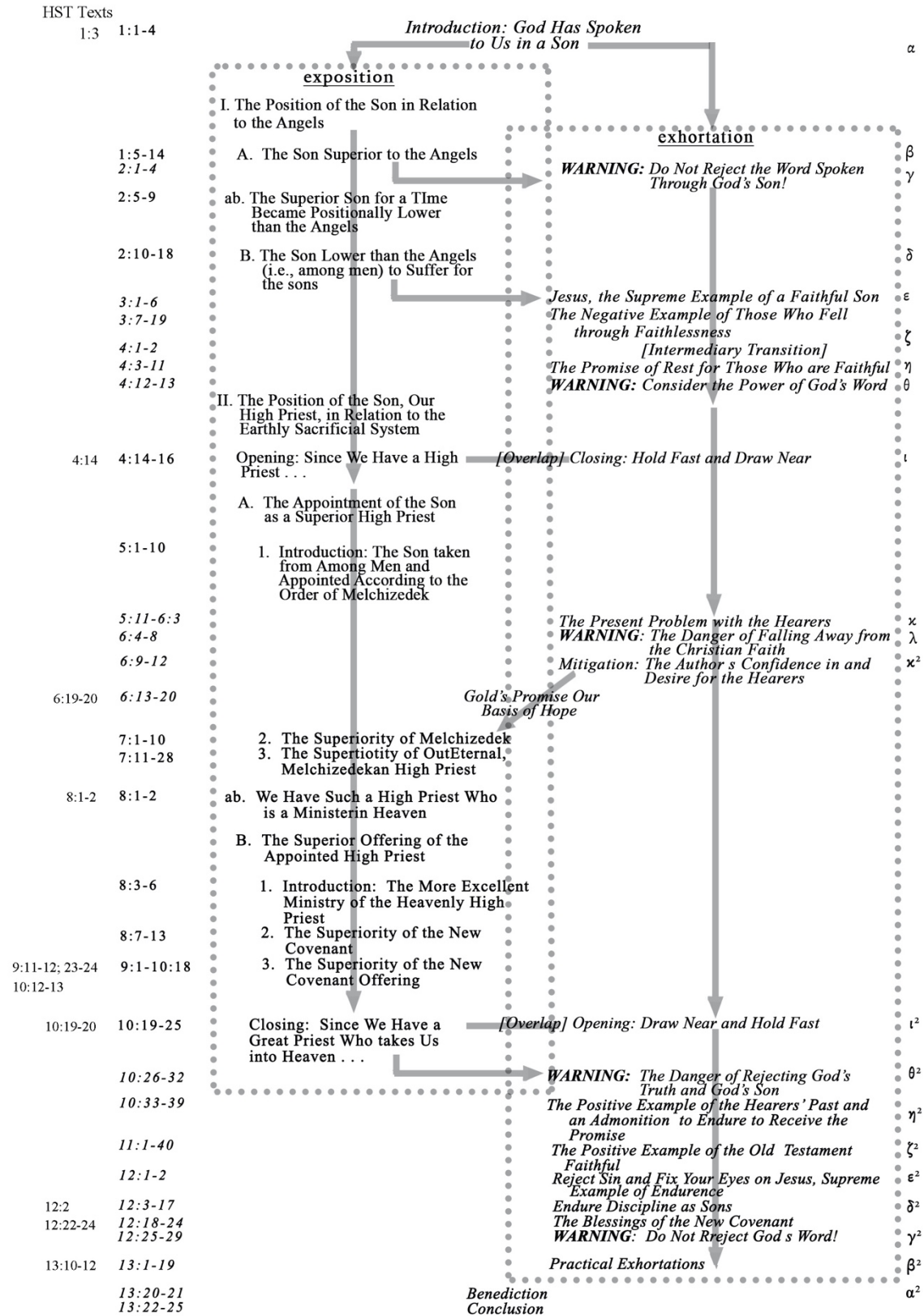


Figure 1. Guthrie's structural assessment of the book of Hebrews.

		α	1:1-4	INTRODUCTION	1:3	
		β	IA.	THE SON SUPERIOR TO THE ANGELS (1:5-14)		
		γ	2:1-4	WARNING		
		ab.		[INTERMEDIARY TRANSITION 2:5-9]		
		δ	IB.	SON LOWER THAN THE ANGELS FOR sons (2:10-18)		
	κ	ε	3:1-6	+ EXAMPLE JESUS FAITHFUL AS A SON		
		ζ	3:7-19	- EXAMPLE OF OT UNFAITHFUL		
			[4:1-2	intermediary transition]		
		η	4:3-11	PROMISE OF REST FOR THOSE OF FAITH		
		θ	4:12-13	WARNING		
		ι	4:14-16	Overlap: HOLD FAST, DRAW NEAR BECAUSE WE HAVE A HIGH PRIEST	4:14	
	IIA.	The Appointment of the Son as a Superior High Priest				
		1. INTRODUCTION ON THE APPOINTMENT OF THE SON AS HIGH PRIEST (5:1-10)				
	κ	5:11-6:3	PRESENT PROBLEM			
	λ	6:4-8	WARNING: DO NOT FALL			
	κ	6:9-12	CONFIDENCE IN AND DESIRE FOR THE HEARERS			
			[6:13-20 TRANSITION: GOD'S PROMISE OUR BASIS FOR HOPE]		6:19	
			2. THE SUPERIORITY OF MELCHIZEDEK (7:1-10)			
			3. THE SUPERIORITY OF OUR MELCHIZEDEKAN HIGH PRIEST (7:11-28)			
	ab.		[INTERMEDIARY TRANSITION 8:1-2]		8:1-2	
	IIB.	The Superior Offering of the Appointed High Priest				
		1. INTRODUCTION ON THE OFFERING OF THE APPOINTED HIGH PRIEST (8:3-6)				
		2. SUPERIORITY OF THE NEW COVENANT (8:7-13)				
		3. THE SUPERIOR NEW COVENANT OFFERING (9:1-10:18)				9:11-12; 23-24; 10:12-13
		ι'	10:19-25	Overlap: SINCE WE HAVE SUCH A HIGH PRIEST DRAW NEAR AND HOLD FAST	10:19-20	
		θ'	10:26-31	WARNING		
		η'	10:32-39	+ EXAMPLE OF THE HEARERS' PAST OBEDIENCE AND ENDURE TO RECEIVE THE PROMISE		
		ζ'	11:1-40	+ EXAMPLE OF THE OLD TESTAMENT FAITHFUL		
		ε'	12:1-2	+ EXAMPLE OF JESUS' ENDURANCE	12:2	
		δ'	12:3-17	ENDURE DISCIPLINE AS SONS		
	κ		12:18-24	CLIMAX OF THE DISCOURSE: FOR YOU ARE UNDER THE NEW COVENANT	12:22-24	
		γ'	12:25-29	WARNING		
		β'	13:1-19	CONCLUDING PARAENESIS	13:10-12	
		α'	13:20-25	BENEDICTION AND FINIS		

Figure 2. Guthrie's structural assessment of the book of Hebrews.

The Chiastic Substructure of the Sanctuary/Temple Section

Within the overall structure of Hebrews, Guthrie contends that the relationships observed between the “hortatory units, the warning passages, and the overlapping transitions at 4:14–16 and 10:19–25, the units running from 3:1–12:2 may be laid out in an elaborate chiasmus”⁹⁹⁸ (notice that 3:1 refers to Jesus as High Priest and 12:2 has the heavenly sanctuary/temple motif, as will be explained below):

- 3:1–6 Jesus, the Supreme Example of a Faithful Son
- 3:7–19 The Negative Example of Those Who Fell through Faithlessness
- 4:3–11 The Promise of Rest for Those Who are Faithful
- 4:12–13 *WARNING*
- 4:14–16 Hold Fast and Draw Near
- 5:11–6:3 The Present Problem with the Hearers
- 6:4–8 *WARNING*
- 6:9–12 Mitigation: The Author’s Confidence in and Desire for the Hearers
- 10:19–25 Draw Near and Hold Fast
- 10:26–31 *WARNING*
- 10:32–39 The Positive Example of the Hearers’ Past and an Admonition to Endure to Receive the Promise
- 11:1–40 The Positive Example of the Old Testament Faithful
- 12:1–2 Reject Sin and Fix Your Eyes on Jesus, Supreme Example of Endurance

According to this chiastic structure, there is a major space between 6:12 and 10:19, which is filled by theological exposition (see Figures 1 and 2). It is striking that William Shea, working independently from Guthrie, perceived that this theological exposition, which he called the “Sanctuary Section,” forms another chiasmus,⁹⁹⁹ or rather

⁹⁹⁸ Guthrie, *The Structure of Hebrews*, 136. Emphasis supplied, to show that the theological exposition is not part of this substructure.

⁹⁹⁹ William H. Shea, “Literary and Architectural Structures in the Sanctuary Section of Hebrews (6:19 to 10:20)” (Unpublished manuscript, n.d.). In his short article, Rice, “The Chiastic Structure,” 243–46, also detects a chiastic structure in this section, which for him goes up to 10:39. However, he espouses an unbalanced structure, where 6:19–20 serves as summary for the next units (7:1–10:39):

- 6:19 Hope that enters the inner shrine
- 6:20a Jesus forerunner on our behalf in the inner shrine
- 6:20b Priest after the order of Melchizedek
- 7:1–17 Priest after the order of Melchizedek

a chiasmic substructure in the sanctuary/temple section. Davidson adopts this concentric structure of reverse parallelism with some minor adjustments, as follows:¹⁰⁰⁰

- A. The Veil—6:19–20 (*19–20*)
- B. The Priesthood—7:1–25
- C. The Sacrifice—7:26–28
- D. The Sanctuary—8:1–5 (*1–2*)
- E. The Covenant—8:6–13
- F. The Sanctuary—9:1–10
- F'. The Sanctuary—9:11–14 (*11–12*)
- E'. The Covenant—9:15–22
- D'. The Sanctuary—9:23–28 (*23–24*)
- C'. The Sacrifice—10:1–10
- B'. The Priesthood—10:11–18 (*12–13*)
- A'. The Veil—10:19–20 (*19–20*)

This phenomenon allows a lexical, structural, semantic, and thematic comparison of the chiasmus's constituent parts, where the parts shed light on one another.¹⁰⁰¹ In this chiasmic structure of reverse parallelism, the heavenly sanctuary/temple is mentioned six times (out of the eleven times it appears throughout the book), as the versification in italics demonstrates.¹⁰⁰² The only parallel units that do not have an explicit reference to the heavenly sanctuary/temple are C-C' (the Sacrifice) and E-E' (The Covenant),

7:18–10:18 Jesus priest on our behalf in the inner shrine
10:19–39 Enter inner shrine with confidence

Although this structure is unbalanced, it shows that the unit of 6:13–20 works as a transitional device, as advocated by Guthrie.

¹⁰⁰⁰ Davidson, "Christ's Entry 'within the Veil,'" 177–78. This structure is corroborated by Vanhoye, *La structure littéraire*, 228–29, who observes the parallelism of 6:19–20 with 10:19–20, where "la fin du préambule, 6,18-20 est reprise dans le début de l'exhortation, 10,19-20." The numbers in parentheses and italics were added for a better visualization of the heavenly sanctuary/temple occurrences.

¹⁰⁰¹ In-depth information about the function of chiasmic structures in the NT can be obtained in Nils W. Lund, *Chiasmus in the New Testament: A Study in the Form and Function of Chiasmic Structures* (Peabody, MA: Hendrickson, 1991); John W. Welch, "Chiasmus in the New Testament," in *Chiasmus in Antiquity: Structures, Analyses, Exegesis*, ed. John W. Welch (Hildesheim: Gerstenberg, 1981), 211–49. A contemporary approach to chiasmic structure in Hebrews is found in John P. Heil, *Hebrews: Chiasmic Structures and Audience Response*, CBQMS (Washington, DC: Catholic Biblical Assoc of America, 2010). This work, however, is highly subjective and lacks a deep engagement with scholarship.

¹⁰⁰² Numbers in parentheses in this structure were inserted later for comparative purposes.

although they are closely tied to it. Note that this chiasmus fits the overall structure of the homily as proposed by Guthrie, especially “the exhortation-exposition-exhortation pattern at 6:20/7:1–10:18/10:19.”¹⁰⁰³

The literary structures presented above reveal that the relevance of the heavenly sanctuary/temple motif to the book of Hebrews cannot be overemphasized. These literary structures have implications for asserting the presence of the heavenly sanctuary/temple motif in specific passages of the homily, and also for clarifying its function, nature, and relationship to its earthly counterparts, which are the issues studied in the next sections.

Heavenly Sanctuary/Temple

The presence of the heavenly sanctuary/temple motif in the Epistle to the Hebrews is widely recognized, and explicit references to this motif appear throughout the book, as aforesaid. Some of the passages mentioned at the beginning of this chapter may need further exploration to clarify whether and how they refer to the heavenly sanctuary/temple.

Hebrews 1:3d; 8:1–2; 10:12; 12:2

These verses were grouped here because they all refer to Ps 110:1, have very similar vocabulary and characteristics, point to the same referent, and shed light on each other, as the following discussion will show. Only Heb 1:3d is quoted representing this passage group. The other passages will be cited during the examination.

ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,
“he sat down at the right hand of the Majesty on high,”¹⁰⁰⁴

¹⁰⁰³ Cf., Guthrie, *The Structure of Hebrews*, 99–100.

¹⁰⁰⁴ UBS⁵, 719, does not show any variant reading for this clause.

Even though no technical vocable for the heavenly sanctuary/temple is employed in this clause (1:3d), four pieces of information suggest the presence of the heavenly sanctuary/temple imagery in this text. First, it is common to regard this clause as an allusion to Ps 110:1 (109:1 LXX).¹⁰⁰⁵ As previously mentioned, vv. 4–5 of this psalm need to be contemplated when understanding NT passages containing references to Ps 110:1, including Heb 1:3d (other texts in Hebrews are 1:13; 8:1; 10:12; 12:2). And this is precisely what the author of Hebrews does in his homily.¹⁰⁰⁶ In his study on the structure of the book of Hebrews, Steve Stanley writes that “the kind of skillful exegetical synthesis represented by the author’s confluence of the two roles [king and priest] described in Psalm 110:1 and 110:4 into the single person of Jesus is characteristic of our author’s exposition of Scripture.”¹⁰⁰⁷ In addition, since v. 3 is part of the introduction, which summarizes the content and sets the tone of the entire letter, it is possible that v. 3d is depicting the enthronement of the Son (v. 2) as a king and priest according to the order

¹⁰⁰⁵ Cf., Sociedade Bíblica do Brasil, *Concordância exaustiva*; Blayney et al., *Treasury of Scripture Knowledge*, 2:158. According to these cross-reference works, an exhaustive list of NT texts containing quotations or allusions to the clause “Καθου ἐκ δεξιῶν μου” (“sit at My right hand”) in Ps 109:1 (LXX; 110:1 MT) would be Matt 22:42–46; Luke 20:42–43; Acts 2:33–35; 7:55–56; Rom 8:34; Eph 1:20–22; Col 3:1; Heb 1:3, 13; 8:1; 10:12; 12:2; 1 Pet 3:22; Rev 3:21. Mark 16:19 is also listed by them; however, according to the two most ancient Greek MSS extant of Mark (Ⲙ and B), Mark’s last verse is 16:8. For more information on the ending of Mark, see Metzger, *Textual Commentary*, 102–7.

¹⁰⁰⁶ Steve Stanley, “The Structure of Hebrews from Three Perspectives,” *TynBul* 45.2 (1994): 251–52, adds, “quotations and allusions to Psalm 110:1 and 110:4 are scattered throughout Hebrews as well (1:3, 13; 2:5, 8; 5:5, 6, 10; 7:1–10, 17, 20; 7:28–8:2; 10:12–13; 12:2).” George W. Buchanan, *To the Hebrews*, 2nd ed., AB 36 (Garden City, NY: Doubleday, 1972), xix, sees the whole epistle as a homily based on Ps 110, “a homiletical midrash on Ps 110.” In his dissertation, David R. Anderson, “The Royal and Priestly Contribution of Psalm 110 to the Book of Hebrews” (PhD diss., Dallas Theological Seminary, 1998), and later in his book, David R. Anderson, *The King-Priest of Psalm 110 in Hebrews*, StBibLit 21 (New York: P. Lang, 2001), 137–275, proposes that Ps 110:1, 4 is a background source for Hebrews and contributes to the Christology of the book. He concludes in chapter 6 “that the coalescence of references to Psalm 2 and Psalm 110 establishes Christ’s present ministry as that of a completely unique King-Priest.” In a very recent dissertation, Jared M. Compton, “Psalm 110 and the Logic of Hebrews” (PhD diss., Trinity International University, 2014), draws attention back to the importance of Ps 110 for the argument of the whole Epistle to the Hebrews.

¹⁰⁰⁷ Stanley, “Hebrews from Three Perspectives,” 252.

of Melchizedek, who is mentioned later in the letter (cf., Ps 110:1, 4–5; Heb 1:5–13; 4:14; 4:20; 5:6; 7:17, 21).¹⁰⁰⁸ For John Meier, in his analysis of Heb 1:1–14, the “basic thesis” of the author of Hebrews is that “the exalted son (Ps 109,1) is the eternal priest like Melchizedek (Ps 109,4).”¹⁰⁰⁹ This is well supported by several factors. Heb 1:3c, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος (“when he made purification of sins”), which has cultic overtones,¹⁰¹⁰ describes a priestly task, as Richard Nelson also acknowledges: “The notion that Jesus has performed a priestly work is introduced at the very beginning (1:3).”¹⁰¹¹ This participial phrase is subordinated to the main clause, where the participle ποιησάμενος¹⁰¹² modifies the main verb ἐκάθισεν (“seated”), having the Son (v. 2) as the

¹⁰⁰⁸ Commenting particularly on Heb 1:3cd, and similarly to David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity*, Society of Biblical Literature Monograph Series 18 (Nashville: Abingdon, 1973), 143, Eric F. Mason, *You Are a Priest Forever: Second Temple Jewish Messianism and the Priestly Christology of the Epistle to the Hebrews*, Studies on the Texts of the Desert of Judah 74 (Leiden: Brill, 2008), 17–18, recognizes, “One finds in the discussion of purification of sins in Heb 1:3 only the faintest reflection of the ‘priest according to the order of Melchizedek’ language of Ps 110:4. Nevertheless a connection is warranted, because the author of Hebrews explicitly quotes this verse three times later in the book and bases his identification of Jesus as priest on it.”

¹⁰⁰⁹ John P. Meier, “Symmetry and Theology in the Old Testament Citations of Heb 1:5–14,” *Bib* 66.4 (1985): 519.

¹⁰¹⁰ One need not go too far to see the phrase καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος (“when he made purification of sins,” v. 3c) as pointing to a cultic setting, especially in the book of Hebrews. It suffices here to point out that L&N, s.v., “καθαρισμός,” puts καθαρισμός under the semantic domain of “religious activities” in the subdivision of “purification, cleansing,” and affirm that καθαρισμός and also καθαρίζω, and καθαρότης mean “to cleanse from ritual contamination or impurity—to cleanse, to purify, purification.” This can be observed in all seven instances of καθαρισμός (“purification”) in the NT (Mark 1:44; Luke 2:22; 5:14; John 2:6; 3:25; Heb 1:3; 2 Pet 1:9).

¹⁰¹¹ Richard D. Nelson, *Raising up a Faithful Priest: Community and Priesthood in Biblical Theology* (Louisville: Westminster John Knox, 1993), 142–143. Also, Mason, *You Are a Priest Forever*, 14–19: “The first hint of Jesus’ role as priest, a mention of his cultic activity, appears in the opening sentence of the book, the elegant period that comprises Heb 1:1–4.” And again, Heb 1:3c is “the first of the many intimations of Jesus as priest in the epistle.”

¹⁰¹² “The use of the mid. suggests that Christ Himself in His own person made the purification,” say Rogers, Rogers, and Rienecker, *New Linguistic and Exegetical Key*, 516.

subject of both clauses.¹⁰¹³ “It was because he had put away sins that he sat down on the throne in the place of highest honor,”¹⁰¹⁴ Leon Morris asserts. Understanding this grammatical construction and the priestly task implied in v. 3c, Nelson goes further in defending that “the goal of his [the Son’s] *priestly movement* was not the earthly ark or the holy of holies, but the ultimate holy space of the throne of God (1:3; 8:1–2; 10:12; 12:2).”¹⁰¹⁵ And Mason further observes: “Jesus’ priestly act of purification is connected with his glorification as Son ‘at the right hand of the Majesty on high.’”¹⁰¹⁶ Thus, the actions of these two verbs are connected, where the Priest who sits (*ἐκάθισεν*) at the right hand of the Majesty in the heavenly sanctuary/temple is also the Son who makes (*ποιησάμενος*) purification for sins.

Second, as mentioned earlier, Spicq points out four passages in progressive reprise (1:1–4; 4:14–16; 8:1–2; 10:19–22), that is to say, in which every repetition expands on the preceding passage. The last three passages refer to the heavenly sanctuary/temple, with the last two employing technical words: 4:14, Ἐχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς (“therefore, since we¹⁰¹⁷ have a great High

¹⁰¹³ In fact, the relative pronoun nominative singular masculine ὅς (“Who”) at the beginning of v. 3 indicates that all participles and the main verb share the same subject.

¹⁰¹⁴ Leon Morris, “Hebrews,” in *The Expositor’s Bible Commentary: Hebrews through Revelation*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1981), 15.

¹⁰¹⁵ Nelson, *Raising up a Faithful Priest*, 149. Emphasis supplied.

¹⁰¹⁶ Mason, *You Are a Priest Forever*, 17.

¹⁰¹⁷ According to Wallace, *Greek Grammar Beyond the Basics*, 396, there are “only two types of first person plurals: epistolary and inclusive.” For him, potential epistolary plurals would be, e.g., 2:5; 5:11; 6:9, 11; 8:1; 9:5; 13:18, 23, and inclusive pronouns can be found in 2:1, 3; 3:6; 4:2, 11, 13, 14; 7:26; 10:10, 19; 12:1. He additionally explains that “the second category is without dispute,” while the epistolary plural is more difficult to assess because the first singular pronoun “does not appear until chapter 11 (v 32).”

Priest who passed through the heavens”);¹⁰¹⁸ 8:2, τῶν ἀγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς (“Minister of the sanctuary and of the true tabernacle”); and 10:19, παρρησίαν εἰς τὴν εἴσοδον τῶν ἀγίων (“confidence to enter the sanctuary”). So, the references to the heavenly sanctuary/temple in these parallel passages call for the existence of the motif in 1:1–4 as well, and more specifically in v. 3.

Within this comparison, a third piece of information can be laid out. The progressive reprise phenomenon and the almost identical phraseology make explicit in 8:1 what is implicit in 1:3 (ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, “he sat down at the right hand of the Majesty on high,” v. 3d; ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, “Who sat down at the right hand of the throne of the Majesty in heaven,” 8:1, NET)¹⁰¹⁹ (a) Both passages allude to Ps 110:1. (b) This sitting is preceded by a priestly activity (καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος, “making purification of sins,” v. 3c; τοιοῦτον ἔχομεν ἀρχιερέα, ὃς, “we have such a High Priest, who”) indicating that the One who sits down at the right hand in v. 3 is the same *High Priest* of 8:1. (c) Hebrews 8:2 specifies ἐν τοῖς οὐρανοῖς (“in heaven”) of 8:1 as “the sanctuary” (τῶν ἀγίων), “the true tabernacle,” (τῆς σκηνῆς τῆς ἀληθινῆς). Consequently, ἐν ὑψηλοῖς (“on high”) in 1:3d would designate the same referent as in 8:1–2, namely, the

¹⁰¹⁸ See an explanation for the syntagm “passed through the heavens” and other usages of the lexeme οὐρανός (“heaven”) in the previous chapter, and also in Brannon, *The Heavens in Ephesians*, 27–28, 200–211.

¹⁰¹⁹ The differences are the addition of the word θρόνος (“throne”) specifying where the High Priest sits in 8:1 and the changing of the vocable ὑψηλοῖς (“high”) in 1:3d to οὐρανός (“heaven”) in 8:1.

heavenly sanctuary/temple. So, ἐν τοῖς οὐρανοῖς (“in heaven”) or ἐν ὑψηλοῖς (“on high”) is the place where this High Priest ministers (λειτουργός).

It is striking that an identical sequence and similar wording to 1:3 and 8:1 can be found in 10:12 and 12:2. Regarding structure, (a) mention of priestly service (ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, “sacrifice for sins,” 10:12a; ὑπέμεινεν σταυρόν, “endured the cross” [sacrifice for sins], 12:2b; cf., 13:10–12); (b) allusion to Ps 110:1 (10:12b; 12:2c); and (c) reference to heaven, (ἐν δεξιᾷ τοῦ θεοῦ, “at the right hand of God,” 10:12b; 12:2c). Concerning similar wording: 10:12 ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ (“he sat down at the right hand of God”); 12:2 ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν (“he has sat down at the right hand of the throne of God”). These similarities lead to the same inference made for 1:3d: the heavenly setting depicted in 10:12 and 12:2 is also a reference to the heavenly sanctuary/temple.

This leads to a fourth piece of evidence for the presence of the heavenly sanctuary/temple motif in 1:3d. In the texts previously analyzed containing both heavenly sanctuary/temple references and quotations of or allusions to Ps 110:1, all include an expression or vocable indicating a heavenly setting (οὐρανός [2x], 7:55–56; ἐν τοῖς ἐπουρανίοις, Eph 1:20).¹⁰²⁰ The same phenomenon seems to happen in Hebrews. In the cross-reference system of UBS⁵, Aland recognizes four passages in Hebrews as “definite

¹⁰²⁰ Other instances could be: ὑψωθεῖς, εἰς τοὺς οὐρανοὺς, Acts 2:33–34; ἐν δεξιᾷ τοῦ θεοῦ, Rom 8:34; τὰ ἄνω, Col 3:1. Note that Ps 110:1 is quoted and alluded to elsewhere in the NT, but without an explicit reference to a heavenly setting (Matt 22:44; Mark 12:36; Luke 20:42–43; 1 Cor 15:25), and also with a low probability of referring to the heavenly sanctuary/temple, according to the immediate context. For a list of allusions to Ps 110:1 in the NT, consult Blayney et al., *Treasury of Scripture Knowledge*, 145.

allusions” to Ps 110:1: Heb 1:3; 8:1; 10:12; and 12:2.¹⁰²¹ It is remarkable that these four passages also contain additions indicating a heavenly setting: (a) 1:3 adds the expression ἐν ὑψηλοῖς (“on high”); (b) 8:1 ἐν τοῖς οὐρανοῖς (“in heaven”); (c) 10:12 ἐν δεξιᾷ τοῦ θεοῦ (“at the right hand of God”); and (d) 12:2 τοῦ θρόνου τοῦ θεοῦ (“the throne of God”). This lexical addition signals the presence of the heavenly sanctuary/temple motif in 1:3, 8:1, 10:12, and 12:2, as in the NT passages about the heavenly sanctuary/temple previously studied. Summarizing this whole segment, (1) the allusions to Ps 110:1, (2) the four passages in progressive reprise (1:1–4; 4:14–16; 8:1–2; 10:19–22), (3) the identical structure and similar phraseology of Heb 1:3, 8:1, 10:12, and 12:2, and (4) the addition of an expression or vocable indicating a heavenly setting in these four passages indicate that 1:3, 10:12, and 12:2 contain the heavenly sanctuary/temple motif that is explicitly affirmed in 8:1–2.

Hebrews 12:22; 11:10, 16; 13:14

These verses are grouped here because they all point to the same referent and shed light on each other, as the following examination will show. Heb 12:22 is quoted at the beginning of the section because, as the climax of the book, it represents and demonstrates the topic well. The other passages will be cited during the discussion.

ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει
 “But you have come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the assembly” (NET)

¹⁰²¹ UBS⁵, 719, 731, 737, 744. By “definite allusions,” Aland means “where it is assumed that the writer had in mind a specific passage of Scripture.” It is significant to perceive that Aland does not include Heb 1:13 in this four-passage list, even though Heb 1:13 is a quotation of Ps 110:1. This is actually a debatable instance. It would be cautionary not to include this text in the list, for it lacks an explicit reference to heaven, although the whole catena seems to point to a heavenly setting with the repeated reference to angels.

Hebrews 12:22, as the book’s highpoint, looks back to 11:10, 16, “the city with firm foundations whose architect and builder is God . . . a better land, that is, a heavenly one” (NET), and prepares for Heb 13:14, “for here we do not have a lasting city, but we are seeking *the city* which is to come” (see foregoing analysis of Hebrew’s literary structure). These passages contain the same themes and similar phraseology to 12:22. In fact, Kiwoong Son understands that the Sinai and Zion symbolism in Hebrews¹⁰²² works as a hermeneutical key to the entire epistle.¹⁰²³ He shows that in both OT and Second Temple literature, Zion stands for Jerusalem/temple, and also for its transcendent counterpart, the heavenly sanctuary/temple/Jerusalem, the heavenly city of God.¹⁰²⁴ Son sees that “the imagery of 12:22 is drawn from that tradition referring to the true dwelling

¹⁰²² Zion is seen in contrast with Mount Sinai (vv. 18–21) and refers to “the heavenly Zion where God dwells with all the saints (Rev. 14:1; 21:2),” as the adjective *ἐπουράνιος* (“heavenly”) indicates. For the contrast between Zion and Sinai, see Paul Ellingworth and Eugene A. Nida, *A Handbook on the Letter to the Hebrews*, UBS Handbook Series (New York: United Bible Societies, 1994), 310–11; Samuel Bénétreau, *L’épître aux Hébreux* (Vaux-sur-Seine: Edifac, 1990), 2:194; Beale, *Temple and the Church’s Mission*, 301–2. For Zion as God’s heavenly abode, see Simon J. Kistemaker, *Exposition of the Epistle to the Hebrews*, New Testament Commentary (Grand Rapids: Baker, 1984), 392. Also, Cockerill, *Epistle to the Hebrews*, 650–54; Ellingworth, *The Epistle to the Hebrews*, 676–78; among others. For the heavenly nature of Heb 12:22 against the backdrop of the NT, see Cockerill, *Epistle to the Hebrews*, 653: “The NT is not concerned with Jerusalem as an earthly reality, but as the heavenly dwelling place of God and the destiny of God’s people.” Cf., James C. De Young, *Jerusalem in the New Testament: The Significance of the City in the History of Redemption and in Eschatology* (Kampen: Kok, 1960), 97–99, 116; Sarah A. Sharkey, “The Background of the Imagery of the Heavenly Jerusalem in the New Testament” (PhD diss., Catholic University of America, 1986).

¹⁰²³ Son, *Zion Symbolism in Hebrews*, 3-203.

¹⁰²⁴ Son, *Zion Symbolism in Hebrews*, 29–63. He concludes, “One of the characteristics of Zion symbolism in Judaism is the development of the transcendent image of Zion/Jerusalem. The significance of the earthly Jerusalem/temple image and nationalistic ideology fade away, and an interest in the heavenly Jerusalem/temple and eschatological hope are increasingly recognized.” In the same vein, Cockerill, *Epistle to the Hebrews*, 651. “Although Mount Zion stood for the entire city of Jerusalem, it was used to describe the Temple Mount and was uniquely associated with the Most Holy Place and the presence of God (Ps 2:6; 74:2; Isa 8:18; Joel 4:17, 21).” Also Eduard Riggenbach, *Der Brief an die Hebräer*, Kommentar zum Neuen Testament 14 (Leipzig: Deichert, 1913), 414–15. Beale, *Temple and the Church’s Mission*, 145–46, furnishes more OT texts that “closely associate or virtually equate Mount Zion with sanctuary/temple” (e.g., Ps 15:1; 24:3; 43:3; 99:9; Isa 2:2–3; 66:20; Jer 26:18; 31:23; Mic 4:1–2, 7).

place of God.”¹⁰²⁵ “Therefore, the expressions ‘the city of the living God’ and ‘heavenly Jerusalem’ in verse 22 provoke the cultic image of heaven as a temple, [that is], the heavenly Jerusalem as God’s temple . . . and the heavenly Zion as the true temple of God in heaven (8:1–2; cf. 12:22–24).”¹⁰²⁶

Besides the connection of Zion symbolism in 12:22 with the OT and Second Temple literature, there is some textual evidence for equating Zion, heavenly Jerusalem, “city of the living God,” and heavenly sanctuary/temple.¹⁰²⁷ The first conjunction *καί* in v. 22 “seems to be functioning epexegetically—that is, explaining further what is meant by ‘Mount Zion.’”¹⁰²⁸ This way, Mount Zion, the city of the living God, and the heavenly Jerusalem are different ways to describe the same reality.¹⁰²⁹ The punctuation supplied by UBS⁵ seems to point in this direction. In addition, the verb *προσελθῆτε* (“come, approach,” perfect indicative) is crucial in this matter.¹⁰³⁰ Throughout the epistle

¹⁰²⁵ Son, *Zion Symbolism in Hebrews*, 89.

¹⁰²⁶ Son, *Zion Symbolism in Hebrews*, 91, 184.

¹⁰²⁷ John M. Scholer, *Proleptic Priests: Priesthood in the Epistle to the Hebrews*, JSNTSup 49 (Sheffield: JSOT Press, 1991), 141, also notes that the terminology employed in v. 22 to describe it is used “in a manner synonymous with the heavenly sanctuary mentioned elsewhere.” Cf., Lane, *Hebrews 9–13*, 2:466.

¹⁰²⁸ Biblical Studies Press, *The NET Bible*, 2250. This is the reason why “the conjunction is omitted in translation.”

¹⁰²⁹ Likewise, J. Harold Greenlee, *An Exegetical Summary of Hebrews*, 2nd ed. (Dallas: SIL International, 2008), 530. He reads the reference to Mount Zion as standing “for Jerusalem (as the home of God’s people)” and “the same as the following *πόλις θεοῦ ζώντος* ‘city of the living God’ and also *Ἱερουσαλήμ ἐπουρανίῳ* ‘heavenly Jerusalem.’” Also, chronologically, Richard C. H. Lenski, *The Interpretation of the Epistle to the Hebrews and of the Epistle of James*, Lenski’s Commentary on the New Testament (Minneapolis: Augsburg, 1966), 454–57; Marcus Dods, “The Epistle to the Hebrews,” in *The Expositor’s Greek Testament*, ed. W. Robertson Nicoll (Grand Rapids: Eerdmans, 1980), 372–73; Morris, “Hebrews,” 142; Kistemaker, *Exposition of the Epistle*, 392–93; Bruce, *The Epistle to the Hebrews*, rev. ed., 355–58; Lane, *Hebrews 9–13*, 2:465. “The three designations are synonymous and should be treated as a unit,” Ellingworth, *The Epistle to the Hebrews*, 676–78, commenting on v. 22, among others.

¹⁰³⁰ Also, Moffatt, *Epistle to the Hebrews*, 144. “As the approach to God was a priestly prerogative under the older order, he describes the Christian access to God in sacerdotal metaphors. *Προσερχώμεθα* is

this verb is only used in the context of the worshiper drawing near to either the earthly or heavenly sanctuaries/temples (4:16; 7:25; 10:1, 22; 12:18, 22).¹⁰³¹ Specifically with the heavenly sanctuary/temple in 4:16 and 10:22, the hortatory aorist subjunctive (*προσερχώμεθα*) is employed, inviting the believers to “draw near with confidence” to the heavenly sanctuary/temple. And, after showing that the patriarchs’ hope was in “the city with firm foundations whose architect and builder is God . . . a better land, that is, a heavenly one” (11:10, 16), and affirming that they did not receive the promise “because God had provided something better for us” (11:39, 40), the author affirms that believers “have come [*προσεληλύθατε*] to Mount Zion” (12:22).¹⁰³² Thus, the heavenly sanctuary/temple and “Mount Zion, the city of the living God, the heavenly Jerusalem” and related phraseology (11:10, 16; 13:1) are diverse ways to point to the same entity, the final destination of the believers.

The two following expressions in v. 22 corroborate this conclusion. While the phrase *μυριάσιν ἀγγέλων* (“to myriads of angels”) suggests a heavenly setting, the vocable *πανήγυρις* (“festal gathering”) recalls Israel’s holy assemblies related to the sanctuary/temple.¹⁰³³ So, the final referent of these three expressions (“Mount Zion,” “the

one of these.” Son, *Zion Symbolism in Hebrews*, 91. “The cultic implication of the heavenly Jerusalem as God’s temple is clearly expressed especially in the author’s use of the verb *προσέρχομαι* (v. 22).”

¹⁰³¹ Only in 11:6 the sanctuary/temple is not explicit in view. “For he who comes to [*προσερχόμενον*] God must believe that he is.” Also, Son, *Zion Symbolism in Hebrews*, 92. In his view, the phrase *Οὐ γὰρ προσεληλύθατε . . . ἀλλὰ προσεληλύθατε* (vv. 18, 22) reflects the author’s earlier argument about the two different cultic approaches to the earthly and heavenly temples.”

¹⁰³² Also, Cockerill, *Epistle to the Hebrews*, 651. “Let there be no mistake. The pastor is talking about the place where God’s people dwell with him. By bringing God’s people into the Most Holy Place, Christ has brought them to the true Mount Zion.”

¹⁰³³ Even though *πανήγυρις* (“festal gathering”) is a *hapax legomenon* in the NT, this word is used four times in the LXX (Ezek 46:11; Hos 2:11; 9:5; Amos 5:21) to translate two Hebrew vocables: *חַגְגָּה* (“holiday,” celebration,” “festive assembly,” employed eleven times in the Hebrew Bible, always in cultic

city of the living God,” “heavenly Jerusalem,” Heb 12:22) and correlated ones (11:10, 16; 13:14) can be more precisely identified as the heavenly sanctuary/temple, where the imagery of Promised Land, Jerusalem, Zion, Temple, already coalesced in the OT, is united in Hebrews to describe the present privilege and future destiny of the people of God.¹⁰³⁴

The presence of the heavenly sanctuary/temple motif in Heb 12:22 has also been demonstrated by Beale. His main arguments can be summarized as follows.¹⁰³⁵ (1) In the OT, Mount Zion is “sometimes a synonym for Israel’s temple.” This is supported by the presence of the two following explanatory expressions (“the City of the living God” and “heavenly Jerusalem”), especially if seen against the prominence of the heavenly sanctuary/temple motif in Hebrews, alongside the fact that the heavenly Jerusalem in v. 22 “must surely be associated with the heavenly tabernacle, elsewhere in Hebrews (Heb 8:1–2, 5; 9:24).” (2) There is a contrast between Mount Sinai and the heavenly Mount

settings) and $\tau\upsilon\beta\eta$ (which occurs 223 times in the OT, used mostly for the “tent of meeting,” but also for the festal assemblies related to the sanctuary/temple), within a cultic setting, in either a positive or negative context. Ceslas Spicq, “*πανήγυρις*,” *TLNT* 3:7–8, acknowledges that *πανήγυρις*’s “meaning of liturgical observance is clearly present in Heb 12:22, where the heavenly joy is tinged by religious seriousness and reverence.” Moreover, Josephus, *War* 5.230, uses *πανήγυρις* in a religious setting: $\delta\ \delta\epsilon\ \alpha\rho\chi\iota\epsilon\rho\epsilon\upsilon\varsigma\ \alpha\nu\eta\iota\ \mu\acute{\epsilon}\nu\ \sigma\upsilon\nu\ \alpha\upsilon\tau\omicron\iota\varsigma,\ \alpha\lambda\lambda\prime\ \omicron\upsilon\kappa\ \acute{\alpha}\epsilon\iota,\ \tau\alpha\iota\varsigma\ \delta\prime\ \acute{\epsilon}\beta\delta\omicron\mu\acute{\alpha}\sigma\iota\ \kappa\alpha\iota\ \nu\omicron\upsilon\mu\eta\nu\iota\alpha\iota\varsigma\ \kappa\alpha\iota\ \acute{\epsilon}\iota\ \tau\iota\varsigma\ \acute{\epsilon}\omicron\rho\tau\eta\ \pi\acute{\alpha}\tau\rho\iota\omicron\varsigma\ \eta\ \pi\alpha\nu\eta\gamma\upsilon\rho\iota\varsigma\ \eta\ \pi\acute{\alpha}\nu\delta\eta\mu\omicron\varsigma\ \acute{\alpha}\gamma\omicron\mu\acute{\epsilon}\nu\eta\ \delta\iota\ \acute{\epsilon}\tau\omicron\upsilon\varsigma$ (“The high priest did also go up [to the altar] with them [the priests]; not always indeed, but on Sabbaths and new moons, and if any national festival or a public feast we celebrate every year”).

¹⁰³⁴ See also, Cockerill, *Epistle to the Hebrews*, 650–54. He explains, “‘Mount Zion’ brings together the ‘Most Holy Place’ entered by the faithful while on their journey, with the ‘City’ that is their final destination.” On the link between land, city, and Temple in Judaism, see Peter W. L. Walker, “Jerusalem in Hebrews 13:9-14 and the Dating of the Epistle,” *TynBul* 45.1 (1994): 50. Also, David E. Holwerda, *Jesus and Israel: One Covenant or Two?* (Grand Rapids: Eerdmans, 1995), 96, 107; Davies, *The Gospel and the Land*, 150–52. Commenting on v. 22, Peter T. O’Brien, *The Letter to the Hebrews*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2010), 483, asserts, “The notion of Mount Zion as *the city of the living God* also evokes the idea of God’s presence with his people and with it the idea of the heavenly sanctuary or temple” (his emphasis).

¹⁰³⁵ Beale, *Temple and the Church’s Mission*, 301–12.

Zion in chap. 12. Since Mount Sinai was conceived as a mountain temple,¹⁰³⁶ “Hebrews 12 may serve to contrast the earthly and heavenly temples.”¹⁰³⁷ (3) Verses 26–27 quote from Hag 2:6, “which is part of a prophecy about the glory of the latter-day temple (Hag 2:3–9).” And (4) Heb 12:28 urges believers to perform a priestly service: *λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους* (“we may offer to God an acceptable service with reverence and awe”). In addition, the ones who perform priestly service (*λατρεύωμεν*)¹⁰³⁸ in v. 28 are the same ones who “have come to Mount Zion” (*προσεληλύθατε Σιών ὄρει*, v. 22). And this verb (*προσέρχομαι*) “is mainly used in Hebrews in the cultic context of high priestly entry into the inner sanctuary of the Tabernacle (Heb. 4:16; 7:25; 10:1, 22; 12:18, 22).”¹⁰³⁹ Therefore, in light of the above argumentation, it is safe to assume the existence of the heavenly sanctuary/temple motif in v. 22 and correlated texts (11:10, 16, and 13:14), as well as the equivalence of the

¹⁰³⁶ On this particular topic, see Beale, *Temple and the Church's Mission*, 105–7, where he supplies a bibliography and gives five reasons why Mount Sinai should be regarded as a sanctuary/temple. (1) Sinai is called “the mountain of God” (Exod 3:1; 18:5; 24:13), as the temple on Mount Zion was later called (e.g., Isa 2:2; Mic 4:2). (2) Mount Sinai was divided into three sections, as the tabernacle and temple were afterwards. (3) An altar was built on the lowest and least sacred part of Sinai, just as the altar was placed in the courtyard of the tabernacle and the temple. (4) The top of Sinai was the place where only Moses could enter, and “it was the place where God’s theophanic ‘cloud’ and presence ‘dwelt’ (Exod 24:15–17),” similar to the phenomenon that occurred in the Most Holy Place of both the tabernacle and temple. (5) The “cassia tree” burning with fire (Exod 3:2) was “the proleptic equivalent to the lampstand-like tree in the holy place on Mount Zion.”

¹⁰³⁷ Besides Beale (see n. 1022), O’Brien, *The Letter to the Hebrews*, 484, confirms that “Sinai and Zion refer to the significance of the spatial contrast between the earthly and the heavenly sanctuary.”

¹⁰³⁸ BDAG, s.v., “*λατρεύω*,” recognizes that in early Christian literature, including the NT, *λατρεύω* (“to serve,” “worship”) is used “only of the carrying out of religious duties, especially of a cultic nature, by human beings.” This is also true elsewhere in Hebrews (8:5; 9:9, 14; 10:2; 13:10).

¹⁰³⁹ Son, *Zion Symbolism in Hebrews*, 91. Also, Scholer, *Proleptic Priests*, 182.

terms Zion, city of the living God, heavenly Jerusalem and the similar, with the heavenly sanctuary/temple.¹⁰⁴⁰

Hebrews 13:10

ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες
“We have an altar from which those who serve the tabernacle have no right to eat.”

The unit of Heb 13:10–16¹⁰⁴¹ is filled with explicit sanctuary/temple terminology, particularly connected with the Israelite tabernacle rituals.¹⁰⁴² For instance, the priests eating from the altar (v. 10) alludes to the regular rituals in the earthly sanctuary/temple,¹⁰⁴³ while the description of the blood brought into the τὰ ἅγια (“sanctuary,” NKJV, NET, RSV; “holy place,” NASB) by the high priest while the bodies of the animals are burnt outside the camp (v. 11) recollects the sin offering (ἡσϋη) ritual of Lev 4 (cf., vv. 12, 21) and also the Day of Atonement (16:27).¹⁰⁴⁴ And in v. 14 the author recalls the theme of the heavenly Jerusalem presented in 12:22 (οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν, “for here we have no lasting city, but we seek the city that is to come,” NET). But the term that is especially important for

¹⁰⁴⁰ John M. Scholer, “Proleptic Priests: An Investigation of the Priesthood in the Epistle to the Hebrews” (PhD diss., Union Theological Seminary in Virginia, 1988), 208, reaches the same conclusion: “It is clear from the explicit cultic references in 12:22–24 that the location to which the readers ‘have drawn near’ [προσεληλύθατε] is, in fact, the heavenly sanctuary.”

¹⁰⁴¹ For Heb 13:10–16 as a literary unit, see O’Brien, *The Letter to the Hebrews*, 520.

¹⁰⁴² This is evident in the use of the terms σκηνή (“tent, tabernacle”) and παρεμβολή (“camp”).

¹⁰⁴³ Cf., Lev 2:3, 10; 5:13; 6:16, 18, 26; 7:5–10, 14–16, 31–36.

¹⁰⁴⁴ Roy E. Gane, *Cult and Character: Purification Offerings, Day of Atonement, and Theodicy* (Winona Lake, IN: Eisenbrauns, 2005), 57, points out that in Lev 4:12 “the one who incinerates it [sin offering (ἡσϋη)] requires no subsequent purification (contrast 16:28, on the Day of Atonement).” But this differentiation is not present in the text of Heb 13:10–12.

this research is the Greek word *θυσιαστήριον* (“altar”)¹⁰⁴⁵ in Heb 13:10, more specifically its identity or referent. Some scholars have identified this altar as the Eucharistic table.¹⁰⁴⁶ Looking back to the preceding verse, they argue that the reference to *φαγεῖν* (“eating”) in v. 10 provides a link to *βρώμασιν* (“foods”) in v. 9, “which have not profited those who have been occupied with them” (NKJV). This has led them to infer that in v. 10 the priests cannot eat from “our” altar, but “we” can eat a food on the Eucharistic altar that does benefit us.¹⁰⁴⁷ However, as Ellingworth affirms, “there is no connective indicating a close link between vv. 9 and 10; vv. 10–16, by contrast, are closely linked.”¹⁰⁴⁸ So, the meaning and significance of this *θυσιαστήριον* (“altar”) “are set out in vv. 10–12.”¹⁰⁴⁹ It is noteworthy that Hebrews does not “deal any further with the motif of

¹⁰⁴⁵ Another time the vocable *θυσιαστήριον* (“altar”) occurs in Hebrews is in 7:13, where it denotes the altar of burnt offering. The incense altar is called in Hebrews *θυμιατήριον* (9:4). *θυμιατήριον* is a *hapax legomenon* that occurs three times in the LXX (2 Chr 26:19; Ezek 8:11; 4 Macc 7:11), translating the Hebrew word *תַּרְטִיקָה* (“censer”). This distinction leads one to regard *θυσιαστήριον* (“altar”) as the altar of offering, as in 7:13, in addition to the fact that the immediate context of 13:10 talks about sacrifice.

¹⁰⁴⁶ E.g., E. L. Randall, “The Altar of Hebrews 13:10,” *Australasian Catholic Record* 46 (1969): 197–208; Paul Andriessen, “L’eucharistie dans l’épître aux Hébreux,” *La nouvelle revue théologique* 94.3 (1972): 275–76; Søren Ruager, “‘Wir haben einen Altar’ (Hebr 13:10): Einige Überlegungen zum Thema: Gottesdienst/Abendmahl im Hebräerbrief,” *Kerygma und Dogma* 36.1 (1990): 72–77. Although Arthur A. Just Jr., “Entering Holiness: Christology and Eucharist in Hebrews,” *Concordia Theological Quarterly* 69.1 (2005): 75–95, does not see the Eucharist in Heb 13:10, he believes that “the Christology of Hebrews suggests an eucharistic reading of this Epistle; that is, to understand the high-priestly Christology of Hebrews is to affirm that the hearers believed that this Christology was enfolded at the altar.” Pace Ronald Williamson, “Eucharist and the Epistle to the Hebrews,” *NTS* 21.2 (1975): 300–312, who sees that “the teaching given about direct access to the throne of God available to the worshipper excludes, and was meant to exclude, the idea of dependence on any kind of sacramental cultus on earth.” Somewhere in between is James Swetnam, “Christology and the Eucharist in the Epistle to the Hebrews,” *Bib* 70.1 (1989): 74–95. Cf. also, Roch A. Kereszty, “The Eucharist in the Letter to the Hebrews,” *Communio* 26 (1999): 154–67.

¹⁰⁴⁷ Attridge, *Epistle to the Hebrews*, 396–97. Koester, *Hebrews: A New Translation*, 127–29, 569, further states, “There is little evidence that the term ‘altar’ was used for the Eucharist until the second century, and the silence about the Eucharist elsewhere in Hebrews makes it unlikely that 13:10 refers to it.”

¹⁰⁴⁸ Ellingworth, *The Epistle to the Hebrews*, 709.

¹⁰⁴⁹ O’Brien, *The Letter to the Hebrews*, 521.

food or eating”¹⁰⁵⁰ in the following verses (vv. 11–12), but with sacrifice. If there were a comparison here, it would be between profitless food (v. 9) and fruitful sacrifice (vv. 10–16), made by Christ (v. 12) and Christians (vv. 13–16). Actually, the subordinate clause ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῆ σκηνῆ λατρεύοντες (“from which those who serve the tabernacle have no right to eat,” v. 10) serves to explain the nature of this θυσιαστήριον (“altar”), introducing the argument that is going to be made in vv. 11–12,¹⁰⁵¹ “which, through categories drawn from the tabernacle of the Old Testament, indicates what is most significant about the sacrifice of Christ.”¹⁰⁵² More precisely, v. 10 explicitly affirms with an emphatic assertion (ἔχομεν θυσιαστήριον, “we have an altar”) the existence of a θυσιαστήριον (“altar”) that differs from the earthly one, insofar as the priests (NLT, REB, CEB, TEV),¹⁰⁵³ who serve the earthly sanctuary/temple and have the right to eat from the earthly altar,¹⁰⁵⁴ have no authority (ἐξουσία) to eat from this

¹⁰⁵⁰ Attridge, *Epistle to the Hebrews*, 397.

¹⁰⁵¹ Marie E. Isaacs, *Reading Hebrews and James: A Literary and Theological Commentary*, Reading the New Testament Series (Macon, GA: Smyth & Helwys, 2002), 159, confidently states: “It [v. 10] signals the type of sacrifice that Jesus offered; that of the Day of Atonement, which was not a fellowship meal at all. This is explicated in the following verses (vv. 11–12).”

¹⁰⁵² Attridge, *Epistle to the Hebrews*, 397.

¹⁰⁵³ For a brief survey of the possible referent of the participial phrase οἱ τῆ σκηνῆ λατρεύοντες (“those who serve the tabernacle”), consult David L. Allen, *Hebrews*, NAC 35 (Nashville: B&H, 2010), 616–17. The view that this is a reference to the “Jewish priests who officiate in the tabernacle/temple” seems to fit better with the immediate context and the thrust of the whole epistle, as Koester, *Hebrews: A New Translation*, 569–70, and James W. Thompson, *The Beginnings of Christian Philosophy: The Epistle to the Hebrews*, CBQMS 13 (Washington, DC: Catholic Biblical Association of America, 1982), 145, have satisfactorily demonstrated.

¹⁰⁵⁴ After describing the priests’ portion from several offerings, Lev 7:35–36 continues: “This is the consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when Moses presented them to minister to the LORD as priests. The LORD commanded this to be given to them by the children of Israel, on the day that He anointed them, by a statute forever throughout their generations” (NKJV). See also n. 1031, and Num 18:9–10.

θυσιαστήριον (“altar”). The logical explanatory conjunction γάρ (“for”)¹⁰⁵⁵ in v. 11 introduces the explication with a comparison between the tabernacle rituals and Jesus’ suffering, given that the inferential conjunction διό (“therefore”) links v. 12 to the previous verses (vv. 10–11). In his discourse analysis,¹⁰⁵⁶ Steven Runge labels the first clause in v. 10 as “sentence,”¹⁰⁵⁷ the whole v. 11 as “support,”¹⁰⁵⁸ and v. 12 as “principle.”¹⁰⁵⁹ That is to say, v. 11 gives support to the main statement made in v. 10 (ἔχομεν θυσιαστήριον, “we have an altar”) and v. 12 makes the final inference or assertion for this small block of exposition (vv. 10–12). More explicitly, the author of Hebrews argues that “we have an altar” (v. 10), for (γάρ) in the same way the earthly sacrifices were handled (v. 11), Jesus also “suffered outside the gate” (v. 12). Therefore, in Hebrews, Jesus’ sacrifice made on the cross outside the city gate (v. 12) is called “our

¹⁰⁵⁵ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

¹⁰⁵⁶ Steven E. Runge, ed., *The Lexham Discourse Greek New Testament* (Bellingham, WA: Lexham, 2008).

¹⁰⁵⁷ Steven E. Runge, ed., *The Lexham Discourse Greek New Testament: Glossary*, electronic ed. (Bellingham, WA: Lexham, 2008), explains that by “sentence” he means a clause that “begins a speech reported within the discourse.”

¹⁰⁵⁸ For Runge, *Lexham Discourse Greek New Testament: Glossary*, “support” means “a sentence that is marked as strengthening or supporting the preceding discourse. Support sentences serve to reinforce the preceding point.” Cf., Jakob K. Heckert, *Discourse Function of Conjoiners in the Pastoral Epistles* (Dallas: SIL, 1996), 32–36; Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek*, 2nd ed. (Dallas: SIL, 2000), 91–94.

¹⁰⁵⁹ By “principle,” Runge, *Lexham Discourse Greek New Testament: Glossary*, means “a sentence that is marked as drawing an inference or assertion from the preceding discourse. Principles are normally signaled by οὖν, διό, διὰ τοῦτο or πλὴν.” Cf., Levinsohn, *Discourse Features*, 128–33.

altar” (θυσιαστήριον, v. 10). And this is the conclusion reached by most scholars:¹⁰⁶⁰ “that altar is the CROSS, on which the Lord suffered. That is our altar.”¹⁰⁶¹

This conclusion is strengthened by the typological and phraseological relationship between vv. 11 and 12. Though typological technical terminology is not employed here, the language used in vv. 10–12 seems to suggest a typological relationship¹⁰⁶²—the presence of a continuity-discontinuity pattern, or better, of typological fulfillment when the type meets the antitype—especially due to the fact that Hebrews presents typological relationships elsewhere in the book.¹⁰⁶³ As previously stated, there is a θυσιαστήριον

¹⁰⁶⁰ E.g., chronologically, John Owen, *An Exposition of the Epistle to the Hebrews, with Preliminary Exercitations*, Works of John Owen 24 (Edinburgh: Johnstone and Hunter, 1854), 7:438, “the altar which we now have is *Christ alone*, and his sacrifice. For he was both priest, altar, and sacrifice, all in himself”; Henry W. Williams, *An Exposition of the Epistle to the Hebrews* (London: Wesleyan Conference Office, 1871), 416–17, “those verses strongly confirm the exposition which we have given of the ‘altar,’ as the cross on which the Saviour actually suffered and died”; Antony Snell, “We Have an Altar,” *Reformed Theological Review* 23.1 (1964): 16–23; Morris, “Hebrews,” 149–50; Kistemaker, *Exposition of the Epistle*, 418, “the altar is the cross on which Jesus offered himself as a sacrifice to God”; Bruce, *The Epistle to the Hebrews*, rev. ed., 378–80; Lane, *Hebrews 9–13*, 2:538; Ellingworth, *The Epistle to the Hebrews*, 708–9, 711–12; Koester, *Hebrews: A New Translation*, 568–69; O’Brien, *The Letter to the Hebrews*, 521.

¹⁰⁶¹ Alford, *The Greek Testament*, 4:266–67.

¹⁰⁶² For a comprehensive treatment of typology in vv. 10–12, see Arthur W. Pink, *An Exposition of Hebrews* (Swengel, PA: Bible Truth Depot, 1954), 1166–74.

¹⁰⁶³ The typological relationship that appears elsewhere in the book can be called into play here, since “Hebrews 13:10–16 continues to function as a fitting recapitulation of the argument and exhortations of the whole sermon,” says DeSilva, *Perseverance in Gratitude*, 498. O’Brien, *The Letter to the Hebrews*, 521, observes that the clause ἔχομεν θυσιαστήριον (“we have an altar,” v. 10) “echoes earlier confessions: Christians *have* ‘a great high priest’ (4:14, 15; 8:1), ‘hope as an anchor for the soul’ (6:19), and ‘confidence to enter the Most Holy Place’ (10:19),” recalling some of the main points of the epistle. It is important to remember here that the Book of Hebrews employs the terminology “type” and “antitype” differently than the other NT writings. Following the LXX’s wording for Exod 25:40 (ὄρα ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει; “See that you make *them* after the pattern [τύπον] for them, which was shown to you on the mountain”), the author of Hebrews calls the heavenly sanctuary/temple (and/or its miniature model shown Moses on the mountain) as “type” and the earthly counterpart as “antitype,” following a vertical correspondence between both sanctuaries/temples already displayed in the Book of Exodus. However, following a horizontal typological correspondence from the OT to the NT, the literature of the NT outside Hebrews uses consistently the word “type” to the OT earthly antecedents and “antitype” to their NT counterparts. In order to be consistent with the overall typological phraseology of the NT and to facilitate the process to the reader, the same phraseological pattern will be followed here, even in Hebrews. The typological phraseology of the NT shows that the heavenly sanctuary/temple works as both type and antitype. Analyzing Heb 8:1–5, the assessment of Heinrich Schlier, “Δείκνυμι, Ἀναδείκνυμι, Ἀνάδειξις,

(“altar”) in v. 10, but it is not that of the OT earthly sanctuary/temple. Furthermore, the linguistic parallelism of vv. 11–12 strengthens the perception of typological fulfillment. Notice that there are numerous contact points between these two verses.¹⁰⁶⁴ While v. 11 speaks of blood for sins brought inside the sanctuary by the high priest and the bodies of animals burned outside the camp, v. 12 talks about how “Jesus, that he might sanctify the people through his own blood, suffered outside the gate” (Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν; cf., Matt 21:39; 27:32; Mark 15:20; Luke 23:26; John 19:17–20). This typological relationship is strengthened by the usage of the inferential conjunction διό (“therefore”) and the adverbial καί (“also”)¹⁰⁶⁵ at the beginning of v. 12 (“therefore Jesus also”);¹⁰⁶⁶ that is, Jesus’ experience is connected (v. 12) to the

Δειγματίζω, Παραδειγματίζω, Ὑπόδειγμα,” *TDNT* 2:33, is worth replicating: “the χειροποίητα, which as ὑποδείγματα are contrasted with the ἐπουράνια, are ἀντίτυπα τῶν ἀληθινῶν, copies or counterparts of the true and original things. But as such they are also, in the sense of Hebrews, models which point to these heavenly things.”

¹⁰⁶⁴ Cf., Ellingworth, *The Epistle to the Hebrews*, 714–15, for a full development of the parallelism between vv. 11 and 12. Cf., also, how he interprets and organizes these parallel passages. See below this parallelism in the Greek text:

v. 11	v. 12
(1') ὧν . . . εἰσφέρεται	(1) Ἰησοῦς
(3') ζώων τὸ αἷμα	(2) ἵνα ἀγιάσῃ
(2') περὶ ἁμαρτίας	(3) διὰ τοῦ ἰδίου αἵματος
(2' ') εἰς τὰ ἅγια	(4) τὸν λαόν,
(1' ') διὰ τοῦ ἀρχιερέως	(5) ἔξω τῆς πύλης
(3' ') τούτων τὰ σώματα	
(6') κατακαίεται	(6) ἔπαθεν.
(5') ἔξω τῆς παρεμβολῆς	

¹⁰⁶⁵ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

¹⁰⁶⁶ Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary Critical and Explanatory on the Whole Bible*, electronic ed. (Oak Harbor, WA: Logos, 1997), 2:480, reach a similar conclusion, “wherefore Jesus [διὸ καί] - In order that the Antitype might fulfill the type.” Also, E. C. Wickham, *The Epistle to the Hebrews, with Introduction and Notes*, Westminster Commentaries (London: Methuen, 1910), 128, “Wherefore, i.e. so as to fulfill the type.”

rituals of the OT earthly sanctuary/temple (v. 11). As Ellingworth rightly observes, “the parallels between vv. 11 and 12 serve to identify the relative degree of comparison and contrast between the OT type and its NT fulfillment.”¹⁰⁶⁷ The altar “we” have is not the altar of the earthly sanctuary/temple, but it is still an altar; and the earthly sacrifices of animals (regular and/or annual) burned outside the camp point to Jesus’ once-for-all sacrifice on the cross, made outside the city gate. “The killing of animals outside the gate thus foreshadows the death of Jesus outside the walls of Jerusalem.”¹⁰⁶⁸ As a corollary, it is conceivable to state that the altar of v. 10, viz. Jesus’ sacrifice on the cross where he shed his blood (v. 12), is the antitype of its OT earthly counterpart. Ray Stedman summarizes this discussion very straightforwardly: “He [Hebrews’ author] thinks of Christ’s sacrifice as the antitype of that sin offering, and it is that antitype which constitutes the altar we Christians have. It is, of course, the Cross.”¹⁰⁶⁹

This conclusion is not extraneous to the Epistle to the Hebrews. In many passages, Jesus’ superior and once-for-all sacrifice on the cross is compared to the inferior and temporary sacrifices in the OT earthly sanctuary/temple (e.g., 7:27; 8:1–5; 9:11–14, 23–25; 10:11–12). What is most important for the present study is that in Hebrews, Jesus’ sacrifice is directly connected with the heavenly sanctuary/temple—which also has a typological relationship with its earthly counterpart (cf., 8:5; 9:23–24).

¹⁰⁶⁷ Ellingworth, *The Epistle to the Hebrews*, 714. In the same vein, see Morris, “Hebrews,” 150: “The author apparently is reasoning that because the type involved an activity ‘outside the camp,’ there will be an equivalent with the antitype.”

¹⁰⁶⁸ Ellingworth, *The Epistle to the Hebrews*, 709.

¹⁰⁶⁹ Ray C. Stedman, *Hebrews*, electronic ed., IVP New Testament Commentary Series 15 (Downers Grove, IL: IVP, 1992). Also, Pink, *An Exposition of Hebrews*, 1169: “Christ is the altar of His people—the antitype of all that had been shadowed out by the typical altars of O. T. times.”

In 1:3, after his purification of sins, he sits down at the right hand of the Majesty. In 8:1–3, he is High Priest in the true tabernacle (v. 1–2) because he has something to offer (gifts and sacrifice; cf., v. 3). In 9:11–12, Christ enters the more perfect tabernacle by his own blood. In vv. 23–24, the heavenly things themselves (v. 23) and the true sanctuary (v. 24) are purified with Christ’s better sacrifice (v. 23). In 10:12, after this Priest has offered one sacrifice for all time, he sits down at the right hand of God. In v. 19, “we” can enter the heavenly sanctuary with confidence by the blood of Jesus. In 12:2, the same idea from 1:3 and 10:13 is repeated in clearer terms: “He endured the cross, despising the shame, and has sat down at the right hand of the throne of God” (ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν).

Since Jesus’ sacrifice on the cross *outside the gate*¹⁰⁷⁰ is called the “altar” (θυσιαστήριον, 13:10), in typological fulfillment of the OT earthly counterpart, and his sacrifice is connected with the heavenly sanctuary/temple in many ways throughout the epistle, to affirm that the altar of 13:10 is the altar of the heavenly sanctuary/temple would not be an overstatement, but a corollary. Christ’s blood/sacrifice shed on the altar/cross is brought/presented by him when he enters the heavenly sanctuary/temple. Furthermore, Allen is right in his observation that “there is no mention in Hebrews of any sacrificial altar in the heavenly sanctuary.”¹⁰⁷¹ Nevertheless, commenting on v. 12, Marie Isaacs notes that “in Jewish tradition, neither the wilderness tabernacle nor the Jerusalem temple housed this altar within its sacred precincts. It stood *outside* the entrance to the

¹⁰⁷⁰ For Ellingworth, *The Epistle to the Hebrews*, 709, “what matters for his argument is that their ‘bodies . . . are burned outside the camp’ (v. 11).”

¹⁰⁷¹ Allen, *Hebrews*, 616.

holy place. Accordingly, that [Christ's] sacrifice has taken place not in heaven but on the cross on earth."¹⁰⁷² So, "our" θυσιαστήριον ("altar") in 13:10 was on earth, not in heaven. Thus, Christ's sacrifice on the cross could be seen as the altar of the heavenly sanctuary/temple, even though his sacrifice happened on earth, giving a cosmic dimension to this motif (cf., 1 Kgs 8:27; Ps 78:69; 79:1; Isa 66:1–2, 6; Acts 7:48–50).¹⁰⁷³ This perception is summed up by David Stern when he declares, "On the heavenly altar Yeshua the Messiah made the once-for-all sacrifice of himself (8:2–5, 9:23–24, 10:1–14)."¹⁰⁷⁴

After identifying the heavenly sanctuary/temple motif in fourteen passages of the book of Hebrews (Heb 1:3; 4:14; 6:19–20; 8:1–2; 9:11–12, 23–24; 10:12–13, 19–20; 11:10, 16; 12:2, 22; 13:10–12, 14), it is time to turn to the function of the heavenly sanctuary/temple described in these texts.

Function

The book of Hebrews seems to be very consistent in its representation of the function of the heavenly sanctuary/temple. Except for 11:10, 16; 12:22; 13:14 (where the heavenly sanctuary/temple is depicted as a city), and 13:10–12 (where the heavenly sanctuary/temple's altar is characterized), the phraseology employed in all other instances (1:3; 4:14; 6:19–20; 8:1–2; 9:11–12, 23–24; 10:12–14, 19–20; 12:2) appears to depict the

¹⁰⁷² Isaacs, *Reading Hebrews and James*, 158.

¹⁰⁷³ Cf., Richard M. Davidson, "Earth's First Sanctuary: Genesis 1-3 and Parallel Creation Accounts," in *AUSS* (forthcoming), 21–33. He asserts that Gen 1 depicts "the entire creation [of Gen 1:3–2:3] as a cosmic sanctuary."

¹⁰⁷⁴ Stern, *Jewish New Testament Commentary*. Note the combination of phraseology and Scripture quotations. N. T. Wright, *Hebrews for Everyone*, 2nd ed. (Louisville: Westminster John Knox, 2004), 174, understands that vv. 10–12 "must be a reference to the *heavenly* sanctuary itself." His emphasis.

same event from different perspectives, with particular implications, as will be demonstrated below. Richard Nelson’s investigation of the priesthood motif in the NT corroborates this perception; he understands that Heb 1:3, 4:14, 6:19–20, 8:1–2; 9:11–12, 23–24, 10:12–14, and 12:2 portray different parts and nuances of the same event, or “movement,” as he calls it. In his words:

As part of his resurrection exaltation he has moved through the heavens (4:14; compare the Christological hymns Eph. 4:10 and Phil. 2:9–11). The goal of his priestly movement was not the earthly ark of the holy of holies, but the ultimate holy space of the throne of God (1:3; 8:1–2; 10:12; 12:2). He has passed through the heavenly sanctuary and entered into the holiest place of all, God’s actual presence (6:19–20; 9:11, 24–25).¹⁰⁷⁵

In his comprehensive and detailed research into the entrance passages in Hebrews, Felix Cortez also points out that the passages just cited and some others (1:3; 4:14; 6:19–20; 8:1–2; 9:11–12, 23–24; 10:12–14, 19–20; 12:2) depict “different aspects” of the same major event, and he goes further in identifying this major event in terms of Christ’s ascension. For Cortez, “Hebrews 1:6 relates the ascension with Jesus’ enthronement (also 4:14–16); 6:19–20, with his appointment as high priest; 9:11–14, 24 and 10:19–22, with the inauguration of the new covenant.”¹⁰⁷⁶ It is noteworthy that, following Mary Rose D’Angelo and Daniel Stökl Ben Ezra,¹⁰⁷⁷ Cortez identifies that the rituals of the ordination of priests, the inauguration of the new covenant, and the inauguration/consecration of the sanctuary are conflated in the Epistle to the Hebrews

¹⁰⁷⁵ Nelson, *Raising up a Faithful Priest*, 149. Even though Nelson sees Platonic/Philonian influence in Hebrews and the predominance of the Day of Atonement ritual, his perception of the one movement/event is still very appropriate.

¹⁰⁷⁶ Cortez, “Anchor of the Soul,” 40.

¹⁰⁷⁷ Mary R. D’Angelo, *Moses in the Letter to the Hebrews*, SBLDS 42 (Missoula, MT: Scholars Press, 1978), 243–49; Daniel Stökl Ben Ezra, *The Impact of Yom Kippur on Early Christianity: The Day of Atonement from Second Temple Judaism to the Fifth Century*, WUNT 1/163 (Tübingen: Mohr Siebeck, 2003), 187.

into one event (cf., 9:15–23).¹⁰⁷⁸ This conflation is already present in the book of Exodus, where these three rituals are combined under the event of the inauguration of the covenant between יהוה (YHWH) and Israel (cf. Exod 19–40). Milgrom, in his magisterial commentary on Leviticus, puts all of these events together as one complex of events related to the inauguration.¹⁰⁷⁹

Cortez concludes “that all of these events form part of Jesus’ exaltation at the right hand of God (1:3, 13; 8:1; 10:12; 12:22) and contribute to his identity as ‘Son.’ In other words, Hebrews conceives the ascension as the *inauguration* of His office as ‘Son’ at the ‘right hand of God’ (Heb 1:3, 13; 4:14–16; 8:1–2; 10:12–13; 12:1–2).”¹⁰⁸⁰

Following this reasoning, one can conclude that one event does not necessarily need to be subordinated to the other, since they are all connected to the same inauguration event (king, high priest, new covenant, sanctuary).¹⁰⁸¹ In this same vein, Mason notes that Heb 1:1–14 and 4:14–5:10 “closely associate Jesus’ status as priest with his status as Son.”¹⁰⁸²

¹⁰⁷⁸ Cortez, “Anchor of the Soul,” 26.

¹⁰⁷⁹ Jacob Milgrom, *Leviticus 1–16: A New Translation with Introduction and Commentary*, electronic ed., AB 3 (New Haven: Yale University Press, 2008), 1:493–640.

¹⁰⁸⁰ Cortez, “Anchor of the Soul,” 40. Emphasis supplied.

¹⁰⁸¹ The wholeness of the inauguration event was already grasped by Frank H. Gorman, *The Ideology of Ritual: Space, Time and Status in the Priestly Theology*, JSOTSup 91 (Sheffield: JSOT Press, 1990), 103. In his careful investigation of Lev 8, Gorman understands that the ritual of Lev 8 is best understood as a “rite of founding” because “the ritual conjoins the consecration of sacred space, the tabernacle, its furnishings, and the altar, and the consecration of persons, Aaron and his sons. Spatial categories are ritually integrated with status. Thus, the ritual not only serves to pass Aaron and his sons into the priesthood but to consecrate and, in one sense, establish by consecration the holy place.” If this is true of the type, it would be true of the heavenly antitype. Hebrews, however, following Ps 110, broadens the scope to include kingship. Besides Gorman, *The Ideology of Ritual*, further research on the inauguration ceremony in the OT can be found in Gerald A. Klingbeil, *A Comparative Study of the Ritual of Ordination as Found in Leviticus 8 and Emar 369* (Lewiston: E. Mellen, 1998) and Gary A. Anderson, “Inauguration of the Tabernacle Service at Sinai,” in *The Temple of Jerusalem: From Moses to the Messiah; in Honor of Professor Louis H. Feldman*, ed. Steven Fine, Brill Reference Library of Judaism 29 (Leiden: Brill, 2011), 1–15, among others.

¹⁰⁸² Mason, ‘You Are a Priest Forever,’ 13.

In his in-depth study of Ps 110 and its usage in the NT, especially in Hebrews, David Anderson confidently concludes that because of the way the author of Hebrews employs Ps 110:1, 4, it is better not to prioritize the office of Jesus as King or Jesus as Priest, but rather to see Jesus as the King-Priest.¹⁰⁸³ Based on the arrangement of the quotations from the OT in the Hebrews, Anderson boldly affirms:

The most significant contribution made by Heb 5:1–10 to the priesthood of Christ is the coalescence of Ps 2:7 and Ps 110:4 in Heb 5:5–6. The striking parallel between this coalescence and that of Ps 110:1 with Ps 2:7 and 2 Sam 7:14 in Hebrews 1, right at the outset of the discussion of the kingship of Christ, leaves little room for doubt that *both of these offices and their functions began simultaneously at the exaltation-enthronement*. Psalm 110:1 was used by the writer to the Hebrews to establish his main point: Jesus was not just King and not just a Priest—he was a King-Priest, the greatest leader anyone could ever follow. At the enthronement Jesus sat down, the King and the Priest,¹⁰⁸⁴ the King-Priest.¹⁰⁸⁵

Therefore, Christ’s kingship and priesthood go hand in hand with no subordination in the Epistle to the Hebrews, particularly in the inauguration/exaltation/enthronement event.¹⁰⁸⁶ What is most important to the present

¹⁰⁸³ Anderson, *The King-Priest of Psalm 110*, 288–96.

¹⁰⁸⁴ Shepherd, in private communication, noted that many Greco-Roman leaders were high priests as well in their religions. According to David E. Aune, “Religion, Greco-Roman,” *DNTB*, 922, during the late period of the republic and during the empire there were four main colleges of priests that developed. “Only the emperor could belong to all of the priestly colleges simultaneously.” The most important one was the *collegium pontificum*, or “college of priests.” “This college was under the jurisdiction of the *pontifex maximus*, ‘high priest’ (Cicero *Phil.* 11.18), an office regularly held by the emperor during the imperial period.” This is also true of Egyptian pharaohs. According to Lorna Oakes and Lucia Gahlin, *Ancient Egypt: An Illustrated Reference to the Myths, Religions, Pyramids and Temples of the Land of the Pharaohs* (New York: Hermes House, 2002), 147, 164, the pharaoh was considered high priest of all Egyptian temples. It is widely known that some of those leaders also regarded themselves as gods.

¹⁰⁸⁵ Anderson, *The King-Priest of Psalm 110*, 288–89, 291 (emphasis supplied). Two fine-tunings made by Anderson himself are helpful here. (1) Jesus’ “sacrificial ministry was finished at the cross before his enthronement, but his intercessory ministry began after his enthronement.” (2) It is unwarranted “to say that the theme of Hebrews revolves around the priesthood of Christ.” Anderson rightly understands that too much emphasis on Christ’s priesthood misses the messianic import of Ps 110:1 and its connection with the Davidic Covenant and kingdom imagery.

¹⁰⁸⁶ Psalm 110:1, 4 and Zech 9:6–13 point into this direction. Cortez, “Anchor of the Soul,” 460, recognizes this harmony when he states, “The author of Hebrews argues that Jesus’ exaltation in heaven as the eschatological Davidic king and faithful high priest demands their allegiance to him.”

research, though, is to perceive that the passages containing the heavenly sanctuary/temple motif (see the list above) refer to the inauguration event (either king, high priest, new covenant, or sanctuary; see the passage list above),¹⁰⁸⁷ suggesting that (1) in Hebrews the inauguration event and heavenly sanctuary/temple are connected, and (2) Hebrews emphasizes the inauguration event when talking about the heavenly sanctuary/temple motif.¹⁰⁸⁸

Furthermore, the consistency of Hebrews' representation of the function of the heavenly sanctuary/temple as an inauguration event can be perceived in the phrase κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις ("Now the main point of what we are saying is this," NET) in 8:1. "The author sets forth the principal point of what he has so far been

¹⁰⁸⁷ As already mentioned, only two of the texts do not refer to the inauguration event (12:22; 13:10–12).

¹⁰⁸⁸ For a detailed treatment of Hebrews' usage of the OT inauguration ceremony, see Davidson, "Christ's Entry 'within the Veil,'" 175–90; Davidson, "Inauguration or Day of Atonement," 69–88. Pace Young, "Where Jesus Has Gone," 165–73; Young, "Day of Dedication," 61–68. Cortez, "Anchor of the Soul," 39, has a high esteem of the inauguration ceremony position. For him, "the critiques raised against this view [inauguration ceremony] are not compelling and that a study of the relationship between the inauguration of the covenant and Jesus' ascension merits more attention than it has received thus far." Cortez, "Anchor of the Soul," 19–31, contends that the author of Hebrews has "a more restricted use of the Day of Atonement" than contemporary scholarship is willing to allow. In his critique of the Day of Atonement ritual as the background source for the entrance passages in Hebrews, Cortez develops four main arguments: (1) "Affliction of the soul" is absent in relation to Jesus' entrance into the heavenly sanctuary/temple, and an atmosphere of celebration is present. (2) The Azazel ritual is omitted. Instead, Hebrews chooses to mention a minor aspect of the Day of Atonement ritual, viz. the animals' bodies burned outside the camp. For Cortez, this omission "undermines the idea that Day of Atonement imagery dominates the thinking of Hebrews." (3) The sprinkling of Jesus' blood in heaven does not refer to the Day of Atonement ritual. Instead, this sprinkling is "part of the inauguration of the new covenant (10:19, 29; 12:24; 13:20; cf. 9:15–23)." And (4) in Hebrews, the Day of Atonement provides only secondary imagery to Jesus' sacrifice. The primary imagery is that Jesus' sacrifice is the blood of the new covenant. Cortez warns, "An analysis of the ascension of Jesus that considers the Day of Atonement ritual as its primary reference runs the risk of providing a skewed vision of the argument of Hebrews."

saying,”¹⁰⁸⁹ the κεφάλαιον (“main point”)¹⁰⁹⁰ of his argument.¹⁰⁹¹ Namely, “we” have a High Priest who sat down at the right hand of the Majesty in heaven, as Minister (λειτουργός)¹⁰⁹² of the heavenly sanctuary/temple (vv. 1–2).¹⁰⁹³ In other words, in the main point of his theological argument, the author refers to the moment when Jesus is enthroned as the High Priest of the heavenly sanctuary/temple. In direct addition to this argument, it is important to recall that Heb 8:1–2 links what was said before in the epistle with what is going to be expressed, working as an intermediary transition in the literary

¹⁰⁸⁹ Nichol, *Seventh-Day Adventist Bible Commentary*, 7:444.

¹⁰⁹⁰ Κεφάλαιος appears twice in the NT (Acts 22:28; Heb 8:1). According to LSJ, s.v., “κεφάλαιον,” outside the NT literature, κεφάλαιος generally means “principal” or “chief.” Related to monetary terminology, κεφάλαιος can be translated as “sum, total,” as in Acts 22:28. In speaking or writing, this noun indicates the “chief or main point,” “sum,” and “gist of the matter.” In rhetoric, κεφάλαιον designates the “head or topic of an argument.” L&N, s.v., “κεφάλαιον,” translate κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις (8:1) as “here is a summary of what we are saying.” BDAG, s.v., “κεφάλαιον,” defines κεφάλαιον in 8:1 more precisely as “main point.” A full defense of κεφάλαιον as “main point” can be found in Compton, “Psalm 110 and the Logic,” 128–30: “The author’s bit of metadiscourse (κεφάλαιον) indicates that everything in his previous expositions was ultimately working up to this point.” He considers this way especially because of “the fact that 8:2 introduces new material.” Cf., Barnabas Lindars, *The Theology of the Letter to the Hebrews*, New Testament Theology (Cambridge: Cambridge University Press, 1991), 79n79; Franz Delitzsch, *Commentary on the Epistle to the Hebrews*, trans. Thomas L. Kingsbury, Clark’s Foreign Theological Library (Edinburgh: T&T Clark, 1876), 2:15–17. O’Brien, *The Letter to the Hebrews*, 287n5, resorts to the context to define κεφάλαιον as “main point.” He says, “This best fits the immediate and wider contexts of Hebrews.” It is important to observe, though, that a “main point” has something of a summary in itself. Compton perceives this nuance when he states, “The main clause of 8:1 (i.e., τοιοῦτον ἔχομεν αρχιερέα; cf., esp., τοιοῦτος in 7:26) suggests [that] κεφάλαιον (and, thus, *main point*) assumes (and, thus, depends upon) the author’s previous argument.” In the same vein, see Lane, *Hebrews 1–8*, 200, 204–5; Attridge, *Epistle to the Hebrews*, 217n10; Cockerill, *Epistle to the Hebrews*, 349n2. So, although in Heb 8:1 the chief meaning of κεφάλαιον can be “main point,” the idea of a “summary” needs to be included. Delitzsch, *Epistle to the Hebrews*, 2:17, wisely concludes, “In all these views of the nature of the construction, the logical relation of the thoughts remains much the same.”

¹⁰⁹¹ Greenlee, *An Exegetical Summary of Hebrews*, 264, recognizes that “he [the author] is now reaching the main point in the argument and this crowning affirmation is that Christ is performing his priestly ministry in heaven,” following Lane, *Hebrews 1–8*, 199–200, who calls Heb 8:1 the “crowning affirmation” of the foregoing argument of Hebrews.

¹⁰⁹² Isaacs, *Reading Hebrews and James*, 105: “‘Minister’ here, therefore, is employed as a synonym for ‘priest.’”

¹⁰⁹³ Wu and Tan, *Cascadia Syntax Graphs*, consider Heb 8:1–2 as one sentence, and v. 3 as starting a new sentence.

structure of the book, as Guthrie has ascertained (see Figures 1 and 2 above).¹⁰⁹⁴ In fact, the whole unit (8:1–9:28) “constitutes the central section within the compositional structure of the sermon. Its place at the center indicates the importance that the writer ascribed to this facet of his message—Christ’s entrance into the heavenly sanctuary temple, which is announced in 8:1–2.”¹⁰⁹⁵ It is significant to highlight here that Christ’s inauguration as High Priest/King in vv. 1–2 is essential to the making of the new covenant in vv. 6–13, as the words *λειτουργός* (“minister”) and *λειτουργία* (“ministry”) signal. The enthroned High Priest (v. 1) who becomes Minister (*λειτουργός*) in the heavenly sanctuary/temple (v. 2) of a more excellent ministry (*λειτουργία*, v. 6) “is also the Mediator of a better covenant” (*καὶ κρείττονός ἐστιν διαθήκης μεσίτης*, v. 6).

The foregoing argument demonstrates that the heavenly sanctuary/temple as the place for the inauguration of Jesus as King and High Priest, of the new covenant, and of the heavenly sanctuary/temple itself,¹⁰⁹⁶ is the function highlighted in Hebrews.

¹⁰⁹⁴ Guthrie, *The Structure of Hebrews*, 105–6, asserts that the text unit of 8:1–2 is an example of direct intermediary transition, insofar as it “first contains an element of the preceding discourse and then introduces an element prominent in the discourse which follows.”

¹⁰⁹⁵ Lane, *Hebrews 1–8*, 202. Also, Albert Vanhoye, “La structure centrale de l’épître aux Hébreux (Héb. 8/1-9/28),” *Recherches de science religieuse* 47 (1949): 44–60; Vanhoye, *La structure littéraire*, 138–61.

¹⁰⁹⁶ Some scholars have raised the question: if the heavenly sanctuary is eternal, why would it need to be inaugurated at this point in history? Actually, Hebrews does not seem to address this question directly. The author seems only to present the inauguration as very important event in salvation history. Looking at the biblical theology of the sanctuary/temple and typological relationship inherent to it, it is possible to advance some tentative proposals, which could be a topic for further study. In the earthly sanctuary/temple the inauguration event was preceded by sacrifice. The book of Hebrews presents the same sequence. Besides, the book also shows that only through Jesus’ humanity, suffering, and sacrifice on the cross was he fit to become our heavenly High Priest. So, it seems that the inauguration event in Hebrews is linked directly with the salvific role of the heavenly sanctuary/temple, the realization of the actual redemptive work proleptically performed in the OT and prior to the “once-for-all” sacrifice of Jesus.

However, in the next pages, this proposal will be analyzed and some particulars of its function will be examined on a verse-by-verse basis.

Hebrews 1:3d

ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,
“he sat down at the right hand of the Majesty on high,”

According to an earlier discussion, Heb 1:3d belongs to the group of texts (1:3; 8:1–2; 10:12; 12:2) that quote or allude to Ps 110. These texts refer to the moment of Christ’s enthronement in the heavenly sanctuary/temple and indicate also that Jesus is High Priest—that is, a High Priest who sits on the throne in the heavenly sanctuary/temple.¹⁰⁹⁷ In Heb 1:3 this event is particularly connected with Christ’s exaltation. After listing a series of attributes¹⁰⁹⁸ of the Son (vv. 1–3), the text reaches the climax of the sentence (vv. 1–4):¹⁰⁹⁹ καθαρισμόν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς (“After making purification of sins [priestly task], he sat down at the right hand of the Majesty on high”),¹¹⁰⁰ as the grammatical arrangement

¹⁰⁹⁷ All passages are dealt with in more detail elsewhere in this chapter, except Heb 12:2. Hebrews 12:2 uses Ps 110 in much the same way as Heb 1:3cd. The basic difference is that in 12:2, Ps 110 is employed to show that it is worth it to suffer for the right cause, for the one who suffers will be glorified, just as Jesus suffered and sits at the right hand of God.

¹⁰⁹⁸ According to Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*, the first participles of v. 3 are attributives.

¹⁰⁹⁹ UBS⁵, 719, considers vv. 1–4 to be one single sentence. John P. Meier, “Structure and Theology in Heb 1:1–14,” *Bib* 66.2 (1985): 168–89, shows that “between 1:1–4 and 1:5–14 exists both a numerical symmetry and a symmetry in the movement of theological thought.” Numerically, there are seven Christological descriptions (1:2b–4) and seven OT citations (1:5–14). Theologically, 1:2b–4 form a definite “ring-structure,” moving from exaltation back through creation to preexistence and forward again through creation to exaltation.” In another article, Meier, “Symmetry and Theology,” 504–33, demonstrates that the same “ring-structure” appears in 1:5–14.

¹¹⁰⁰ Kenneth L. Schenck, “A Celebration of the Enthroned Son: The Catena of Hebrews 1,” *JBL* 120 (2001): 471–72, sees that the main point of chap. 1 is the description of “Christ’s cosmic enthronement as royal Son with the angels offering obeisance to the king.”

of the clause (vv. 3–4)¹¹⁰¹ signals.¹¹⁰² This grammatical arrangement¹¹⁰³ also indicates that the fact that the Son became (γενόμενος) superior to the angels (v. 4) is directly dependent on the enthronement of the High Priest/Son in the heavenly sanctuary/temple. Viz., the High Priest’s/Son’s enthronement in the heavenly sanctuary/temple results¹¹⁰⁴ in his exaltation, “becoming much better than the angels and inheriting a more excellent name than they” (τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων ὅσω διαφορώτερον παρ’ αὐτοῦς

¹¹⁰¹ For vv. 3–4 as one clause, consult Lukaszewski and Dubis, *Sentence Analysis*. In his comments, Koester, *Hebrews: A New Translation*, 186–87, also puts vv. 3–4 together as belonging to the same frame—Christ’s exaltation.

¹¹⁰² ἐκάθισεν (“he sat down”) is the main verb of the clause (vv. 3–4) modified by four participles. This clause contains three participles before the main verb and one after. The first two participles are in the present tense, while the last two participles are conjugated in the aorist as the main verb. The present participles seem to describe the state of continuity (ᾧν, φέρων) of the Son’s attributes. Due to the changing of tenses, word order, and how these events are described elsewhere in the NT, the third participle (ποιησάμενος) appears to work as an antecedent participle closely tied to the main verb ἐκάθισεν (he sat down). The last participle (γενόμενος) seems to work contemporaneously to the main verb but also as a modal participle (showing the condition of the agent) by reason of its semantic (“to become”), tense (aorist), and distinction with ᾧν (“being”) in v. 3. Cf., Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

¹¹⁰³ See n. 1102.

¹¹⁰⁴ Greenlee points out that many scholars correctly see that the participle γενόμενος (“becoming”) relates to the main verb in “indicating the result of his purification of sins and taking his seat: he made a purification of sins and took his seat at God’s right hand; as a result he became better than the angels.” Greenlee, *An Exegetical Summary of Hebrews*, 22. E.g., chronologically, Alford, *The Greek Testament*, 12: “He made purification of sins, and sat down at the right hand of the majesty on high, and thus BECAME this which is now spoken of.” Dods, “The Epistle to the Hebrews,” 253: “The Son *became* (γενόμενος) greater than the angels in virtue of taking His seat at God’s right hand. This exaltation was the result of His earthly work.” Morris, “Hebrews,” 15; Kistemaker, *Exposition of the Epistle*, 34; Guthrie, *Hebrews*, 49–50; O’Brien, *The Letter to the Hebrews*, 60. Also, the English translations NIV, NJB, and NET, among others, add a resultative conjunction to communicate this nuance. It is noteworthy to observe, as well, the distinction between ᾧν (“being”) in v. 3 and γενόμενος (“becoming”) in v. 4. To see γενόμενος (“becoming”) as a result of the main verb would make more sense than regarding it as the reason why he sat down at the right hand of God. Furthermore, Luke T. Johnson, *Hebrews: A Commentary*, New Testament Library (Louisville: Westminster John Knox, 2006), 72–73, observes that the phrase “becoming greater than the angels” (κρείττων γενόμενος τῶν ἀγγέλων) is “a phrasing that suggests a prior condition in which he was less than them.” Thus, the participle γενόμενος (“becoming”) would be grammatically attached to ἐκάθισεν (“he sat down”) and thematically to καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος (“making purification of sins”). So, he concludes, “because of his exaltation, the Son is also greater than the angels.”

κεκληρονόμηκεν ὄνομα).¹¹⁰⁵ Thus, the heavenly sanctuary/temple functions as a place of enthronement, where the enthroned and exalted High Priest/Son is made superior to all angels.

Hebrews 4:14

Ἐχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.

“Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.”

This section continues investigating the presence of the inauguration event and some particulars of the function of the heavenly sanctuary/temple. Concerning the inauguration event, the phrase ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς (“a great high priest who has passed through the heavens”)¹¹⁰⁶ seems to suggest this theme. Looking at

¹¹⁰⁵ Schenck, “Celebration of the Enthroned Son,” 471, understands that “the contrast between Christ and the angels in ch. 1, therefore, should be read in terms of Christ’s exaltation.”

¹¹⁰⁶ As already discussed in the previous chapter of the present research (especially regarding Eph 4:8, 10), the idea of “passing through the heavens” can reflect the OT usage of the lexeme שָׁמַיִם (“heavens”), which indicates the sky, the firmament, and/or God’s abode, where the immediate context designates the final meaning. This also helps in understanding the apparent divergence between Heb 4:14 and 9:24, where Christ “enters heaven itself.” This phenomenon is also found in Eph 1:20 and 4:10, and in other parts of the NT, as well, where plural and singular are used interchangeably (e.g., Col 1:5, 16, 20, 23; 4:1; 1 Thess 1:10; 4:16; 1 Pet 1:4, 12; 3:22). Cf., BDAG, s.v., “οὐρανός”; Graham Hughes, *Hebrews and Hermeneutics: The Epistle to the Hebrews as a New Testament Example of Biblical Interpretation*, SNTMS 36 (Cambridge: Cambridge University Press, 1978), 170; Bruce, *The Epistle to the Hebrews*, rev. ed., 115. Regarding Hebrews specifically, César Augusto Franco Martínez, *Jesucristo, su persona y su obra, en la carta a los Hebreos: Lengua y Cristología en Heb 2, 9-10; 5, 1-10; 4, 14 y 9, 27-28* (Madrid: Ciudad Nueva: Fundación San Justino, 1992), 285, 308, proposes that the divergence between 4:16 and 9:24 and the plural τοὺς οὐρανοὺς (“the heavens”) can be explained by understanding the Semitic substructure of 4:14 and the use of שָׁמַיִם (“heavens”) in the Hebrew Bible, so a tripartite cosmology should not be read in Hebrews. The cosmology of Hebrews will be analyzed in more detail later on in the section about the nature of the heavenly sanctuary/temple in Hebrews. However, a note about the structure of the cosmos as portrayed in the epistle is beneficial here. Edward Adams, “The Cosmology of Hebrews,” in *Epistle to the Hebrews and Christian Theology*, ed. Richard Bauckham et al. (Grand Rapids: Eerdmans, 2009), 122–39, pointed out that the author of the epistle “works with a two-story model of the created cosmos—heaven/s and earth” and that the underworld, the other level of the traditional three-layered cosmological structure, “does not really figure in the writer’s cosmology.” Adams argues that the writer of the epistle “distinguishes between the created order, and the heaven/the heavens as the dwelling-place of God,” in such texts as 4:14 (διεληλυθότα τοὺς οὐρανοὺς, “passed through the heavens”) and 7:26 (ὕψηλότερος τῶν οὐρανῶν γενόμενος “exalted above heavens”) and 9:24 (εἰς αὐτὸν τὸν οὐρανόν, “entered into heaven itself”).

the larger context, a variety of data already provided above (e.g., the four recurrent passages [1:3; 4:14–16; 8:1–2; 10:19–22]; 4:14–16 and 10:19–25 as hinge texts of Hebrews’ literary structure; overlap constituents; and lexical parallels, among others) indicates that 4:14–16 parallels other texts that depict some nuance of the inauguration event.¹¹⁰⁷ Also, the overall literary structure of the homily helps in clarifying the kind of event the syntagm διελθῆναι τοὺς οὐρανοὺς (“passed through the heavens”) is referring to. The text of Heb 4:14–16 is prominent in the structure of the book, inasmuch as it works as an overlapping constituent, functioning as the conclusion of the preceding major literary block (⌘) and introduction to the next one (⌘, see the foregoing discussion on structure). Working as introduction, Guthrie has demonstrated that the words “Jesus” and “High Priest who has passed through the heavens” (v. 14), link vv. 14–16 “conceptually with the two main movements of 5:1–10:18 concerning the Son’s appointment as high

Moreover, this heavenly dwelling place in Hebrews is not described as “a ‘spiritual,’ in the sense of non-substantial, dimension, especially if he assumes that the risen and ascending Christ entered into it bodily. The author seems to conceive of it as a ‘place,’ in materialist terms.” Paul Ellingworth, “Jesus and the Universe in Hebrews,” *Evangelical Quarterly* 58.4 (1986): 337–50, advocates that Hebrews operates with both a bipartite and tripartite cosmos, where angels occupy “an intermediary world” in this tripartite composition. The bipartite composition would be part of the horizontal spatial language contrasting heaven and earth and concerned with Jesus’ sacrifice. The tripartite would be vertical and related to Christ’s exaltation. Ellingworth suggests that these two cosmological models complement each other, sitting side by side. However, using Adams’s phraseology:

But this [Ellingworth’s proposal] is unnecessarily complicated. The author’s various cosmological statements can be accommodated, as explained above, within a twofold division of creation (“all things”), into earth and heaven(s), and a distinction between the visible, created heaven(s) and a higher heaven, where God is. The author locates the angels in the higher heaven (12:22, while recognizing in 13:2 that they also operate on earth), so there is no need to posit a distinct “intermediate sphere populated by angels” in describing the cosmology of Hebrews. The writer shows no interest in numbering the heavens.

It is important to note that Hebrews’ cosmology as described by Adams is identical to the cosmology of Ephesians as understood by Jeff Brannon (cf. previous chapter of this research).

¹¹⁰⁷ Cortez recognizes that the image “of Jesus as a high priest ascending ‘through the heavens’ (4:14; cf. 7:26) presages the more developed image of Jesus as a high priest entering the heavenly sanctuary” (cf.: 8:1–2; 9:11–12; 10:19–20). Cortez, “Anchor of the Soul,” 279. Cf. also, Eph 1:20; 4:8–10.

priest (5:1–7:28) and his superior offering in heaven (8:3–10:18).¹¹⁰⁸ Thus, the expression “passed through the heavens” (διεληλυθότα τοὺς οὐρανοὺς, 4:14) can be seen as a depiction of Jesus’ ascension to the presence of God in his heavenly sanctuary/temple as part of the inauguration event—his appointment as High Priest. It is also noteworthy that the co-text of 4:14 appears to merge Jesus’ priestly ministry and his kingship by the usage of the locution Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ (“Jesus the Son of God”) as appositive to “High Priest,” recalling 1:1–15.¹¹⁰⁹ Likewise, Cortez notes that the syntagm θρόνος τῆς χάριτος (“throne of grace”) in v. 16 “refers to God’s throne in heaven from which mercy was given (Heb 8:1; 12:2; cf. Jer 17:12–14) and was represented by the ἱλαστήριος in Heb 9:5 (the lid of the ark, from the Hebrew כַּפֹּרֶת), the place of atonement in the holy of holies, God’s throne on earth (Exod 25:22; 2 Kgs 19:15; Pss 80:1; 99:1; Isa 6:1).”¹¹¹⁰ So, the inauguration of Jesus’ high priesthood and kingship is present in Heb 4:14–16.

That the imagery of Jesus passing through the heavens is related to the inauguration event in 4:14 is substantiated by the occurrence of the vocable θρόνος (“throne”) in v. 16, combined with the perfect tense participle διεληλυθότα (“has passed through,” v. 14), since this throne is associated with the sympathetic High Priest of v. 15¹¹¹¹ who “has passed through the heavens” (v. 14). That is, the scene portrayed here is

¹¹⁰⁸ Guthrie, *The Structure of Hebrews*, 102–3.

¹¹⁰⁹ See below for a justification that 4:14–16 evokes all previous chapters.

¹¹¹⁰ Cortez, “Anchor of the Soul,” 278. For more on the union of priestly and kingly imagery with Christ’s exaltation and God’s throne, see Eskola, *Messiah and the Throne*, 338–74.

¹¹¹¹ Probably this θρόνος (“throne”) is a reference to God’s throne, since throughout the epistle Jesus sits at the right hand of God’s throne. Cortez, “Anchor of the Soul,” 296–97, also reads θρόνος (“throne”) in Heb 4:16 in the context of Jesus as a High Priest “speaking on their behalf before the throne of God.” Cortez is open to the possibility that this θρόνος (“throne”) refers to where Jesus is seated “at the right hand of God.” However, a reference to the throne of God could be more probable because (1) the

that “we” can draw near to “the throne of grace” (v. 16) now, because the High Priest (vv. 14–15), Son (v. 14), has already “passed through the heavens” (v. 14) and has already been seated on this θρόνος (“throne”) of v. 16 in the heavenly sanctuary/temple. While some commentators see the presence of Day of Atonement imagery,¹¹¹² others read the whole phrase διεληλυθότα τοὺς οὐρανοὺς (“passed through the heavens”) as “[glancing] back in general to the dignity and exaltedness of the person of Jesus.”¹¹¹³ Actually, the text indicates that the event of v. 14 makes possible the mediatory act of vv. 15–16, namely, the exalted High Priest-King (v. 14) gives mercy and grace (v. 16) to the weak people (v. 15) who are seeking κατάπαυσις (“rest,” 3:11, 18; 4:1, 3, 5, 10–11).¹¹¹⁴

Heavenly Sanctuary/Temple and κατάπαυσις (“Rest”)

Regarding the particulars of the function of the heavenly sanctuary/temple in Heb 4:14, the location of the text of Heb 4:14–16 in the macrostructure of Hebrews,

passage has a mediatory flavor, and (2) “elsewhere in the Letter the invitation to ‘approach’ is issued with respect to God (7:25; 11:6; cf. 10:1, 22).” Also, Koester, *Hebrews: A New Translation*, 284. Pace Johnson, *Hebrews: A Commentary*, 141–42, who states that the “‘throne of grace’ is Jesus,” but without any further argumentation.

¹¹¹² Westcott, *Epistle to the Hebrews* (1980), 107; Morris, “Hebrews,” 46. Kistemaker, *Exposition of the Epistle*, 124, relates this phrase to the Christ event and includes the Day of Atonement.

¹¹¹³ Gottlieb Lünemann, *Critical and Exegetical Handbook to the Epistle to the Hebrews*, trans. Maurice J. Evans, *Critical and Exegetical Commentary on the New Testament* 18 (Edinburgh: T&T Clark, 1882), 185–86; Alford, *The Greek Testament*, 88. Although Bruce, *The Epistle to the Hebrews*, rev. ed., 115, makes a comparison between the privilege it was for the Levitical priests to enter the Most Holy Place once a year on the Day of Atonement in contrast to Christ’s continuous access to the Father’s throne, he sees that this phrase really concerns Christ’s exaltation and transcendence. Lenski, *Interpretation of the Epistle*, 149: Christ “proceeded through what we call the created heavens into the presence of God,” with no reference to either the Day of Atonement or inauguration rituals. Lane, *Hebrews 1–8*, 103, does not attach any specific ritual to this phrase. For Ellingworth, *The Epistle to the Hebrews*, 266, this passage portrays the exaltation of Jesus as a “permanent aspect of the Christ-event, seen as a whole.”

¹¹¹⁴ For more on rest, Sabbath, and sanctuary, see the argumentation below. Cortez, “Anchor of the Soul,” 291, recognizes that in vv. 14–16, “Jesus is not referred to as a leader (ἀρχηγός) into the rest, but as a high priest before the throne of God in the heavenly sanctuary!”

functioning as the conclusion of the preceding literary block, has strong implications for understanding the function of the heavenly sanctuary/temple motif in Hebrews. Lexically, Guthrie identifies three words in v. 14 “forming the close of an *inclusio* opened in 3:1”—”Jesus,” “high priest,” and believers’ “confession.”¹¹¹⁵ Vanhoye notices the same *inclusio* and adds the lexeme οὐρανός (“heaven,” 3:1, 4:14) to the list.¹¹¹⁶ Cortez includes thematic elements in this *inclusio* and broadens it to 3:1–6 and 4:14–16. For him, the concept of “Son of God” in v. 14 is a repetition of Jesus as Son in 3:5–6, and the ideas of Jesus “tested in every respect” (4:15) and Jesus who “was faithful to the one who appointed him” (3:2) are equivalent concepts.¹¹¹⁷ About genre, “Heb. 4:14–16 is unified with 3:1–4:13 in genre, playing a part in exhorting the hearers to take specific actions”¹¹¹⁸ (observe the imperative κατανοήσατε [“consider,” 3:1], the subjunctive κατὰσχωμεν [“hold fast,” v. 6], and the two hortatory subjunctives in 4:14–16, κρατῶμεν [“hold fast,” v. 14] and προσερχώμεθα [“draw near,” v. 16]). Further, 3:1–6 opens the exhortation that goes uninterrupted until its conclusion in 4:14–16.¹¹¹⁹

In the first part of the *inclusio*, Jesus, the High Priest and Son, is said to be “faithful” (πιστός, 3:2) and “worthy” (τιμῆ, v. 3), and in the concluding part he “passes through the heavens” (διεληλυθότα τοὺς οὐρανοὺς, 4:14), entering into the heavenly sanctuary/temple to the “throne of grace.” In the argumentation within the *inclusio*,

¹¹¹⁵ Guthrie, *The Structure of Hebrews*, 102–3.

¹¹¹⁶ Vanhoye, *La structure littéraire*, 54, 104; again, Vanhoye, *Structure and Message*, 26. ἐπουρανίου (“heavenly,” 3:1) and οὐρανοὺς (“heavens,” 4:14).

¹¹¹⁷ Cortez, “Anchor of the Soul,” 288.

¹¹¹⁸ Guthrie, *The Structure of Hebrews*, 103.

¹¹¹⁹ Cortez, “Anchor of the Soul,” 288.

Israel’s unbelief (“ἀπιστία,” 3:12, 19), sin (“τοῖς ἀμαρτήσασιν,” v. 17), and disobedience (“τοῖς ἀπειθήσασιν,” v. 18) prevent them from entering the rest (κατάπαυσις).¹¹²⁰ And the book’s audience is urged to “hold firmly to the confidence and the hope we take pride in” (3:6, NET),¹¹²¹ to believe (οἱ πιστεύσαντες, 4:3), and not to disobey (ὑποδείγματι τῆς ἀπειθείας, v. 11) in order to enter the “rest” (κατάπαυσις). Finally, “holding fast to the confession” (κρατῶμεν τῆς ὁμολογίας, v. 14), the believers are exhorted “to come with confidence to throne of grace” (προσερχώμεθα μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, v. 16), to the same place where the faithful Jesus already entered and was enthroned—the heavenly sanctuary/temple. In short, the disobedient and unbelievers cannot *enter the rest* (3:17–19), but the faithful Jesus already *entered the heavenly sanctuary* (3:1–6; 4:14–16); thus (οὖν, v. 14) the obedient believer is called to *enter the rest* (vv. 3, 11), *to come with confidence to the throne of grace* in the heavenly sanctuary/temple (vv. 14–16). So, vv. 14–16 are lexically, thematically, and literarily bound to the preceding body of text (3:1–4:13), and, functioning as the conclusion of the hortatory argument about rest, link the heavenly sanctuary/temple motif (4:14–16) to κατάπαυσις (“rest,” 3:1–4:13)—entering the rest is entering God’s presence in the heavenly sanctuary/temple.

¹¹²⁰ τίσιν δὲ ὤμοσεν, μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν; καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι’ ἀπιστίαν. (“And to whom did he swear that they would not enter his rest, but to those who were disobedient? So we see that they were not able to enter because of unbelief,” 3:18–19).

¹¹²¹ Here the genitive locution τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν is taken as genitive of content. Rogers, Rogers, and Rienecker, *New Linguistic and Exegetical Key*, 522, “Christian’s hope described is the theme of our boasting or glorying.” Hughes, *Epistle to the Hebrews*, see JWL.

Mary Isaacs notes that this concept is already present in the OT.¹¹²² Exodus 33:14 reads: “My presence will go with you, and I will give you rest [καταπαύσω].” In Num 10:33, the ark goes before Israel “to seek out a resting place (ἀνάπαυσις) for them,” and the ark finally rests in the tabernacle (1 Chr 6:31). Psalm 132:14 (LXX 131:14) affirms that Zion is God’s “resting place [ἢ κατάπαυσις μου] forever.” Isaacs believes that “an understanding of God’s ‘rest’ as His abiding presence, located in the Temple, is evident in Isa. 66.1, which inveighs against any such earthly limitation of God.” Davidson notes that the main word for “rest” (הַרְחֵק, cf. Ps 95:11) is “equated with Mount Zion (the city of Jerusalem), and in particular, with the place of God’s throne in the sanctuary or Temple [cf., Ps 132:7–9, 13–14].”¹¹²³ Accordingly, Isaac contends that the author of Hebrews “seems to understand the *κατάπαυσις μου* of Psalm 94 (MT 95) similarly, in terms of the presence of God.” She concludes, “Hebrews includes in God’s ‘rest’ far more than simply a notion of entry into the land. It is to be in the very presence of God—and hence located in heaven.”¹¹²⁴ Again, entering the heavenly sanctuary/temple is entering God’s rest.

The Heavenly Sanctuary/Temple, *Κατάπαυσις*, and the Sabbath

Lane adds another element to the discussion regarding the correlation of Heb 4:14–16 with the preceding literary block when he strongly asserts: “The implied

¹¹²² Isaacs, *Sacred Space*, 82–84.

¹¹²³ Richard M. Davidson. “Transformed by Entering God’s Rest,” *Adventist Review: General Conference Bulletin* no. 2 (3 Jul 2005): 1027.

¹¹²⁴ Isaacs, *Sacred Space*, 82–84.

reference to the heavenly sanctuary [in 4:14–16] provides yet another dimension to the discussion of the place of rest in 4:1–11. Jesus’ high priestly ministry is the guarantee that God’s people will celebrate the Sabbath in his presence.”¹¹²⁵ He detects that Hebrews seems to define this rest as the Sabbath rest.¹¹²⁶ In this section (3:7–4:16), Sabbath and sanctuary, sacred time and sacred space, appear to intersect, as Jared Callaway has demonstrated in his dissertation and subsequently in his book. Callaway understands that “this spatiotemporal coordination allowed one presently to enter the heavenly realm and approach the enthroned God of creation.”¹¹²⁷ For him, Hebrews intertwines Sabbath and sanctuary in this exhortatory section (3:7–4:16), in that the expected entrance into the Promised Land as the fulfillment of the promised rest in 3:7–4:11 is interpreted temporally in terms of the Sabbath (4:8–9), “transforming the sacred space of the land into the sacred time of the Sabbath” (4:4, 10).¹¹²⁸ This sacred time is transformed again in

¹¹²⁵ Lane, *Hebrews 1–8*, 103.

¹¹²⁶ After an extensive survey on the concept of “rest” in the Hebrew Bible, LXX, and other Jewish Christian literature, Jon C. Laansma, *‘I Will Give You Rest’: The Rest Motif in the New Testament with Special Reference to Mt 11 and Heb 3-4*, WUNT 2/98 (Tübingen: Mohr Siebeck, 1997), 17–358, understands that this “rest” in Hebrews should be understood in terms of Sabbath celebration. Laansma reaches this conclusion because he regards the hapax legomenon *σαββατισμός* as meaning “Sabbath celebration;” and this vocable not being synonymous of *κατάπαυσις* (“rest”), but explaining the essence of *κατάπαυσις* (“rest”). In his words, “the word *σαββατισμός* (4,9) is not synonymous with *κατάπαυσις* but rather explains what takes place in the *κατάπαυσις*, i.e., a Sabbath celebration (cf. 12,22f.). Heb 4,10 then states how such a *σαββατισμός* will transpire: people will rest from their works upon entrance into the *κατάπαυσις* (the eschatological temple), just as was the case with God at creation when he entered his resting place.” Posteriorly, Jared Calaway’s works tuned the notion of *κατάπαυσις* showing the interweaving nature of Sabbath and sanctuary/temple in the Epistle to the Hebrews.

¹¹²⁷ Jared C. Calaway, “Heavenly Sabbath, Heavenly Sanctuary: The Transformation of Priestly Sacred Space and Sacred Time in the ‘Songs of the Sabbath Sacrifice’ and the Epistle to the Hebrews” (PhD diss., Columbia University, 2010), i.

¹¹²⁸ Jared C. Calaway, *The Sabbath and the Sanctuary: Access to God in the Letter to the Hebrews and Its Priestly Context*, WUNT 2/349 (Tübingen: Mohr Siebeck, 2013), 62.

sacred heavenly space when the author affirms that the obedient and faithful Christ¹¹²⁹ (vv. 1–6; cf., 4:15) enters God’s rest (4:14),¹¹³⁰ the heavenly sanctuary/temple, and invites the audience to draw near the throne of God and find rest (4:16). Notice that while the text transitions¹¹³¹ from sacred earthly space (3:7–19) to sacred time (vv. 8, 10–11) to sacred heavenly space (vv. 14, 16), the movement of entrance and the values of obedience and faith remain the same.¹¹³² It is noteworthy to point out here that in the passage under examination (3:1–4:16), the transition from sacred earthly space (promised land) to sacred time (Sabbath) to sacred heavenly space (heavenly sanctuary/temple) does not negate the reality of each element. Actually, the text seems to identify each element as a separate entity.¹¹³³ “Rest is not ‘land’ or not just a ‘heavenly homeland,’ but holy time, the Sabbath, God’s seventh-day rest of Creation” (4:4), as Calaway recognizes.¹¹³⁴

¹¹²⁹ For a detailed study on the debate over the peccability/impeccability of Jesus, consult Allen, *Hebrews*, 306–13.

¹¹³⁰ Johnson, *Hebrews: A Commentary*, 253, recognizes, “Christ has entered as our pioneer into God’s own Sabbath rest (4:1–11).”

¹¹³¹ This transition is made possible insofar as *κατάπαυσις* with its “multiple spatial and temporal nuances is a perfect term of transition from spatial to temporal qualities.” Calaway, *Sabbath and the Sanctuary*, 26.

¹¹³² Calaway, *Sabbath and the Sanctuary*, 63–71.

¹¹³³ Hebrews 3:8, 17 mentions the wilderness (*ἐρημος*) in contrast to entering the rest (v. 18). Hebrews 4:14 refers clearly to a fixed period of time (*τῆ ἡμέρα τῆ ἐβδόμη*, “seventh day”); and 4:16 alludes to the throne of grace (*θρόνῳ τῆς χάριτος*).

¹¹³⁴ Calaway, *Sabbath and the Sanctuary*, 75. That the “rest” in Heb 4 also refers to God’s seventh day rest, that is, the literal seventh day of the week, is advocated by Erhard H. Gallos, “Katapausis and Sabbatismos in Hebrews 4” (PhD diss., Andrews University, 2011). For him this understanding is implicit in the usage of the word *sabbatismos* as derivative from *sabbatizein*, “giving special attention to the use of the term *katapausis* in the Septuagint, *sabbatismos* in Christian and non-Christian literature.” In this literature *sabbatismos* “is always used literally meaning Sabbath observance.” As Laansma also understands (see n. 1126 above), Gallos sees that the “parallelism between the *katapausis* of Heb 4:6 and the *sabbatismos* of 4:9 suggests that *sabbatismos* is meant to define more precisely the character of the rest.” In this discussion, v. 10 seems to set the tone. The one entering the “rest” “rested (aorist) from his works just as God rested from His on the first Sabbath in the primeval history of the world.” This structure of thought evokes Exod 20:8–11, where the people are called to keep the seventh-day Sabbath holy by not working, “for in six days the LORD made the heavens and the earth, the sea and all that is in them, and

Moreover, the contrast between the wilderness people and Jesus (disobedience vs. obedience) serves as motivation for the addressees to enter both the Sabbath rest (v. 11) and the heavenly sanctuary (v. 16). That is to say, the author of Hebrews combines exhortation and imitation in his argument, and in this way, he links Sabbath rest and the heavenly sanctuary/temple.¹¹³⁵ In vv. 1–3, the author exhorts them not to fail in entering the rest because of faithlessness, for “we who believe enter that rest” (v. 3). Afterwards, the author starts a series of three exhortations (vv. 11, 14, 16), “all of them expressed with a hortatory subjunctive and introduced by οὖν”¹¹³⁶ (σπουδάσωμεν, κρατῶμεν, προσερχώμεθα). The first hortatory subjunctive urges the addressees in v. 11 to enter the Sabbath rest (“Therefore let us be diligent to enter that rest”; “that rest” refers to “Sabbath rest” of vv. 9–10, σαββατισμός), lest anyone fall because of disobedience (v. 11).¹¹³⁷ The second one exhorts them to hold fast to their profession of faith¹¹³⁸ (“therefore . . . let us hold fast our confession,” v. 14) since “we have a great High Priest”

rested on the seventh day” (Exod 20:11a). In the same vein, for Johnson, *Hebrews: A Commentary*, 129, “the unusual form *sabbatismos* is related to *sabbatizein* in much the way that *baptismos* (see Heb 6:2; 9:10) is related to *baptizein* and points to the essential element of the Sabbath, namely its being dedicated to rest. The choice of the noun here seems deliberately to evoke the “seventh day” on which *God* rested (Gen 2:2).” Morris, “Hebrews,” 142–43, recognizes that the author in Heb 4:9 “links rest with the original Sabbath, with what God did when he finished Creation and what Christians are called into.”

¹¹³⁵ “Combining exhortation and imitation, the homilist exhorts the audience to enter, and, by entering the Sabbath rest and the sanctuary, they imitate God and Jesus,” says Calaway, *Sabbath and the Sanctuary*, 80.

¹¹³⁶ Cortez, “Anchor of the Soul,” 290.

¹¹³⁷ As a warning against disobedience (vv. 12–13), the addressees are reminded of the power of the Word of God to reveal the secrets of the heart and of God, the Judge who sees everything—deepening the meaning of obedience and disobedience.

¹¹³⁸ The word ὁμολογία (“confession”) is used here in the sense of openly expressing one’s allegiance to a person through an action, as indicated by L&N, s.v., “ὁμολογέω, ὁμολογία”; BDAG, s.v., “ὁμολογία.” It is translated as “confession” (NASB, NRSV, NKJV, NET), “profession” or “profession of faith” (KJV, NAB, NJB), “the faith we profess” (NIV, REB, TEV), and so on.

(v. 14), which “culminates the call to obedience and faith in 3:7–4:11.”¹¹³⁹ And the third calls them to draw near to the throne of grace of the heavenly sanctuary/temple with confidence (“therefore let us draw near with confidence to the throne of grace,” 4:16), for “we” have an obedient and sinless High Priest who can “sympathize with our weaknesses” (v. 15). The picture surrounding the two last hortatory subjunctives moves from Sabbath rest in vv. 1–3, 11 to sanctuary language in vv. 14–16, while obedience and faith stay as the requisites.¹¹⁴⁰ And “by doing so, Hebrews again turns the Sabbath into the temporal access¹¹⁴¹ to sacred space—here the heavenly homeland [which is the tabernacle]—but refocuses the entry requirement to the faithfulness and obedience of Christ and to Christ.”¹¹⁴²

Furthermore, looking at vv. 11 and 16 in more detail, it is evident that they present analogous grammatical construction and semantics. Both verses contain hortatory subjunctives in the first person plural, immediately followed by the logical inferential

¹¹³⁹ Cortez, “Anchor of the Soul,” 292–93, 296. Additionally, he believes that 4:14 “contains in a nutshell the argument of the Letter to the Hebrews so far.” For him, the first part of the verse (“since we have a great high priest who has passed through the heavens, Jesus the Son of God”) summarizes “the main points of the exposition of chaps. 1–2.” See also Johnson, *Hebrews: A Commentary*, 139. And the hortatory clause (“let us hold fast to our confession”) “summarizes the exhortation in 3:7–4:11 to faithfulness by ‘holding fast’ to our ‘hope’ (3:6, 14) in order that they may share in Jesus’ glorious destiny.”

¹¹⁴⁰ This perception is supported by Calaway, who understands that in the whole hortatory section (3:7–4:16), the author calls the addressees “to remain faithful in order to enter God’s Sabbath rest, approach the throne, and enter the sanctuary.” Calaway, *Sabbath and the Sanctuary*, 66.

¹¹⁴¹ The seventh-day Sabbath appears to be in view in the text for at least three reasons: (1) It is explicitly referred to twice in 4:4 in a direct quotation from Gen 2:2 to explain the meaning of God’s rest. (2) In 4:9 it is clarified that the people’s rest is a *σαββατισμός* or “Sabbath celebration,” as explained above. And (3) in 4:10 the author equates the people’s rest (*σαββατισμός*) with God’s rest, the seventh-day Sabbath of creation. Studying the whole pericope, it becomes clear that more than a seventh-day Sabbath is in view in the idea of rest, as the previous and next section try to demonstrate, but to say that the seventh-day Sabbath is not in view is to overlook at least the quotation of Gen 2:2 in 4:4 and its role within the pericope’s argument. “Rest” in Heb 3–4 seems at least to have as its original referent the seventh-day Sabbath of creation.

¹¹⁴² Calaway, *Sabbath and the Sanctuary*, 26. On p. 29 of his book, Calaway equates the heavenly homeland to the heavenly tabernacle.

conjunction οὖν (“therefore”), accompanied by a ἵνα (“so that”) resultative subordinate clause.¹¹⁴³ The same movement (a prepositional verb occurs in both places, εἰσέρχομαι, προσέρχομαι) performed with the same boldness is expected in both verses (σπουδάσωμεν οὖν εἰσελθεῖν, “let us therefore *be diligent to enter*,” v. 11; προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, “let us therefore *approach with confidence* the throne of grace,” v. 16). It is important to recall that the concept of “to enter” (εἰσέρχομαι and προσέρχομαι) is theologically loaded in Hebrews, always associated with priestly/cultic activity, as previously mentioned (3:11, 18–19; 4:1, 3, 5–6, 10–11, 16; 6:19–20; 7:25; 9:12, 24–25; 10:1, 5, 22; 11:6; 12:18, 22). The whole pericope’s goal is to “enter the rest” (3:11, 18–19; 4:1, 3, 5–6,). In 4:9–11 the purpose is “entering” the “Sabbath rest,” and in 4:16 it is the throne of grace of the heavenly sanctuary/temple. Thus, “Hebrews relates entering Sabbath rest to approaching the throne and entering the sanctuary through cultic language in the exhortation.”¹¹⁴⁴ It seems that when an obedient believer enters the Sabbath rest in faith, he/she is approaching God’s throne of grace in the heavenly sanctuary/temple, as Calaway concludes:

By bringing the Sabbath together with the sanctuary, these works [*Songs of the Sabbath Sacrifice* and the Epistle to the Hebrews] made the Sabbath the temporal access to the sanctuary’s spatial holiness and heavenliness when it was otherwise unobtainable. Those within the covenant could experience the sanctuary’s holiness every seventh day and, thereby, God’s holy and heavenly presence.¹¹⁴⁵

¹¹⁴³ Wallace, *Greek Grammar Beyond the Basics*, 473–74, 590–94, 609–11, 635–37; BDF §§378–79, 391.

¹¹⁴⁴ Calaway, “Heavenly Sabbath, Heavenly Sanctuary,” 360.

¹¹⁴⁵ Calaway, “Heavenly Sabbath, Heavenly Sanctuary,” i. This understanding is reaffirmed throughout Calaway’s book. Cf., Calaway, *Sabbath and the Sanctuary*, 26, 29, 61, 66, 80, 94, 96–97, passim.

The Heavenly Sanctuary/Temple, Κατάπαυσις, and Salvation

There is a recurrent theme presented in the literary block under study: the need for repentance, embedded in the word *σήμερον* (“Today,” 3:7, 13, 15; 4:7), and the accompanying obedience. However, the level of obedience expected in Heb 4:12–13 seems impossible for the book’s audience to reach (cf. v. 11). This is an obedience of “thoughts and intentions of the heart” (*ἐνθυμήσεων καὶ ἐννοιῶν καρδίας*), which are “naked and exposed to the eyes of him to whom we must render an account” (NET, *γυμνὰ καὶ τετραηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος*). The solution to this impasse appears to be laid down in 4:14–16. Jesus’ entrance into the heavenly sanctuary/temple and sitting on the throne of God assures the believers that they can truly enter the Sabbath rest (vv. 14–16).

In these verses the author describes Christ not only as an example of obedience and faithfulness, or an example of how to enter the rest, but also as a *great high priest* who has *passed through the heavens*, *Jesus* (Ἰησοῦς, v. 14) *the Son of God* (v. 14, emphasis supplied). With all these attributes, the writer signals that Christ is far superior to the greatest leaders, Moses (3:1–6, 16) and Joshua (Ἰησοῦς, 4:8), who led Israel out of captivity into the Promised Land, but could not get the people to enter the “rest” (4:8). It is noteworthy that one of Christ’s attributes is described in terms of action¹¹⁴⁶ by the participle¹¹⁴⁷ *διεληλυθότα* (“who has passed through”). So, Christ is superior because “he

¹¹⁴⁶ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*, define this participle as an attributive participle functioning as a finite verb. This is so because “you should normally translate the attributive participle as though it were a relative clause.”

¹¹⁴⁷ For participle as verbal adjective, consult Wallace, *Greek Grammar Beyond the Basics*, 613–17: “The participle has embodied two natures, neither one acts completely independently of the other.”

has passed through the heavens” (v. 14) to the very presence of God in the heavenly sanctuary/temple. Lane corroborates: “His greatness is expressed in the language of transcendence. He has passed through the heavens to the presence of God (cf. 9:24).”¹¹⁴⁸ On the other hand, Hebrews records that besides being the great and exalted Priest-King (v. 14), this Christ is identified with humanity,¹¹⁴⁹ being sympathetic to its weaknesses,¹¹⁵⁰ and facing temptations as “we” do, yet without sin (v. 15).¹¹⁵¹ Three words especially make the connection between what Christ is and does and the believers’ expected course of action. The first one is the causal participle ἔχοντες (“since we have,” v. 14).¹¹⁵² Insofar as it modifies the verb κρατῶμεν (“let us hold fast”),¹¹⁵³ it indicates the ground for the exhortation.¹¹⁵⁴ So, “let us hold fast to our profession of faith,” since we have the exalted Priest-King (v. 14). The second is the explanatory conjunction γάρ (“for”). It indicates that the content of v. 15 further explains “the grounds for holding fast

Hence, the verbal nature of participles has a permanent grammatical intrusion from the adjectival nature,” and vice versa.

¹¹⁴⁸ Lane, *Hebrews 1–8*, 103.

¹¹⁴⁹ The use of a double negative (οὐ . . . μή) in v. 15 reinforces the positive identification of Christ with humanity. Lane, *Hebrews 1–8*, 525, concurs when he says, “The writer resorts to a double negative (οὐ . . . μή) to assert forcefully that Jesus identifies himself with those who feel defenseless in their situation.”

¹¹⁵⁰ Rogers, Rogers, and Rienecker, *New Linguistic and Exegetical Key*, 525, underlines that the word συμπάθῃσαι (“to sympathize with”) “is not to be understood in a psychological, but in an existential sense. The exalted one suffers together with the weakness of the one tempted,” because Jesus was tempted like us (v. 15).

¹¹⁵¹ These verses give balance to the speech. The words of judgment in vv. 12–13 for the ones who do not obey are balanced with words of confidence for the weak and tempted ones (v. 15). “The fearful prospect of judgment that is held out to the community in vv. 11–13 is balanced by the reminder of the high priestly ministry of Jesus in the heavenly sanctuary,” says Lane, *Hebrews 1–8*, 103.

¹¹⁵² Rogers, Rogers, and Rienecker, *New Linguistic and Exegetical Key*, 524.

¹¹⁵³ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

¹¹⁵⁴ Lane, *Hebrews 1–8*, 103–4: “The encouragement of Jesus’ high priestly ministry underscores the reasonableness of the exhortation to continue to hold fast to the confession (v. 14b).”

the confession in 4:14,¹¹⁵⁵ and highlights that the exalted Christ (v. 14) identifies himself with the weaknesses of the readers.¹¹⁵⁶ In other words, “we” can hold fast to our profession of faith (ὁμολογία, v. 14) for “we” have (ἔχομεν, v. 15) an exalted Priest-King who knows our weaknesses,¹¹⁵⁷ for he was tempted as “we” are, yet without sin (v. 15).¹¹⁵⁸ Thus, even though the word μεσίτης (“mediator”) does not appear in vv. 14–16 (cf., 8:6; 9:15; 12:24), Jesus’ office as mediator is established here. “His high priestly ministry of intercession is effective on their behalf. The heavenly exercise of his office is based upon the accomplishments of his earthly ministry,”¹¹⁵⁹ states Lane. The third word is the logical inferential conjunction οὖν (“therefore”)¹¹⁶⁰ in v. 16: “The γάρ used in v. 15 leads to the οὖν which occurs in v. 16.”¹¹⁶¹ As a logical inferential conjunction, it is used “to state the conclusion of a previously mentioned matter.”¹¹⁶² Accordingly, the content of v. 16 expresses the result of Jesus’ mediatory work articulated in vv. 14–15.¹¹⁶³

¹¹⁵⁵ Allen, *Hebrews*; also Greenlee, *An Exegetical Summary of Hebrews*, 145.

¹¹⁵⁶ So, Lane, *Hebrews 1–8*, 114: “The writer will not recognize any disjunction between the ministry that Christ performs in the state of his exalted glory from that of the state of his humiliation.”

¹¹⁵⁷ Westcott, *Epistle to the Hebrews* (1980), 109, recognizes this comparison when he writes, “The High-priest Who is not Priest only but King, Who is not only Son of God but Son of man.”

¹¹⁵⁸ Referring to the sympathy Jesus has “with our weaknesses,” Cockerill, *Epistle to the Hebrews*, 225, affirms, “The second half [v. 15b] tells why he is able to do it.”

¹¹⁵⁹ Lane, *Hebrews 1–8*, 114. Also DeSilva, *Perseverance in Gratitude*, 181: “Jesus’ chief gift is that he affords access to God. he is the broker, or mediator (μεσίτης, 8:6; 9:15; 12:24), who secures favor from God.”

¹¹⁶⁰ Heiser and Setterholm, *Morpho-Syntactic Database Terminology*; Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

¹¹⁶¹ Lenski, *Interpretation of the Epistle*, 151.

¹¹⁶² Runge, *Lexham Discourse Greek New Testament: Glossary*. Also, BDF §451: it is used “to furnish a causal connection.”

¹¹⁶³ O’Brien, *The Letter to the Hebrews*, 185, concurs: “It is ‘a definitive ‘drawing near’ to God’ which is effected through Christ’s high-priestly mediation in his death and exaltation.”

Namely: Jesus, the divine Son of God, is “our” great High Priest, fully identified with humanity, yet without sin. He is the one who ascended into the heavenly sanctuary/temple to the very presence of God for “us.” “Therefore, let us draw near¹¹⁶⁴ with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need” (προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν, v. 16), and thus fully enter the Sabbath rest. As a corollary, Jesus’ entrance into the heavenly sanctuary/temple enables “us,” the ones who hold fast to the faith (ὁμολογία, v. 14), to fully experience the Sabbath rest (cf., vv. 9–16)—to approach God’s throne in the heavenly sanctuary/temple with confidence, and receive mercy and grace; i.e., to experience salvation¹¹⁶⁵ (cf., Gen 2:2–3; Deut 5:12–15). This way, in Heb 4:14–16, Sabbath, salvation and heavenly sanctuary/temple meet.

Hebrews 6:19–20

Continuing the study of the function of the heavenly sanctuary in Hebrews, the same two purposes are pursued here: to detect the presence of the inauguration event and to examine some particulars of the function of the heavenly sanctuary/temple in 6:19–20.

¹¹⁶⁴ As in the exhortation of Heb 4:14 (κρατῶμεν), “the exhortation ‘let us approach’ [προσερχώμεθα] translates a present tense form of the verb, indicating that drawing near to God constitutes an ongoing aspect of the Christian’s relationship with God,” writes Guthrie, *Hebrews*, 176.

¹¹⁶⁵ Commenting on Heb 4:16, D. A. Carson et al., eds., *New Bible Commentary: 21st Century Edition*, 4th ed. (Downers Grove, IL: IVP, 1994), 1332, assert, “Coming to God through Jesus means receiving by faith the salvation he makes available to us (7:25; 12:22–24).” Also, Gareth L. Cockerill, *Hebrews: A Bible Commentary in the Wesleyan Tradition* (Indianapolis: Wesleyan, 1999), 304: “Because of the surpassing work of our High Priest. We will receive *mercy* in the forgiveness of our sins and *grace to help us in our time of need*” (his emphasis). This view was already espoused by Alford, *The Greek Testament*, 90. For him, λάβωμεν ἔλεος καὶ χάριν εὕρωμεν (“so that we may receive mercy and find grace”) corresponds “to that συμπάθεια of our High Priest above spoken of: but extending further than our ἀσθένεια, to the forgiveness of our sins by God’s mercy in Christ.”

ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

“Which we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.”

In relation to the inauguration event, a productive discussion regarding the event portrayed in these two verses has already been undertaken.¹¹⁶⁶ Two of the most significant recent scholars advocating the inauguration ceremony are Davidson and Cortez.

Davidson compares Heb 6:19–20 with other entrance passages, and his main arguments can be summarized as follows (in the order they appear in his articles):¹¹⁶⁷ (1)

¹¹⁶⁶ For a historical survey of the interpretation of the prepositional phrase “within the veil” and its theological implications, see Sanghoon Jee, “Developments of the Interpretation of ‘within the Veil’ (Heb. 6:19, 20) within the Seventh-Day Adventist Church” (paper presented at Theological Forum, Silang Cavite, Philippines, 2010), 1–22. Unfortunately, he does not mention Davidson or Cortez in his discussion. Nevertheless, his paper can be a valuable resource for historical investigation. A chain of articles has been produced about the referent of *καταπέτασμα* (“curtain,” “veil”) and its theological consequences. Focusing on the word *καταπέτασμα* (“curtain,” “veil”) itself, George E. Rice, “Hebrews 6:19: Analysis of Some Assumptions Concerning Katapetasma,” *AUSS* 25.1 (1987): 65–71, concludes that inasmuch as this word is used in LXX for all three veils of the Israelite tabernacle, it would not be safe to say that *καταπέτασμα* (“curtain,” “veil”) in 6:19 exclusively refers to the veil of the Most Holy Place. In a four-page article reassessing Rice’s article, Gane, “Re-Opening Katapetasma,” argues that in the LXX, when the whole phrase τὸ ἐσώτερον τοῦ καταπετάσματος (“within the veil”) is taken into account, there is “only one option for *καταπέτασμα*: the inner veil.” Five years later, Daniel M. Gurtner, “LXX Syntax and the Identity of the NT Veil,” *NovT* 47.4 (2005): 344–53, engaged in a more detailed investigation. Gurtner discovered that *καταπέτασμα* is the “default” translation for the inner veil of the tabernacle (פְּרֻכָּת), and when *καταπέτασμα* refers to another veil, the translator provides contextual indications or syntactical indicators. For him, the NT authors likely follow the LXX concept for this word, and when they use the term *καταπέτασμα*, “they most certainly have the inner veil before the holy of holies in mind.” Building on Gane’s study, Young, “Where Jesus Has Gone,” 165–73, and Young, “Day of Dedication,” 61–68, advocate that vv. 19–20 describes the Day of Atonement, which is the majority view. Also building on the notion that *καταπέτασμα* in v. 19 indicates the inner veil, Davidson, “Christ’s Entry ‘within the Veil,’” 175–90, and Davidson, “Inauguration or Day of Atonement,” 69–88, espouse the interpretation that the inauguration of the heavenly sanctuary/temple is in view here. In the same vein, in his PhD dissertation, Cortez, “Anchor of the Soul,” 300–324, expands on Davidson’s previous arguments, solidifying the “inauguration” view. Davidson and Cortez’s arguments will be summarized in the main text. Check n. 1088 above for an abridged justification against an overemphasis on the Day of Atonement in Hebrews.

¹¹⁶⁷ Davidson, “Christ’s Entry ‘within the Veil,’” 175–90; Davidson, “Inauguration or Day of Atonement,” 69–88.

the phrase ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα (“having become a high priest forever”) seems to allude to the moment in which Jesus took on the office of high priest. In the OT system, this happened for the first time at the sanctuary inauguration (see Exod 40:9–15).

(2) Vanhoye and chiefly Shea’s chiastic structure (see above) show that Heb 6:19–20 parallels 10:19–20. For Wolfgang Nauck, 4:14–16 and 10:19–23 present a series of parallels and represent the most striking use of *inclusio* in the book of Hebrews.¹¹⁶⁸ The latter text is clearer in its description of the heavenly event due to the presence of the aorist verb ἐνεκαίνισεν (“ratified,” “inaugurated,” “dedicated”).¹¹⁶⁹ This verb “is employed frequently as a cultic term throughout the LXX in depicting the inauguration of the sanctuary/temple.” So 10:19–20 refers to the inauguration (ἐγκαίνιζω) of the heavenly tabernacle. Accordingly, 6:19–20 would be referring to the same event, namely, the inauguration of the heavenly sanctuary/temple and Jesus’ high priesthood. (3) Hebrews 9:12 mentions two animals used in cultic settings, τράγος καὶ μόσχος (“goat and calf”). Considering the Pentateuch, while in the LXX μόσχος (“calf”) is employed in both Day of Atonement and inauguration services, the word τράγος (“goat”) in connection with the

¹¹⁶⁸ Nauck, “Zum Aufbau des Hebräerbriefes,” 200–203.

¹¹⁶⁹ The verb ἐγκαίνιζω appears in the NT two times, both in the book of Hebrews (9:18; 10:20). This verb comes from the root καινός (“new”), and finds many cognates in the NT, such as ἀνακαινώω, ἀνακαινώσεις, καινότης, and ἀνακαινίζω (Rom 6:4; 7:6; 12:2; 2 Cor 4:16; Col 3:10; Titus 3:5; Heb 6:6), all related to some nuance of the meaning “new.” The noun ἐγκαίνια, used once in the NT, has the most similar form to the verb ἐγκαίνιζω, and is employed to designate the Feast of Dedication in John 10:22. The LXX contains fifteen instances of ἐγκαίνιζω in fourteen verses (Deut 20:5; 1 Kgdms 11:14; 3 Kgdms 8:63; 2 Chr 7:5; 15:8; 1 Macc 4:36, 54, 57; 5:1; Ps 50:12; Sir 36:5; Isa 16:11; 41:1; 45:16). In seven instances ἐγκαίνιζω is directly related to the sanctuary/temple, all denoting its inauguration/consecration (3 Kgdms 8:63; 2 Chr 7:5; 15:8; 1 Macc 4:36, 54, 57; 5:1). In Heb 9:18 the verb ἐγκαίνιζω clearly indicates inauguration/consecration connected with cultic settings, as well. Accordingly, in 10:20 the verb ἐγκαίνιζω would have the same meaning, given its cultic immediate context and direct reference to the sanctuary/temple.

sanctuary is used only in Num 7, which “contains the nominal form of ἐγκαίνιζω and refers to the inauguration rituals of the sanctuary.” This is also confirmed in the immediate context of 9:12, where in v. 19 μόσχος (“calf”) and τράγος (“goat”) are linked indisputably to the inauguration complex of rituals. (4) The immediate context of Heb 9:24 points to inauguration as well. The verb ἐγκαίνιζω (“inaugurate”) appears in v. 18, “and the detailed portrayal of the OT covenant ratification (vv. 16–20) and sanctuary inauguration (v. 21) is consistent with the LXX ratification/inauguration terminology.” Consequently, since the entrance passages in Hebrews refer to the inauguration, the same would be true of 6:19–20, as indicated by the phrase ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα (“having become a high priest forever”).

In asserting the nature of the event portrayed in 6:19–20, Cortez prefers to examine chiefly its immediate context.¹¹⁷⁰ He sees that in the surrounding context of the pericope (5:1–6:12; 7:1–28)¹¹⁷¹ the author of the book is concerned, (1) in the exhortation (5:11–6:12), with the danger that readers may commit apostasy, and, (2) in the exposition (5:1–10; 7:1–28), with the appointment or inauguration of Jesus as high priest. Cortez has noted that the whole pericope (vv. 13–20) does not contain Day of Atonement language.¹¹⁷² Rather, in vv. 19–20, “Jesus’ entrance into heaven is considered also the consummation of the appointment of Jesus as high priest ‘on our behalf.’”

¹¹⁷⁰ Cortez, “Anchor of the Soul,” 300–324. “I believe, then, that we should interpret Heb 6:19–20 on its own terms and resist the temptation of interpreting Heb 6:19–20 in terms of the argument to be developed in chaps. 8–10.”

¹¹⁷¹ For Guthrie, *The Structure of Hebrews*, 70–71, vv. 19–20 belong to the literary unit started in v. 13. See Figures 1 and 2 above for a detailed overall structure of Hebrews.

¹¹⁷² Actually, the basis for the pericope’s argument is taken from the Akedah (Gen 22), specifically from the moment when Yahweh reaffirms his covenant with Abraham (vv. 15–18). Also, Heb 6:13–20 bring together other moments of Abraham’s life. The word ἐπαγγέλομαι (“to promise”) seems to refer back

Moreover, according to Guthrie, 6:13–20 is a transitional unit from paraenesis (5:11–6:12) to theological exposition (7:1–28), containing elements of both literary genres.¹¹⁷³ Also, the phrase *κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα* (“having become a high priest forever according to the order of Melchizedek,” 6:20) joins the previous theological exposition (5:1–10; cf. 5:6, 10) to the subsequent one (7:1–28; cf. 7:1, 3, 11, 17, 21),¹¹⁷⁴ resuming the subject initiated in 5:1–10 in the latter section (7:1–28).¹¹⁷⁵ As already mentioned, these two expositional sections deal with the appointment/inauguration of Jesus as our heavenly high priest. Moreover, the whole prepositional phrase *κατὰ τὴν τάξιν Μελχισέδεκ* (“according to the order of Melchizedek,” 5:6, 10; 6:20; 7:11, 27),¹¹⁷⁶ the noun *Μελχισέδεκ* (“Melchizedek,” 5:6, 10; 6:20; 7:1, 10–11, 15, 17), and the vocables related to appointment add cohesiveness to the broader literary block of 5:1–7:28.¹¹⁷⁷ It is significant that many vocables are used in this

to Gen 12:2–3, among other texts, when God for the first time promises to bless him and make him a great nation. The promise of blessing and multiplication is recurrent in Abraham’s life (e.g., 13:14–17; 15:4–6; 17:1–8), all of them connected to covenant making.

¹¹⁷³ Guthrie, “The Structure of Hebrews,” 215. Paying more attention to the content than to literary structure, Attridge, *Epistle to the Hebrews*, 178, reaches a similar conclusion. He notes that Heb 6:13–20 “rounds out the hortatory introduction to the central exposition on a positive, encouraging note. It explicitly recalls the key text of Ps 110(109):4, which announced the theme of the following chapters, and it calls attention to an aspect of that verse, the divine oath, which will play a prominent part in the exegetical discussion of chap. 7.”

¹¹⁷⁴ Many commentators have observed this phenomenon. E.g., Stern, *Jewish New Testament Commentary*, says, “The author thus returns to the line of thought which he left at 5:10 in order to exhort his readers to diligence. He also is preparing the groundwork for his argument of 7:20–21.”

¹¹⁷⁵ Guthrie, *The Structure of Hebrews*, 98–99. Also, Henry Alford, *Alford’s Greek Testament: An Exegetical and Critical Commentary* (Grand Rapids: Guardian, 1976), 4:125. Cortez, “Anchor of the Soul,” 306, names this the topic sentence, and says that it “indicates his return to the original topic.”

¹¹⁷⁶ Also, Morris, “Hebrews,” 1261. Commenting specifically on the prepositional phrase, he states, “Now he comes back to that thought and proceeds to develop it.” Attridge, *Epistle to the Hebrews*, 185, says, “The reminiscence of Ps 110 thus serves as a specific preparation of the theme of the following chapter.”

¹¹⁷⁷ Guthrie, *The Structure of Hebrews*, 93.

section to describe Jesus' appointment (καθίστημι ["to appoint," 5:1, 7:28], καλούμενος ["called," 5:4], προσαγορεύω ["to designate," 5:10], and λέγεσθαι ["be called," 7:11]), but the most frequent one is γίνομαι (5:5, 9; 6:20; 7:16, 22), translated consistently as "to become."¹¹⁷⁸ And all the previously mentioned syntagms appear in 6:20. Commenting specifically on the participle γενόμενος in 6:20, Ellingworth correctly points out,

γενόμενος (cf., 2:17) here, and παραγενόμενος in 9:11, are used of Christ's becoming high priest. Here and in 9:11 they are grammatically subordinate to εἰσῆλθεν.¹¹⁷⁹ It is natural to take the participles as expressing an action identical with that of the finite verb.¹¹⁸⁰ His entry into the heavenly sanctuary, and his appointment as high priest, are one. Jesus was made high priest because of what he did.¹¹⁸¹

Therefore, following the essence of the broader literary block (5:1–7:28), a phraseological and lexical analysis indicates that 6:20 is to be seen as a reference to Jesus' inauguration as high priest in the heavenly sanctuary/temple.

The foregoing discussion has demonstrated that all textual levels (broader context [entrance passages], immediate context, phraseological and lexical levels) indicate that the sentence εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα ("which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek," 6:19c–20) describes

¹¹⁷⁸ Guthrie, *The Structure of Hebrews*, 93. In the same vein, see Ellingworth, *The Epistle to the Hebrews*, 349. Ellingworth compares Heb 6:20 with 2:17 and 9:11. Even though he misses other instances in the literary block of γίνομαι describing Jesus' appointment as high priest, he broadens the comparison with 2:17 and 9:11, showing the presence of the inauguration event in other places. This reinforces the thesis of this research, the preeminence of the inauguration event in the book of Hebrews, even at 2:17.

¹¹⁷⁹ As previously noted, εἰσερχομαι is theologically loaded, being used in Hebrews in a cultic context of entry into God's presence.

¹¹⁸⁰ Cf., BDF §339.

¹¹⁸¹ Ellingworth, *The Epistle to the Hebrews*, 349.

the consummation of Jesus' appointment/inauguration (cf., 5:7–9) as high priest of the heavenly sanctuary/temple. But what are the implications of the inauguration event of 6:20 for the study of the function of the heavenly sanctuary/temple?

The Inauguration Event and Assurance

The structure of 6:13–20¹¹⁸² seems to be organized in three small units.¹¹⁸³ The first (vv. 13–15) and the third (vv. 17–20) are in parallel,¹¹⁸⁴ bridged by a secular example (v. 16) of what is said in the first unit, at the same time attesting the point the author is going to make in the third unit. The purpose of the entire pericope (vv. 13–20) is to express the unchanging faithfulness of God¹¹⁸⁵ as the reason for the believers' assurance in God's promise.¹¹⁸⁶ This gives the believers "strong encouragement to take hold of the hope set before us" (v. 18). In the first small unit (vv. 13–15), the author shows that God's promise has assured fulfillment, because (1) God made the promise, (2) he himself swears that he will fulfill his promises (vv. 13–14), and (3) Abraham, "having patiently waited" (*μακροθυμήσας*), obtained what God had promised (v. 15). The same is true for the "heirs of the promise" (vv. 17–20). God is the One who (1) promises and (2) swears (v. 17), so that (3) the "heirs" can "have strong encouragement to hold fast to the

¹¹⁸² For information on the structure of the book, see Figures 1 and 2.

¹¹⁸³ Pace Koester, *Hebrews: A New Translation*, 332n195: "This commentary includes 6:16 with what follows, since it begins connecting the situation of Abraham with that of the listeners." However, Koester understands that the literary unit's argument "unfolds in two phases that bridge the world of the OT and the world of the listeners."

¹¹⁸⁴ Vanhoye, *La structure littéraire*, 120–23.

¹¹⁸⁵ Ellingworth, *The Epistle to the Hebrews*, 334.

¹¹⁸⁶ Lane, *Hebrews 1–8*, 146.

hope” (ἰσχυρὰν παράκλησιν ἔχωμεν κρατῆσαι τῆς ἐλπίδος, v. 18). The lexeme “hope”¹¹⁸⁷ is qualified with three attributes¹¹⁸⁸ reinforcing certainty (v. 19): the adjectives ἀσφαλῆς (“sure,” “certain,” “secure”) and βέβαιος (“firm,” “steadfast,” “constant”), and the adjectival participial phrase εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος (“which enters within the veil”). Thus, consistent with the adjacent context, the fact that this hope reaches within the veil of the heavenly sanctuary/temple guarantees its fulfillment.

Here, Jesus’ entrance in the heavenly sanctuary/temple and the certainty of the hope and assurance of the heirs of the promise interconnect.¹¹⁸⁹ The subordinate clause ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς (“where Jesus has entered as forerunner for us,” v. 20a) functions syntactically as an appositional locative¹¹⁹⁰ and modifies the adjectival participial phrase εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος (“which enters within the veil”).¹¹⁹¹ In both cases the same verb, εἰσέρχομαι (“to enter”), is used,

¹¹⁸⁷ Attridge, *Epistle to the Hebrews*, 183, appropriately understands that “hope” in v. 18 “is thus synonymous with ‘promise.’”

¹¹⁸⁸ In fact, these three attributes are used to directly modify the noun ἄγκυρα (“anchor,” v. 19), as Attridge, *Epistle to the Hebrews*, 184, has correctly pointed out. Nonetheless, the relative pronoun ἣν (“which,” v. 19) indicates that they ultimately refer to the noun ἐλπίς (“hope”) in the previous verse. This grammatical phenomenon is also perceived by Westcott, *Epistle to the Hebrews* (1980), 165; Michel, *Der Brief an die Hebräer*, 253n6; Moffatt, *Epistle to the Hebrews*, 89; and Eduard Riggenbach, *Der Brief an die Hebräer*, Kommentar zum Neuen Testament 14, 2. und 3. vielfach ergänzte und berichtigte Aufl. ed. (Wuppertal: R. Brockhaus, 1987), 175–76.

¹¹⁸⁹ Attridge, *Epistle to the Hebrews: A Commentary*, 183, recognizes this interconnection when he affirms, “The hoped-for goal toward which Christians have fled has been made present by Christ’s exaltation.”

¹¹⁹⁰ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*, do not label appositional and exegetical clauses differently. Lukaszewski, *Lexham Syntactic Greek New Testament Glossary*, defines an appositional clause as “a clause, usually relative but also subordinate or infinitive, that is viewed as functioning exegetically or to otherwise offer further nuance to another component of the same sentence.”

¹¹⁹¹ Wu and Tan, *Cascadia Syntax Graphs*; Lukaszewski and Dubis, *Sentence Analysis*.

indicating similarity of movement. Furthermore, the word “oath” in 6:17 is not a reference to Gen 22:16–17, as in vv. 13–14, but to Ps 110:4,¹¹⁹² where “Yahweh swore” (הַיְהוָה יִשָּׁבַע), “You are a priest forever according to the order of Melchizedek.” This oath (110:4) is quoted and alluded to six times (5:6, 10; 6:20; 7:3, 17, 21) in the broader literary block (5:1–7:28). It is directly called an “oath” in 7:20–22 and indirectly in 6:17 when linked to v. 20. So, the immutability of God’s purpose (v. 17) and the resultant assurance of fulfillment of God’s promise (v. 18) are anchored in the fact (v. 19) that Jesus entered the heavenly sanctuary/temple in order to become “high priest forever according to the order of Melchizedek” (v. 20), fulfilling the oath (v. 17). Additionally, the syntagm *πρόδρομος*¹¹⁹³ ὑπὲρ ἡμῶν (“forerunner for us”) indicates that Jesus entered within the veil as forerunner on “our” behalf. This whole grammatical construction indicates that Jesus’ entrance within the veil ahead of us and in our favor assures that the hope in God’s promise will be actualized.¹¹⁹⁴ Therefore, once again, the inauguration

¹¹⁹² Gottfried Schille, *Anfänge der Kirche. Erwägungen zur apostolischen Frühgeschichte*, Beiträge zur evangelischen Theologie 43 (München: Kaiser, 1966), 105, and Friedrich Schröger, *Der Verfasser des Hebräerbriefes als Schriftausleger*, Biblische Untersuchungen 4 (Regensburg: F. Pustet, 1968), 129, see here a reference to Ps 2:7 and 110:4, as quoted in Heb 5:5–6. William R. Loader, *Sohn und Hoherpriester: E. Traditionsgeschichtl. Unters. zur Christologie d. Hebräerbriefes*, Wissenschaftliche Monographien zum Alten und Neuen Testament 53 (Neukirchen-Vluyn: Neukirchener, 1981), 144n3, and Attridge, *Epistle to the Hebrews*, 182, believe that the author of Hebrews refers “to the word of Ps 110:4 which proclaims Christ the High Priest and the oath in the same context which confirms that appointment.”

¹¹⁹³ This is an NT hapax legomenon. As stated by Otto Bauernfeind, “*πρόδρομος*,” *TDNT* 6:235, *πρόδρομος* occurs in secular Greek as both noun and adjective with the basic meaning of “running before.” It is used most often in athletic or warfare settings. “The reference is often to those who hurry on with others following.” For Koester, *Hebrews: A New Translation*, 330, the usage of *πρόδρομος* in Heb 6:20 would indicate something “similar to a ‘pioneer,’ who overcomes evil powers and makes a way for others.” Koester goes further in his analysis by comparing “forerunner” in 6:20 to “apostle” in 3:1.

¹¹⁹⁴ Johnson, *Hebrews: A Commentary*, 172, reads this as equating “hope” with Jesus. From his perspective, “the author makes use of three distinct conceptual domains, one nautical (hope is an anchor), one cultic (heaven is a temple), and one athletic/military (life is a race/war). They are drawn together by the verb ‘entering’ (*eiserchesthai*), first in the form of a participle referring to the anchor (6:19), and a second time as a finite verb referring to Jesus (6:20). The effect of the blending is to create the concept, ‘Hope is Jesus.’” See also Cortez, “Anchor of the Soul,” 311–12. Cortez’s arguments are different but

event (v. 20) in the heavenly sanctuary/temple is the warranty that our hope (v. 18) for the fulfillment of God’s promise (v. 17) will become a reality (vv. 18–19). Seen from many angles, one aspect seems to be emphasized here: that the heavenly sanctuary/temple in Heb 6:19–20 functions as the place of actualization of God’s purpose and the heirs’ hope. In the heavenly sanctuary/temple, God’s purpose is accomplished and the heirs’ hope is satisfied—God fulfills his promise.

Hebrews 8:1–2; 9:11–12, 23–24; 10:12–13

Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἀγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος. (Heb 8:1–2)

“Now the main point in what has been said *is this*: we have such a high priest, who has taken his seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.” (Heb 8:1–2)

This section continues investigating the presence of the inauguration event and some particulars of the function of the heavenly sanctuary/temple in the passages listed above. These four passages containing the heavenly sanctuary/temple motif will be studied together, with emphasis on 8:1–2, for reasons presented below. The previous section discussed the reference to the inauguration event in 8:1–2.¹¹⁹⁵ Only one piece of information seems to be necessary here. Commenting specifically on the inauguration event in association with the usage of Ps 110:1, 4 in Hebrews, Anderson believes that the

complementary: (1) Hope is described as entering the holy of holies, in the sense that it is anchored on God’s throne itself in the heavenly sanctuary. The author immediately adds that this is exactly the place where Jesus has entered on our behalf (6:20). (2) Just as the believers’ hope was anchored on God’s throne because of the oath, Jesus was able to enter the heavenly holy of holies because of the oath that appointed him “high priest for ever according to the order of Melchizedek” (6:20; cf. 5:5–6). Thus, Jesus is identified as the believers’ hope.

¹¹⁹⁵ See the section on the introduction to the function of the heavenly sanctuary/temple in the book of Hebrews.

phraseology of Heb 8:1 alludes to the inauguration of Jesus as King and Priest. In his own words:

The mention of the ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς brings both offices together, the King and the Priest, in that the allusion to the King of verse one is obvious, and the allusion to verse four is contained in ἀρχιερέα. At the *enthronement* Jesus sat down, the King and the Priest, the King-Priest.¹¹⁹⁶

Sanctuary, Offering, and Covenant

It is important here to recall the place and function of 8:1–2 in the macrostructure of the book of Hebrews. Hebrews 8:1–2 works as an intermediary transition, pointing back to the preceding theological exposition regarding the Son’s appointment as high priest in the heavenly sanctuary/temple (5:1–10; 7:1–28). At the same time, it links this preceding discourse to the coming exposition (8:3–10:18) “on the heavenly high priest’s superior service,”¹¹⁹⁷ called by Guthrie “The Superior Offering of the Appointed High Priest” (8:3–10:18).¹¹⁹⁸ This exposition deals with three primary topics: sanctuary, sacrifice, and covenant.¹¹⁹⁹ It is important to remember here that the heavenly

¹¹⁹⁶ Anderson, *The King-Priest of Psalm 110*, 289 (emphasis supplied).

¹¹⁹⁷ Guthrie, *Hebrews*, 279. See Figures 1 and 2 above for Hebrews’ macrostructure. Cf., O’Brien, *The Letter to the Hebrews*, 286; Guthrie, *The Structure of Hebrews*, 104–5, 144. For different structures of this section, see Attridge, *Epistle to the Hebrews*, 216–17; Lane, *Hebrews 1–8*, 202–4. However, as quoted above, Lane expresses disappointment that he did not have access to Guthrie’s monograph before the completion of his commentary.

¹¹⁹⁸ See Figure 1 above. It is generally accepted that this expositional section (8:1–10:18) is concerned with Jesus’ superior sacrifice. E.g., James Swetnam, “Form and Content in Hebrews 7–13,” *Bib* 55.3 (1974): 335: “it is clear that he is speaking of cult and sacrifice”; Lane, *Hebrews 9–13*, 2:257–58; Weiss, *Der Brief an die Hebräer*, 428–30; among others.

¹¹⁹⁹ The prominence of these three topics in the theological exposition (8:1–10:18) is observable in the structures mentioned previously (Guthrie’s and Shea’s) and from a phenomenological reading of the exposition itself. Many scholars have identified all three as the main topics. Thus, O’Brien, *The Letter to the Hebrews*, 286: “the primary themes of the coming discourse [8:1–10:18], namely, sanctuary, covenant, and ultimately sacrifice”; Lane, *Hebrews 9–13*, 2:257: “In this extended section the themes of covenant, sacrifice, and ministry are developed in concert”; Bénéteau, *L’épître Aux Hébreux*, 2:51: “Au chap. 8, la perspective s’élargit: on part du sacerdoce du Christ pour aborder la question du renouvellement de toute

sanctuary/temple motif is found in four passages in this whole section (8:1–10:18): 8:1–2; 9:11–12, 23–24; 10:12–13. Paying attention to the microstructure of this expositional section (8:1–10:18), Cockerill detects three main movements (8:1–13; 9:1–22; 9:23–10:18),¹²⁰⁰ which he calls “A ‘Symphony in Three Movements.’”¹²⁰¹ The first two movements build toward the resolution and climax in the third movement. But “the first movement lays a foundation for the other movements.”¹²⁰² He observes that each movement consists of three topics, in the same sequence: sanctuary (8:1–2; 9:1–10; 9:23–24), sacrifice (8:3–6; 9:11–15; 9:25–10:14), and covenant (8:7–13; 9:16–22; 10:15–18). They interrelate in that “the nature or quality of the sanctuary and covenant demonstrates the quality of the sacrifice.”¹²⁰³ In the first movement, “Christ ministers in ‘the true Tabernacle’ (τῆς σκηνῆς τῆς ἀληθινῆς), the heavenly sanctuary (8:1–2), his sacrifice is

l’alliance et pour désigner le véritable sanctuaire”; also, Michel Gourgues, “Remarques sur la ‘structure centrale’ de l’épître aux Hébreux,” *Revue biblique* 84.1 (1977): 32–33.

¹²⁰⁰ Gareth L. Cockerill, “Structure and Interpretation in Hebrews 8:1-10:18: A Symphony in Three Movements,” *BBR* 11.2 (2001): 179–201. There are differences in some details of Cockerill’s and Guthrie’s structures. Cockerill considers 8:1–2 as part of the first movement, while Guthrie sees it as an intermediary transition. However, being an intermediary transition, 8:1–2 becomes at the same time part of what precedes and follows. Cockerill himself recognizes this phenomenon: “While I do not deny the transitional character of 8:1–2, these verses are, in my judgment, more closely tied to 8:3–10:18 than to 5:1–7:28.” Another dissimilarity is that Guthrie considers 9:1–10:18 as one single block and Cockerill reads it as two blocks. This dissimilarity is due to the difference of purpose and method. While Guthrie analyzes the macrostructure of the whole book using formal literary indicators, Cockerill is scrutinizing the microstructure of a literary section, paying attention to the content. In a late work, Guthrie, *Hebrews*, 39–40, recognizes four subdivisions (9:1–10, 13–22; 23–24; 10:1–18) in the third block (9:1–10:18), somewhat similar to Cockerill’s observation. Cf., Guthrie. “The Structure of Hebrews Revisited,” 7. Thus, Cockerill’s structure does not invalidate Guthrie’s: it sharpens it.

¹²⁰¹ Movement One: The New Foretold (8:1–13); Movement Two: The Old Antiquated (9:1–22); Movement Three: The New Explained (9:23–10:18).

¹²⁰² Cockerill, “Structure and Interpretation,” 182. Also, Swetnam, “Form and Content in Hebrews 7–13,” 335: chap. 8 gives “an elaborate statement of the points about to be made.”

¹²⁰³ Cockerill, “Structure and Interpretation,” 182.

superior (8:3–6); [and] he mediates the ‘better covenant’ (κρείττονος . . . διαθήκης, 8:7–13).”¹²⁰⁴

This same pattern is found in the next two movements (9:1–22; 9:23–10:18). There is a contrasting comparison in the second movement (9:1–22) of the earthly tabernacle (σκηνή; vv. 2, 3, 6, 8, 21), its service (vv. 1–10, cf. λατρεία v. 1), and its covenant (inauguration, vv. 18–21), with the heavenly and “more perfect tabernacle” (σκηνή, v. 11), Christ’s offering of himself (ἐαυτὸν προσήνεγκεν, v. 14), and “the new covenant” Christ mediates (διαθήκης καινῆς μεσίτης ἐστίν, v. 15).¹²⁰⁵ This contrast is more evident comparing v. 9 and 14. The earthly “cannot make the worshiper perfect in conscience” (μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι, v. 9), but the heavenly, superior, and better will “purify our conscience” (NET; καθαραιεῖ τὴν συνείδησιν ἡμῶν, v. 14). “And for this reason [καὶ διὰ τοῦτο], he is the Mediator of the new covenant” (v. 15, NKJV). The beginning of the third movement follows this same comparison. The superiority of the heavenly sanctuary/temple in vv. 23–24 is employed to show the superiority and efficacy of Christ’s sacrifice (vv. 25–28) and the inefficacy of the earthly sacrifices (10:1–4), “for it is impossible for the blood of bulls and goats to take away sins” (ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας, v. 4). Again in Heb 10:12–13, the heavenly sanctuary/temple and Jesus’ enthronement there confirm that “Christ’s

¹²⁰⁴ Cockerill, “Structure and Interpretation,” 182.

¹²⁰⁵ The contrast between earthly and heavenly sanctuaries and old and new covenants in Heb 9 is supported, among others, by Frederick F. Bruce, *The Epistle to the Hebrews: The English Text with Introduction, Exposition, and Notes*, NICNT (Grand Rapids: Eerdmans, 1964), 194–95; Cody, *Heavenly Sanctuary and Liturgy*, 147–48; Nils A. Dahl, “A New and Living Way: The Approach to God According to Heb 10:19–25,” *Interpretation* 5.4 (1951): 405; Ellingworth, *The Epistle to the Hebrews*, 438; Héring, *Epistle to the Hebrews*, 70–75; Spicq, *L’épître aux Hébreux*, 253–54.

sacrifice is effective”¹²⁰⁶ (cf., vv. 5–14). As corollary, “the benefits of Christ’s sacrifice are now available through the new covenant.”¹²⁰⁷ Guthrie summarizes the relationship of sanctuary, sacrifice, and covenant, consequently expounding the function of the heavenly sanctuary/temple as portrayed in the whole literary section: “In 9:1–10:18 his new covenant offering is demonstrated as superior, based on superior blood, a superior place of offering [heavenly sanctuary/temple], and the finality of Christ’s decisive offering [new covenant]”¹²⁰⁸ (cf., vv. 15–18). In the four heavenly sanctuary/temple passages (8:1–2; 9:11–12; 23–24; 10:12–13) of the whole tripartite section, the heavenly sanctuary/temple is described as the place where Christ’s sacrifice is received (8:1–3; 9:11–12, 23–24; 10:12) and where Christ mediates a superior and new covenant (8:6; 9:15; 10:15–18).¹²⁰⁹

Whereas the four heavenly sanctuary/temple passages have been examined above against the overall tripartite literary block of 8:1–10:18, some further analysis on each passage can be beneficial to understand the function of the heavenly sanctuary/temple in Hebrews.

¹²⁰⁶ Ellingworth, *The Epistle to the Hebrews*, 489, detects a triptych in 10:1–8: vv. 1–4; 5–10; 11–14. This is similar to Cockerill, “Structure and Interpretation,” 193–94, who calls 9:25–10:4; vv. 5–10; vv. 11–14 a bread-meat-bread construction. Cockerill states, “The bottom piece of bread, 10:11–14, explains the significance of the fact that Christ ‘sat down’ at the right hand of God after offering His sacrifice. The ‘once-for-all’ entrance of Christ and his having ‘sat down’ at God’s right hand are evidence that his sacrifice was effective.”

¹²⁰⁷ Cockerill, “Structure and Interpretation,” 198. Notice, too, that the first and last instances of the heavenly sanctuary/temple motif in this section (8:1–2; 10:12–13) quote Ps 110.

¹²⁰⁸ Guthrie. “The Structure of Hebrews Revisited,” 7. He also affirms on the same page that the same is true of the first part (8:1–13).

¹²⁰⁹ In the same vein, see Cockerill, “Structure and Interpretation,” 199: “His sacrifice brought him into the very presence of God and established a covenant that brings release from sin and empowers obedience.” Cf. also, the detailed analysis of Cortez, “Anchor of the Soul,” 324–413. For him, the inauguration of the new covenant connected with Christ’s ascension is a prevalent theme of Heb 9:11–28.

Hebrews 9:11–12

Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος.¹²¹⁰

“But when Christ appeared *as* a high priest of the good things to come, *he entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through his own blood, he entered the holy place once for all, obtaining eternal redemption.”

Ellingworth notices a grammatical construction which further supports the arguments in favor of the inauguration event in 9:11–12 (see the analysis of 6:19–20 above). Ellingworth observes that as in 6:20, in 9:11–12 an aorist singular nominative masculine participle from the verbal root γίνομαι (“to become,” γίνομαι, in 6:20 and παραγίνομαι, “to appear,”¹²¹¹ in 9:11) is subordinate to εἰσῆλθεν (aorist active indicative third person singular of εἰσέρχομαι, “to enter;” 6:20; 9:12). Accordingly, the “becoming/appearing” and the “entering” are coordinated. In both places (6:20; 9:11–12), γίνομαι (6:20) and παραγίνομαι (9:11), Ellingworth concludes, “are used of Christ’s becoming high priest”¹²¹² (ἀρχιερεὺς, 6:20, 9:11), when he enters¹²¹³ the heavenly

¹²¹⁰ Nestle et al., *Novum Testamentum Graece*, 671, note that one single manuscript (P 025) has the addition of τῶν ἀγιῶν after the adjective ἅγια. This uncial is from the ninth century and is eclectic or mixed text-type. The exceptionality, lateness, and quality of the manuscript’s text-type led UBS⁵, 734, not to present any variant reading for v. 12.

¹²¹¹ BDAG, s.v., “παραγίνομαι.”

¹²¹² Ellingworth, *The Epistle to the Hebrews*, 349.

¹²¹³ Lane, *Hebrews 9–13*, 2:226, understands that “the context (παραγενόμενος . . . εἰσῆλθεν, ‘when Christ appeared . . . he entered’) indicates that διὰ relates to a space and must be understood in a local sense (‘through the compartment’).” This understanding is reflected in many English versions: e.g., “When Christ appeared . . . He entered through the greater . . . tabernacle” (v. 11, NASB); “Now Christ has come as the high priest. He passed through the greater . . . tent” (v. 11, NET); “when Christ came as high priest . . . he went through the greater . . . tabernacle” (v. 11, NIV). Accordingly, the “becoming/appearing” and the “entering” are coordinated. This is further supported by 8:1–2, which is the foundation for the rest of the “symphony” (see the previous section).

sanctuary/temple (9:12).¹²¹⁴ James Thompson expands this comparison and strengthens the notion of the inauguration event when he confidently states, “*παραγενόμενος* is reminiscent of *γενόμενος* elsewhere in Hebrews (1:4; 2:7; 5:5, 9) for the event of Christ’s exaltation and installation as high priest.”¹²¹⁵ Ellingworth adds later, “The reference is not to the incarnation, but to Christ’s entry into heaven.”¹²¹⁶ Moreover, the unique way the

¹²¹⁴ Although it is common to translate the lexeme *τὰ ἅγια* (“the holies”) as “most holy place,” *τὰ ἅγια* is better translated as “sanctuary” or “holy place” as a reference to the entire sanctuary. Cf., BDAG, s.v., “ἅγιος”: “sanctuary; also the front, or outer part of the temple, the holy place. The heavenly sanctuary (9:12, 10:19).” Hugh Montefiore, *A Commentary on the Epistle to the Hebrews*, Harper’s New Testament Commentaries (Peabody, MA: Hendrickson, 1987), 152–54, 172, perceives that in 9:12, “our author is not interested in distinguishing the different parts of the heavenly Tent. In viii. 2 the heavenly Tent is identified with the sanctuary. It follows that, since there is no contrary indication, the same identity is intended here.” For him, the same is true in 10:19. According to L&N, s.v., “ἅγιος,” “*τὰ ἅγια* should be translated in essentially the same way as *ναός*.” Louw and Nida translate Heb 9:12 as follows: “He entered once and for all into the Holy Place.” Then, they add, “The inner room was more specifically identified by the phrase *ἅγια ἁγίων*.” L&N, s.v., “ἅγια.” Many English versions translate *τὰ ἅγια* as “sanctuary”: NAB, NJB, REB, TNT. Lane, *Hebrews 9–13*, 2:228, translates *τὰ ἅγια* emphatically as “real sanctuary.” Other versions render this lexeme as “holy place,” but in reference to the entire sanctuary: KJV, NASB, NRSV. Also, Lenski, *Interpretation of the Epistle*, 288. On p. 293 Lenski calls it the “heavenly Sanctuary.” For Koester, *Hebrews: A New Translation*, 406, 408–9, “tent” in v. 11 and “sanctuary” in v. 12 are virtually synonymous, referring to the whole sanctuary. Carl P. Cosaert, “A Study of Ta Hagia in the LXX, Pseudepigrapha, Philo, and Josephus, and Its Implications in Hebrews” (MA thesis, Nazarene Theological Seminary, 2000), examines the 109 occurrences of *τὰ ἅγια* in the LXX that refer to the sanctuary. In 106 of these, the term refers to the whole sanctuary in general (it indicates the Holy Place in only three verses; 1 Kgs 8:8; 2 Chr 5:9, 11). Cosaert also shows this to be the case in other early Jewish Greek literature (Pseudepigrapha, Philo, and Josephus). He further demonstrates that in both LXX and other early Jewish Greek literature, *τὰ ἅγια* is never used to describe the Most Holy Place alone. In his own words, “Despite the variety of uses of *ἅγιος*, one pattern, however, does appear to be consistent throughout: *the plural form by itself is never used to describe the Holy of Holies alone*. Whenever the plural form by itself is used, it exclusively describes the whole sanctuary in general. Moreover, whenever specific reference is made to the Most Holy Place, the plural form by itself is never used” Cosaert, “A Study of Ta Hagia,” 102–3, emphasis his. Cf. also, Alwyn P. Salom, “Ta Hagia in the Epistle to the Hebrews,” *AUSS* 5.1 (1967): 59–70; Henry S. Gehman, “Ἄγιος in the Septuagint, and Its Relation to the Hebrew Original,” *VT* 4.4 (1954): 337–48; Davidson, “Christ’s Entry ‘within the Veil,’” 180–81. For further argumentation about *τὰ ἅγια* as the whole heavenly sanctuary/temple, see Cortez, “Anchor of the Soul,” 341–46.

¹²¹⁵ James W. Thompson, “Hebrews 9 and Hellenistic Concepts of Sacrifice,” *JBL* 98 (1979): 569.

¹²¹⁶ Ellingworth, *The Epistle to the Hebrews*, 449.

word Χριστός (“Christ,” “the anointed One”) is placed at the beginning of a paragraph,¹²¹⁷ taken together with other evidence, could point to the inauguration event as well.

Cortez explores in detail the textual data from 9:1–23 in his attempt to identify the event described in vv. 11–12. He asserts that in these verses the author of “Hebrews does not describe this entrance as an eschatological or transcendental Day of Atonement, but as the inauguration of Jesus’ ministry in heaven and—therefore—of the new covenant.” His main findings can be summarized as follows: (1) The text emphasizes that Christ entered the whole heavenly sanctuary (τὰ ἅγια). (2) The contrast presented in 9:1–14 is between covenant, sanctuary, and ministries—“and not of specific rituals.” (3) The Day of Atonement ritual is used in 9:1–10 “to illustrate the transition between the covenants” (observe the emphasis on time in vv. 8–10).¹²¹⁸ (4) “Neither the blood of ‘goats and

¹²¹⁷ The noun Χριστός (“Anointed One”) occurs twelve times in the book of Hebrews, but is located at the beginning of a paragraph only in 9:11, which emphasizes it in that paragraph. Vanhoye, *Structure and Message*, 36, points out that the word Χριστός “is placed in the exact center of the entire structure. We see that its choice has certainly not been left to chance. He insists on it and immediately joins to it the title ‘high priest.’ Thus the name of *Christ high priest* has been chosen as the keystone for the entire structure. It is at the central point (9,11) of the central section (8,1–9,28) of the central part (5,1–10,39).” Emphasis his.

¹²¹⁸ In the literary block of 8:1–10:18, there is a comparison between the old and new covenants (see the foregoing explanation), where the new surpasses the old. This can also be detected when one compares 9:1 and 9:11 (cf. v. 15). The transition between the old and new covenants is the topic of vv. 2–10. The author uses a comparison between the daily rituals in the holy place and the yearly rituals in the most holy place to illustrate that one set of rituals comes after the other (vv. 6–7). Employing many temporal vocables (ἔτι [“still”], καιρός [“time”], μέχρι καιροῦ διορθώσεως [“until the time of the new order”], vv. 8–10), the author infers, then, that the way to the heavenly sanctuary “had not yet appeared as long as the old tabernacle was standing” (v. 8bc, NET). Biblical Studies Press, *The NET Bible*, 2245, explains its rendering: “The literal phrase “the first tent” refers to either (1) the outer chamber of the tabernacle in the wilderness (as in vv. 2, 6) or (2) the entire tabernacle as a symbol of the OT system of approaching God. The second is more likely given the contrast that follows in vv. 11–12.” The comparison between vv. 1 and 11 strengthens this observation. The temporal transitional aspect is grasped by NET, NASB, NIV, ESV, and ARA, among others, when they translate the aorist participle in v. 11 temporally (“when Christ appeared”). Ellingworth, *The Epistle to the Hebrews*, 437–39, recognizes, “μήπω . . . ἔτι implies a contrast of time, but direct reference to the crucial event of Christ’s sacrifice, which gives substance to this contrast, is held in reserve until vv. 11f.” He continues,

It is probably best to give ἡ πρώτη σκηγή a temporal (not, as in vv. 2, 6, a spatial) sense, and to refer it to the OT tabernacle as a whole (not, as exceptionally in v. 2, to its outer part only). Those who take

calves’ nor the blood of ‘goats and bulls’ (vv. 13, 19) refers specifically to the sacrifices of the Day of Atonement.” (5) The next section (vv. 24–28) refers to the inauguration of the new covenant and of the heavenly sanctuary.¹²¹⁹

The inauguration event in 9:11–12 can also be evidenced in the fact that the aorist middle participle *εὑράμενος* (“obtained,” v. 12) is syntactically subordinated to the finite verb *εἰσῆλθεν* (“to enter”), and comes after it.¹²²⁰ Lukaszewski, privileging the temporal quality of the participle, sees *εὑράμενος* as having “syntactic force as of a simultaneous participle.”¹²²¹ As a simultaneous participle, it portrays an action “as occurring at the

other views tend to underestimate the facility with which the author can glide from one meaning of an expression to another (vv. 9f., *διὰ*; 15–18, *διαθήκη*); they also tend to give less than full weight to the opening words of the verse, which indicate a shift from symbol to reality. If this argument is correct, *τὰ ἅγια* will mean the heavenly sanctuary.

For more information on vv. 1–10 and the Day of Atonement ritual used as illustration for the transition between the covenants, see the citation in the next n.

¹²¹⁹ Cortez, “Anchor of the Soul,” 324–86.

¹²²⁰ Lukaszewski, Dubis, and Blakley, *Sentence Analysis*, see vv. 11–12 as one sentence. The participles *παραγενόμενος* (“has come,” “has appeared”) and *εὑράμενος* (“obtained”) modify the finite verb *εἰσῆλθεν* (“he entered”). Thus, the emphasis is on the entrance. The appearance as high priest and the obtainment of redemption are directly related to this entrance. As Biblical Studies Press, *The NET Bible*, 2245, briefly explains, “but Christ, when he came’ [is] introducing a sentence that includes all of Heb 9:11–12. The main construction is ‘Christ, having come . . ., entered . . ., having secured . . .,’ and everything else describes his entrance.”

¹²²¹ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*. For the aorist participle being contemporaneous to the main verb, see BDF §339; Wallace, *Greek Grammar Beyond the Basics*, 614, 623–26. Also, Robertson, *Grammar of the Greek New Testament* (1934), 1112–13, although he is against the subsequent aorist participle. Lukaszewski, *Lexham Syntactic Greek New Testament Glossary*, differentiates between simultaneous and contemporaneous participles. Also, Wallace, *Greek Grammar Beyond the Basics*, 624: the aorist “participle will often be contemporaneous (or simultaneous) to the action of the [aorist] main verb.” For Lukaszewski the contemporaneous participle “differs from the simultaneous participle in that the action expressed is not portrayed as occurring at the same exact time as the main action.” For Lukaszewski, then, the act of “obtaining” redemption is simultaneous with “entering,” not previous to it. Other grammarians tend to regard the aorist participle *εὑράμενος* as antecedent. E.g., Rogers, Rogers, and Rienecker, *New Linguistic and Exegetical Key*, 535, who state that “Christ entered into the heavenly sanctuary after He had secured our eternal redemption on the cross.” Also, Moule, *Idiom Book*, 100n1. Moulton and Turner, *Grammar of New Testament Greek*, 1:132–34, give the option of choosing the participle of Heb 9:12 as antecedent or coincident: “Exegesis has to decide between antecedent and coincident action, in places where the participle stands second: Heb 9:12 will serve as an example.” They slightly incline toward coincident action. In opposition to this view, although Lane, *Hebrews 9–13*, 2:228, acknowledges that the temporal nuance of *εὑράμενος* is unclear, because it is placed after the main verb, he

same time as the main verbal action of the superseding clause.”¹²²² Consequently, in this view, “eternal redemption” would be “obtained” (εὐράμενος, v. 12) upon Christ’s entrance (εἰσῆλθεν, v. 12) to the heavenly sanctuary/temple. Burton believes that εὐράμενος could denote an “identical action” (simultaneous) to the main verb.¹²²³ However, he prefers to consider it as subsequent, because “the participle, which is without the article and follows the verb, is most naturally interpreted as referring to an action subsequent in thought and fact to that of the verb which it follows.”¹²²⁴ In a more recent work on verbal aspect in the

maintains that subsequent or coincident action of εὐράμενος “is supported in the translation, since in this context it is difficult to understand the meaning of εὐράμενος apart from entrance into the heavenly sanctuary (see 8:3–4).” For a detailed linguistic discussion of the aorist participle as subsequent to the main verb, see Henry B. Robison, *Syntax of the Participle in the Apostolic Fathers in the Editio Minor of Gebhardt-Harnack-Zahn* (Chicago: University of Chicago Press, 1913), 16–22, who classifies five kinds of actions the aorist participle portrays: momentary, comprehensive, collective, ingressive, and effective (conclusion or culmination of an action). Charles B. Williams, *The Participle in the Book of Acts* (Chicago: The University of Chicago Press, 1909), 35, recognizes the futuristic aspect of the aorist in Acts but with some suspicion regarding the reliability of the text. Moulton and Turner, *Grammar of New Testament Greek*, 1:79–80, quote examples of the futurist aorist participle in the NT (e.g., Matt 10:4, John 11:2; Acts 16:6; 25:13). Max Zerwick, *Biblical Greek: Illustrated by Examples*, English ed., Scripta Pontificii Instituti Biblici 114 (Rome: Pontificio istituto biblico, 1963), 87–90, is a strong advocate of futuristic usage, which for him implies purpose, “in order to.” G. M. Lee, “New Testament Gleanings,” *Bib* 51.2 (1970): 235–40, suggests that some of his predecessors did not adhere to the futurist usage of the aorist participle due to lack of sources, and believes they would change their opinions after seeing the examples he supplies. Lee believes that the futuristic aorist participle is “an uncommon but quite respectable Greek construction. It denotes an action which began later than that of the finite verb—whether or not the other was still going on.”

¹²²² Lukaszewski, *Lexham Syntactic Greek New Testament Glossary*. See also Smyth, *Greek Grammar for Colleges*, 459.

¹²²³ Burton, *Syntax of the Moods*, 66–67. “It is possible that εἰσῆλθεν is used to describe the whole highpriestly act, including both the entrance into the holy place and the subsequent offering of the blood, and that εὐράμενος is thus a participle of identical action.”

¹²²⁴ Burton, *Syntax of the Moods*, 66. Burton concludes, “In Heb. 9:12 the symmetry of the figure is best preserved if εὐράμενος is thought of as referring to an action subsequent to that of εἰσῆλθεν.” In a similar vein, Wilbert F. Howard, “On the Futuristic Use of the Aorist Participle in Hellenistic,” *JTS* 24.96 (1923): 403–6, examines five papyrus documents containing the same grammatical construction and applies his findings to Heb 9:12, among other passages. He concludes that “the futuristic use of the aorist participle” is found in 9:12 as well. Analyzing instances of this grammatical composition in the book of Acts, Richard B. Rackham, *The Acts of the Apostles: An Exposition*, Westminster Commentaries (Grand Rapids: Baker, 1964), 183–84, recognizes that “participles which follow a finite verb either (a) define or explain the action thereby signified, in which case they are generally present participles (sometimes aorist); or (b) denote a subsequent action and then they are aorists. This seems to be the general rule.” See also William M. Ramsay, *St. Paul the Traveller and the Roman Citizen* (London: Hodder and Stoughton, 1907),

NT, Fanning recognizes that “the issue of subsequent occurrence as a possible meaning for the aorist participle is much discussed, but it seems in the light of examples like Acts 25:13 that this must be seen as valid.”¹²²⁵ A syntactical analysis by C. Chambers of two Maccabean passages (2 Macc 11:36; 4 Macc 3:13; cf., 1 Macc 15:28; 2 Macc 4:23; 9:23; 11:32) in comparison with three NT texts (Acts 12:25; 25:13; Heb 9:12) reveals that a “futuristic use of the aorist participle” is intended when (1) the main verb is a verb of motion, (2) followed by an aorist participle, (3) in active or middle voice.¹²²⁶ In this case, the aorist participle would express “the purpose of the ‘motion.’”¹²²⁷ Wilbert Howard expands on Chambers’s investigation, bringing to light seven other texts¹²²⁸ containing the same syntactical construction. Together Chambers and Howard give examples of the futuristic aorist participle in sources as varied as Maccabees, Apocrypha, papyri, and the NT. Howard identifies the same syntactical pattern and boundaries found by Chambers, which he calls Chambers’s canon: (1) The main verb must be a verb of motion, (2) the participle must be placed after the main verb, and (3) the participle must be either active

211–12. More recently, at least three NT grammarians have recognized the syntactic force of the aorist participle as being coincident with or subsequent to the main verb. Porter, *Verbal Aspect in the Greek*, 385–87, after furnishing three pages of examples of futuristic aorists (including 9:12) from extrabiblical Greek and the NT, concludes, “In every one of the examples above the Aorist Participle follows the finite verb. The evidence is compelling that the subsequent reference of the Aorist Participle must be recognized.” Fanning, *Verbal Aspect*, 414. And Kenneth L. McKay, *A New Syntax of the Verb in New Testament Greek: An Aspectual Approach*, Studies in Biblical Greek 5 (New York: Peter Lang, 1994), 64–65. He translates *εὐράμενος* adding the words “and so obtained,” giving a resultative force to this participle.

¹²²⁵ Fanning, *Verbal Aspect*, 414.

¹²²⁶ C. D. Chambers, “On a Use of the Aorist Participle in Some Hellenistic Writers,” *JTS* 24.94 (1923): 183, 185.

¹²²⁷ Chambers, “On a Use of the Aorist,” 183.

¹²²⁸ Mart. Petri iii; Ac. Petri et Pauli 2; Papyrus Lipsius 65¹⁰ (390 CE); Papyrus Goodspeed 14⁸ (343 CE); Papyrus Fior. 86 (end of the first century CE); BGU 300 (148 CE); Chrestomathie i 26, 42 (156 CE). See <http://scriptorium.lib.duke.edu/papyrus/texts/clist.html>.

or middle.¹²²⁹ For them, the aorist participle in this construction is better regarded as futuristic (subsequent) and indicates purpose.¹²³⁰ Howard, in consonance with Chambers, confidently concludes: “Acts 25:13 and Heb 9:12 are not, after all, intended to convey the meaning of coincident action but rather of purpose.”¹²³¹ As a corollary, the purpose of Christ entering the heavenly sanctuary/temple would be to “obtain eternal salvation.”¹²³²

In the theological spectrum, out of the 127 commentaries consulted for this passage, (1) almost two-thirds of them make no reference to the relationship of the aorist participle *εὐράμενος* to the finite verb *εἰσῆλθεν*, or even to *εὐράμενος* or to the act of “obtaining.” They usually focus on the meaning of the word *λύτρωσις* (“redemption”) and its significance to the believer.¹²³³ (2) Some commentators maintain that “eternal

¹²²⁹ Howard, “On the Futuristic Use,” 403, 406.

¹²³⁰ Fanning, *Verbal Aspect*, 413–14, understands that time is a secondary function of the aorist participle, occurring as antecedent, simultaneous, or even subsequent to the main verb. “In these the aspect-value is retained, regardless of the temporal connection.” Likewise, Wallace, *Greek Grammar Beyond the Basics*, 624, says, “Even if a participle is labeled as temporal, this does not necessarily mean that such is its only force. Often a secondary notion is present, such as means or cause.” So Howard, “On the Futuristic Use,” 403, 406, affirms that in definite limitation (given above), which he calls “Chambers’ three canons,” “the aorist participle is used to express purpose,” and at the same time it is a “futuristic aorist participle.” Howard recognizes that “there was in vernacular (but by no means illiterate) Greek of the Hellenistic age a strong tendency to use the aorist participle active as equivalent in meaning to the future.”

¹²³¹ Howard, “On the Futuristic Use,” 403. Also Moffitt, *Atonement and the Logic*, 223. His argument contemplates more the immediate context than grammar. For him, even though subsequent action “fits the context well . . . I think, however, that the resultative connotation that I have made explicit in my translation captures the meaning more accurately.”

¹²³² In the parallel passages of the tripartite section (8:1–10:18) dealing with “sacrifice” (8:3–6; 9:25–10:14), 8:6 affirms that when Christ brought his superior offering to the heavenly sanctuary/temple, he “obtains a more excellent ministry [*λειτουργίας*].” Hebrews 10:12–13 states that “after having offered one sacrifice for sins . . . He sat at the right hand of God, where he is now waiting until his enemies are made a footstool for his feet” (NET). So, when Christ enters the heavenly sanctuary/temple he “obtains more excellent ministry” (8:6), he obtains eternal salvation (9:12), he is enthroned and waits for the final defeat of his enemies (10:12–13).

¹²³³ E.g., Delitzsch, *Epistle to the Hebrews*, 2:82–84, spends two lines on the morphology of *εὐράμενος* and spends three pages explaining *λύτρωσις*. Also, Albert Vanhoye, *A Different Priest: The Epistle to the Hebrews*, trans. Leo Arnold, *Rhetorica Semitica* (Miami: Convivium, Gregorian & Biblical, 2011), 266, does not even mention the aorist participle *εὐράμενος*.

redemption” was complete at the cross, before Christ entered the heavenly sanctuary/temple, that is, *εὐράμενος* as antecedent participle. However, they usually do so without much concern for the syntactical structure of the sentence¹²³⁴ and its natural flow of thought (“Christ came . . . entered . . . and obtained eternal redemption,” vv. 11–12).¹²³⁵ (3) However, many commentaries (at least thirty-six of them) see *εὐράμενος* as contemporaneous/simultaneous or subsequent to the main verb, indicating either the

¹²³⁴ James Girdwood and Peter Verkruse, *Hebrews*, Logos ed., College Press NIV Commentary (Joplin, MO: College Press, 1997), 9:12, pay attention to syntactical matters when they affirm, “Its tense (aorist) indicates that it preceded this act [entering].” But it appears that they did not examine any standard Greek grammar on this matter, since there is no footnote proving their assertion. Cockerill, *Epistle to the Hebrews*, 394–95, regards *εὐράμενος* as an antecedent participle, denoting the means (“through his blood”) or cause of Christ’s entrance. However, he recognizes that the ceremonial cleansing in the earthly sanctuary was not complete unless the ritual of sprinkling the blood upon the mercy seat was performed. He rightly believes that Christ did not bring his actual blood into the heavenly sanctuary; see Philip E. Hughes, “The Blood of Jesus and His Heavenly Priesthood in Hebrews,” *BSac* 130.518 (1973): 99–109; 130.519 (1973): 195–212; 130.520 (1973): 305–14; 131.521 (1974): 26–33. Nevertheless, Heb 8:3 asserts that Christ had something to offer when he entered the heavenly sanctuary/temple, in agreement with the earthly counterpart’s ceremony, namely, the offering of his self-sacrifice accomplished on the cross (this is emphasized in the whole exposition 8:1–10:18). Accordingly, Cockerill states, “Christ’s atoning work was the means of his session [enthronement].” Then he adds, “If the first is the means of the second, the second is the confirmation and consummation of the first.” So, the entrance confirms and consummates Christ’s work at the cross; thus, it is part of Christ’s atoning work. It is its confirmative and consummative act. Consequently, the translation “he entered . . . thus obtaining eternal redemption” (NRSV) is right. The redemptive act is consummated through Christ’s entrance into the heavenly sanctuary/temple. According to *New Oxford American Dictionary*, 3rd ed., s.v. “consummation,” it is “the action of making a marriage or relationship complete by having sexual intercourse. The point at which something is complete or finalized.” Therefore, following Cockerill’s phraseology and reasoning, redemption was complete and finalized as a result of or when Christ entered the heavenly sanctuary/temple. Looking at a larger context, it is also possible to say that Christ’s purpose in entering the heavenly sanctuary/temple was to “obtain,” “secure,” “complete,” or to “consummate” eternal redemption. If redemption is not consummated, it is not redemption.

¹²³⁵ E.g., Morris, “Hebrews,” 1286, says, “The translation [NRSV, “thus obtaining . . .”] is objectionable because it implies that Christ’s atoning work was not completed on the cross but that he still had to do some atoning act in heaven like the earthly high priest who took the blood into the Most Holy Place on the Day of Atonement.” It seems that his interpretation is not based on the Biblical text itself, but on his presupposition about the meaning of the cross. Actually, Morris’s own explanation gives an answer to this conundrum—the OT cultus serves as the type to understand the antitype. After quoting and analyzing many scholars who interpret *εὐράμενος* as antecedent aorist, Roger L. Omanson, “A Superior Covenant: Hebrews 8:1–10:18,” *Review and Expositor* 82.3 (1985): 368, makes this severe assessment: “Such an interpretation reflects more the pedantic mind of the interpreter than it does the creative mind of the author of Hebrews.”

purpose or result of εἰσῆλθεν (“he entered,” v. 12).¹²³⁶ They usually decide for this

interpretation considering at least one of the three aspects: (1) A comparison between

¹²³⁶ Chronologically, John Chrysostom, “Homilies of St. John Chrysostom, Archbishop of Constantinople, on the Epistle to the Hebrews,” in *Saint Chrysostom: Homilies on the Gospel of St. John and Epistle to the Hebrews*, ed. Philip Schaff, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series 14 (New York: Christian Literature Company, 1889), 440: “by one entering in, He ‘obtained everlasting redemption.’” Carl B. Moll, *The Epistle to the Hebrews*, trans. A. C. Kendrick, A Commentary on the Holy Scriptures (New York: C. Scribner, 1858), 156: “εὐράμενος is the second Aorist and coincides in time with that of the finite verb (*i.e.*, not *having procured*, but *procuring*.)” Alford, *The Greek Testament*, 169: “The aor. part. is contemporary with the aor. itself εἰσῆλθεν. The redemption was not accomplished *when* He *entered*, but accomplished *by* His *entering*. The λύτρωσις is the aim and end of the approach of our High Priest to God.” Williams, *An Exposition of the Epistle*, 263–64, compares the earthly ritual of atonement with the heavenly one, where the entrance of the high priest in the sanctuary marked “the *completion* of the act of atonement.” Building on this information, he concludes, “That sacrifice [Christ’s], indeed, was complete and finished when He expired upon the cross. But the order of the Divine government required that He should Himself present that sacrifice in the very place where the Eternal Father reveals His glory, and thence bestow on us the inestimable blessings of a spiritual and everlasting redemption.” Frederic Rendall, *The Epistle to the Hebrews in Greek and English* (London: Macmillan, 1883), 79: “εὐράμενος describes the result following immediately on the entrance of our high priest into the heavenly sanctuary.” Again, Marvin R. Vincent, *Word Studies in the New Testament* (New York: Scribner, 1887), 4:482, compares the earthly and heavenly rituals of atonement, since the text allows it. As a result of this comparison, he considers it better to say, “Having *found* and *won* by his act of entrance into the heavenly sanctuary; for the work of redemption is crowned and completed by Christ’s ascension to glory and his ministry in heaven (see Rom. 6).” Brooke F. Westcott, *The Epistle to the Hebrews: The Greek Texts with Notes and Essays*, 2nd ed. (London: Macmillan, 1892), 261, boldly asserts, “If ‘redemption’ is the initial work, the conquest of death (c. 2:14 f.), then this was completed in the Passion and Resurrection; but it seems more natural to find the fulness of the word satisfied in the Triumph of the Ascension.” Alexander B. Bruce, *The Epistle to the Hebrews, the First Apology for Christianity: An Exegetical Study* (Edinburgh: T&T Clark, 1899), 332, says straightforwardly, “‘Obtaining *eternal* redemption’ (αἰωνίαν λύτρωσιν εὐράμενος). This is what results from the entrance of Christ into the sanctuary.” Also, Edgar J. Goodspeed, *The Epistle to the Hebrews, The Bible for Home and School* (New York: Macmillan, 1908), 80: “‘Having obtained.’ Better, *And obtained*, secured, eternal redemption.” George A. Chadwick, *The Epistle to the Hebrews: A Devotional Commentary* (London: Religious Tract Society, 1911), 132, sees εὐράμενος as an effect, and Christ’s blood as the means for the entrance: “He enters Heaven for us by virtue of His blood; and the effect is parallel upon higher levels with that of the Hebrew sacrifices on the lower. ‘Redemption’ is what He has ‘obtained’ for us.” Robertson, *Word Pictures in the New Testament*, 5:9:12: εὐράμενος is a “participle of εὐρίσκω, simultaneous action with εἰσηλθεν.” Moffatt, *Epistle to the Hebrews*, 121, is confident in saying, “The aorist has not a past sense; it either means ‘to secure’ [purpose] or ‘securing’ (by what grammarians call ‘coincident action’).” See also Spicq, *L’Épître aux Hébreux*, 256. For Cody, *Heavenly Sanctuary and Liturgy*, 178–80, exegetically, εὐράμενος can be either contemporaneous or subsequent, but not antecedent. Lenski, *Interpretation of the Epistle*, 292, calls attention to the syntactical structure of the whole sentence (Heb 9:11–12): “We keep the participle, the verb, and the participle in their close relation as together expressing a unit thought: ‘Christ arrived, did enter, obtaining.’” Dods, “The Epistle to the Hebrews,” 333, regards εὐράμενος as either coincident or subsequent, and as resultative. He is clearly against it being antecedent or causative. David G. Peterson, *Hebrews and Perfection: An Examination of the Concept of Perfection in the “Epistle to the Hebrews,”* SNTSMS 47 (Cambridge: Cambridge University Press, 1982), 137, and David G. Peterson, “Hebrews,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al. (Downers Grove, IL: IVP, 1994), 1341, links Christ’s crucifixion and exaltation together as the causes of obtaining eternal redemption. Donald Guthrie, *Hebrews: An Introduction and Commentary*, Tyndale New Testament Commentaries 15

heavenly and earthly sanctuary services, where atonement was obtained when the blood was presented inside the tent (e.g., Lev 4:5–6, 16–17; 9:23; 16:14–16; cf., Heb 1:3; 5:8–10 and 6:19–20; 8:1–6; 9:1–22; 10:12–13). (2) The logical sequence and flow of the whole sentence (Heb 9:11–12), namely, Christ appeared, entered, and obtained eternal

(Downers Grove, IL: IVP, 1983), 189, regards *εὐράμενος* “as following from and subsequent to the entering.” He accordingly infers that “it was not until Jesus ascended and carried with him the atoning blood that atonement was made. The real effectiveness of the work of Christ is summed up in the words *thus securing an eternal redemption*.” Likewise, Robert H. Smith, *Hebrews*, Augsburg Commentary on the New Testament (Minneapolis: Augsburg, 1984), 110. Attridge, *Epistle to the Hebrews*, 248–49, associates the earthly and heavenly sanctuary rituals, and considers *εὐράμενος* contemporaneous. He, then, concludes that “the decisive atoning act is the sprinkling of the blood within.” Lane, *Hebrews 9–13*, 2:235–36, understands *εὐράμενος* as telic, and sees in this act Christ’s ministration. He explains that “the fact of his intercession provides assurance that the people of God will be able to endure stringent testing and will obtain the promised salvation.” Ellingworth, *The Epistle to the Hebrews*, 453, understands “*εὐράμενος* itself as referring to coincident action.” For H. L. Willmington, *Willmington’s Bible Handbook* (Wheaton, IL: Tyndale, 1997), 758, *εὐράμενος* is resultative. Similarly, Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, electronic ed. (Grand Rapids: Eerdmans, 1997), 9:12: “By entering Messiah obtained eternal redemption.” Isaacs, *Reading Hebrews and James*, 114, simplifies and unifies the whole process: “His sacrifice and entry brought about an eternal ‘redemption.’” For Johnson, *Hebrews: A Commentary*, 236–37, *εὐράμενος* designates purpose, bringing it “into accord with the phrase *eis apolytrōsin* (“for the redemption”) in 9:15.” Greenlee, *An Exegetical Summary of Hebrews*, 315, shows the existence of two main positions, contemporaneous/subsequent and antecedent, with the first one having more advocates and being sounder. Koester, *Hebrews: A New Translation*, 406, sees *εὐράμενος* as indicating the result of *εἰσῆλθεν*. Allen, *Hebrews*, 471–72, is not sure about the intention of the author of Hebrews when using *εὐράμενος*. However, he writes that “the result of this act [entering] is Christ’s “having obtained” our redemption.” O’Brien, *The Letter to the Hebrews*, 317, 322, understands *εὐράμενος* as meaning that “as a result, he secured for his people an *eternal redemption*.” Also, J. Paul Tanner, “The Epistle to the Hebrews,” in *The Grace New Testament Commentary*, ed. Robert N. Wilkin (Denton, TX: Grace Evangelical Society, 2010), 1066: “As a result, He obtained eternal redemption.” In the same vein, Gordon D. Fee and Robert L. Hubbard, *The Eerdmans Companion to the Bible* (Grand Rapids: Eerdmans, 2011), 697: Christ entered “the heavenly holy of holies as both high priest and sacrifice to bring about eternal redemption.” Along these lines, I. Howard Marshall, “Soteriology in Hebrews,” in *Epistle to the Hebrews and Christian Theology*, ed. Richard Bauckham et al. (Grand Rapids: Eerdmans, 2009), 271:

The work of atonement was not completed until something had been done in heaven that ratified what has been done on the cross; at that point the sacrifice is complete and Christ has no need to “enter heaven to offer himself again and again” as the Jewish high priest did on his annual visit (9:25–28). The act of sacrifice and the offering of the sacrifice are thus theoretically distinguishable, but they form a unity, and neither is effective without the other.

Likewise, Peterson, *Salvation Accomplished*, 176–77, clearly affirms, “Christ’s sacrifice, his actual death for atonement, was fully accomplished on the cross never to be repeated, but as the High Priest Christ must complete the ritual by presenting his sacrifice before the Father. In that sense, Jesus saves by ascending from earth to heaven.” Moffitt, *Atonement and the Logic*, 222n13, “Jesus went into the holy places and *then* obtained redemption.” All emphases in this n. are theirs.

redemption. (3) The presence of the syntactical construction (Chambers's canon) that indicates the presence of the futuristic aorist participle (εὐράμενος).

Aelred Cody makes an appropriate observation about the interpretation of εὐράμενος in v. 11 as either contemporaneous or subsequent: “The result is for all practical purposes the same.”¹²³⁷ That is, for Cody, it has the same result to say that Christ obtained redemption either when he entered the heavenly sanctuary/temple or after he entered it. In the end, eternal redemption is finally obtained by Christ in the heavenly sanctuary/temple. It seems that some commentators in the third group try to identify the function of each part of the atonement when declaring that “the initial work of redemption in conquering death was accomplished at the cross, but the full effect of redemption was brought about by his ascension.”¹²³⁸ Others are more cautious and make a more general statement that “his sacrifice and entry brought about an eternal ‘redemption.’”¹²³⁹ But, taking into consideration all three aspects just mentioned (the comparison to earthly sanctuary service, Lev 4:5–6, 16–17; 9:23; 16:14–16; the flow of the passage; and the syntactical construction) as well as the context of the entire literary block (8:1–10:18)—especially 8:1–6—it is safe to say, along with Donald Guthrie, that “it was not until Jesus ascended and carried with him the atoning blood that atonement was made. The real effectiveness of the work of Christ is summed up in the words *thus*

¹²³⁷ Cody, *Heavenly Sanctuary and Liturgy*, 179. Pace Moffitt, *Atonement and the Logic*, 223. In his view, “a concurrent notion is hard to square with the motion represented in the context. Subsequent notion, however, fits the context well.”

¹²³⁸ Greenlee, *An Exegetical Summary of Hebrews*, 315.

¹²³⁹ Isaacs, *Reading Hebrews and James*, 114.

securing an eternal redemption.”¹²⁴⁰ This translation is followed by many English versions, including the RSV, NEB, NET, NIV (2011), NRSV, TEV, ESV, ASV, NLT, TNIV, and RVA. Throughout Hebrews, the “once for all,” perfect and effective sacrifice was all sufficient, as sacrifice. And the next step the author presents is for the High Priest to bring/offer this sufficient sacrifice into the heavenly sanctuary/temple, “thus obtaining eternal salvation.” This concept, present throughout the epistle (cf., 1:3; 5:8–10 and 6:19–20; 8:1–6; 9:1–22; 10:12–13) is summarized by the author: “But through his own blood he entered once for all into the [heavenly] sanctuary, obtaining eternal redemption” (διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος, v. 12).

Hebrews 9:23–24

Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας. οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ’ εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν.

“Therefore *it was necessary for* the sketches of the *things* in heaven to be purified with these *sacrifices*, but the heavenly *things* themselves *to be purified* with better sacrifices than these. For Christ did not enter into a sanctuary made by hands, a copy of the true *one*, but into heaven itself, now to appear in the presence of God on our behalf.” (LEB)

Following the same two objectives aforementioned (the detection of the inauguration event and the examination of some particulars of the function of the heavenly sanctuary/temple), two elements seem to point to the presence of the inauguration event in this text: the strong lexical links between v. 23 and the preceding verses (vv. 18–22), and the movement of entrance. First, the inferential conjunction οὖν

¹²⁴⁰ Guthrie, *Hebrews: An Introduction*, 189. Guthrie’s emphasis. Moffitt, *Atonement and the Logic*, 222, translates this phrase a little more emphatically: “resulting in his obtaining eternal redemption.”

(“therefore”) refers to what was previously said, and indicates that the sentence to which οὖν (“therefore”) belongs¹²⁴¹ will “state the conclusion of a previously mentioned matter.”¹²⁴² In his work on discourse analysis, Steven Runge tagged the sentence of v. 23 as a “principle,”¹²⁴³ that is, a sentence that introduces a principle/inference “drawn from the preceding context.”¹²⁴⁴ This seems likely because in the previous verses (vv. 18–22), the author of Hebrews affirms that the first covenant was “ratified”/“inaugurated” (ἐγχεκαίνισται) with the blood of the sacrifices (τῶν μόσχων καὶ τῶν τράγων, “calves and goats”), which Moses sprinkled on the book, all the people, the tabernacle, and all the vessels of the ministry (v. 18–21).¹²⁴⁵ The writer then explains that this sprinkling of the blood was for the purpose of purification (καθαρίζεται, v. 22), as Cortez rightly notices: in vv. 18–22 “Hebrews refers to the inauguration of the Mosaic tabernacle as a *purification ritual*.”¹²⁴⁶ In the “principle” sentence, instead of immediately making an inference, the

¹²⁴¹ According to Wu and Tan, *Cascadia Syntax Graphs*, and Lukaszewski, Dubis, and Blakley, *Sentence Analysis*, the entire v. 23 is a sentence.

¹²⁴² Lukaszewski, *Lexham Syntactic Greek New Testament Glossary*. Cf., Wallace, *Greek Grammar Beyond the Basics*, 673; Smyth, *Greek Grammar for Colleges*, 484; BDF §451.

¹²⁴³ Runge, *Lexham Discourse Greek New Testament*.

¹²⁴⁴ Steven E. Runge, ed., *The Lexham High Definition New Testament: Glossary*, electronic ed. (Bellingham, WA: Lexham, 2008). He adds, “These sentences typically provide either a summary/conclusion at the end of a section, or they introduce a new idea at the beginning of a section. Either way, the principle is drawn from the preceding context.” In another work, Runge, *Lexham Discourse Greek New Testament: Glossary*, explains that a “principle” is “a sentence that is marked as drawing an inference or assertion from the preceding discourse. Principles are normally signaled by οὖν, διὸ, διὰ τοῦτο or πλὴν.”

¹²⁴⁵ Hebrews’ description of the first covenant inauguration “makes possible the description of the sacrifice of Christ as a complex event that included the consecration of the heavenly sanctuary (9:23) and the inauguration of the believers’ priestly access to the presence of God (10:19–23),” writes Cortez, “Anchor of the Soul,” 374. As explained before, the joint inauguration of covenant, priesthood, and sanctuary, infused by the presence of sacrifices, is already attested in Exod 19–40. This phenomenon is repeated throughout Hebrews, more specifically in 8:1–10:18.

¹²⁴⁶ Cortez, “Anchor of the Soul,” 376. Emphasis his. That this purification was for consecration purposes is attested in Milgrom, *Leviticus 1–16*, 1:493–569. He thinks, however, that the purification

author first recalls the purification (*καθαρίζεσθαι*, v. 23) of vv. 18–21, namely, the purification of the first covenant inauguration ceremony (cf., *τούτοις* in v. 23).¹²⁴⁷ He infers then that “it was necessary, therefore” (*Ἀνάγκη οὖν*), that the heavenly things themselves were also purified “with better sacrifices than these” (*κρείττοσιν θυσίαις παρὰ ταύτας*, v. 23).¹²⁴⁸ So, the purification of “the heavenly things” of v. 23 is to be seen

offering in the inauguration ceremony was due to “physical impurities, which, because of their occurrence within the sacred precincts, would necessitate a purification offering.” Milgrom recognizes three kinds of offerings involved in the inauguration ceremony: purification offering, burnt offering, and ordination offering. For Gane, *Leviticus, Numbers*, 164, the purification process as portrayed in Lev 8 was “the process of [the altar] becoming qualified for its function. The priests secondarily benefited from the purification offering in the sense that the altar’s qualification made possible their subsequent officiating on it.” For a variety of propositions on the exact meaning of purification in the inauguration ceremony as described in Lev 8, see Milgrom, *Leviticus 1–16*, 1:521–22.

¹²⁴⁷ *καθαρίζεσθαι* “functions as a hook word that links the two paragraphs,” says O’Brien, *The Letter to the Hebrews*, 335–36.

¹²⁴⁸ On the one hand, following Milgrom’s and Gane’s views on purification in the inauguration ritual of Lev 8, Cortez, “Anchor of the Soul,” 378, understands that in Heb 9:23, “more likely, purification here is inherent to the consecration process itself and implies preparation to enter a higher state of holiness, but does not imply purification from previous specific acts of contamination.” This is a very plausible proposal—consecration and preparation—especially because according to the biblical text the explanation of this heavenly *καθαρίζεσθαι* (v. 23) is to be found in the comparison to the earthly counterpart (cf., Exod 29, Lev 8, Num 8), as v. 23 denotes. Ellingworth, *The Epistle to the Hebrews*, 477, agrees: “The ‘purification’ of the sanctuary, whether the earthly or the heavenly one, does not necessarily imply any previous ‘impurity’: it is a consecratory and inaugural rite.” For a list of other advocates of this view, consult Spicq, *L’épître aux Hébreux*, 267. On the other hand, it is necessary to bear in mind that Heb 9:18–22 lists many things that were purified by blood, and links the word *ἄφεσις* (“forgiveness”) to this purification. Therefore, the complexity of the heavenly purification of Heb 9:23 cannot be avoided, as Adams, “The Cosmology of Hebrews,” 131n47, notes: “This is a difficult verse to interpret.” Marshall, “Soteriology in Hebrews,” 264–66, recognizes that the entire v. 23 refers to the inauguration, but goes beyond “consecration and preparation” as the meaning of “purification” (*καθαρίζω*, vv. 22–23). His own words are necessary here:

The old covenant operated by the sprinkling of blood which here implies the death of an animal. The various parts of the earthly tabernacle and its utensils are cleansed in this way, and further forgiveness is impossible without the use of blood. But such cleansing is inadequate; heavenly things require better sacrifices. Christ’s sacrifice takes away human sin by his self-offering in the presence of God in the heavenly tabernacle. A new covenant is established with a heavenly tabernacle as the place where its rites are conducted, and therefore a spiritual equivalent to the making of an offering, the drawing off of blood and the sprinkling of the objects and the people is called for. So, it is said or implied, Christ dies and sheds his blood, and then he enters the heavenly holy place bearing his own blood and the blood is sprinkled. In other words, there must be a heavenly equivalent to the establishment of the old covenant and the setting-up of its tabernacle.

Considering the importance of the term *ἄφεσις* (“forgiveness”) in this context, Cortez, “Anchor of the Soul,” 383–84, reaches a similar conclusion:

within the context of the inauguration of the covenant (cf., vv. 15, 18).¹²⁴⁹ And “in the argument of Hebrews, [it] implies the inauguration of the heavenly sanctuary.”¹²⁵⁰ This is supported by the fact that right after talking about purification (v. 23), the author states that Christ entered (εἰσῆλθεν) the heavenly sanctuary/temple (v. 24).¹²⁵¹ As explained

Jesus’ sacrifice both inaugurates a new covenant (bonding function) and redeems from “the transgressions under the first covenant” (expiation function, 9:15). Thus, regarding the heavenly sanctuary, Jesus’ sacrifice both inaugurates the heavenly sanctuary and cleanses it from transgressions. The inauguration of the heavenly sanctuary is constitutive of the inauguration of the new covenant (cf. 9:1, 11) and its cleansing of the heavenly sanctuary is essential to the redemption from transgressions promised by the new covenant (9:22; cf. 8:8–12). The important thing about the inauguration of the new covenant for the author of Hebrews is that it provides forgiveness of sin (ἄφεσις), while the first covenant could not.

Robert A. Peterson, “Penal Substitution: Biblical? Master Metaphor?” (paper presented at ETS Annual Meeting, Atlanta, GA, 2010), concurred, saying colloquially that purification of the heavenly sanctuary was necessary “because our sins stink to heaven.” He then cited Marshall. *Contra* Bruce, *The Epistle to the Hebrews*, 218–20, who thinks that the purification of “the heavenly things” is the purification of human conscience. More meaningful to this discussion of the function of the heavenly sanctuary/temple is that the phraseology of v. 23, especially the word *τούτοις* (“those ones”), indicates that the purification in v. 23 is to be understood specifically in terms of inauguration of the covenant, as signaled by the lexical indicators just mentioned. A byproduct of this inauguration is the establishment of a new covenant that surely forgives sinners.

¹²⁴⁹ Milgrom, *Leviticus 1–16*, 1:539, points out that Ezek 43:25–26 depicts the consecration of the altar of the eschatological temple as a purification act. “Ezekiel, too, it should be remembered, identifies the purification and burnt offerings as the ordination agencies for the altar (Ezek 43:25–26).” The biblical text renders: “For seven days you shall prepare daily a goat for a sin offering; also a young bull and a ram from the flock, without blemish, shall be prepared. ‘For seven days they shall make atonement for the altar and purify it; so shall they consecrate it.’”

¹²⁵⁰ Cortez, “Anchor of the Soul,” 386.

¹²⁵¹ The prepositional phrase *εἰς αὐτὸν τὸν οὐρανόν* (“into heaven itself,” v. 24) can denote that this “heaven” here is a reference to God’s sanctuary/temple. Three main reasons for this inference: (1) the contrast of this phrase with the word *ἅγια* in the first clause; (2) the verb *εἰσῆλθεν* governing both sentences (cf., *οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός . . . ἀλλ’ εἰς αὐτὸν τὸν οὐρανόν*); and (3) this is a tangible possibility for the Jewish mindset, the highest heaven. Regarding the Jewish mindset, see Lane, *Hebrews 9–13*, 2:248. The context seems to indicate, as well, that this phrase is used as part of the comparative nature of the whole literary block (Heb 8–10:18) between heavenly and earthly realities (sanctuary, sacrifice, covenant), as affirmed in the first reason. That is, the author of Hebrews is saying that Christ entered the sanctuary located in heaven, not the earthly one. Paying close attention to the use of the vocable “heaven” in the singular (*οὐρανόν*), Lane asserts that this use is intended “to denote the highest heaven in which the true sanctuary as the dwelling place of God is located.” Cf., Otfried Hofius, *Der Vorhang vor dem Thron Gottes: Eine exegetisch-religionsgeschichtliche Untersuchung zu Hebräer 6, 19 F. und 10, 19 F.* WUNT 1/14 (Tübingen: Mohr, 1972), 70–71. For Westcott, *Epistle to the Hebrews*, 2nd ed., 274, *οὐρανός* in the singular points to a place “as locally definite.” Pace Guthrie, *Hebrews: An Introduction*, 198–99, who sees this prepositional phrase as indicating the presence of God, not a locale.

previously, εἰσέρχομαι is a theologically loaded term in Hebrews that refers to entering the sanctuary, especially for inaugural reasons.

The inauguration event of vv. 23–24 implies that Christ entered into heaven with the purpose of “appearing in the presence/face of God for us” (ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν), as the infinitive of purpose ἐμφανισθῆναι (“to appear”) indicates.¹²⁵² This whole infinitival phrase, ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν (“to appear in the presence/face of God for us”), indicates mediation,¹²⁵³ which is a recurrent theme of this literary block (e.g., 8:6, 15) and the whole book (e.g., 2:18; 4:15; 7:25); as D. Guthrie states, “this is Christ’s intercessory work expressed in different terms.”¹²⁵⁴ This intercession is further explained in v. 26, when the author uses the cognate verb φανερώω (“to appear, to be revealed,” cf., ἐμφανίζω in v. 24) to say that Christ “appeared to the removal of sin by the sacrifice of himself” (εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας

¹²⁵² ἐμφανισθῆναι (“to appear”) modifies εἰσῆλθεν (“he entered”) in v. 24. Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*, labeled this infinitive as either appositive, “with expegetical force,” or infinitive of result. Some commentators consider it to have the force of an infinitive of purpose. The differentiation between result and purpose is widely recognized as difficult. What is important to know here is the connection between the entering and Christ’s mediation. Christ entered the heavenly sanctuary/temple with the intention of appearing before God as our Mediator. Moll, *The Epistle to the Hebrews*, 164, understands ἐμφανισθῆναι (“to appear”) as purpose; Dods, “The Epistle to the Hebrews,” 339, as result; Guthrie, *Hebrews: An Introduction*, 199, as expegetical.

¹²⁵³ This is a commonplace interpretation for this phrase. E.g., Lünemann, *Critical and Exegetical Handbook*, 346, interprets this phrase as indicating that Christ is “our advocate, and intent upon our salvation.” For Koester, *Hebrews: A New Translation*, 422, it indicates that “Jesus appears before God to intercede ‘on our behalf.’” Also, Hughes, *Epistle to the Hebrews*, 349–50, 382–83: “As our Mediator and Advocate [He] constantly intercedes for us”; Victor C. Pfitzner, *Hebrews*, Abingdon New Testament Commentaries (Nashville: Abingdon, 1997), 133: “Christ now continues to appear before God to advocate ‘on our behalf’”; Montefiore, *Epistle to the Hebrews*, 161, “to plead in our behalf is Christ’s present work as heavenly high priest.” Alan C. Mitchell, *Hebrews*, Sacra Pagina 13 (Collegeville, MN: Liturgical, 2007), 196, adds the aspect of the purpose of Christ’s entrance: “The purpose of his entrance into heaven is to intercede with God for others.” See also n. 1255 below.

¹²⁵⁴ Guthrie, *Hebrews: An Introduction*, 199. Likewise, Peterson, *Salvation Accomplished*, 239, observes that the author of Hebrews “alludes at various points in his argument to Christ’s continual work of intercession on the basis of his completed sacrificial work (6:19–20; 7:25; 8:3; 9:11–14, 24).”

αὐτοῦ πεφανέρωται, v. 26; cf., ἄφεις in v. 22).¹²⁵⁵ Speaking about this intercessory work,

Koester notes that “the Hebrew expression ‘appear before the face of God’ [יִפְגַּע בְּפָנָיו הַאֱלֹהִים]

¹²⁵⁵ Runge, *Lexham Discourse Greek New Testament*, tagged the two clauses νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν (“now to appear in the presence of God for us,” v. 24d) and νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται (“but now, once at the end of the ages, he has appeared to the removal of sin by the sacrifice of himself,” v. 26b) as “elaboration,” that is, “a sentence or part of a sentence which amplifies or expands upon the action of the main sentence.” Runge, *Lexham High Definition New Testament: Glossary*. For him, these two clauses amplify or expand the same main sentence: “For Christ has entered heaven itself” (v. 24c). And this sentence is called “support” because it “strengthens or supports what precedes, but does not advance it,” in this case v. 23. As a result, those two clauses (vv. 24d, 26b) are tightly connected, not only syntactically but also lexically (cf., νῦν ἐμφανισθῆναι, 24d; νυνὶ, πεφανέρωται, v. 26b). Accordingly, Christ entered into the heavenly sanctuary/temple in order to appear in the presence of God for us to remove sin by the sacrifice of himself. The way Steven E. Runge, ed., *The Lexham High Definition New Testament: ESV Edition*, electronic ed. (Bellingham, WA: Lexham, 2008–2014), structures the whole sentence can be instructive:

- SUPPORT ²⁴ For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself,
- ELABORATION now to appear in the presence of God on our behalf.
- SUB-POINT ²⁵ Nor was it to offer himself repeatedly,
- SUB-POINT as the high priest enters the holy places every year with blood not his own,
- SUB-POINT ²⁶ for then he would have had to suffer repeatedly since the foundation of the world.
- ELABORATION But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.

Paying attention to the fact that v. 26b is a more general statement than v. 24d regarding Jesus’ appearance, and comparing it to other texts of the NT, Cortez, “Anchor of the Soul,” 390–93, concludes that “the ‘manifestation’ of Jesus in 9:26 includes Jesus’ death, resurrection, and exaltation.” This is supported by the fact that v. 26b itself mentions that Christ’s appearance for the removal of sin is “through the sacrifice of himself” (διὰ τῆς θυσίας αὐτοῦ), and in v. 23 the purification of the heavenly things is made through “better sacrifices” (cf., γάρ in v. 24). Therefore, the appearance before God in v. 24 involves the entire Christ event. This was already affirmed in vv. 11–12, where Christ entered the heavenly sanctuary/temple through his own blood, thus obtaining eternal redemption. Again, the three movements explained above (8:1–10:18) show how sanctuary, sacrifice, and covenant are tied together. The sacrifice is the means of his entering the heavenly sanctuary/temple, where, on the basis of his sacrifice, he establishes the new covenant of obtaining redemption (v. 12), purifying the sanctuary (23) and appearing before God for us to remove sin (cf., 8:8–12). Thus, “we should identify the entrance of Christ into the heavenly sanctuary in v. 24 with his manifestation at the end of the age in v. 26,” affirms Cortez, “Anchor of the Soul,” 393. He adds on p. 395 in clearer terms, “Jesus’ appearance before God—that is, the inauguration of his ministry in the heavenly sanctuary on our behalf (cf. 7:25)—has the purpose of ‘removing sin.’”

After a comprehensive discussion on the new covenant promises in relation to vv. 24–26, Cortez states that just as “the new covenant promises both the forgiveness of sins (‘I will remember their sins no more,’ [v. 12]) and the power to be obedient (‘I will put my laws in their minds, and write them on their hearts,’ [v.10]),” likewise Jesus’ appearance to “remove sin” in v. 26 “not only refers to the forgiveness of

הַיְהוָה] referred to people coming to the sanctuary (Exod 23:15, 17; 34:23; Deut 16:16).¹²⁵⁶ So, in Heb 9:23–24 the heavenly sanctuary/temple functions as the place where Christ intercedes before God on our behalf for the removal of sins.

Besides intercession, Christ’s entrance into the heavenly sanctuary/temple with the consequential inauguration of the new covenant¹²⁵⁷ has other implications. These implications are described by the last clause of v. 28: ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν (“he will appear a second time, apart from sin, in favor of those who eagerly await him for salvation”). This clause is part of a sentence comprising vv. 27–28.¹²⁵⁸ So the textual unit of vv. 24–28 is organized with two main parts or two central ideas: vv. 24–26¹²⁵⁹ and vv. 27–28. At the same time, the author of Hebrews employs the words “appearance” (vv. 24, 26, 28) and ἄπαξ (vv. 26–28) complementarily in both parts of this literary unit.¹²⁶⁰ Note the flow of vv. 24–28 and the

sin but implies a change in the human condition so as to bring about righteousness in the lives of the people.” For more detail, see Cortez, “Anchor of the Soul,” 393–413.

¹²⁵⁶ Koester, *Hebrews: A New Translation*, 422. H. Simian-Yofre, “פְּגִימָה,” *TDOT* 11:604–5, identifies this expression as “a technical term for a cultic encounter with the deity.” Similarly, Victor P. Hamilton, “פְּגִימָה,” *TWOT* 2:727–28, defines it as “the technical sense of visiting the sanctuary for cultic worship.” Also, the analogous expression לְפָנֵי יְהוָה (“in the presence of the LORD,” NASB) frequently used in liturgical literature is “specifically of acts done with a solemn sense of יְהוָה’s presence, often, but not always, at a sanctuary,” says BDB, s.v., “פְּגִימָה.”

¹²⁵⁷ Cortez, “Anchor of the Soul,” 386: “The purpose of this verse and the following (Heb 9:24-28) is to explain what happened when Jesus entered into the heavenly sanctuary after the ascension: the ascension inaugurates the fulfillment of the new covenant promises.”

¹²⁵⁸ Most linguists consider vv. 27–28 as an independent sentence. E.g., Runge, *Lexham Discourse Greek New Testament*; Lukaszewski, Dubis, and Blakley, *Sentence Analysis*; Porter et al., *Syntactically Analyzed Greek New Testament*; Wu and Tan, *Cascadia Syntax Graphs: SBL Edition*.

¹²⁵⁹ For vv. 24–26 as a single sentence, see Lukaszewski, Dubis, and Blakley, *Sentence Analysis*.

¹²⁶⁰ Moffatt, *Epistle to the Hebrews*, 133, understands that vv. 27, 28 form a parenthesis, for 10:1 carries on the argument from 9:26. It is a parenthesis, yet a parenthesis of central importance for the primitive religious eschatology.” This is not in tune with the tripartite arrangement proposed above by Cockerill.

three verbs used for Christ’s actions following his entrance: “Christ *entered* the sanctuary . . . now to *appear* in the presence of God *for us* . . . now he *has appeared* to put away sin by the sacrifice of himself . . . Christ *will appear* a second time, apart from sin, *in favor of those* who eagerly await him for salvation” (εἰσῆλθεν ἅγια Χριστός . . . νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν . . . νυνὶ ἀθέτησιν [τῆς] ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται . . . ὁ Χριστὸς ἐκ δευτέρου χωρὶς ἀμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχόμενοις εἰς σωτηρίαν).¹²⁶¹ It is worthwhile to perceive the temporal progression (from the author’s standpoint) from past inauguration (“he entered to appear for us,” aorist indicative + aorist infinitive ingressive) through ongoing intercession (“he has appeared,” perfect indicative) to future second appearance (“he will appear a second time,” future indicative). Even though the clausal structure of vv. 24–28 separates vv. 27–28 from the rest of the textual unit (vv. 24–26), the flow of the unit and its temporal progression show how the inauguration event of v. 24 (“he entered”) affects the second appearance of v. 28 (“he appeared a second time”). Thus, at the same time they are differentiated and linked: because he entered, he will appear a second time.

¹²⁶¹ Emphasis supplied. Moffatt, *Epistle to the Hebrews*, 134, observes the lexical variation in the Greek text for the English word “to appear.” But this is not to be overemphasized. “In 1 Pet 5:4 φανεροῦσθαι is used of the second appearance as well as of the first, but our author prefers a variety (see on v. 26) of expression,” reflects Moffat. That is, the author is just employing his verbal creativity, and these words can be taken as synonymous or pointing in the same direction.

This “second time” is thought by almost all scholars to denote Christ’s Second Coming.¹²⁶² Davidson and Cortez¹²⁶³ agree, but propose that the text of vv. 27–28 conveys more than the idea of the Second Coming and also includes the Day of Atonement/judgment.¹²⁶⁴ Davidson thinks that there are already indicators of the Day of Atonement in v. 23. For him, the noun *ἀνάγκη* and the verb present infinitive *καθαρίζεσθαι* point in that direction due to at least two factors: these words do not give “an indication of time—past, present, or future,” and they appear “to be intentionally ambiguous.” While the phraseology “necessity . . . to be cleansed/purified” harks back to the inauguration of vv. 18–22, at the same time, this “same language could also designate the Day of Atonement.” This is corroborated “inasmuch as the author, building upon this verse, shifts to unmistakable language of the Day of Atonement in vv. 25–28,” writes Davidson. Furthermore, in the book of Hebrews, Christ’s sacrifice is described as better

¹²⁶² In his short article, Günther Schwarz, “Hebräer 9,27.28 und Reinkarnationsglaube,” *Biblische Notizen* 10 (1979): 43–47, extracts teachings from Heb 9:27–28 to discuss resurrection against reincarnation, as well as the belief in Christ’s Second Coming. Moffatt, *Epistle to the Hebrews*, 134, is laconic but direct to the mark: “Only, some have the happy experience of Christ’s return (v. 28).” Also, Kistemaker, *Exposition of the Epistle*, 266: “The last part of verse 28 expresses a note of joy and happiness: Christ is coming!”

¹²⁶³ Davidson, “Christ’s Entry ‘within the Veil,’” 186–88; Cortez, “Anchor of the Soul,” 393–413. Some of the details in Davidson’s and Cortez’s thoughts perhaps need refinement or clarification, but the main contours of their presentation are valid, valuable, and insightful; they are not mutually excludable but complementary. They can help one to see the presence of Day of Atonement/judgment motif in vv. 23–25 not only in the earthly reality but also in the heavenly counterpart.

¹²⁶⁴ The connection between the Day of Atonement and judgment is found in the Babylonian Talmud *Rosh Hashanah* 16a: “It has been taught: ‘All are judged’ on New Year and their doom is sealed on the Day of Atonement.” The relationship is also explained in Treiyer, *Day of Atonement*; Martin T. Pröbstle, *Where God and I Meet: The Sanctuary* (Hagerstown, MD: Review and Herald, 2013), 62–73, 95–116; Gane, *Cult and Character*, 305–54; Richard M. Davidson, “The Good News of Yom Kippur,” *Journal of the Adventist Theological Society* 2.2 (1991): 4–27; Richard M. Davidson, “The Good News of Yom Kippur in Seventh-Day Adventist Theology,” *Shabbat Shalom* 55.2 (2007): 4–8. For an overview of the theme of the judgment, see Moskala, “Toward a Biblical Theology,” 138–65. Stephen H. Travis, *Christ and the Judgment of God: The Limits of Divine Retribution in New Testament Thought*, 2nd ed. (Peabody, MA: Hendrickson, 2009), 19–21, recognizes the Day of Atonement as a non-retributive judgment. For Philip Birnbaum, *High Holyday Prayer Book* (New York: Hebrew Publishing, 1960), 508, “On Rosh Hashanah their destiny is inscribed, and on Yom Kippur it is sealed.”

than all sacrifices of the OT cultus. Actually, “all of the OT sacrifices, even (and especially!) those of the Day of Atonement, coalesce in the once-for-all sacrifice of Christ,” as Heb 10:5–10 openly presents. So, in 9:25–26 Christ’s sacrifice is portrayed as the “typological fulfillment of the Day of Atonement sacrifices.” Accordingly, verses 27–28 would be pointing out future implications of “the cleansing sacrifices for the heavenly realities” already announced in v. 23. In v. 28, Christ’s once-for-all offering to bear the sins of many “makes possible both the believer’s assurance in the future (Day of Atonement) judgment (v. 27) and also Christ’s Second Coming after this judgment ‘apart from sin, for salvation’ of ‘those who eagerly wait for him’ (v. 28).” For Davidson, therefore, Christ’s “second appearance” points back to the judgment (Day of Atonement) of v. 27, and forward to the Second Coming, apart from sin, for salvation. In Davidson’s view, this movement from inauguration to future judgment (Day of Atonement) can be confirmed in that this movement in 9:23–28 corresponds to a similar movement in chap. 10:19–31. Verses 19–24 talk about the inauguration of the heavenly sanctuary. Verse 25 introduces the Day of Atonement topic by mentioning “the day” (τὴν ἡμέραν) approaching—“a technical term for the Day of Atonement.”¹²⁶⁵ And vv. 26–31 supply the “main lines of this judgment.” Davidson’s summary: “Hebrews 9:23 appears to be intentionally ambiguous, including reference to both inaugural and Yom Kippur cleansing. The heavenly sanctuary ‘entering’ passage (Heb 9:24) seems best interpreted as climaxing the discussion of inauguration, while vv. 25–28 transition to the Day of Atonement typology.”

¹²⁶⁵ “The Day” is also a technical term for the day of Christ’s return (see 1 Thess 5:4, cf. Matt 7:22; 24:36; Mark 13:32; 14:25; Matt 25:13). This language corroborates the ambiguity of the passage, between inauguration, Day of Atonement, and Christ’s second coming.

For Cortez, human beings' experience of "death" and "judgment" in v. 27 is used to "represent two phases in the ministry of Jesus." The first phase ("death") is explained in vv. 25–26, 28a, where "Jesus' sacrifice had the purpose of 'removing sin.'" It is important for Cortez's argument that "the *first* 'appearance' of Jesus Christ (9:26) is an event that included both a sacrifice on earth and Jesus' appearance before God in heaven." The same is true of the second phase ("judgment"). Although for Cortez the second appearance as "a reference to the second coming is correct," he also believes that "the second appearance should include an act in heaven as well as on earth, [which] explains better the sense of v. 28." For him, this second appearance "is in fact a 'second time' before God," for judgment "in favor of those [a dative of advantage]¹²⁶⁶ who are eagerly waiting for him."¹²⁶⁷ The ambiguity both Davidson and Cortez detect in the

¹²⁶⁶ Understanding the dative construction τοῖς αὐτὸν ἀπεκδεχομένοις ("in favor of those who eagerly await him") as a dative of advantage does not preclude the Second Coming idea in the verse, since Jesus' Second Coming will be on behalf of "those eagerly awaiting him." This makes more sense because, as Cortez notes, Christ will not appear only to those waiting for him, but to all. This translation gives a broader spectrum of meaning in tune with the whole literary unit's flavor (vv. 23–28).

¹²⁶⁷ Cortez, "Anchor of the Soul," 397, identified some thematic parallels with Dan 9:24–27: (1) To put an end to sin/removal of sin (Dan 9:24; Heb 9:26), (2) to atone for iniquity/redeem from transgression (Dan 9:24; Heb 9:15), (3) to anoint the most holy place/inauguration of the heavenly sanctuary (Dan 9:24; Heb 9:23), (4) to make covenant with many/inaugurate the new covenant (Dan 9:27; Heb 8:8–13; 9:15–22), (5) "he shall make sacrifice and offering cease"/removal of the sacrifices (Dan 9:27; Heb 10:18).

Concerning the comparison between the earthly Day of Atonement and the heavenly events mentioned in vv. 23–28, Cortez, "Anchor of the Soul," 398–413, develops two main arguments. One is theological and another is rhetorical. Theologically, the Day of Atonement "serves as the epitome of the Israelite cult, against which Jesus' sacrifice and ascension are compared and shown superior." Therefore, this is not a one-to-one comparison. In other words, the earthly Day of Atonement represents the climax of the earthly cultic rituals, and Jesus' all-encompassing sacrifice and heavenly ministry are still far superior to all earthly rituals, even the earthly Day of Atonement. Jesus' heavenly ministry including his sacrifice is superior because (1) it is once-for-all, (2) it comprehends Christ's flesh and will, and (3) it cleanses, forgives, removes sin, and perfects. Rhetorically, according to Fred Skolnik and Michael Berenbaum, eds., *Encyclopaedia Judaica*, 2nd ed. (Detroit: Macmillan and Keter, 2007), 5:1378, "it is certain that during the time of the Second Temple the Day of Atonement was already considered the greatest of the festivals." The author of Hebrews chose, then, to use the greatest festival of the first century CE to amplify the value and significance of Christ's sacrifice and ministry in the heavenly sanctuary/temple. At the same time, he employed this festival as an example of the weakness and transitoriness of the earthly rituals. "Thus, the author transformed the climax of the Israelite cult into the evidence of its ineffectiveness (9:25–10:4) and

clause ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν (“he will appear second time, apart from sin, in favor of those who eagerly await him for Salvation” v. 28) is graspable when one understands the connection between the themes of the Day of Atonement and Christ’s Second Coming, as Omanson did: “Just as the people of Israel waited for the High Priest to reappear after he had entered the Holy of Holies (cf. Ecclesiasticus 50:5–10), so Christians who have been saved by Christ’s once-for-all sacrifice eagerly wait for him to reappear from the heavenly tabernacle.”¹²⁶⁸

Therefore, Heb 9:23–28 describes at least four moments of Jesus’ ministry in the heavenly sanctuary/temple—inauguration, intercession, Day of Atonement/judgment, and Second Coming—all of them directly connected to both his sacrifice and the new covenant. Consequently, the heavenly sanctuary/temple functions in various ways: (1) as the place for the inauguration of the new covenant (v. 23) and Christ’s ministry (v. 24); (2) as the locus of intercession (v. 24d) for the removal of sin (v. 26b); (3) as the locale

an illustration of its own demise (9:6–10).” This rhetorical strategy had the practical purpose of exhorting readers/listeners not to cast away their confidence and draw back to perdition (10:35–39), to their old way of living, but to endure and believe in the word spoken by the Lord (2:3; 10:35–39), “so that after you have done the will of God, you may receive the promise” (10:36, NKJV).

Outside the scope of the present work is the comparison between the inauguration ceremony and the Day of Atonement ritual, which would also explain the sudden change of events found in vv. 23–28. It is valuable, though, that Gorman, *The Ideology of Ritual*, 61–139, Milgrom, *Leviticus 1–16*, 1:1036–40, and Cortez, “Anchor of the Soul,” 406–9, based especially on the parallel of Lev 8:15 (cf., Exod 29:36–37) and Lev 16:18–19, understand that “the Day of Atonement was a re-inauguration or re-consecration of the sanctuary,” since “The Day of Atonement had the purpose of restoring the sanctuary to its original status of purity by cleansing it of the ritual and moral evils that had accumulated during the year,” according to Cortez, “Anchor of the Soul,” 408. For Gorman, *The Ideology of Ritual*, 61, the Day of Atonement “must be seen primarily as a ritual of restoration—it serves to restore the community to its prescribed and founded state. Thus, restoration will include in this context the idea of re-founding—a return to the founded order of creation.” In the inauguration ceremony of Lev 8:15, the altar was purified and consecrated by sacrificial blood, and the same phenomenon happened in the Day of Atonement ritual of Lev 16:19, notes Milgrom. Commenting on Lev 16:19, he writes: “Of course, it is not consecration but reconsecration that is effected here. The sanctuary and its sancta were consecrated at the time of their completion and installation (8:10–11).” Milgrom, *Leviticus 1–16*, 1:1039. However, on the next page (1040), Milgrom observes, “In Israel only the altar was reconsecrated, to the exclusion of the other sancta.” Therefore, a comparison between the inauguration and the Day of Atonement awaits further research.

¹²⁶⁸ Omanson, “A Superior Covenant,” 361–73.

where the heavenly ritual of the Day of Atonement/judgment is performed (vv. 27–28); and (4) as the place of Christ’s second appearance before God, from where he will come a second time on behalf of those who eagerly await him for salvation. Here, it is worthwhile to recall the temporal progression of the literary unit. From the viewpoint of the author of Hebrews, the inauguration was in the past (εἰσῆλθεν, aorist indicative, “he entered,” v. 24), the intercession is in the present (νῦν ἐμφανισθῆναι, infinitive, “now to appear,” v. 24; νυνὶ πεφανερώται perfect indicative, “now he has appeared,” v. 26),¹²⁶⁹ and the Day of Atonement/judgment and Second Coming are in the future (ὀφθῆσεται, future indicative, “he will appear,” v. 28). The heavenly sanctuary/temple functions in a linear time frame.

Hebrews 10:12–13

οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.
 “But this One after having offered one sacrifice for sins, sat down forever at the right hand of God, from that time waiting till his enemies are made his footstool.”

Hebrews 10:12–13 closely follows the phraseology of 1:3cd as well as its sequence of events: after offering a sacrifice for sins, he sat down at the right hand of God.¹²⁷⁰ It also resembles other passages of the book of Hebrews quoting or alluding to Ps 110 (Heb 1:3, 13; 8:1–2; 12:2). So, as in these other biblical passages, the inauguration event is expected here. Following the two previous movements of the “symphony,” the

¹²⁶⁹ This is supported by the use of the temporal expression νυνὶ δὲ ἐπὶ συντελείᾳ τῶν αἰώνων (“but now at the end of the ages”). Cf., Heb 1:1–2.

¹²⁷⁰ O’Brien, *The Letter to the Hebrews*, 355, says that “the sequence of atonement followed by the heavenly session recalls the introduction of Hebrews (1:3).” Ellingworth, *The Epistle to the Hebrews*, 509, comprehends also that the meaning of 10:12–13 is better grasped by comparing it to 1:3: “The meaning is expressed more fully in the closely related verse 1:3.”

heavenly sanctuary/temple is mentioned in 10:12–13 to confirm the efficacy and superiority of Christ’s sacrifice and its beneficial effects in the new covenant—his laws written in our hearts and minds, and forgiveness of our sins (cf., vv. 14–18).

Hebrews 10:12–13, nonetheless, shows particular characteristics. All other direct quotations of Ps 110:1 in the NT (Matt 22:44; Mark 12:36; Luke 20:42–43; Acts 2:34–35; Heb 1:13)¹²⁷¹ refer only to the moment of enthronement. This is because the phraseology of Ps 110:1 is a common depiction of ANE coronation ceremonies, i.e., a king seated on his throne with his feet placed upon his foreign conquered captives. “The motif employed by the psalmist was widespread and durable,”¹²⁷² states Dahood (cf., Josh 10:24). However, the author of Hebrews supplements this quotation with two phrases that add other dimensions to this depiction. If one takes the temporal prepositional phrase εἰς τὸ διηνεκές (“for ever,” v. 12) as belonging to the enthronement (“he sat down for ever at God’s right hand,” v. 12),¹²⁷³ this would imply “a permanent

¹²⁷¹ Cf., Blayney et al., *Treasury of Scripture Knowledge*, 262.

¹²⁷² Mitchell J. Dahood, *Psalms III 101–150: Introduction, Translation, and Notes with an Appendix: The Grammar of the Psalter*, AB 17A (New Haven: Yale University Press, 2008), 113–14.

¹²⁷³ While the emphasis of the sacrifice is on “one,” the emphasis of the enthronement is on “for ever,” due to the influence of Ps 110:4 on Heb 10:12–13 and Christ’s eternal priesthood. This contrasts μὲν ἱερεὺς ἕστηκεν καθ’ ἡμέραν λειτουργῶν (“the priest stands daily serving,” v. 11a) with δὲ εἰς τὸ διηνεκές ἐκάθισεν (“but [Christ] sat down forever”). The other contrast is between πολλάκις προσφέρων θυσίας (“offering repeated sacrifices”) and μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν (“offering one sacrifice for sins”). In fact, v. 11 provides a matching contrast to vv. 12–14—v. 11a to 12b–13; 11b to 12a; and 11c to 14. Looking at it this way, the prepositional phrase εἰς τὸ διηνεκές would fit better with what follows. Moll, *The Epistle to the Hebrews*, 171, agrees: “The parallelism of the clauses, and the progress of the thought, require our taking εἰς τὸ διηνεκές, ver. 12, not with the participial clause (Theophyl., Luth., Beng., Böhme, Lachm., etc.), but with ἐκάθισεν.” Also, Michel, *Der Brief an die Hebräer*, 340–41. After pointing out some of this contrasting parallelism, he concludes: “Wir müssen in v. 12 εἰς τὸ διηνεκές zu ἐκάθισεν (nicht zu προσενέγκας) ziehen, um den Inhalt von v. 14 nicht vorwegzunehmen, was in der Auslegung auch gewöhnlich geschieht (Westcott)” (“In v. 12, we must attach εἰς τὸ διηνεκές to ἐκάθισεν (not to προσενέγκας) in order not to anticipate the contents of v. 14, which is also common in the interpretation [Westcott]”). Likewise, DeSilva, *Perseverance in Gratitude*, 322–23, in addition to Moll’s observations, detects the presence of Ps 110:4 in Heb 10:12–13: “Even this session is envisioned as part of his priesthood, a completed priestly act, after which the incumbent could ‘sit down permanently.’” In the same vein,

session [enthronement] at God’s right hand” and the assurance that God himself “puts Christ’s enemies under his feet.”¹²⁷⁴ Another implication is that “the order of events becomes clearer: Christ offers his one self-sacrifice [v. 12a]; He is raised to God’s right hand; and there follows an endless session [enthronement; v. 12b] in which Christ exercises his high priesthood (Ps. 110:4), especially in intercession (7:26–28).”¹²⁷⁵

The second phrase is the temporal idiom τὸ λοιπὸν ἐκδεχόμενος (“from now on waiting”/“henceforth waiting,” v. 13).¹²⁷⁶ The author of Hebrews splits the quotation of Ps 110:1, applying this idiom and making a temporal distinction between two events:

chronologically, see John Calvin, *Commentary on the Epistle of Paul the Apostle to the Hebrews*, trans. John Owen (Bellingham, WA: Logos, 2010), 231: “He then reminds us in the words of the Psalm how long this state of things is to be, even until Christ shall lay prostrate all his enemies”; Alford, *Alford’s Greek Testament*, 4:191; Eduard Riggenbach, *Der Begriff der Diatheke im Hebräerbrief* (Leipzig: A. Deichertsche, 1908), 12–14, 26; Moffatt, *Epistle to the Hebrews*, 139–40; Lenski, *Interpretation of the Epistle*, 335; Buchanan, *To the Hebrews*, 165–66; Dods, “The Epistle to the Hebrews,” 344; Robert Jewett, *Letter to Pilgrims: A Commentary on the Epistle to the Hebrews* (New York: Pilgrim, 1981), 166–67; Herbert Braun, *An die Hebräer*, Handbuch zum Neuen Testament 14 (Tübingen: Mohr, 1984), 301; Attridge, *Epistle to the Hebrews*, 278–80; Ellingworth, *The Epistle to the Hebrews*, 509–10; Johnson, *Hebrews: A Commentary*, 253–54; Allen, *Hebrews*, 501–2. Following this reasoning, Friedrich Bleek, *Der Hebräerbrief*, ed. Karl A. Windrath (Elberfeld: R.L. Friderichs, 1868), 396–97, concludes: “Christus hat seinen erhabenen Sitz zur Rechten Gottes auf bleibende Weise eingenommen, weil er eben durch das Eine Opfer diejeuigen, welche er heiligen sollte, zur Vollendung gebracht hat” (“Christ has taken his sublime seat at the right hand of God in a lasting manner, because he has brought to perfection the one sacrifice which he was to sanctify”). Pace Koester, *Hebrews: A New Translation*, 434; Lane, *Hebrews 9–13*, 2:266–67; Morris, “Hebrews,” 100–101; Guthrie, *Hebrews: An Introduction*, 209. They believe that connecting εἰς τὸ διηνεκές (“for ever”) to what precedes matches with the once-for-all characteristic of Christ’s sacrifice emphasized in the immediate context. But this interpretation fails to pay attention to the contrasting parallelism between v. 11 and vv. 12–14.

¹²⁷⁴ Ellingworth, *The Epistle to the Hebrews*, 510.

¹²⁷⁵ Ellingworth, *The Epistle to the Hebrews*, 510. Similarly, Lenski, *Interpretation of the Epistle*, 335–36, commenting on v. 12, confidently affirms, “What remains is his High-priestly intercession for us (7:25), his High-priestly help for us (2:18; 4:16), which is now extended to us from his seat at the right hand of God, where he is now enthroned in perpetuity.” Commenting on the relationship of vv. 12–13, O’Brien, *The Letter to the Hebrews*, 356, says, “The seated Christ powerfully intercedes for his people and saves them completely (7:25; also 4:14–16; 9:24).”

¹²⁷⁶ This adverbial usage is attested by BDAG, s.v., “λοιπός,” and BDF §§160, 451.6, among others.

enthronement (Heb 10:12) and final victory (v. 13).¹²⁷⁷ Paul makes a similar distinction in his commentary¹²⁷⁸ on Ps 110:1 in 1 Cor 15:25–28: “For he must reign until he has put all his enemies under his feet. The last enemy that will be abolished is death” (vv. 25–26). At the same time that this temporal expression (τὸ λοιπὸν ἐκδεχόμενος, v. 13) differentiates the two events, it also links them. Namely, from his enthronement on, he is eagerly waiting¹²⁷⁹ until his enemies are subjugated. In other words, Christ’s enthronement in the heavenly sanctuary/temple (the inauguration event) is the warranty¹²⁸⁰ that the final judgment/victory will take place.

Hence, according to the foregoing discussion, Heb 10:12–13 describes not only two but four different and connected moments of Jesus’ ministry, within a linear time frame: “After he had offered one sacrifice . . . he sat down forever . . . from now on waiting till his enemies are made his footstool” (NKJV). These four moments (sacrifice, inauguration, intercession, and final judgment/victory) are an expansion of 1:3cd, and

¹²⁷⁷ Likewise, Moll, *The Epistle to the Hebrews*, 171: “τὸ λοιπὸν is the time still remaining until the *Parousia*.” Ellingworth, *The Epistle to the Hebrews*, 509, recognizes that Heb 10:13 “presupposes a period of session at God’s right hand.” Similarly, Kistemaker, *Exposition of the Epistle*, 282, says that “since the time of his ascension, Christ has been ‘waiting for the moment when his enemies will be made his footstool.’” Lenski, *Interpretation of the Epistle*, 336–37, after analyzing the Greek temporal idiom “henceforth waiting” (τὸ λοιπὸν ἐκδεχόμενος), concludes: “That will occur at the end of the world, in the final judgment.” In the same way, DeSilva, *Perseverance in Gratitude*, 323, writes that after his enthronement, he is “to await the final subjugation of his enemies.” See also Alford, *Alford’s Greek Testament*, 4:192.

¹²⁷⁸ The word “commentary” here could be replaced with the Hebrew word “midrash,” since 1 Cor 15:25–28 is an explanation based on Ps 110:1. But due to the multifaceted understanding and usage of “midrash,” it is safer to use the vocable “commentary,” although it is semantically narrower than “midrash.”

¹²⁷⁹ Allen, *Hebrews*, 502, observes, “The participle implies eager anticipation.” See also Ellingworth, *The Epistle to the Hebrews*, 510. O’Brien, *The Letter to the Hebrews*, 356, says, “This waiting is not some passive thing but an eager expectation of the kind that our author commends to his readers.”

¹²⁸⁰ Hughes, *Epistle to the Hebrews*, 402; Allen, *Hebrews*, 502, “There is no implication of doubt concerning the outcome of the waiting.”

similar to the sequence presented in 9:23–28, thus shaping an eschatological portrait for the book of Hebrews within a linear frame of time. The major distinction, though, is that in 10:12–13 the last moment alludes to Christ’s final victory over his enemies, instead of him coming to the ones eagerly awaiting him (v. 28).¹²⁸¹ Thus, besides the other functions identified above, the heavenly sanctuary/temple functions here as the place of assurance of Christ’s final victory over his enemies.

Hebrews 10:19–20

Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ’ ἔστιν τῆς σαρκὸς αὐτοῦ,

“Therefore, brothers, since we have confidence for the entrance of [to enter] the sanctuary by the blood of Jesus, which he inaugurated for us, a new and living way through the veil, that is, through his flesh,”

Data demonstrating the inauguration event in Heb 10:19–20 and its outcomes have already been supplied throughout this chapter, especially in the analysis of 4:14 and 6:19–20. Some of the key factors include the macrostructure of the book, where 4:14–16 and 10:19–25 function as its hinges, working in a striking inverted parallelism;¹²⁸² Spicq’s four passages in progressive reprise (1:1–4; 4:14–16; 8:1–2; 10:19–22); the chiasmic substructure of the sanctuary section; and the presence of the verb ἐνεκαίνισεν

¹²⁸¹ Similarly, DeSilva, *Perseverance in Gratitude*, 323: “By returning to this second component of Psalm 110:1, the author also returns to the eschatological chord that he struck in 9:26–28. Here, however, he highlights the second side of Jesus ‘appearing a second time’ (9:28). It will not just be for rewarding those who eagerly await him, but also for the subjugation of those who oppose the Son rather than become his partners and ‘friends.’” So, both places (9:28; 10:13) refer to Christ’s second coming. Another difference is that Heb 10:12–13 does not refer to the Day of Atonement/judgment.

¹²⁸² Cf., Guthrie, *The Structure of Hebrews*, 79–82. Somewhat similar are Nauck, “Zum Aufbau des Hebräerbriefes,” 200–203; Cynthia L. Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*, LNTS 297 (New York: T&T Clark, 2005), 238.

(“he inaugurated,” “he consecrated”) in v. 20, making explicit the reference to the inauguration event in 10:19–20.¹²⁸³

Understanding the parallelism between vv. 19 and 20, and reading v. 20 as exegetical to v. 19 are essential to appropriately comprehend the author’s thought and the inauguration event entailed. The two phrases ἐν τῷ αἵματι Ἰησοῦ (“through the blood of Jesus”) and τοῦτ’ ἔστιν τῆς σαρκὸς αὐτοῦ (“that is, through his flesh”) are vital to the author’s argument, seeing that that the preceding immediate context highlights the efficacy and relevance of Jesus’ own sacrifice of his body. Both phrases provide the ground for both the entrance into the sanctuary (v. 19) and its inauguration, which gives access through the veil (v. 20). This is in tune with what chaps. 8–10 already disclosed about Jesus’ sacrifice.

This explanation is based on the clausal structure of vv. 19–20, and further explained lucidly by Lane.¹²⁸⁴ In Greenlee’s view, there are four interpretations of the phrase τοῦτ’ ἔστιν τῆς σαρκὸς αὐτοῦ (“that is, through his flesh”).¹²⁸⁵ (1) σαρκὸς is

¹²⁸³ Due to the role Heb 10:19–25 plays in the macrostructure of the book, the inauguration of the “new way” here would not refer solely to the inauguration of the “new covenant” (the theme of the preceding verses), but to the entire inauguration event, given that 10:19–25 recalls not only the preceding and following verses, but also such passages as 1:4, 4:14–16; 6:19–20; and 8:1–2, among others. Ellingworth, *The Epistle to the Hebrews*, 517, confidently affirms that “οὖν is the “paraenetic οὖν” (Nauck 1958; Bauer 1b), drawing a conclusion from the whole preceding argument; certainly from 8:1, perhaps from 4:14.” Guthrie, *Hebrews*, 340, is even more confident. For him, in Heb 10:19–25, “the writer sums up the theological truths that have occupied him, for the most part, since 4:14, including the Son’s appointment as high priest and his high-priestly offering.” Cortez, “Anchor of the Soul,” 422–24, identifies the inauguration of the “new way” with the inauguration of the “new covenant.” If “covenant” is taken in a broader sense (cf., Exod 19–40), it encompasses not only the law written in the hearts and forgiveness of sins (Heb 10:15–17), but also sanctuary, land, priesthood, people—place and status (as observed by Gorman above)—and kingship, as the entire book of Hebrews bears witness. Consequently, the inauguration of the new way can point to the inauguration of the new covenant also, when seen as a whole—the inauguration event in its totality.

¹²⁸⁴ Lane, *Hebrews 9–13*, 2:275–76, 2:284–85.

¹²⁸⁵ Greenlee, *An Exegetical Summary of Hebrews*, 373.

appositive to *καταπετάσματος*; (2) the whole phrase is parallel to the antecedent phrase (*διὰ τοῦ καταπετάσματος*); (3) the whole phrase is connected to *ὁδόν* (“way”); (4) “it explains the preceding part of the verse as a whole: he inaugurated the way by means of his flesh.” The first and second alternatives are really the same. The fourth interpretation is the only one that takes into account the syntactical structure of vv. 19–20, properly appreciating its parallelism (see Table 9 below).

Table 9. Parallelism in Heb 10:19–20

	v. 19		v. 20
A	εἰς τὴν εἴσοδον “for the entrance”	A’	ὁδὸν πρόσφατον καὶ ζῶσαν “the new and living way”
B	τῶν ἀγίων “to the heavenly sanctuary”	B’	διὰ τοῦ καταπετάσματος “through the veil”
C	ἐν τῷ αἵματι Ἰησοῦ “through Jesus’ blood”	C’	τοῦτ’ ἔστιν τῆς σαρκὸς αὐτοῦ “that is, through his flesh”

Based on this clausal structure, Lane concludes:

The syntactical construction of vv. 19 and 20 is similar: both verses speak of the new way, its goal, and the sacrificial death of Jesus as the basis for entrance. The difference is that the subj. of v 19 is Christians, while the subj. of v 20 is Christ. The two verses are closely connected to each other by the relative pronoun ἣν. The recognition that v 20 is meant to be an elucidation of v 19 shows that the concept of ἐν τῷ αἵματι Ἰησοῦ, “by means of the blood of Jesus,” is taken up again in (*διὰ* understood) τῆς σαρκὸς αὐτοῦ, “by means of his flesh.”¹²⁸⁶

The phrase τοῦτ’ ἔστιν τῆς σαρκὸς αὐτοῦ (“that is, through his flesh”) can be understood as an explanatory parenthesis in order to avoid misinterpreting *διὰ τοῦ*

¹²⁸⁶ Lane, *Hebrews 9–13*, 2:275.

καταπετάσματος (“through the veil”) instrumentally. In other words, the author would be saying: “Jesus inaugurated the entrance to the sanctuary, the new and living way through the veil; that is to say, Jesus inaugurated this ‘way’ through his blood and flesh.”¹²⁸⁷

The inauguration event in 10:19–20, seen against the literary parallelism of these verses, has some implications for the argument of the pericope (vv. 19–25).¹²⁸⁸ The verb ἐνεκαίνισεν (“he inaugurated,” “he consecrated”) is located in a relative clause that refers back to the accusative feminine singular noun εἴσοδον (“entrance,” “access”)¹²⁸⁹ because of the accusative feminine singular relative pronoun ἣν (“which”),¹²⁹⁰ and forward to the accusative feminine singular noun ὁδὸν (“way”) due to its appositive/exegetical

¹²⁸⁷ Besides the commentators mentioned above, there are other scholars with analogous interpretations, such as Allen, *Hebrews*, 513–14. After analyzing all three possible translations, he recognizes that “this latter option comports best with the context.” It takes “flesh” instrumentally, in the sense that “the new covenant people of God enter his presence via the sacrificial death of Christ,” acknowledges Guthrie, *Hebrews*, 343. Attridge, *Epistle to the Hebrews*, 286–87; Ellingworth, *The Epistle to the Hebrews*, 520–21: “the instrumental διά, referring to Christ’s flesh, is the complement and counterpart of the instrumental ἐν of v. 19, referring to his blood.” Hofius, *Der Vorhang vor dem Thron Gottes*, 81.

¹²⁸⁸ For Lukaszewski, Dubis, and Blakley, *Sentence Analysis*, vv. 19–25 is one sentence. The importance of vv. 19–25 being one sentence is that “the paragraph is a tightly knit logical and rhetorical unit,” recognizes Allen, *Hebrews*, 511. Also, Ellingworth, *The Epistle to the Hebrews*, 516, writes that “the cumulative rhetorical effect of this long sentence expresses the intensity of the author’s appeal.” Moffatt, *Epistle to the Hebrews*, 141: “The passage is one long sentence.” Isaacs, *Reading Hebrews and James*, 122: “Verses 19–25, which in Greek constitute one long complex sentence.” And Girdwood and Verkruse, *Hebrews*: “In one lengthy and complicated Greek sentence, we can identify the motive, manner and means of our approach to God within the new covenant.” Pace Porter et al., *Clause Analysis*; Wu and Tan, *Cascadia Syntax Graphs: SBL Edition*.

¹²⁸⁹ For BDAG, s.v., “εἴσοδος,” in this context it means “act of arriving at a destination, entrance, access to τῶν ἁγίων (in) to the sanctuary Hb 10:19.”

¹²⁹⁰ Likewise, Ellingworth, *The Epistle to the Hebrews*, 518: “ἣν refers back to εἴσοδον (v. 19), not to παρησία; it is immediately explained as ὁδὸν πρόσφατον καὶ ζῶσαν.” See also, e.g., Alford, *Alford’s Greek Testament*, 4:194; Dods, “The Epistle to the Hebrews,” 346, who succinctly states, “The antecedent of the clause is εἴσοδον”; Moll, *The Epistle to the Hebrews*, 174. Jamieson, Fausset, and Brown, *Whole Bible*, 2:468, note, “The antecedent in the Greek is ‘the entering’; not as *English Version*, ‘way.’” Emphasis theirs. Lenski, *Interpretation of the Epistle*, 344, reads it as “for this entrance Jesus ‘inaugurated for us.’” For Allen, *Hebrews*, 512, the relative pronoun “is more likely connected with *eisodon* in v. 19.” Dods, “The Epistle to the Hebrews,” 346; Moffatt, *Epistle to the Hebrews*, 142; Lane, *Hebrews 9–13*, 2:274.

function.¹²⁹¹ Lane proposes that the entire v. 20 “is intended to elucidate v. 19.”¹²⁹² So, the relative clause could be translated as follows: “the entrance/access to the sanctuary . . . which he inaugurated for us, the new and living way through the veil”¹²⁹³ (τὴν εἴσοδον τῶν ἁγίων . . . ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, v. 20). Thus, the inauguration event warrants the readers full and direct access to the heavenly sanctuary/temple. And since the text affirmed previously that the “brothers have confidence” (ἔχοντες οὖν, ἀδελφοί, παρρησίαν, v. 19), it is the inauguration event, through (based on/by means of) Jesus’ blood and flesh (ἐν τῷ αἵματι Ἰησοῦ, v. 19 and τῆς σαρκὸς αὐτοῦ, v. 20),¹²⁹⁴ that gives them this “confidence to enter the heavenly sanctuary/temple” (παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων, v. 19) and come into the very presence of God (διὰ τοῦ καταπετάσματος, v. 20). Commenting on vv. 19–20, Isaacs synthesizes her understanding of the basis for “the evidence of God’s faithfulness” and

¹²⁹¹ Dean Deppe, *The Lexham Clausal Outlines of the Greek New Testament: SBL Edition* (Bellingham, WA: Lexham, 2011). Also, Koester, *Hebrews: A New Translation*, 442. Similarly, Ellingworth, *The Epistle to the Hebrews*, 518, says that ὁδὸν is “virtually synonymous with εἴσοδος; that is, the ‘way’ is a spatial metaphor whose literal meaning is that of access to God’s presence, achieved by Jesus as our πρόδρομος (6:20).” Guthrie, *Hebrews: An Introduction*, 213: “in describing the access as a *new (prosphton) and living way.*” Emphasis his. Lenski, *Interpretation of the Epistle*, 344: “The relative ἣν does not refer to παρρησίαν because the predicative ὁδὸν takes up εἴσοδον.” Moffatt, *Epistle to the Hebrews*, 142: “ἣν, with ὁδὸν . . . ζῶσαν in apposition, a way which Jesus has inaugurated by his sacrifice.”

¹²⁹² Lane, *Hebrews 9–13*, 2:283. Equally, Moffatt, *Epistle to the Hebrews*, 142: “This εἴσοδος τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ is further described in v. 20.”

¹²⁹³ Remember that in 6:19 the word “veil” (τοῦ καταπετάσματος) is used in the context of entering the presence of God—the same context as v. 10:19–20.

¹²⁹⁴ Koester, *Hebrews: A New Translation*, 444, has also captured this parallelism. For him, as well, “the most significant point is that the parallel between ‘blood’ (Heb 10:19c) and ‘flesh’ (10:20c) suggests that Christ’s flesh is not solely negative, but that his ‘flesh’ and ‘body’ (10:5, 10) play a positive role in redemption.” Also, Girdwood and Verkruse, *Hebrews*: “The reference to Jesus’ ‘blood’ is supplemented with a reference to his ‘body’ (σάρξ, ‘flesh’).”

the readers' confidence: "Jesus has not only himself achieved full access into God's presence, but also has opened the way for others to follow."¹²⁹⁵

Moreover, the function of the heavenly sanctuary/temple in this passage seems to be portrayed more colorfully. The whole periodic sentence¹²⁹⁶ (vv. 19–25) appears to have two main parts: the two grounds for exhortation (vv. 19–21) followed by three exhortations, "let us enter"¹²⁹⁷ (v. 22), "let us hold fast to the confession" (v. 23), and "let us consider one another" (vv. 24–25).¹²⁹⁸ As Lane has correctly noted, "After defining the basis for the appeal in vv. 19–21, the exhortation is organized around three cohortatives."¹²⁹⁹ The first part "directs attention to the heavenly sanctuary," while the second one "centers on the counterpart to the heavenly sanctuary, namely, the earthly community," says Koester.¹³⁰⁰ George Guthrie makes the keen observation that "the two

¹²⁹⁵ Isaacs, *Reading Hebrews and James*, 122.

¹²⁹⁶ Although vv. 19–25 make up one sentence, "it is a highly structured sentence, usually rather long," with some finite verbs. Thus, it can be regarded as a periodic sentence, namely, a period made of many clauses. Cf., Anne Mahoney, *Overview of Latin Syntax*, electronic ed. (Medford, MA: Perseus Digital Library, 2000). "Periodic sentence" also refers to "a usually complex sentence that has no subordinate or trailing elements following its principal clause." *Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v., "periodic sentence." Cf., Lane, *Hebrews 9–13*, 2:281. Also, Stanley E. Porter and D. A. Carson, *Linguistics and the New Testament: Critical Junctures*, JSNTSup 168 (Sheffield: Sheffield Academic, 1999), 72–73, define a periodic sentence as a sentence that contains "mixed elements of coordination and subordination." Koester, *Hebrews: A New Translation*, 447, writes that "10:19–25 is a single complex sentence or period that summarizes the ideas of the section."

¹²⁹⁷ For BDAG, s.v., "προσέρχομαι," the verb *προσέρχομαι* in v. 20 means either "approach to or entry into a deity's presence." Since the immediate context is related to God's presence beyond the veil, translating *προσέρχομαι* as "to enter" is in harmony with that.

¹²⁹⁸ Guthrie, *The Structure of Hebrews*, 103, says that "10:19–25 stands as a fitting introduction to the rest of the book. Beginning at 10:19 and continuing through the conclusion the author's aim is to spur his hearers to action based on the truths he has expounded thus far."

¹²⁹⁹ Lane, *Hebrews 9–13*, 2:281–82. Likewise, for instance, Ellingworth, *The Epistle to the Hebrews*, 517; O'Brien, *The Letter to the Hebrews*, 366: "The opening verses of the paragraph have provided the basis for three significant exhortations." Stedman, *Hebrews*, 10:19, follows similar lines: "Twice in verses 19–21 the writer uses the phrase *we have*. Following these, there is thrice repeated the words *let us*. The *we have*s mark provision; *let us* indicates privilege." See also Smith, *Hebrews*, 126.

¹³⁰⁰ Koester, *Hebrews: A New Translation*, 447.

bases are related grammatically to the exhortation to ‘draw near’ but conceptually extend also to the other two exhortations in 10:19–25.”¹³⁰¹ The two final exhortations appear to be not just conceptually connected to vv. 19–21, but grammatically and syntactically connected as well.

Conceptually, even though the periodic sentence (vv. 19–25) is dense, Ellingsworth summarizes its general thrust as follows: since we have boldness to enter the sanctuary and since we have a great priest, let us draw near, hold fast, and consider one another.¹³⁰² Grammatically, each exhortation begins with a hortatory verb in the present subjunctive first person plural, and the final hortatory subjunctive is preceded by the conjunction *καί* (“and”), suggesting a list of exhortations.¹³⁰³ Thus, all three exhortations are closely tied together. Since the first exhortation (vv. 22) is directly linked to vv. 19–21 (the grounds for the exhortations), the other two (vv. 23–25) would be linked to vv. 19–21 too. Syntactically, vv. 19–25 contain one periodic sentence. According to Deppe,¹³⁰⁴ v. 19 begins with the first element of the adverbial participial causal clause (*ἔχοντες παρρησίαν*, “having confidence”), finished in v. 21 with the second element linked by a copulative conjunction¹³⁰⁵ *καί* (*καὶ ἱερέα μέγαν*, “and [having] a great

¹³⁰¹ Guthrie, *Hebrews*, 341n4.

¹³⁰² Ellingsworth, *The Epistle to the Hebrews*, 516. He lists thirty-two other scholars who agree.

¹³⁰³ Similarly, Allen, *Hebrews*, 511, states that the reason for exhortation (vv. 19–20) “is followed by three parallel hortatory subjunctives.”

¹³⁰⁴ Deppe, *Lexham Clausal Outlines*.

¹³⁰⁵ This is grammatically labeled by Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*. A copulative conjunction is “a conjunction used to bind two words together in a close relationship of logic,” says Lukaszewski, *Lexham Syntactic Greek New Testament Glossary*. Also, BDF §442; Wallace, *Greek Grammar Beyond the Basics*, 657, 671; Smyth, *Greek Grammar for Colleges*, 483–84.

priest”).¹³⁰⁶ This *καί* (“and”) modifies two words, *παρρησίαν* (“confidence”) in v. 19 and *ἱερέα* (priest) in v. 20.¹³⁰⁷ This long causal clause (vv. 19–21) finds its result in three hortatory clauses (vv. 22–25) initiated with three hortatory subjunctives, and the last one is immediately preceded by the copulative conjunction *καί* (“and”). This *καί* (“and”) modifies the verbs *κατέχωμεν* (“let us hold fast”) in v. 23 and *κατανοῶμεν* (“let us consider”) in v. 24.¹³⁰⁸ Furthermore, for Runge, v. 19 is a “complex” clause, i.e., a clause containing subordinate clause components that precede the main clause.¹³⁰⁹ The first exhortation (v. 22) is labeled “principle,” which draws an inference from the preceding clause (as previously mentioned), and is considered the main clause of the periodic sentence. The other two exhortations (vv. 23–25) are labeled “sentence,” that is, they have a coordinate relationship to the preceding clause (“principal,” v. 22), but “are technically dependent upon (i.e. subordinate to) the verb of speaking that introduces [all of] them.”¹³¹⁰ Therefore, the grounds for exhortation in vv. 19–21 are conceptually, grammatically, and syntactically connected to all three exhortations (vv. 22–25). Thus, it is safe to affirm that because “we” have confidence to enter the heavenly sanctuary/temple¹³¹¹ through Jesus’ sacrifice and “we” have a great priest who already

¹³⁰⁶ Ellingworth, *The Epistle to the Hebrews*, 521, has noted that v. 21 is “a condensation of 4:14–16” (ἔχοντες οὖν ἀρχιερέα μέγαν προσερχώμεθα).

¹³⁰⁷ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

¹³⁰⁸ Lukaszewski, Dubis, and Blakley, *Expansions and Annotations*.

¹³⁰⁹ Runge, *Lexham Discourse Greek New Testament: Glossary*.

¹³¹⁰ Runge, *Lexham Discourse Greek New Testament: Glossary*.

¹³¹¹ For an explanation of the ontology of the believer’s entrance into the heavenly sanctuary/temple, see the analysis of the function of the heavenly sanctuary/temple in Heb 12:22.

entered there for us (vv. 19–21),¹³¹² the author urges “us” to take a specific course of action: to enter the heavenly sanctuary/temple with faith (v. 22), to hold fast to our confession with unwavering hope (v. 23), and to consider one another for the encouragement in love (vv. 24–25). For the author of Hebrews, the heavenly sanctuary/temple in vv. 19–21 is seen as “our” goal, “our” final destination, and the grounds/motivation for “us” to enter the sanctuary in faith, hold fast to our confession in hope, and consider one another in love.

Hebrews 12:22

ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ
μυριάσιν ἀγγέλων, πανηγύρει
“But you have come to Mount Zion and to the city of the living God, the heavenly
Jerusalem, and to myriads of angels, to the festal assembly”

Continuing the study of the function of the heavenly sanctuary in Hebrews, the purpose here is to examine some particulars of the function of the heavenly sanctuary/temple in 12:22,¹³¹³ since, as aforementioned, this passage does not refer to the inauguration/enthronement ceremony.

¹³¹² As already explained above, and as noted by Craig R. Koester, “Hebrews, Rhetoric, and the Future of Humanity,” in *Reading the Epistle to the Hebrews: A Resource for Students*, ed. Eric F. Mason and Kevin B. McCrudden, Resources for Biblical Study 66 (Atlanta: Society of Biblical Literature, 2011), 112, the periodic sentence of vv. 19–25 “draws together the main themes of the section.” However, he differs regarding the extent of the section. For him it starts in chap. 7. For Cortez, “Anchor of the Soul,” 420, vv. 19–20 summarize the argument “presented in 8:1–10:18”—Jesus’ sacrifice cleanses the believer and “provides him with access to the presence of God”—and v. 21 sums up “the argument of the appointment of Jesus as high priest developed in 5:1–7:28.” This is an appropriate perception, but as mentioned above, Guthrie, *Hebrews*, 340, and Guthrie, *The Structure of Hebrews*, 79–82, demonstrate that vv. 19–25 refer back beyond chap. 5, up to 4:14–16, at least.

¹³¹³ Hebrews 11:10, 16 will be quoted in the discussion about the heavenly city, and 13:14 will be considered together with 13:10.

Three topics that are crucial to understanding the heavenly sanctuary/temple motif coalesce in this verse: pilgrimage, eschatology, and Zion.¹³¹⁴ The pilgrimage motif in the book of Hebrews is mentioned frequently in scholarship.¹³¹⁵ Recently, David Niringiye identified pilgrimage as an integrating motif that permeates all of Scripture as one story.¹³¹⁶ For him, Heb 11 and 12 are programmatic for this motif: “Hebrews 11–12 provides a methodological approach for discourse on the nature and character of the ‘authentic church’ of Jesus . . . And we characterize the church as the new pilgrim people of God.”¹³¹⁷ Niringiye points out that these two chapters present three marks of God’s people—faith, community (love), and pilgrimage (hope)—and that “faith and community are lived out in pilgrimage with God.”¹³¹⁸ The pilgrimage motif was earlier brought to the forefront by the German scholar Ernst Käsemann, who understood pilgrimage more in terms of “wandering” than in terms of going to a specific place, as the term “pilgrimage” would suggest.¹³¹⁹ Building on Käsemann’s work, Barrett, in his groundbreaking article

¹³¹⁴ These three topics and their interrelationship were discussed in a groundbreaking article on eschatology by C. K. Barrett, “The Eschatology of the Epistle to the Hebrews,” in *The Background of the New Testament and Its Eschatology*, ed. William D. Davies and David Daube (Cambridge: University Press, 1956), 363–93. That these three topics are relevant to the heavenly sanctuary/temple motif can be clearly grasped in Barrett’s choice for his subtitles—“The Saints’ Everlasting Rest,” “The Pilgrim’s Progress from the City of Destruction to the Celestial City,” and “The Holy Place Above.”

¹³¹⁵ E.g., William G. Johnsson, “The Pilgrimage Motif in the Book of Hebrews,” *JBL* 97 (1978): 239. Relevant scholarly literature besides that mentioned in the main text includes Calvin, *Commentary on the Epistle of Paul*, 285; Jewett, *Letter to Pilgrims*; Spicq, *L’épître aux Hébreux*, 269–80; Buchanan, *To the Hebrews*, 258; Morris, “Hebrews,” 121; Jamieson, Fausset, and Brown, *Whole Bible*, 2:471–73; William G. Johnsson, *In Absolute Confidence: The Book of Hebrews Speaks to Our Day* (Nashville: Southern, 1979), 150–60; Lane, *Hebrews 9–13*, 2:351, 2:465 [passim].

¹³¹⁶ David Z. Niringiye, *The Church: God’s Pilgrim People* (Downers Grove, IL: IVP, 2015), v–vi, 34–36.

¹³¹⁷ Niringiye, *The Church*, 29, 36.

¹³¹⁸ Niringiye, *The Church*, 29–34.

¹³¹⁹ See Ernst Käsemann, *Das Wandernde Gottesvolk: Eine Untersuchung zum Hebräerbrief*, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 55 (Göttingen: Vandenhoeck &

on eschatology, understands pilgrimage in the same sense—as wandering.¹³²⁰ However, Barrett differs about the backdrop of the pilgrimage motif. While Käsemann believes in a platonic-philonic-gnostic background,¹³²¹ for Barrett it is “in fact derived from apocalyptic symbolism.”¹³²² While Käsemann concentrates on Christology and discipleship,¹³²³ Barrett’s concern is with eschatology.¹³²⁴

In a somewhat overlooked yet thoughtful and valuable article, William Johnsson confirms the presence and importance of the pilgrimage motif in the letter to the Hebrews.¹³²⁵ Johnsson attempts to clarify and be precise regarding the concept of pilgrimage in the letter. He applies Harry Partin’s research on phenomenology of religion to Hebrews’ portrayal of pilgrimage,¹³²⁶ and finds that the four essential elements of the “religious ‘structure’ of pilgrimage” as described by Partin are also found in the epistle to the Hebrews:¹³²⁷ *separation* from “home” and journey to a sacred *place*, with a fixed

Ruprecht, 1938). He uses the vocable “die Wanderschaft” and its cognates throughout his work. Käsemann is also responsible for turning scholarship’s attention from the theological section to the paraenesis of the epistle.

¹³²⁰ Barrett, “The Eschatology of the Epistle,” 378.

¹³²¹ Ernst Käsemann, *The Wandering People of God: An Investigation of the Letter to the Hebrews*, trans. Roy A. Harrisville and Irving L. Sandberg (Minneapolis: Augsburg, 1984), 67–96, 174–82. His view has been challenged by, for example, Otfried Hofius, *Katapausis. Die Vorstellung vom Endzeitl. Ruheort im Hebräerbrief*, WUNT 1/11 (Tübingen: Mohr Siebeck, 1970) and Barrett, “The Eschatology of the Epistle,” 363–93; they argue for a Jewish-apocalyptic rather than gnostic background. David A. DeSilva, “Entering God’s Rest: Eschatology and the Socio-Rhetorical Strategy of Hebrews,” *TJ* 21.1 (2000): 25, confidently maintains, “One need no longer work strenuously to defend the thesis that the text of Hebrews has more than a superficial connection with early Christian apocalypticism.”

¹³²² Barrett, “The Eschatology of the Epistle,” 393.

¹³²³ Käsemann, *Wandering People of God*, 97–173.

¹³²⁴ Barrett, “The Eschatology of the Epistle,” 363–93.

¹³²⁵ Johnsson, “The Pilgrimage Motif,” 239–44.

¹³²⁶ Harry B. Partin, “The Muslim Pilgrimage: Journey to the Center” (PhD diss., University of Chicago, 1967).

¹³²⁷ Johnsson, “The Pilgrimage Motif,” 245–46.

purpose, facing *hardship*.¹³²⁸ For Johnsson, the community in Hebrews left their “home” (6:2, 4; 10:22, 32; 11:15–16), and they “have separated, never to return.” But they journey with “their eyes fixed” on God’s city, which “is the place of the heavenly sanctuary where Jesus Christ is high priest at the right hand of the Majesty on high and where countless angels assemble in festal gathering (11:10, 16; 13:14; 1:3; 10:12; 12:22).”¹³²⁹ And only when they arrive at this sacred place will they find “rest” (4:11) and see the Lord (12:14). But the way is characteristically difficult, full of struggles and the threats of martyrdom or falling back and straying from their goal (3:12–18; 5:11–6:12; 10:23–31; 12:4, 15–17).¹³³⁰ However, Johnsson points out that pilgrimage in Hebrews “bears its own characteristic stamp.”¹³³¹ This has several elements: (1) The figure of Jesus. He is ἀρχηγός (“founder”¹³³² 2:10; 12:2) and πρόδρομος (“forerunner,” 6:20). (2) The nature of the goal. In Hebrews, Christians’ goal is not an earthly city but a heavenly reality, which is and is to come, “whose builder and maker is God” (8:1–5; 9:11; 11:10; 12:22; 13:14). (3) Concern with an event in the past—Jesus’ sacrificial death. Jesus’ death occurred prior to the audience’s pilgrimage, and ensures that their pilgrimage will be successful. His death “enabled full access” to God and the forgiveness

¹³²⁸ Partin, “The Muslim Pilgrimage,” 145–52.

¹³²⁹ Johnsson, *In Absolute Confidence*, 154.

¹³³⁰ Johnsson, “The Pilgrimage Motif,” 245–46.

¹³³¹ Johnsson, “The Pilgrimage Motif,” 248.

¹³³² BDAG, s.v., “ἀρχηγός.”

of their sins.¹³³³ “So their pursuit of the goal, while a highly-charged motivation, is modified by religious benefits already realized.”¹³³⁴

¹³³³ Johnsson, “The Pilgrimage Motif,” 247–48.

¹³³⁴ Johnsson, “The Pilgrimage Motif,” 248.

Furthermore, Johnsson calls attention to the fact that pilgrimage in Hebrews works within an eschatological¹³³⁵ frame:¹³³⁶ “then” (past) separation (leave “home,”

¹³³⁵ Cosmology and eschatology are two recurrent topics in Hebrews. They are usually dealt with together—cosmological eschatology (space and time)—due to their intertwined nature and the resultant apprehension of the meaning of reality. Both topics have direct influence on the understanding of the heavenly sanctuary/temple motif. A textual explanation will be supplied in the main text, but a brief survey of the history of research will be provided here. Since the 1960s, at least eleven major studies on cosmological eschatology have been produced emphasizing the cosmological aspect of Hebrews. Chronologically, Shinya Nomoto, “Herkunft und Struktur der Hohenpriestervorstellung im Hebräerbrief,” *NovT* 10.1 (1968): 10–25; Dey, *Intermediary World and Patterns*; Ellingworth, “Jesus and the Universe,” 337–50; Franco Martínez, *Jesucristo, su persona y su obra*, 27–28; Kenneth Schenck, *Cosmology and Eschatology in Hebrews: The Settings of the Sacrifice*, SNTSMS 143 (Cambridge: Cambridge University Press, 2007); Jon Laansma, “The Cosmology of Hebrews,” in *Cosmology and New Testament Theology*, ed. Jonathan T. Pennington and Sean M. McDonough, LNTS 355 (London: T&T Clark, 2008), 125–43; Jon C. Laansma, “Hidden Stories in Hebrews: Cosmology and Theology,” in *A Cloud of Witnesses*, ed. Richard Bauckham et al. (London: Bloomsbury, 2008), 9–18; Adams, “The Cosmology of Hebrews,” 122–39; Alexander R. Stewart, “Cosmology, Eschatology, and Soteriology in Hebrews: A Synthetic Analysis,” *BBR* 20.4 (2010): 545–60; Ole J. Filtvedt, “Creation and Salvation in Hebrews,” *ZNW* 106.2 (2015): 208–303; Adriani M. Rodrigues, *Toward a Priestly Christology: A Hermeneutical Study of Christ’s Priesthood* (Lanham: Fortress, 2018), 211–17. It is possible to perceive a gradual detachment from cosmological anti-materialist dualism and movement toward a decided pro-creation view of the cosmos—a rejection of Platonic-Philonian influence to embrace Jewish apocalypticism as found in 4 Ezra, Pauline writings, and Revelation. While Dey advocates radical dualism, Schenck tries to reconcile Philo and Jewish apocalypticism. Laansma, Adams, and Filtvedt place the scholarly track in the direction of biblical Jewish apocalypticism. Laansma sees Hebrews as depicting a two-layered cosmos of earth and heaven, with no space for an underworld. For Laansma, in Hebrews the cosmos works together with time, where the flow of history has two poles, protology and eschatology—past, present, future. For him, the cosmos is God’s and the Son’s jurisdiction, “which is comprehensive chronologically, geographically and anthropologically (4:12–13; 9:26–28; 12:25–29).” Adams’s aim is to find Hebrews’ background of thought through examination of the book’s cosmology. For Adams, “rather than displaying a radical cosmological dualism that negates creation and the material world, the cosmological ethos of the epistle to the Hebrews, as I read it, is decidedly pro-creational.” Filtvedt argues strongly against three positions: (1) that salvation is to enter an uncreated realm; (2) that the material creation is inferior by virtue of being material; and (3) that creation will ultimately be destroyed. He is not against the superiority of the world to come, but he reads Hebrews as talking about a literal re-creation, even in Heb 12:26–28, within a historical setting of protology and eschatology. The main point of his argument is that God and the Son are portrayed as “Creator” throughout the epistle, Creator even of the heavenly realm (Heb 11:8–16).

Regarding eschatology, from the beginning Hebrews shows its eschatological marks (1:1–2). So, the array of material in this field is far superior to that for cosmology. Since the late 1940s, thirty major studies have been produced stressing the eschatological aspect of Hebrews: Jules Cambier, *Eschatologie ou Hellénisme dans l’épître aux Hébreux: Une étude sur Mêveiv et l’exhortation finale de l’épître*, Analecta Lovaniensia Biblica et Orientalia II, 12 (Paris: Desclée de Brouwer, 1949); William Robinson, *The Eschatology of the Epistle to the Hebrews: A Study in the Christian Doctrine of Hope*, Joseph Smith Memorial Lecture (Birmingham: Overdale College, 1950); Barrett, “The Eschatology of the Epistle,” 363–93; Charles E. Carlston, “Eschatology and Repentance in the Epistle to the Hebrews,” *JBL* 78 (1959): 296–302; William C. Robinson, “Eschatology of the Epistle to the Hebrews: A Study in the Christian Doctrine of Hope,” *Encounter* 22.1 (1961): 37–51; Bertold Klappert, *Die Eschatologie des Hebräerbriefs*, Theologische Existenz Heute 156 (München: C. Kaiser, 1969); Smith, *A Priest Forever*; Moisés Silva, “Perfection and Eschatology in Hebrews,” *WTJ* 39.1 (1976): 60–71; MacRae, “Heavenly Temple and Eschatology,” 179–99; Stanley D. Toussaint, “The Eschatology of the Warning Passages in the Book of

baptism, persecution); “now” (present) transition (journeying, faith); “not yet” (future) incorporation (attainment of the city, see God).¹³³⁷ This linear/horizontal eschatological frame has a vertical axis, as well.¹³³⁸ Regarding the heavenly sanctuary/temple motif, in

Hebrews,” *Grace Theological Journal* 3.1 (1982): 67–80; Lincoln D. Hurst, “Eschatology and ‘Platonism’ in the Epistle to the Hebrews,” *Society of Biblical Literature Seminar Papers* 23 (1984): 41–74; Jeffrey R. Sharp, “Philonism and the Eschatology of Hebrews: Another Look,” *East Asia Journal of Theology* 2.2 (1984): 289–98; Ellingworth, “Jesus and the Universe,” 337–50; Thomas K. Oberholtzer, “The Warning Passages in Hebrews,” *BSac* 145.580 (1988): 410–19; 145.577 (1988): 83–97; 145.578 (1988): 185–96; 145.579 (1988): 319–28; 146.581 (1989): 67–75; DeSilva, “Entering God’s Rest,” 25–43; Gregory E. Sterling, “Ontology Versus Eschatology: Tensions between Author and Community in Hebrews,” *Studia Philonica Annual* 13 (2001): 190–211; Randall C. Gleason, “The Eschatology of the Warning in Hebrews 10:26–31,” *TynBul* 53.1 (2002): 97–120; Lincoln, *Hebrews: A Guide*, 92–100; Scott D. Mackie, *Eschatology and Exhortation in the Epistle to the Hebrews*, WUNT 223 (Tübingen: Mohr Siebeck, 2007); Schenck, *Cosmology and Eschatology*; Gareth L. Cockerill, “Cosmology and Eschatology in Hebrews: The Setting of the Sacrifice (Review),” *JETS* 52.1 (2009): 171–73; Ben Witherington III, “The Conquest of Faith and the Climax of History (Hebrews 12:1–4, 18–29),” in *Epistle to the Hebrews and Christian Theology* (Grand Rapids: Eerdmans, 2009), 432–37; Stewart, “Cosmology, Eschatology, and Soteriology,” 545–60; Gert J. Steyn, “The Eschatology of Hebrews: As Understood within a Cultic Setting,” in *Eschatology of the New Testament and Some Related Documents* (Tübingen: Mohr Siebeck, 2011), 429–50; Scott D. Mackie, “Early Christian Eschatological Experience in the Warnings and Exhortations of the Epistle to the Hebrews,” *TynBul* 63.1 (2012): 93–114; Filtvedt, “Creation and Salvation,” 280–303. In this group are a few works defending Platonic-Philonic dependence on Hebrews’ eschatology. They emphasize the eternal present eschatology, where salvation is only a “now” experience without the perspective of a future eschatology. Other works try to balance Platonic-Philonic with Jewish apocalyptic eschatology, while yet others see the “already”/“not yet” Jewish-Christian eschatology in Hebrews. Standing alone is Oberholtzer, who found room for a post-millennial eschatology in Hebrews. Most of the works cited here are mentioned and evaluated elsewhere in this research. In their treatment of eschatology, they all touch cosmology in some way, so “cosmological eschatology” is a more appropriate term. Of all these works, Barrett’s is still considered a classic and regarded in high esteem.

¹³³⁶ Johnsson, *In Absolute Confidence*, 156: “That is, the eschatology of Hebrews is a pilgrim’s eschatology.”

¹³³⁷ Johnsson, *In Absolute Confidence*, 155–56. These three eschatological moments are similar to the three movements of the rite of passage as described by Arnold van Gennep, *The Rites of Passage*, trans. Monika B. Vizedom and Gabrielle L. Caffee (Chicago: University of Chicago Press, 1960), 10–11, 21: rites of separation, rites of transition, and rites of incorporation. Partin, “The Muslim Pilgrimage,” 157, sees pilgrimage as a rite of passage, where these three “successive moments” encompass the entire journey.

¹³³⁸ “That Hebrews combines two modes of thought—a linear emphasis on the contrast between past, present, and future and a vertical emphasis on the contrast between earthly and heavenly, visible and invisible—is well recognized,” acknowledges Johnsson, “The Pilgrimage Motif,” 247n44. Although Klappert, *Die Eschatologie des Hebräerbriefts*, 11–13, 21, 50–53 [passim], thinks that the vertical eschatological dimension was imported from Greek thought and reused in Hebrews to explain the delay of the parousia, he properly indicates the relationship between vertical and horizontal eschatology, in that the vertical axis provides the basis for the reality of the future hope. In reality, this “already/not yet” eschatology of Hebrews is in harmony with Oscar Cullmann’s description of NT eschatology. A summary of his ideas about the “already/not yet” eschatology can be found in Cullmann, *Christ and Time*, xviii–xx. For a full treatment of how the vertical and horizontal dimensions of Hebrews’ eschatology are in harmony with OT thought, see Lincoln D. Hurst, *The Epistle to the Hebrews: Its Background of Thought*, SNTSMS 65 (Cambridge: Cambridge University Press, 1990), 21–41. He confidently asserts:

10:19–22 the readers/listeners are urged to “enter/come to” (προσερχώμεθα, present subjunctive of προσέρχομαι) the heavenly sanctuary/temple; in 12:22 they are said to have already “come to/entered” (προσεληλύθατε, perfect indicative¹³³⁹ of προσέρχομαι) the heavenly Jerusalem; and in 13:14 they “are seeking” (ἐπιζητοῦμεν present indicative) “the city which is to come.” Based on what Christ has done (πρόδρομος, “forerunner”; ἀρχηγός, “founder”; cf., 2:10; 6:20; 10:19–21; 12:2), the readers/listeners can by faith experience “now” (present, transition, journeying, faith) the bliss of the heavenly sanctuary/temple (12:22–24), while still awaiting “the city which is to come” (13:14).¹³⁴⁰ Within this eschatological context, Johnsson concludes: “Thus, we begin to grasp the religious force of Heb 12:18-29: a cultic people, purged by the blood of Jesus, on the way to the city, now experiencing proleptically the joys of worship amid the cultus of heaven.” The term “proleptically” may not be the most appropriate here, as Cortez

It may now be said that a dichotomy by which a “horizontal” (temporal) framework is Jewish and a “vertical” (cosmological) framework is Greek is a fiction of modern scholarship. Thus, even if Hebrews could be shown to contain a “vertical” correspondence between heaven and earth, there is nothing in such a view which would compel one to think that *Auctor* has stepped out of mainline Jewish thought to the point where it is necessary to posit a specifically Alexandrian or philosophical orientation. There are several indications pointing in this direction: (a) the notion of a divinely planned earthly temple goes back as far as Gudea of Lagash (c. 3000 B.C.); (b) a great deal of “vertical” language exists in the OT.

¹³³⁹ The author does not use present here to portray an ongoing action, or aorist to depict an action as a whole. According to Attridge, *Epistle to the Hebrews*, 372, the force of the perfect tense here “indicates that the action, and the relationship it symbolizes, has begun and is still in effect.” This would better describe the “already/not yet” character of the passage.

¹³⁴⁰ The subsequent context of 12:22–24 also suggests a futurist dimension (cf., ἐπήγγελλται, “He has promised,” v. 26). Cortez, “Anchor of the Soul,” 428–29, points out that vv. 22–24 serve as the basis for the exhortation of vv. 25–29. The former verses suggest a present dimension (“you have come”), while the latter ones suggest that the “rewards still lie in the future.” Correspondingly, in v. 28 the reception of the kingdom in the present is also employed as a basis for the following exhortation: “Let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.” This “already/not yet” eschatological character of 12:22–29 is also noted by, for instance, alphabetically, Attridge, *Epistle to the Hebrews*, 382; Bruce, *The Epistle to the Hebrews*, 383n199; Ellingworth, *The Epistle to the Hebrews*, 690; Koester, *Hebrews: A New Translation*, 557; Michel, *Der Brief an Die Hebräer*, 475–76; Sharkey, “Background of the Imagery,” 247; Spicq, *L’Épître aux Hébreux*, 413.

explains at length.¹³⁴¹ It implies that *προσεληλύθατε* (“you have come”) has only “a rhetorical purpose.”¹³⁴² “The argument is, instead, that they have already been there and therefore should act accordingly (cf. 6:4-6), according to Cortez.¹³⁴³ The reality of “now” (12:22) provides strength and hope while they diligently await the future reality (13:14).

At least one thing is common to the three approaches to pilgrimage described above; they all emphasize the paraenetic sections, to some extent diminishing the force of the theological argument of the epistle.¹³⁴⁴ George Guthrie, in his text-oriented study on Hebrews, tries to understand each literary genre of the epistle separately, but also examines their correlation, how they themselves are constituted, and how they speak to

¹³⁴¹ Cortez, “Anchor of the Soul,” 428–49.

¹³⁴² Cortez, “Anchor of the Soul,” 431.

¹³⁴³ Cortez, “Anchor of the Soul,” 432. For Cortez, it is appropriate to understand this text as describing a present experience of the readers/listeners because of Hebrews’ usage of direct speech quotations. Cf., Wider, *Theozentrik und Bekenntnis*. Cortez constructs his argument based on the work of Pamela M. Eisenbaum, *The Jewish Heroes of Christian History: Hebrews 11 in Literary Context*, SBLDS 156 (Atlanta: Scholars Press, 1997), 89–133, who shows that quotation of direct speech “speaks directly to and within the new context, with as much immediate impact as it had in its original context.” Thus, Cortez says, the author of Hebrews “reuses the past to speak to the hearer in the present . . . God speaking to the audience in the present.” Therefore, Hebrews “has constructed through Scripture a world where the readers—or, hearers—stand in the presence of God and hear him speak.” So, in the present the readers/listeners hear God speaking, and in the present they have come to Mount Zion, the city of the living God, the heavenly Jerusalem—the heavenly sanctuary/temple. One question needs to be asked, though: Is this world a world of text/speech only, or is it a world that Christians lived because of the acceptance of their new faith? If the first is true, then this world would be merely metaphorical. If the second is true, it would be a reality lived in faith. In his insightful and thoughtful article, Luke T. Johnson, “The Scriptural World of Hebrews,” in *Contested Issues in Christian Origins and the New Testament: Collected Essays*, ed. Luke T. Johnson, NovTSup 146 (Leiden: Brill, 2013), 407–22, tries to define the scriptural world of Hebrews through an analysis of its quotations and allusions and the author’s interpretation of those quotations and allusions. Johnson’s conclusion is that it is not a textual world existing only in spoken and written words. His concluding remarks are worthy to be reproduced here: “It is when we connect the texts of scripture to the work of God in our lives and the lives of those around us that we truly enter into the world imagined by Hebrews, a world that, by the way we read and the way we imagine and the way we act, becomes also our own. We affirm this as the true world.”

¹³⁴⁴ Even though Johnson, “The Pilgrimage Motif,” 248–50, tries to show that in Hebrews the pilgrimage motif integrates theological reflection and exhortation, he still emphasizes paraenesis over theology. He affirms: “We see that his final three (journeying to a sacred place, religious purpose, and hardship) are found only in the parentheses of Hebrews.”

each other, forming a harmonious whole.¹³⁴⁵ According to Guthrie, on the one hand, the macro-discourse of the expositional material has “spatial orientation”¹³⁴⁶ and is logic-sequential. The glorious and heavenly Son (1:3–14) becomes “like his brothers, in order to suffer on their behalf and deliver them” (2:5–18).¹³⁴⁷ Thus, he is appointed and can become high priest (5:1–10; 7:1–28). He sits down at the right hand of the throne of the Majesty in heaven (8:1–2), and becomes minister/mediator in the heavenly sanctuary/temple, the true tabernacle pitched by the Lord (8:3–10:18).¹³⁴⁸ On the other hand, “the *spatial motion* in the hortatory material is ‘horizontal’ with the exception of 12:1–2; 18–29,”¹³⁴⁹ and the hortatory units are emotional (they “challenge his hearers to right action, eliciting an emotional response from them”) and cyclic: that is, the “hortatory material returns again and again to these focal motifs:”¹³⁵⁰ “rebel/drift/fall away,” “sin/sinfulness,” “punishment/judgment,” “receive,” “word of God/message,” “speak,” “God,” “Jesus/Son,” “example,” “faith/believe,” “faithfulness/obedience,”

¹³⁴⁵ Guthrie, *The Structure of Hebrews*, 112–45. It is important to mention here that Hebrews’ “use of transition devices, a special form of lexical cohesion, functions as a primary means for the author to effect movement between units.” This helps to explain why some commentaries see many verses throughout the book as belonging to more than one literary unit: they are transitional devices, belonging at the same time to what precedes and follows.

¹³⁴⁶ The spatial orientation of the theological exposition is mostly vertical, with the exception of 5:1–10. “In the days of his flesh, he offered up both prayers and supplications with loud crying and tears to the one able to save him from death, and he was heard because of his piety. Although he was a Son, he learned obedience from the things which he suffered” (vv. 7–8).

¹³⁴⁷ Guthrie, *The Structure of Hebrews*, 119.

¹³⁴⁸ Guthrie, *The Structure of Hebrews*, 121–24. It is remarkable that in every major spatial transition, there is an allusion to Ps 110:1 (1:3, 13; 8:1–2; 10:12).

¹³⁴⁹ Guthrie, *The Structure of Hebrews*, 137n49. Emphasis supplied.

¹³⁵⁰ Guthrie, *The Structure of Hebrews*, 137.

“endure,” “enter/go on/approach,” and “promise/reward/inheritance.”¹³⁵¹ Speaking about the relationship of the two literary portions (see Figure 3, below), Guthrie concludes:

The expositional material serves the hortatory purpose of the whole work. The exposition on Christ’s position in relation to the angels and his position as the superior high priest does more than theologically inform; it offers a powerful motivation for active obedience and endurance in the race toward the lasting city.

Paying close attention to the foregoing description, one can perceive a spatiotemporal orientation of both horizontal and vertical axes, in both theological exposition and paraenesis. Moreover, the macro-discourse of both materials (theology and exhortation) describes the pilgrimage elements: separation (from heaven/from old practices), place (heavenly sanctuary/Zion), purpose (to secure salvation/rest, see the Lord) and hardship (sufferings, temptations/struggles, falling back from faith) within “pilgrims’ eschatology”: “then” (past) separation (left heaven/left “home”); “now” (present) transition (life on earth/journeying on earth); “not yet” (future) incorporation (entering in the heavenly sanctuary/attainment of the city).¹³⁵² Whereas the theological exposition relates more closely to Christ, the paraenesis is more oriented to the audience. But there is a synchrony between Jesus’ pilgrimage and the readers’/listeners’ pilgrimage, and also between Jesus’ eschatology and the readers’/listeners’ eschatology—space and time. And the function of theological exposition (what Christ already accomplished), again, is that it “offers a powerful motivation for active obedience and endurance in the race toward the lasting city” (a pilgrimage language). In both cases, Jesus and the

¹³⁵¹ Guthrie, *The Structure of Hebrews*, 137–39.

¹³⁵² Regarding Christ, the future aspect of his eschatology was only future “in the days of his flesh.” And the “not yet” aspect seems not to be present in Hebrews. However, it can be perceived in the Synoptic Gospels in the Transfiguration pericope (Matt 17:1–8; Mark 9:2–8; Luke 9:28–36), for instance. It is relevant that in Luke 9:31, Jesus’ death is called *ἐξόδος* (“exodus”).

audience have the same goal, the heavenly sanctuary/temple, Zion. Therefore, Hebrews' text itself—not the Gnostic or Jewish-apocalyptic influence, or the religious phenomenological comparison—corroborates the pilgrimage motif (present in both exposition and exhortation), whose climax is found in 12:22–24, when the readers are said to have come to Zion, the city of the living God, the heavenly Jerusalem, the heavenly sanctuary/temple, where the Mediator is already present (while they await the “city which is to come”).

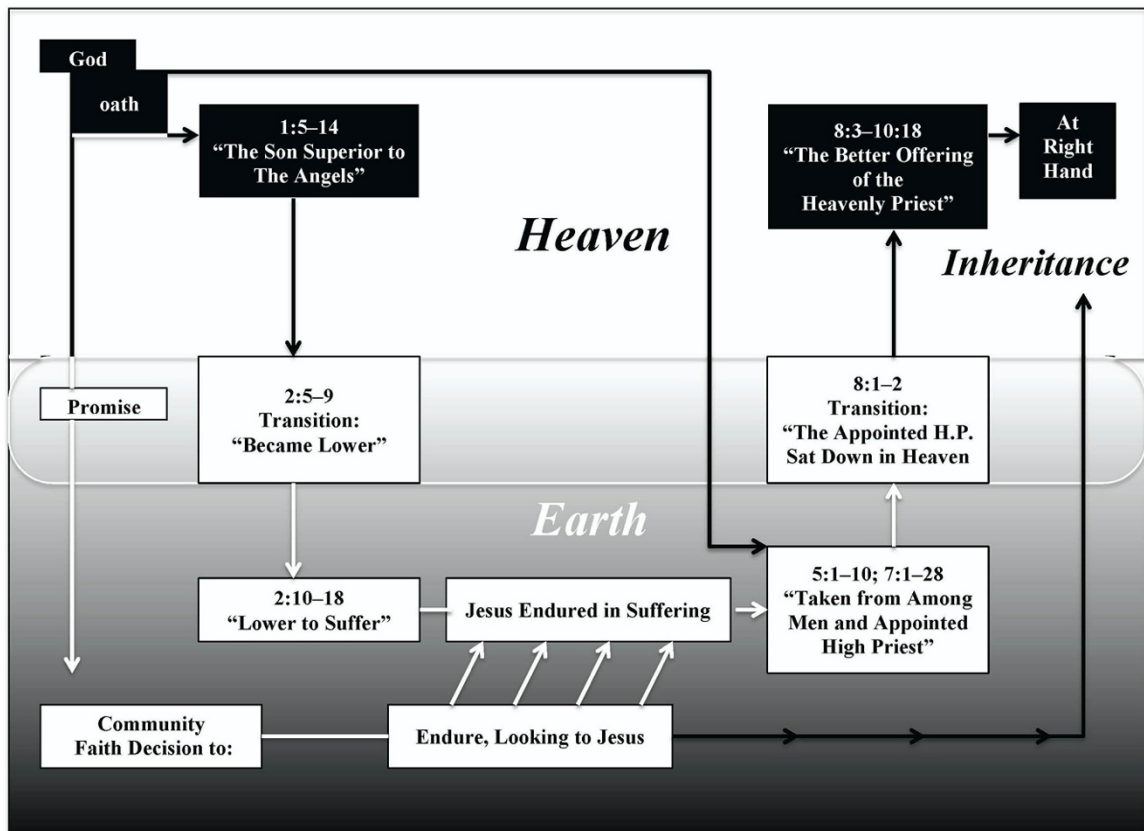


Figure 3. Guthrie’s semantic overlap between expositional and hortatory material.

Regarding Zion, it is worth noting Cortez’s observation that in Hebrews, Mount Zion is the locus where the Son is enthroned (cf., Heb 1:3, 13 [passim]; Ps 110:1–2),

appointed as “priest forever, according to the order of Melchizedek,” (cf., Heb 5:6, 10 [passim]; Ps 110:2, 4), and “where the covenant is inaugurated” (cf., Heb 7:11–19; 8–10; 12:24)¹³⁵³—Jesus as king, priest, and mediator. He further affirms that these three events “constitute the backbone of the structure of Hebrews’ expository sections and all of them are performed through God’s speech.”¹³⁵⁴ And the author of the epistle has collapsed these three “events in one.”¹³⁵⁵ It is striking that these three events occur in Hebrews in the heavenly sanctuary/temple (cf., 1:3 [passim]; 6:19–20; 8:1–6). Mount Zion, the place of festal assembly (12:22–24), is another name for the heavenly sanctuary/temple, as already shown above. Also, the heavenly sanctuary/temple, “Zion, is a suitable climax for the journey of Christian faith.”¹³⁵⁶

Hebrews 13:10, 14

ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.
 “We have an altar from which those who serve the tabernacle have no right to eat.”

¹³⁵³ Cortez, “Anchor of the Soul,” 442–44.

¹³⁵⁴ Cortez, “Anchor of the Soul,” 444.

¹³⁵⁵ Cortez, “Anchor of the Soul,” 445.

¹³⁵⁶ Koester, *Hebrews: A New Translation*, 544. For more on the heavenly sanctuary/heavenly city and their function in the argument of Hebrews, see Son, *Zion Symbolism in Hebrews*, 77–103: “It is undeniable that the heavenly Jerusalem recalls the idea of heaven as the goal of Christian pilgrimage.” Sharkey, “Background of the Imagery,” 230–50, concentrates on the central expository section of the book (8:1–10:18) and largest hortatory unit, and interprets the heavenly sanctuary/temple symbolically as referring to God’s presence and accessibility. She recognizes that “Mt. Zion and Jerusalem as the city of the living God represent God’s dwelling.” However, she writes that “rather than interrelate the two images, as one might expect, the author appears to shift from one image to the other. One the one hand, the symbols are interchangeable . . . on the other hand, the images represent thought forms that are basically different”—the presence of God and the goal of the believer. Oren R. Martin, *Bound for the Promised Land: The Land Promise in God’s Redemptive Plan*, *New Studies in Biblical Theology* 34 (Downers Grove, IL: InterVarsity, 2015), 140–48, is much in tune with the discussion above. De Young, *Jerusalem in the New Testament*, 117–45, sees this topic within “already/not yet” eschatology. De Young notes, as well, that “in essence the heavenly Jerusalem is very similar to the thought of the ‘Sabbath rest.’”

The altar of the heavenly sanctuary/temple is mentioned in Heb 13:10–12 as motivation to call the readers/listeners to sacrificial service (v. 13), and the heavenly sanctuary/temple of v. 14—”the city that is to come” (cf. the previous passage explanation)—is mentioned to encourage them to endure in this sacrificial service.¹³⁵⁷ This straightforward statement is based on the following data. The inferential particle *τοίνυν* (“so”)¹³⁵⁸ connects v. 13 to v. 12, and the adverbial causal conjunction *γάρ* (“for”) links v. 14 to v. 13. In other words, since Jesus already suffered outside the gate in order to sanctify the people by his own blood (v. 12),¹³⁵⁹ so *τοίνυν* (“we”) are called to go to him outside the camp, bearing his *ὀνειδισμός* (“insult,” “abuse,” “reproach,” “disgrace,” v. 13).¹³⁶⁰ The message of v. 13 unites the readers with Christ. Like Jesus, the readers are to be *ὀνειδισμὸν αὐτοῦ φέροντες*, viz. “Alle Christen sollen wie Moses (11:26) messianische Kreuzträger werden.”¹³⁶¹ On the other hand, the author of Hebrews affirms that “we” can

¹³⁵⁷ As already mentioned, the literary unit comprises vv. 10–16.

¹³⁵⁸ LSJ, s.v., “*τοίνυν*.”

¹³⁵⁹ Allen, *Hebrews*, 618, observes that the phrase “outside the gate” (v. 12) “implies the rejection of Jesus by the Jews and his being condemned as a criminal.” See also Lane, *Hebrews 9–13*, 2:542. Hughes, *Epistle to the Hebrews*, 579, points out that the concept of suffering “outside the gate” to sanctify the people was “extraordinary, indeed shocking, to the Hebrew mind; to be told that he did this *in order to sanctify the people through his own blood*, precisely on this unsanctified territory!”

¹³⁶⁰ Johannes Schneider, “*ὀνειδισμός*,” *TDNT* 5:241–42. For Schneider, the fullest use of *ὀνειδισμός* is in Hebrews (10:33; 11:26; 13:13). In the last two instances it is linked with Jesus’ suffering.

¹³⁶¹ Hans Windisch, *Der Hebräerbrief* (2., neu bearb. Aufl. ed.; Tübingen: Mohr, 1931), 119 (“All Christians, like Moses, should be Messianic bearers of the cross”). For a complete explanation of the meaning of this whole clause, see Thurén, *Das Lobopfer der Hebräer*, 91–99. Koester, *Hebrews: A New Translation*, 570–71, describes four main interpretations of the word “camp”: (1) material securities, (2) the realm of the sacred, (3) Jewish practices, or (4) the city. He prefers this last option because it “combine[s] elements from the other three proposals.” Taking into account the thrust of the hortatory material of the epistle, Bruce, *The Epistle to the Hebrews*, 381, maintains that “the ‘camp’ stands for the established fellowship and ordinances of Judaism.” Allen, *Hebrews*, 619–20, concurs. Maybe Koester is right, and the author had all four ideas in his mind; however, what is essential to comprehend the verse and the real emphasis of the phrase “outside the camp” is that it was taken from a sacrificial context (as already explained). Whatever the meaning of “camp” and consequently the kind of suffering, what is relevant is

endure bearing Jesus' cross (v. 13), for (γάρ) “we” do not have here a permanent city, but “our” goal is the city that is to come (v. 14)—the heavenly sanctuary/temple.¹³⁶² For Wickham, v. 14 recalls the message of 11:10, 16: namely, readers/listeners should endure *ὀνειδισμὸν αὐτοῦ* (“his disgrace,” cf., 11:26) because “like their faithful forefathers, they sit loose to earthly ties; they are looking not to any visible city as though it were a permanent home, but to the city ‘which hath foundations,’ [11:10] ‘the heavenly one’ [11:16]. They are at present ‘sojourners and pilgrims,’ 1 Pet. 2:11.”¹³⁶³

Furthermore, the prepositional phrase *δι’ αὐτοῦ [οὔν]*¹³⁶⁴ (“therefore through him”)¹³⁶⁵ and the vocable *θυσία* (“sacrifice”)¹³⁶⁶ in 13:15–16 attach these verses to the preceding ones (vv. 10–13). This makes vv. 15–16 explanatory especially of v. 13, given

that v. 13 is a call to sacrificial service, a notion well grasped by Windisch. Similarly, Koester, *Hebrews: A New Translation*, 571, sees that defining the meaning of “camp” “is only one aspect of the situation, since ‘going out’ includes the positive summons to faithfulness and service.”

¹³⁶² Allen, *Hebrews*, 621, is not as explicit as the above statement, but points in the same direction. For him the city of v. 14 “refers to the heavenly Jerusalem in the eschaton.” In the epistle, this heavenly Jerusalem is the heavenly sanctuary/temple. This is demonstrated in the section dealing with the presence of the heavenly sanctuary/temple in 12:22; 11:10, 16; and 13:10, 14.

¹³⁶³ Wickham, *Epistle to the Hebrews*, 128. Likewise, Allen, *Hebrews*, 621: “The grounds for enduring such reproach is that in this life we do not have an enduring place of rest with God, but God has promised such a place in the future.”

¹³⁶⁴ According to the critical apparatus of UBS⁵, most textual witnesses include *οὔν*, whether in their original or corrected form (ⲛ² A C D¹ K most minuscules and some ancient versions it^{ar}, b, comp, z vg syr cop^{sa}, b^o). But it is not included in early and important manuscripts in their original form (P⁴⁶ ⲛ* D* P Ψ). It is striking that *οὔν* is absent in original Alexandrian and Latin witnesses (P⁴⁶ ⲛ* D*), but at the same time present in their corrected form (ⲛ² D¹). According to Metzger, *Textual Commentary*, 605, and Roger L. Omanson and Bruce M. Metzger, *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger’s Textual Commentary for the Needs of Translators* (Stuttgart: Deutsche Bibelgesellschaft, 2006), 466, “it is difficult to decide whether the shorter text is original and copyists added *οὔν* as the sense required, or whether the longer text is original but *οὔν* was accidentally omitted.” That is why *οὔν* is put in square brackets. Yet, they recognize that the biblical text asks for the conjunction *οὔν*.

¹³⁶⁵ Runge, *Lexham Discourse Greek New Testament*, labels this clause as “principle,” a type of sentence that draws an inference from the preceding discourse.

¹³⁶⁶ Ellingworth and Nida, *Handbook on the Letter*, 331, recognize that “verses 15–16 are linked with verses 10–11 by the theme of sacrifice.” Verses 12–13 should also be included here because sacrifice is still their theme.

that the hortatory subjunctive present first-person plural is found in both places (ἐξερχώμεθα, v. 13; ἀναφέρωμεν, v. 15), and v. 16 uses the exhortative present imperative (μὴ ἐπιλανθάνεσθε, “do not neglect”). Namely, in v. 15 “going outside the camp bearing his ὀνειδισμός” (v. 13) means the sacrifice of praise, that is, “lips that give thanks to his name,” and in v. 16 it means not to neglect εὐποιΐας καὶ κοινωνίας (“beneficence”¹³⁶⁷ and “altruism”¹³⁶⁸). Sacrificial service in v. 15 “involves response to his *grace* (verse 9); in verse 16 it involves action in the form of practical *help*,”¹³⁶⁹ observe Ellingworth and Nida. “With such sacrifices God is pleased” (v. 16b). Therefore, verse 13 looks back to Jesus’ sacrifice and suffering (v. 12) on the altar outside the camp (vv. 10–12), and forward to the city that is to come (v. 14). Jesus’ death is the motivation for sacrificial service, and the heavenly city is its reward (cf., 11:26). So, here, the heavenly sanctuary/temple functions as the driving force for sacrificial service.¹³⁷⁰

Nature

There has been much discussion regarding the ontological mindset of the book of Hebrews. This issue, which has a direct impact on the understanding of the nature of the heavenly sanctuary/temple, has been addressed from various distinct angles. Three of

¹³⁶⁷ LSJ, s.v., “εὐποιΐα.”

¹³⁶⁸ BDAG, s.v., “κοινωνία.”

¹³⁶⁹ Ellingworth and Nida, *Handbook on the Letter*, 331.

¹³⁷⁰ Richard W. Johnson, *Going Outside the Camp: The Sociological Function of the Levitical Critique in the Epistle to the Hebrews* (Sheffield: Sheffield Academic, 2001), 153, makes an appropriate missiological reading of Heb 10:10–16: “Following the author’s lead, his readers would be better equipped to carry out the world mission of the church. With the increased exposure to those ‘outside the camp’ (13.13) incumbent in the world mission, the believers would require courage to face the risk of persecution, but would find security in their faithful lives as citizens of the city of the living God.”

them will be discussed here: background of thought, cosmological eschatology, and Christology. It will be argued that the overall Christology of the book corroborates the view that the Hebrew Scriptures work as the backdrop for the epistle's thought, cosmology, and eschatology.

Hebrews' Background of Thought

The main proposals concerning the thought background of the book can be divided into two groups—non-Christian and Christian backgrounds (following Hurst's arrangement).¹³⁷¹ Within the non-Christian background group, chronologically systematized, Platonic-Philonic dependence and Jewish apocalyptic influence influence the eight dominant proposals. Since Grotius in 1646, scholars have pointed to the works of Philo of Alexandria as necessary to understand Hebrews.¹³⁷² Ménégóz in 1894 undertook the first comprehensive research in this area.¹³⁷³ He started a movement advocating Philonic influence on the author of Hebrews. This movement reached its apex with the two-volume commentary of Spicq in 1952.¹³⁷⁴ The advocates of this proposal generally argue that Plato's philosophical dualism affected the book of Hebrews, mediated by the influence of Philo of Alexandria, who attempted to reconcile the Hebrew

¹³⁷¹ Hurst, *Hebrews: Its Background*, 1–182, offers a comprehensive and exhaustive critical analysis of Hebrews' background of thought. It will be followed closely here by other recent works. Mason, 'You Are a Priest Forever,' 40–190, is a more recent work in this area. However, he does not show any kind of engagement with Hurst, except for a few passing mentions in the footnotes. Though Mason's monograph is a valuable one, he does not offer the same comprehensive and exhaustive treatment as Hurst.

¹³⁷² Hurst, *Hebrews: Its Background*, 7, 134n1.

¹³⁷³ Eugène Ménégóz, *Theologie de l'épître aux Hébreux* (Paris: Fischbacher, 1894), 197–219.

¹³⁷⁴ See especially Spicq, *L'épître aux Hébreux*, 39–91. He argued that the author of the epistle was a student of Philo who converted to Christianity and preserved his teacher's influence. For Spicq, two aspects of Philo's thought made up the primary background of Hebrews: Logos as mediator between God and the world, and "priesthood and kingship (especially as represented by Moses) . . . as mediators of the old covenant." See Mason, 'You Are a Priest Forever,' 60.

Bible with the middle Platonism of Plotinus and others.¹³⁷⁵ This theory was weakened with the discovery of the Dead Sea Scrolls, which introduced a new possible background for the epistle. “Spicq himself was sufficiently impressed by the new evidence to modify his position,” including contact with Qumran, Jerusalem, and Antioch.¹³⁷⁶

Barrett inflicted another strike on the Philonic theory. He examined the book of Hebrews against the backdrop of Jewish apocalyptic literature and concluded that although Plato and Philo could have understood some of the language of the letter, the author of Hebrews “has seized upon the idealist element in apocalyptic. In all this the eschatological image is primary, as it must always be in any Christian approach to philosophical discourse.”¹³⁷⁷ Speaking specifically about the heavenly sanctuary/temple, Barrett confidently asserts:

The heavenly tabernacle in Hebrews is often supposed to rest upon “Platonic” concepts, but since we have seen reason to believe that the city of God in Hebrews is a fundamentally eschatological theme, it is more natural to think that the tabernacle was similarly conceived. This view is confirmed by a review of the treatment of the subject in Hebrews and a comparison with similar material in other authors.¹³⁷⁸

William Lane, writing thirty-five years after Barrett, in his classical commentary on Hebrews, made the same point about the background concept of the heavenly city and heavenly sanctuary/temple:

¹³⁷⁵ Cf., Hurst, *Hebrews: Its Background*, 7–11, 135–36. See also Mason, ‘*You Are a Priest Forever*,’ 57–63, particularly his comprehensive list of twentieth-century scholars following this trend.

¹³⁷⁶ Ceslas Spicq, “L’*épître aux Hébreux*, Apollon, Jean-Baptiste, les Hellénistes et Qumrân,” *Revue de Qumran* 1 (1959): 365–90. Cf., Hurst, *Hebrews: Its Background*, 8.

¹³⁷⁷ Barrett, “The Eschatology of the Epistle,” 393. Hurst, *Hebrews: Its Background*, 8, summarizes Barrett’s conceptualization as follows: “Although *Auctor* uses philosophical language which would have been understood by Plato and Philo, many features of his thought (for instance, the heavenly sanctuary) which have been thought to be derived from Platonic thinking were in fact derived from currents within Jewish apocalyptic.”

¹³⁷⁸ Barrett, “The Eschatology of the Epistle,” 383. See also Martin, *Bound for the Promised Land*, 140–48.

The designation “city of the living God, heavenly Jerusalem” evokes the thought of the heavenly sanctuary or temple as well. This theological motif is echoed in later Jewish and Christian apocalyptic literature (e.g., Tob 13:7–8; 4 Ezra 10:27; 2 Apoc. Bar: 4:1–6; Rev 21:10–14, 19–20). There has been a strong tendency to interpret the notion of the heavenly city in Hebrews from the perspective of the Platonic tradition as mediated by Philo. In Philo, however, there is no concept of a heavenly city prepared by God that will be made visible in the new age. Philo concentrates on the etymology and the symbolism of the name “Jerusalem” rather than speaking of the city itself. This is the decisive difference between the Greek philosophical treatment of the heavenly city and the biblical realism that informs the formulation of this theme in Hebrews. In Hebrews the heavenly city is a transcendent reality that faithfully reflects the realism of the Jewish apocalyptic tradition as represented in 4 Ezra and *2 Apocalypse of Baruch*. There is nothing abstract or contingent about the heavenly city in Heb 12:22a, which differs fundamentally from the philosophical concept in Philo.¹³⁷⁹

Richard Hanson criticized Philonic dependence theory, comparing four concepts—Messianism, eschatology, history, and law—present in Philo and Hebrews and their use in the OT.¹³⁸⁰ “He concluded that *Auctor* stands closer to Stephen’s speech in Acts 7, which represents a form of Alexandrian Judaism, but of a non-Philonic variety.”¹³⁸¹ The most thorough answer to Spicq and the Platonic-Philonic influence theory was produced in 1970 by Ronald Williamson,¹³⁸² who conducted a meticulous and systematic comparison between Philo and Hebrews encompassing four major areas:

¹³⁷⁹ Lane, *Hebrews 9–13*, 2:466–67. For a comparison of the heavenly city in Hebrews with the work of Philo and Plato, see Philo, *On Dreams* 2.250 and *Allegorical Interpretation* 3.83–84; and Plato, *Republic* 9.592A, B. Cf. also, e.g., De Young, *Jerusalem in the New Testament*, 121–22; Herbert Braun, “Das himmlische Vaterland bei Philo und im Hebräerbrief,” in *Verborum Veritas: Festschrift für Gustav Stählin zum 70sten Geburtstag*, ed. Otto Böcher and Klaus Haacker (Wuppertal: R Brockhaus, 1970), 319–27; Windisch, *Der Hebräerbrief*, 113; Barrett, “The Eschatology of the Epistle,” 375–76; Michel, *Der Brief an die Hebräer*, 394.

¹³⁸⁰ Richard P. C. Hanson, *Allegory and Event: A Study of the Sources and Significance of Origen’s Interpretation of Scripture* (Richmond: John Knox, 1959), 83–86, 94–96.

¹³⁸¹ Hurst, *Hebrews: Its Background*, 8. Cf., Hanson, *Allegory and Event*, 94–96.

¹³⁸² This assertion is well known in scholarship. E.g., Hurst, *Hebrews: Its Background*, 8–9; Mason, ‘*You Are a Priest Forever*,’ 61; Sterling, “Ontology Versus Eschatology,” 191–92.

linguistics (words and phrases), themes, ideas, and the use of Scripture.¹³⁸³ He concluded that there were no grounds for the claim that the author of Hebrews drew his ontological concepts from middle Platonism intermediated by Philo. In Williamson's words:

In the realm of vocabulary, there is no proof that the choice of words displayed in the Epistle to the Hebrews has been influenced by Philo's lexicographical thesaurus. But it is in the realm of ideas, of the thoughts which words and O.T. texts were used to express and support, that the most significant differences between Philo and the Writer of Hebrews emerge. On such fundamental subjects as time, history, eschatology, the nature of the physical world, etc., the thoughts of Philo and the Writer of Hebrews are poles apart.¹³⁸⁴

Even though few scholars still insist on a complete Platonic-Philonian background of thought for the Epistle to the Hebrews,¹³⁸⁵ Hurst advises "the seasoned scholar of the NT" that "we should accept once and for all that Barrett has done irreparable damage to the view that *Auctor* allows a Platonic-type dualism to *control* his thinking. Barrett, with Williamson, has established the role of history and time in the epistle."¹³⁸⁶ There is enough evidence, concludes Hurst, that "Philo and the author of Hebrews drank independently from the same source, the OT." While Philo studied the OT through Platonic philosophy, "*Auctor* developed certain OT ideas within the Jewish apocalyptic framework."¹³⁸⁷

Another non-Christian background of thought for Hebrews that scholars have proposed is pre-Christian Gnosticism. It was first suggested by Ernst Scott in 1922, who

¹³⁸³ Williamson, *Philo and the Epistle*, 11–575.

¹³⁸⁴ Williamson, *Philo and the Epistle*, 576–77.

¹³⁸⁵ Dey, *Intermediary World and Patterns*; Thompson, "Hebrews 9 and Hellenistic Concepts," 567–68; Thompson, *Beginnings of Christian Philosophy*; James W. Thompson, "What Has Middle Platonism to Do with Hebrews," in Mason and McCrudden, *Reading the Epistle to the Hebrews*, 31–52.

¹³⁸⁶ Hurst, *Hebrews: Its Background*, 11. See also Hurst, "Eschatology and 'Platonism,'" 41–74.

¹³⁸⁷ Hurst, *Hebrews: Its Background*, 42.

used the term “gnosis” in reference to the epistle.¹³⁸⁸ The major proponent of this theory was Käsemann, who centered his interpretation on the myth of the redeemed redeemer.¹³⁸⁹ He understood the Son in Hebrews to be the Urmensch,¹³⁹⁰ and thus conceived “salvation as a journey from the enslaving realm of the material to the heavenly realm of light.”¹³⁹¹ After the discoveries of Nag-Hamadi, which located Christian Gnosticism in a later period, this theory was largely abandoned, even by Käsemann himself.¹³⁹²

“The Samaritan Pentateuch” is another theory for the background of thought of Hebrews. It was first advocated in 1927 by Knox.¹³⁹³ He believed that “the Epistle to the Hebrews might have been written to Samaritan Christians.”¹³⁹⁴ This theory was revived by Charles Scobie, who “argued that Acts 7, the Fourth Gospel, and Hebrews are best understood as reflecting special Samaritan concerns.”¹³⁹⁵ The language of Hebrews (Zion, heavenly Jerusalem, etc.) and its quotations exclusively from LXX texts, outside the Pentateuch, appear to rule out this theory. Hurst calls attention to the fact that “while

¹³⁸⁸ Ernest F. Scott, *The Epistle to the Hebrews: Its Doctrine and Significance* (Edinburgh: T&T Clark, 1922), 37–38.

¹³⁸⁹ Käsemann, *Das Wandernde Gottesvolk*.

¹³⁹⁰ Käsemann, *The Wandering People of God*, 101–2.

¹³⁹¹ Hurst, *Hebrews: Its Background*, 67.

¹³⁹² For a helpful analysis of this proposal, see Mason, ‘*You Are a Priest Forever*,’ 49–57. He notes that “in Käsemann’s later work he left aside his Gnostic thesis and instead developed the theme of the people of God as a pilgrim people called to faithfulness.”

¹³⁹³ E. A. Knox, “The Samaritans and the Epistle to the Hebrews,” *Churchman* 22 (1927): 184–93.

¹³⁹⁴ Knox, “The Samaritans and the Epistle,” 187.

¹³⁹⁵ Hurst, *Hebrews: Its Background*, 75. Cf., Charles H. H. Scobie, “Origins and Development of Samaritan Christianity,” *NTS* 19.4 (1973): 390–414; Charles H. H. Scobie, “The Use of Source Material in the Speeches of Acts 3 and 7,” *NTS* 25.4 (1979): 399–421.

at first blush a Samaritan background may contain certain perspectives for an understanding of the epistle, in the end it brings one no closer in our search than did Philo, Qumran or pre-Christian Gnosticism.”¹³⁹⁶

The discovery of the Dead Sea Scrolls brought up a new theory about the thought background of Hebrews. According to Hurst, “the first serious treatment of Hebrews and Qumran was that of Yigael Yadin in 1958,”¹³⁹⁷ and the most recent contribution to this theory was made by Eric Mason.¹³⁹⁸ For Yadin, the audience of Hebrews was a group of converts from Qumran identified as the Essenes, who entered Christianity “carrying with them some of their previous beliefs.”¹³⁹⁹ There are many points of contact between Hebrews and the Dead Sea community, as Mason has demonstrated.¹⁴⁰⁰ He writes that “two elements contributing to Hebrews’ presentation of Jesus as priest—the notion of a heavenly priesthood and an angelic understanding of Melchizedek—are best paralleled in ideas found in the Dead Sea Scrolls.”¹⁴⁰¹ Hurst found eight possible points of contact, among them the Melchizedek motif.¹⁴⁰² After analyzing those points of contact, Hurst concludes,

These suggestions involve a certain distortion of the argument of Hebrews, and in some cases the evidence of Qumran appears to have been misinterpreted. That many of the points adduced as parallel to Qumran are also parallel to Philo and other

¹³⁹⁶ Hurst, *Hebrews: Its Background*, 82.

¹³⁹⁷ Hurst, *Hebrews: Its Background*, 43. Cf., Yigael Yadin, “Dead Sea Scrolls and the Epistle to the Hebrews,” in *Essays on the Dead Sea Scrolls, in Memory of E L Sukenik* (Jerusalem: Hekhal Ha-Sefer, 1961), 191–208.

¹³⁹⁸ Mason, ‘*You Are a Priest Forever.*’

¹³⁹⁹ Yadin, “Dead Sea Scrolls,” 38.

¹⁴⁰⁰ Mason, ‘*You Are a Priest Forever.*’ 64–203.

¹⁴⁰¹ Mason, ‘*You Are a Priest Forever.*’ 203.

¹⁴⁰² Hurst, *Hebrews: Its Background*, 45–60.

backgrounds makes it more likely that all the similarities are due to a common background—traditional exegesis of the OT. All references *Auctor* makes are to Scripture.¹⁴⁰³

The next proposal of a non-Christian background of thought appeared for the first time in 1973. H. Schenke suggested that Hebrews was influenced by an early form of Jewish Merkabah mysticism.¹⁴⁰⁴ This suggestion was further developed by Williamson in 1976.¹⁴⁰⁵ Not much needs to be said because the Merkabah mysticism proposal suffers from the same weakness as the Gnostic theory: “Was there in the first century an entity which may confidently be labeled as ‘Merkabah Mysticism?’”¹⁴⁰⁶

A more recent and developing proposal is that of Graeco-Roman influence, made by Patrick Gray.¹⁴⁰⁷ This proposal is still awaiting further research and criticism. Another is the attempt to harmonize the Philonic and Jewish apocalyptic backgrounds of thought. Kenneth Schenck and Gregory Sterling suggest that both Hebrews and Philo draw from a common Platonizing tradition, without affirming Hebrews’ dependence on Philo.¹⁴⁰⁸ But it seems that they overlook all the strong connections of Hebrews with Jewish apocalyptic texts. Schenck, Sterling, and George MacRae suggest, then, a combination of

¹⁴⁰³ Hurst, *Hebrews: Its Background*, 66.

¹⁴⁰⁴ H. M. Schenke, “Erwägungen zum Rätsel des Hebräerbriefs,” in *Neues Testament und Christliche Existenz: Festschrift f. Herbert Braun*, ed. Hans Dieter Betz and Luise Schottroff (Tübingen: Mohr, 1973), 433–34.

¹⁴⁰⁵ Ronald Williamson, “Background of the Epistle to the Hebrews,” *ExpTim* 87.8 (1976): 232–37.

¹⁴⁰⁶ Hurst, *Hebrews: Its Background*, 84–85.

¹⁴⁰⁷ Patrick Gray, “Hebrews among Greek and Romans,” in Mason and McCrudden, *Reading the Epistle to the Hebrews*, 13–30.

¹⁴⁰⁸ Kenneth L. Schenck, “Philo and the Epistle to the Hebrews: Ronald Williamson’s Study after Thirty Years,” *Studia Philonica Annual* 14 (2002): 134–35; Sterling, “Ontology Versus Eschatology,” 210–11.

both Plato and Jewish apocalypticism. For Schenck, in relation to space, Hebrews follows cosmological Platonism, while the temporal aspect derives from Jewish apocalyptic eschatology.¹⁴⁰⁹ Sterling advocates that the author of Hebrews writes from a Jewish apocalyptic eschatological standpoint, whereas the listeners/readers hold a Platonic view.¹⁴¹⁰ MacRae maintains the opposite: that the author is Platonic and his audience's worldview is rooted in Jewish apocalyptic eschatology.¹⁴¹¹ This tentative harmonization between two distinct ontological mindsets (Philonic and Jewish apocalyptic) can be considered an authentic mixture.¹⁴¹² Others, such as Peterson, Cockerill, Adams, and Nomoto, follow Hurst's advice and agree with Barrett and Williamson that there are similarities between Philo and Hebrews in terms of language, but not on the level of thought.¹⁴¹³

Within the Christian background of thought for the Epistle to the Hebrews, there are at least five major proposals:¹⁴¹⁴ (1) the originality and creativity of the author;¹⁴¹⁵ (2)

¹⁴⁰⁹ Schenck, *Cosmology and Eschatology*, 23.

¹⁴¹⁰ Sterling, "Ontology Versus Eschatology," 210.

¹⁴¹¹ MacRae, "Heavenly Temple and Eschatology," 196.

¹⁴¹² A convincing review of Schenck's theory was undertaken by Cockerill, "Cosmology and Eschatology in Hebrews," 171–73. He found many "fatal flaws" in Schenck's argumentation, such as (1) Schenck's understanding of Hebrews' two apocalyptic ages as an age of evil and age of salvation, and (2) Schenck's argument that the holy place of the tabernacle is the created world and the most holy place the heavenly eternal world. These interpretations do not belong to the book of Hebrews at all, says Cockerill. He concludes, "Unfortunately Schenck's book is marred by misunderstandings of both the cosmology and eschatology of Hebrews."

¹⁴¹³ These scholars are representative of more than forty-four years of research on Hebrews' background of thought: Nomoto, "Herkunft und Struktur," 18–19; Peterson, *Hebrews and Perfection*, 131; Adams, "The Cosmology of Hebrews," 138; Cockerill, *Epistle to the Hebrews*, 31.

¹⁴¹⁴ For more details, consult Hurst, *Hebrews: Its Background*, 89–130; Mason, 'You Are a Priest Forever,' 40–49.

¹⁴¹⁵ Lindars, *Letter to the Hebrews*, 1–25, 61–63. For Lindars, the audience of the epistle was a well-educated Jewish-Christian community having difficulty dealing with post-baptismal sins. The author

broader early Christian traditions such as Joshua son of Nun and Joshua the high priest,¹⁴¹⁶ Isaiah's servant songs,¹⁴¹⁷ Psalm 110,¹⁴¹⁸ and the Gospels;¹⁴¹⁹ (3) Stephen tradition;¹⁴²⁰ (4) Pauline theology;¹⁴²¹ and (5) First Peter.¹⁴²² There is no need for explanations besides the ones offered in the footnotes, because in the end all theories of a Christian background of thought for the book of Hebrews trace back to the same source—the Hebrew Bible. In reality, perhaps with the exception of pre-Christian Gnosticism, all the proposals discussed so far have their roots in the Tanakh. After

wrote about Christ as a priest. This portrayal was appropriate, since “priests were associated with atonement and empathy in biblical and Second Temple Jewish traditions.” This view subsumes the OT background of thought.

¹⁴¹⁶ E.g., in his short monograph, Francis C. Synge, *Hebrews and the Scriptures* (London: SPCK, 1959), argued that seeing the OT Joshua motif as Hebrews' background would better explain why Jesus is called “apostle” and “high priest” in 3:1, and “builder of the house” in 3:3. Some points of contact between Jesus and the high priest Joshua: “he was high priest; he built the temple; he was put to shame, Zech. 3, and then given honour by God. In these matters he foreshadows Jesus the Christ.”

¹⁴¹⁷ For example, James R. Schaefer, “Relationship between Priestly and Servant Messianism in the Epistle to the Hebrews,” *CBQ* 30.3 (1968): 359–85.

¹⁴¹⁸ This proposal is widely accepted in Hebrews scholarship. Cf., chronologically, Hay, *Glory at the Right Hand*; Anderson, “The Royal and Priestly Contribution”; Anderson, *The King-Priest of Psalm 110*; Compton, “Psalm 110 and the Logic.”

¹⁴¹⁹ For instance, Cullmann, *Christology of the New Testament*, 83–89. Cullmann deduced that in the Gospels, “Jesus saw Himself as the messianic priest expected in Second Temple Judaism.” This interpretation is largely based on the Synoptic Gospels' portrayal of Jesus' use of Ps 110.

¹⁴²⁰ Cf., William Manson, *The Epistle to the Hebrews: An Historical and Theological Reconstruction*, Baird Lectures (London: Hodder and Stoughton, 1951), 25–44. For Manson, there are many points of contact between Hebrews and Stephen tradition. One of them is that Stephen was the first who “grasped and asserted the more-than-Jewish-Messianic sense in which the office and significance of Jesus in religious history were to be understood.”

¹⁴²¹ Windisch, *Der Hebräerbrief*, 128–29, lists fifteen points of contact between Pauline theology and Hebrews. To those, Hurst, *Hebrews: Its Background*, 108–9, adds eleven more, showing common ground between them. Montefiore, *Epistle to the Hebrews*, 27–28, found a striking number of points of contact between 1 Corinthians and Hebrews, “which suggest that Paul had read the Epistle to the Hebrews when he wrote 1 Corinthians, or that he wrote from a similar background of thought.” Pauline scholarship has not signaled Platonic-Philonic thought for Pauline theology, so far; the same could be said about Hebrews. Cf. also, Lincoln D. Hurst, “Apollos, Hebrews, and Corinth: Bishop Montefiore's Theory Examined,” *SJT* 38.4 (1985): 505–13.

¹⁴²² For T. E. S. Ferris, “A Comparison of 1 Peter and Hebrews,” *Catholic Quarterly Review* 3 (1930–1931): 123–27, 1 Peter is “the paramount influence in Hebrews.”

examining an array of theories about the background of thought of Hebrews, Hurst reaches a similar conclusion:

The numerous backgrounds proposed this century for Hebrews cannot all be correct. What is probable is that they are all *partially* correct, i.e., they indirectly testify to the same or a similar attempt to apply to changing circumstances the teaching of the OT. *Auctor*, Philo, Qumran, the Samaritans and *Merkabah* mysticism appear to represent a development of the OT which does not point to any real interdependence. They happened to be working on the same material at the same time. In *Auctor*'s case, he studiously searched the LXX for its proper meaning, in the light of the recent climactic events of Christ's life, death and resurrection. The Christian coupling of Pss. 8 and 110 led him further to reflect upon the nature and destiny of humankind in relation to Christ. At some point, he came under the influence of certain uses of the same OT traditions which also appear in Acts 7. Affecting his thinking at several points, particularly in the area of the necessity of advance in the light of the spiritual nature of God and his demands, this in turn pushed him further to delineate those lines of thought which he found corroborated in his OT and in the form of Christian teaching which had been entrusted to him.¹⁴²³

Several other scholars agree that the OT provides the background of thought for Hebrews.¹⁴²⁴ This is evident in the abundant and vivid way the author quotes, alludes to, and employs OT Scripture, as the foundation for his sermon as a whole and for his detailed argumentation.¹⁴²⁵ The most thorough treatment of this subject is provided by

¹⁴²³ Hurst, *Hebrews: Its Background*, 132–33. He tries to be more specific regarding the possible background of thought for Hebrews and narrows down his proposal to four main factors. In his words: “These three factors—the impact of certain sections of the LXX, the same use of the OT preserved in Acts 7, and an exposure to a ‘Paul-like’ theology—were mingled with a fourth, an exposure to strands of Jewish apocalyptic. These four influences could cautiously be isolated as those which produced the distinctive and potent brew which we call the Epistle to the Hebrews.” This attempt is commendable, though perhaps not the safest.

¹⁴²⁴ Cf., chronologically, R. McL Wilson, *Hebrews*, New Century Bible Commentaries (Grand Rapids: Eerdmans, 1987), 20, 27: “All we can say for certain is that the author was steeped in the Old Testament. That is clear from page to page . . . Apart from the Old Testament, none of the areas passed under review can really be said to have exercised any direct or formative influence upon our author.” Laansma, “The Cosmology of Hebrews,” 143. Talking about imagery of the sanctuary/temple in Hebrews as the heavenly tabernacle, heavenly city, etc., Laansma says that these images “finally belong to a coherent world drawn from the OT as mediated through Christian tradition.” Adams, “The Cosmology of Hebrews,” 138, affirms that “the OT, in its Septuagintal form, is the main source of the writer’s cosmological thought.”

¹⁴²⁵ Also, Rodrigues, *Toward a Priestly Christology*, 233: “Given the engagement of the author of Hebrews with OT texts, I concur with scholars who argue that the OT provides the intellectual background of Hebrews.”

King She. He has convincingly advocated that Hebrews' background of thought is to be found in Exodus, more particularly Exod 3:14–15 and 25:40.¹⁴²⁶ Exodus 3:14 (Ἐγώ εἰμι ὁ ὢν . . . , Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς “I am the One who is . . . the One who is has sent me to you”) is known as God’s ontological self-revelation. In this regard, Fernando Canale asserts, “Throughout the history of Christian thinking, Exod 3:14–15 has been recognized as the *locus classicus* where the being of God is brought into language.”¹⁴²⁷ When Exod 3:14 is taken together with v. 15 (τοὔτό μου ἔστιν ὄνομα αἰώνιον, “this is my name forever”), it is possible to grasp God’s self-revelation about his personal identity and “ontic presence.”¹⁴²⁸ As Canale affirms, “through the meaning of the ‘sound-name’ as a pointer beyond itself to the reality to which it is open, the name introduces the interpretation and understanding of both God and His Being.”¹⁴²⁹

That Heb 11:6 contains an allusion to Exod 3:14 is attested by many commentaries.¹⁴³⁰ Commenting on Heb 11:6, O’Brien recognizes that “the simple

¹⁴²⁶ King L. She, *The Use of Exodus in Hebrews*, StBibLit 142 (New York: Peter Lang, 2011), 111–148. He also mentions Exod 31:18–34:35 in his monograph. However, this passage only proves the interrelationship between Exodus and Hebrews without touching the ontological aspect, unlike 3:14 and 25:40. Exodus 24:40 will be treated in the next section, which talks about the relationship between the earthly and heavenly sanctuary/temple counterparts.

¹⁴²⁷ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 202. Cf., Jerome H. Neyrey, “‘Without Beginning of Days or End of Life’ (Hebrews 7:3): Topos for a True Deity,” *CBQ* 53.3 (1991): 454n48.

¹⁴²⁸ Canale, *A Criticism of Theological Reason*, 354.

¹⁴²⁹ Canale, *A Criticism of Theological Reason*, 342–43.

¹⁴³⁰ E.g., Lane, *Hebrews 9–13*, 2:338; Ellingworth, *The Epistle to the Hebrews*, 577; Grässer, “Der Glaube im Hebräerbrief,” 133n402; Donald A. Hagner, *Hebrews*, New International Biblical Commentary 14 (Peabody, MA: Hendrickson, 1990), 185; Victor C. Pfitzner, *Chi Rho Commentary on Hebrews*, Chirho Commentary Series (Adelaide, Australia: Lutheran, 1979), 170; Richard D. Phillips, *Hebrews*, Reformed Expository Commentary (Phillipsburg, NJ: P&R, 2006), 418; Eberhard Nestle et al., eds., *Novum Testamentum Graece: Post Eberhard Nestle et Erwin Nestle*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1993), 580. Nestle et al., *Novum Testamentum Graece*, 28th ed., 676, no longer includes this reference.

statement that God exists has few biblical parallels,”¹⁴³¹ which narrows down the possibilities. King She calls attention to verbal connections and conceptual parallels between Exod 3:14–15 and Heb 11:6.¹⁴³² In the present discussion, what is important to highlight about the relationship of these passages is the striking similarities of ontological revelation: God’s being and God’s action are revealed in the same place, one after another, using similar language (Ἐγώ εἰμι ὁ ὢν . . . Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς “I am the one who is . . . the one who is has sent me,” Exod 3:14 (LXX); ὅτι ἔστιν . . . μισθαποδότης γίνεται, “that he is . . . he rewards,” Heb 11:6).¹⁴³³ The differences are that in Exodus God himself speaks, while in Hebrews, the author alludes to that passage; and in Exodus God sends Moses to the people, while in Hebrews, even though God works through Jesus (Heb 3), God himself rewards the people. The central point is that these passages portray a historical revelation of God—he is and he acts. In Canale’s words, this brings “to light the revelation of God’s being in his historical presence.”¹⁴³⁴ Thus, like Exod 3:14–15, Heb 11:6 “serves as the ontological signpost to direct readers toward a proper understanding of the divine identity and activity of God in biblical history,”¹⁴³⁵ thus demonstrating “the presence of biblical (Mosaic) ontology” in the book of Hebrews.

¹⁴³¹ O’Brien, *The Letter to the Hebrews*, 406. He also sees connections between both passages.

¹⁴³² She, *The Use of Exodus in Hebrews*, 35–37.

¹⁴³³ This was also grasped by Westcott, *Epistle to the Hebrews*, 2nd ed., 358. For him there are two elements in this declaration: “that God is, and that He is morally active.”

¹⁴³⁴ Canale, “Philosophical Foundations and the Biblical Sanctuary,” 203.

¹⁴³⁵ She, *The Use of Exodus in Hebrews*, 35.

¹⁴³⁶ Consequently, the heavenly sanctuary/temple should be seen from this OT perspective,¹⁴³⁷ as a spatiotemporal reality.

Cosmological Eschatology

Another angle to address the ontological mindset of the book of Hebrews and consequently the nature of the heavenly sanctuary/temple is analyzing the book's spatiotemporal description—cosmological eschatology (space and time). Adequate information has already been supplied in the main text (see the discussion of Heb 12:22) and in the footnotes regarding the cosmological eschatology of Hebrews in the selected

¹⁴³⁶ She, *The Use of Exodus in Hebrews*, 37. A minute examination of Hebrews' ontology based on Exod 3:14 with all its theological and philosophical implications can be found on pp. 111–26.

¹⁴³⁷ The spatiotemporal reality of the heavenly sanctuary/temple in the OT is evident in at least three aspects of the relationship between the heavenly and earthly sanctuaries/temples, as noted by de Souza, *Heavenly Sanctuary/Temple Motif*, 491–97: dynamic interaction, functional correspondence, and structural correspondence. In relation to dynamic interaction, de Souza affirms, “The vertical movement of this dynamic relationship could operate either from heaven to earth, from earth to heaven, or in both directions simultaneously. That is to say, the heavenly sanctuary could affect the earthly counterpart; be affected by it, or work in close connection with mutual cooperation” (cf., Gen 28:11–22; 1 Kgs 8:22–23; 1 Kgs 22: 19–23; Isa 6:1–7; Isa 6:1–7; Ezek 1 and 10; Zech 3:1–10; 2 Chr 30:27; Ps 68:1–2; Ps 150).

Concerning functional correspondence, in the OT “the functions executed by YHWH in his heavenly temple are closely related to the functions being executed by the priests in the earthly temple” (cf., Exod 32–34, Isa 6:1–8; Zech 3:1–10; Dan 8:9–14; Ezek 28:13; Gen 2). Regarding structural correspondence, de Souza perceives structural similarities in that “the heavenly sanctuary/temple corresponds structurally to the earthly counterpart,” for example in Exod 25:9 with the usage of the vocable תְּבִנִית (“model”). In this passage, “the structure of the earthly sanctuary would somehow mirror that of the תְּבִנִית (‘model’) or heavenly temple.” In Isa 6:6, the altar (of incense) in the heavenly temple seems to correlate to the altar of incense in the earthly temple. “In Ezek 1 and 10 one can perceive a corresponding relationship between the heavenly cherubim and their earthly counterparts, namely, the golden cherubim of the earthly temple.” Cf., also, Ezek 28:16 and Gen 3:24. Many terms used to describe the earthly sanctuary/temple are also employed for the heavenly one, for instance, הֵיכָל (“temple”), מִקְדָּשׁ (“sanctuary”), and קֹדֶשׁ (“sanctuary”), “corroborating the basic notion of a structural correspondence.” For de Souza, therefore,

The heavenly sanctuary/temple is a place in heaven and, therefore, should not be interpreted as a metaphor for YHWH's presence or as a reality coextensive with heaven. In contrast to Greek philosophy and its notion of a timeless God, the biblical idea of YHWH's involvement with creation and his temporal actions in history suggests that the concept of YHWH's heavenly sanctuary/temple should be interpreted at face value.

passages. It suffices to recall the main ideas and how they relate to the heavenly sanctuary/temple motif.

According to the foregoing discussion, Hebrews describes a two-layered cosmos comprising earth and heaven. Heaven is described as the sky and beyond (cf., 12:26–27), and God’s abode (cf., 8:1) as well.¹⁴³⁸ This is in harmony with OT cosmology.¹⁴³⁹ The word “heaven” appears in both the singular and plural, with no significant exegetical difference.¹⁴⁴⁰ There is no mention or even room for any inference about an underworld, or the realm of the dead. Instead, there is the belief in bodily resurrection (cf., 13:20) and re-creation.¹⁴⁴¹ Hebrews also describes a spatiotemporal reality working both horizontally and vertically within a Jewish apocalyptic mindset (see the above description of Hebrews’ macro-discourse and its spatiotemporal reality, Heb 12:22). As Callaway has pointed out, in Jewish thought, participation in sacred time cannot be isolated from entrance into sacred space.¹⁴⁴² Within this description, salvation is a present reality—the forgiveness of sins, the cleansing of conscience, entrance to the heavenly Zion—but it also waits for future fulfillment (future re-creation, 12:25–29;¹⁴⁴³ future city, 13:14).

In relation to the heavenly sanctuary/temple, Filtvedt argues that Heb 11:8–16 gives evidence that God created the heavenly city (heavenly sanctuary/temple, heavenly Jerusalem; cf., vv. 10, 16), which God’s heroes will inhabit. In his words:

¹⁴³⁸ Laansma, “The Cosmology of Hebrews,” 125–43.

¹⁴³⁹ Adams, “The Cosmology of Hebrews,” 130–32.

¹⁴⁴⁰ Rodrigues, *Toward a Priestly Christology*, 212–13.

¹⁴⁴¹ Filtvedt, “Creation and Salvation,” 280–303.

¹⁴⁴² Calaway, *Sabbath and the Sanctuary*, 162–63.

¹⁴⁴³ Filtvedt, “Creation and Salvation,” 280–303.

Evidence to suggest that God has created the heavenly realm is found in Heb 11:8–16, where we encounter a discussion about the nature of the “land” Abraham was given to inherit, and the kind of city Abraham waited for. Hebrews emphatically underlines that the “land” Abraham longed for was of a heavenly nature (11–16).¹⁴⁴⁴

Adams concurs with this view from another perspective: “The heavenly abode of God is not necessarily, for the author, a ‘spiritual,’ in the sense of non-substantial, dimension, especially if he assumes that the risen and ascending Christ entered into it bodily. The author seems to conceive of it as a ‘place’ and describes it, albeit analogously, in materialist terms.”¹⁴⁴⁵

Laansma recognizes that for the author of Hebrews,

heaven contains God’s throne, with a seat to its right, located in the Most Holy Place of a heavenly Tabernacle. There is a curtain, after the pattern of that which separates the Holy Place (present in heaven only by implication) from the Most Holy Place in the earthly tabernacle. There is a book inscribed with the names of the church of the firstborn (12:23). The same location, with its environs, is variously depicted as the destiny of the faithful.¹⁴⁴⁶

The varied descriptions of the heavenly sanctuary/temple in Hebrews raise the question of figurative language and reality. The heavenly sanctuary/temple is portrayed in at least ten different but complementary images (resting place, city, fatherland, place of inheritance, Zion, city of the living God, Heavenly Jerusalem, unshakable kingdom, tabernacle, world, etc.).

It is obvious that some of this is self-consciously figurative in the writer of Hebrews’ mind—that is, a way of depicting something so as to draw out its theological

¹⁴⁴⁴ Filtvedt, “Creation and Salvation,” 290.

¹⁴⁴⁵ Adams, “The Cosmology of Hebrews,” 131. See also N. T. Wright, *Hebrews for Everyone*, 82–83. “Jesus has gone, still as a fully human being, *into* the world of heaven—something Plato could never have allowed. ‘Heaven’ is not, in the Bible, simply a ‘spiritual’, in the sense of ‘non-physical’, dimension; it is God’s space, God’s realm, which interlocks with our realm, our world (‘earth’) in all sorts of ways.”

¹⁴⁴⁶ Laansma, “The Cosmology of Hebrews,” 139. Regarding the veil, Laansma calls attention to the fact that in Hebrews the veil is never torn or removed. “the question is one of the privilege of passing beyond it.”

significance—it is also clear that these features blend without distinction into a world that the writer of Hebrews takes quite seriously as reality. He certainly believes in bodily resurrection.¹⁴⁴⁷

In other words, the author of Hebrews uses something concrete as an example with theological and practical significance. It is true that the author seems more interested in theological and practical significance than in describing his own ontology, but “to say, then, that this cosmological and heavenly tabernacle language has no concrete referent is to mock experience and hope.”¹⁴⁴⁸

Christology

The Christology of the book, with its emphasis on Christ’s human flesh and his bodily death, resurrection, ascension, and ministry, attests to the spatiotemporal nature of the heavenly sanctuary/temple as well.¹⁴⁴⁹ Along with His divinity, Hebrews underlines Christ’s association with humanity. He was tempted like “us,” so he understands “us” (4:14–16). In fact, Christ’s perfection (2:10; 5:9; 7:28) is related to his incarnation and suffering. This experience made him fitted to be “our” representative (“taken among man”) high priest in heaven (5:7–10). David Moffitt persuasively argues that the bodily resurrection of Christ performs a crucial role in the theology of atonement in Hebrews, in that atonement is “obtained” when Christ presents his self-sacrifice in the heavenly

¹⁴⁴⁷ Laansma, “The Cosmology of Hebrews,” 139.

¹⁴⁴⁸ Laansma, “The Cosmology of Hebrews,” 143.

¹⁴⁴⁹ Christoph Schwöbel, “Personhood and Bodily Resurrection,” in *Who Is Jesus Christ for Us Today?: Pathways to Contemporary Christology*, ed. Andreas Schuele and Günter Thomas (Louisville: Westminster John Knox, 2009), 231, affirms, “the background of the understanding of the reality of the resurrection in the New Testament is the reality of the death of Jesus on the cross. The reality of Jesus’ death has been maintained in Christianity throughout its history.”

sanctuary/temple before God (cf., 9:11–12).¹⁴⁵⁰ Moffitt argues that the author of Hebrews “conceives of Jesus rising bodily from the dead and ascending bodily into God’s heavenly presence where Jesus can present himself alive before God. Jesus presents his offering to God in the structure located in heaven—the true tabernacle upon which the earthly one is patterned.”¹⁴⁵¹ Therefore, the fact that the bodily-resurrected human Christ ascended to heaven and entered the heavenly sanctuary/temple to present his offering in the very presence of God speaks strongly in favor of a spatiotemporal heavenly sanctuary/temple, and reveals something more about the nature of God. The purification of the heavenly things (9:23) also makes more sense from this ontological perspective.

As already posited in the description of the function of the heavenly sanctuary/temple in 9:23–28 and 10:12–13, Christ’s ministry in the heavenly sanctuary/temple is described in a linear temporal frame: (1) the inauguration was in the past (*εἰσῆλθεν*, *aorist indicative*, “he entered,” 9:24), (2) the intercession is present (*νῦν ἐμφανισθῆναι*, *infinitive aorist*, “now to appear,” v. 24; *νυνὶ πεφανέρωται*, *perfect*

¹⁴⁵⁰ Moffitt, *Atonement and the Logic*, 215–29. Actually, the whole book emphasizes this point.

¹⁴⁵¹ Moffitt, *Atonement and the Logic*, 218, 220. In n. 7 Moffitt further asserts, “This concrete depiction of a heavenly structure where God dwells and where the angels serve as priests (Heb 1) indicates the author’s belief in a heavenly tabernacle upon which the earthly tabernacle/temple is modeled. Hebrews does not understand the temple to be a representation of the cosmos. Notably, some scholars have argued that Hebrews envisions a tabernacle in heaven.” See also Hofius, *Der Vorhang vor dem Thron Gottes*, 18–19, 55–58; Rodrigues, *Toward a Priestly Christology*, 213–17. Rodrigues believes that in 9:23–24 the emphasis “in heaven itself” is used to distinguish this reality from the earthly tabernacle, and not to affirm that heaven is the tabernacle. In other words, the author is saying that Jesus did not enter the earthly tabernacle, but the heavenly one. For him, the expression “in heaven itself” is a synecdoche, that is, the whole used for the part (the heavenly realm, the heavenly sanctuary). The same phenomenon is found at least twice in the OT related to the heavenly sanctuary/temple (Deut 26:15, “from Your holy habitation, from heaven;” 1 Kgs 8:30 “from heaven, your dwelling place”). De Souza, *Heavenly Sanctuary/Temple Motif*, 181–183, 210–211, explains that the word “heaven” specifies the location of God’s abode, that is, it functions “as coordinate to locate” this abode, “in contradistinction to its counterpart located on earth.”

indicative, “now he has appeared,” v. 26),¹⁴⁵² and (3) the Day of Atonement/judgment and Second Coming are in the future (*ὀφθήσεται*, *future indicative*, “he will appear,” v. 28). In a more subtle way, Heb 10:12–13 portrays four different and connected moments of Jesus’ ministry, involving earth and God’s heavenly abode, within this same horizontal time frame: (1) *προσενέγκας θυσίαν*, *antecedent aorist participle*, “after he had offered one [μίαν] sacrifice”; (2) *εἰς τὸ διηνεκὲς ἐκάθισεν*, *aorist indicative*, “he sat down forever”; (3) *τὸ λοιπὸν ἐκδεχόμενος*, *present participle*, “from now on waiting”; (4) *ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον*, *subjunctive aorist*, “until his enemies are made his footstool.” Therefore, the author of Hebrews seems to suggest that linear-sequential time exists in the heavenly sanctuary/temple. Consequently, Hebrews’ background of thought, its cosmological eschatology, and its Christology point toward affirming the spatiotemporal reality of the heavenly sanctuary/temple.

Relationship to the Earthly Counterparts

In Hebrews, the relationship of the heavenly sanctuary/temple to its OT and NT earthly counterparts is well attested. This relationship is best explained in Heb 8:4–5 and 9:24, especially in the quotation of Exod 25:40 in 8:5 (“Ὁρα γὰρ φησιν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει, “See that you make all things according to the pattern [τύπος] shown you on the mountain”).¹⁴⁵³ Commenting on the quotation of Exod 25:40 in Heb 8:5, Lane affirms, “With the addition of πάντα, Exod 25:40 was

¹⁴⁵² This is reinforced by the use of the temporal expression *νυνὶ δὲ ἐπὶ συντελείᾳ τῶν αἰώνων* (“but now at the end of the ages”). Cf., Heb 1:1–2.

¹⁴⁵³ She, *The Use of Exodus in Hebrews*, 33–34, 127–47.

adapted into an exegetical principle, according to which all the features of the cult become clues to the heavenly liturgy accomplished by Christ.”¹⁴⁵⁴ King She identifies this exegetical principle as Christocentric typology, also called covenant typology (cf., Heb 8:1–13). For She, “*Auctor*’s Christocentric-typological use of Exod 25:40 prescribes his metanarrative in terms of spatial and temporal dimensions in the realms of nature (earth) and supernature (heaven).”¹⁴⁵⁵ Aligning ontology, typology, and the heavenly sanctuary/temple in Hebrews, King She further concludes,

It is *only* the Christocentric-typological use of Exod 25:40 which can enable *Auctor* to construct the doctrinal center ontologically and functionally. Without the spatiotemporal revelation of the heavenly sanctuary in Exod 25:40, *Auctor* is unable to find a definite autopistic-ontological ground in the realm of nature that also reflects paradoxically *divine* ontology in the realm of supernature, whereby *Auctor* can ground a genuine (biblical) ontological-functional Christology.¹⁴⁵⁶

Therefore, it is safe to affirm that Heb 8:5 and 9:24 establish the typological relationship between the heavenly and earthly sanctuaries in Hebrews. Davidson has explained this typological relationship at length in his comprehensive and foundational study on biblical typology.¹⁴⁵⁷ As already stated in the introduction, his typological structure is employed here as the organizational factor to integrate information regarding the relationship between the earthly and heavenly sanctuaries/temples in Hebrews.¹⁴⁵⁸

¹⁴⁵⁴ Lane, *Hebrews 1–8*, 207. The same assessment is made by Schröger, *Der Verfasser des Hebräerbriefes*, 160n3; She, *The Use of Exodus in Hebrews*, 33–34. She states, “Exod 25:40 is very significant because it serves as an explanatory, theological, and hermeneutical marker in Hebrews.”

¹⁴⁵⁵ She, *The Use of Exodus in Hebrews*, 147.

¹⁴⁵⁶ She, *The Use of Exodus in Hebrews*, 165.

¹⁴⁵⁷ See particularly Davidson, *Typology in Scripture*, 336–96.

¹⁴⁵⁸ Davidson’s findings have already been reproduced elsewhere in this research (see especially the introduction and Chapter 2). Here, it is sufficient to include some of Davidson’s discoveries concerning typology in Hebrews along with new information brought by this present study. Davidson, “Typology in the Book of Hebrews,” 121–86. In this article, he offers a summary of his dissertation with a focus on typology in Hebrews.

All five of Davidson’s covenant typological structures are present in Hebrews—historical, eschatological, Christological-soteriological, ecclesiological, and prophetic. Like the cosmological eschatology of Hebrews, these five typological structures have both a horizontal and a vertical axis.¹⁴⁵⁹ In relation to the horizontal axis, (1) the historical structure of the horizontal typological correspondence encompasses the old and new covenants (cf., e.g., Heb 8; 10:12–18), the Levitical sacrifices and Christ’s once-for-all sacrifice (cf., e.g., 9:11–10:18), and the Levitical priesthood and Christ’s high priesthood (cf., e.g., 4:14–7:28). (2) The Christological-soteriological structure presents that the solution to the problem of sin does not come through animal blood, but through Christ’s cleansing blood, the only thing that can really purify (8–10). Believers are called to go outside the camp and present their self-sacrifice, as well (13:12–16). (3) The ecclesiological structure is seen in the fact that throughout the letter, the author emphasizes that the old rituals and sacrifices cannot make the worshiper pure and part of the new community; only “sinners purified by the blood of Christ are drawn into the fellowship of the new covenant community” (9:9, 14; 10:2, 8–14, 21–22; 12:22–24). (4) The prophetic structure appears as the author employs Scripture quotations to demonstrate that the OT cultus was inherently ineffective and provisional, and pointed to the “coming eschatological fulfillment: the coming Saviour, His atoning death and priestly ministry in a better sanctuary”¹⁴⁶⁰ (e.g., Ps 95:7–11/Heb 3:7–11, 15; 4:3, 5, 7; Ps 40:6–8/Heb 10:5–7; Jer 31:31–34/Heb 8:8–12; 10:16–17). (5) The eschatological linear structure is well described by Barrett: “God has begun to fulfill his ancient promises: the

¹⁴⁵⁹ Regarding horizontal axis typology, see Davidson, “Typology in the Book of Hebrews,” 142–46.

¹⁴⁶⁰ Davidson, “Typology in the Book of Hebrews,” 142–46.

dawn of the new age has broken, though the full day has not yet come.”¹⁴⁶¹ As the high priest of the OT was to enter the earthly sanctuary even into the Most Holy Place, believers are invited to approach (e.g., 4:14–16), urged to enter (e.g., 10:19–22), and described as having come to Mount Zion, the heavenly Jerusalem, the heavenly sanctuary/temple (e.g., 12:22) and into the very presence of God (e.g., 4:14–16; 6:19–20; 12:22–24), while waiting for the “city that is to come” (13:14). In this sense, although in Hebrews, Christians are not explicitly called the sanctuary/temple of God, they are considered God’s eschatological priests. In heaven, according to 9:23–28, Christ’s ministry is developed in the following sequence: inauguration, intercession, Day of Atonement/judgment, and Second Coming.

The vertical axis of sanctuary/temple typology in Hebrews has all five structures, as well.¹⁴⁶² (1) Historical structure: both heavenly and earthly sanctuaries/temples are depicted as spatiotemporal realities in Hebrews. However, while the earthly one fades away, the heavenly is permanent (see the discussion on nature above; cf., 9:23–28; 10:12–13). (2) Christological-soteriological structure: Christ’s salvific ministry in the heavenly sanctuary/temple (e.g., 7:25; 9:12–14, 24–26) is the antitypical fulfillment of the earthly rituals (e.g., 9:11–14). (3) Ecclesiological structure: “the beneficiaries of Christ’s sacrifice and heavenly mediation are the individual worshipers who, under the new covenant, form an eschatological community” (12:22–24). (4) Prophetic structure: “By *divine design*, the earthly sanctuary, modeled after the heavenly original, with all its cultic functions becomes a prefiguration or *advance-presentation* of the realities

¹⁴⁶¹ Barrett, “The Eschatology of the Epistle,” 391.

¹⁴⁶² Concerning vertical axis typology, see Davidson, “Typology in the Book of Hebrews,” 146–50.

connected with Christ’s ministry in the heavenly sanctuary” (8:5). (5) Eschatological structure: “Christ has already inaugurated his kingdom by his once-for-all-time sacrifice and entry upon his high priestly ministry (9:24–26). He now continues his intercession in the heavenly sanctuary (7:25). He will soon consummate his dealing with sin and appear a second time to save those who are waiting for him (9:27, 28).”

In short, the foregoing description reveals a relationship between the heavenly sanctuary/temple and the OT Israelite tabernacle in terms of rituals, ministry, and structure—that is, in terms of the whole cultus. It is important to bear in mind, though, that “the *correspondence* between earthly and heavenly sanctuary involves an absolute *intensification* or *escalation* from ‘copy and shadow’ (8:5) to the ‘true’ (9:24),”¹⁴⁶³ but not as a dualistic dichotomy.¹⁴⁶⁴ Regarding the NT earthly sanctuary/temple, Hebrews mentions Mount Zion, the City of the Living God, Jerusalem, and associated terms. However, the author always adds an adjectival term or expression to show that he is not talking about the earthly reality, but the heavenly one. There is still a relationship with Christians in terms of ministry and rituals—Christians on earth are not only the

¹⁴⁶³ Davidson, “Typology in the Book of Hebrews,” 147. His emphasis. BDAG, s.v., “ὑπόδειγμα,” understands that in Heb 8:5 and 9:23, ὑπόδειγμα means “someth. that appears at a subsequent time, *outline, sketch, symbol*.” His emphasis. However, Schlier, “Δείκνυμι, Ἀναδείκνυμι, Ἀνάδειξις, Δειγματίζω, Παραδειγματίζω, Ὑπόδειγμα,” *TDNT* 2:32–33, understands that in the LXX, in a sanctuary/temple context (Exod 25:9; Sir. 44:16; 2 Macc. 6:28, 31; 4 Macc. 17:23 with 3 Macc. 2:5; 4 Macc. 6:19; Nah. 3:6; Jer. 8:2; 9:22; 16:4; Ez. 42:15; 1 Ch. 28:11, 12, 18, 19), ὑπόδειγμα “means ‘image’ or ‘copy.’ More precisely, it denotes what is similar. Thus the picture of an original object may be seen as reflecting it and therefore as a copy” (33). Schlier emphasizes that in Ez 42:15 (διεμέτρησθαι τὸ ὑπόδειγμα τοῦ οἴκου) “the reference being to the prophetic vision of the temple which is a model for the new house of God.” Commenting specifically on Heb 8:5 and 9:23, Schlier (33) says: “The LXX usage gives us the clue to the meaning of ὑπόδειγμα in Hb. 8:5 and 9:23. The σκηνή seen by Moses on the mount is the τύπος, the original. The tabernacle of the Jews made by Moses is the copy and reflection. It is the ὑπόδειγμα καὶ σκιά.” See n. 1063 for a brief explanation of the peculiar typological language of Hebrews.

¹⁴⁶⁴ Davidson, “Typology in the Book of Hebrews,” 148, 151–64.

beneficiaries of Christ's salvific acts in the heavenly sanctuary/temple, but they are also called to be priests and offerings on earth (cf., 13:12–16).

Table 10. The Heavenly Sanctuary/Temple Motif in the Book of Hebrews

Passage	Vocabulary	Function	Relationship to Earthly Counterparts					
			Vertical Correspondence				Dynamic Interaction	
			OT		NT		OT	NT
Functional	Structural	Functional	Structural					
Heb 1:3	ἐν ὑψηλοῖς (“on high”)	Enthronement room	Hebrews portrays a strong vertical correspondence between heavenly sanctuary/temple and earthly OT tabernacle functionally and structurally		There is no structural correspondence with NT earthly sanctuary/temple. However, there is functional correspondence in terms of rituals and ministry, in that Christians are not only beneficiaries of Christ’s salvific acts, but they are called to be high priests and offering (13:12–16)	There is a typological interaction in all five typological structures	In the epistle, Christians, who are the subject of Christ’s actions, are called to emulate Christ.	
4:14	τοὺς οὐρανοὺς (“the heavens”)	Place of complete salvation						
6:19–20	τὸ ἐσώτερον τοῦ καταπετάσματος (“within the veil”)	Place of assurance for God’s purpose and the heirs’ hope						
8:1–2	ἐν τοῖς οὐρανοῖς (“in the heavens”), τῶν ἁγίων, (“sanctuary”), τῆς σκηνῆς τῆς ἀληθινῆς (“true tabernacle”)	Place where Christ’s sacrifice is received, and Christ mediates a superior and new covenant						
9:11–12	σκηνῆς (“tabernacle”), τὰ ἅγια (“sanctuary”)	Besides what is said of 8:1–2, it is an integral part of Christ’s work of redemption						
9:23–24	τὰ ἐπουράνια (“heavenly things”), τὸν οὐρανόν (“heaven”)	Besides what is said of 8:1–2, place of inauguration, intercession, Day of Atonement/ judgment, and Second Coming						
10:12–13	Implied	Besides what is said of 8:1–2, place of assurance of Christ’s final victory over his enemies						

10:19–20	τῶν ἁγίων ("sanctuary"), τοῦ καταπετάσματος ("veil")	"our" final destination, the ground/motivation for a holy living						
11:10, 16; 13:14	πόλιν ("city"), [πατρίδα] ἐπουρανίου ("heavenly [country]")	Final destination of the Christian						
12:2	Implied	Motivation to endure suffer for Christ						
12:22	Σιών ὄρει, πόλει θεοῦ, Ἱερουσαλήμ ἐπουρανίῳ ("Mount Zion, city of God, Heavenly Jerusalem")	Climax for the journey of Christian faith, festal assembly						
13:10–12		Driving force for sacrificial service.						

CHAPTER 5

CONCLUSION

In the endeavor to discover the function and nature of the heavenly sanctuary/temple in the NT and its relationship to the earthly OT and NT counterparts, the path of this research has traversed the biblical theological field, that is, the biblical theological approach of exegetical analysis and theological synthesis. This enterprise led to partial discoveries along the way, respecting the characteristics of NT books and major sections, which contain the heavenly sanctuary/temple motif. Now it becomes necessary to put the pieces together in order that the big picture may emerge. This task will follow the same arrangement of the preceding chapters, namely, function, and nature of the heavenly sanctuary/temple and its relationship to the OT and NT counterparts. For the benefit of the reader a summary of these sections will be presented first. Secondly, a theological synthesis will be provided. At the end, some suggestions for further studies will be offered.

Summary Regarding Function

The Fourth Gospel describes the heavenly sanctuary/temple (John 14:2–3) as “the Father’s house,” a place of reunion, reconciliation, intercession, and for the sending of the *παράκλητος* (cf. John 14:12–16). All this is possible because Jesus goes to the Father. In Acts, the heavenly sanctuary/temple functions as a salvation history marker to the

prophecies of Dan 8 and 9. In connection with Daniel, Luke describes Jesus' sacrificial offering on the cross (Luke 23:44–46; cf. Dan 9:26–27;). He depicts the inauguration event in the heavenly abode (Acts 2:33–36, 5:31; cf. Dan 9:24–25), where Jesus is enthroned as the King-Priest Messiah “at the right hand of God,” to “pour out” the Holy Spirit on the believers (2:33) and “to give repentance and forgiveness of sins” (5:31; cf. Dan 9:24). Still within this connection, in Acts 7:55–56, Luke portrays the heavenly sanctuary/temple as the locus for the ratification of the universal covenant of salvation (cf. Dan 9:27), and establishes the starting point of the *tāmīd* phase of the heavenly sanctuary/temple cultic cycle. Furthermore, the heavenly sanctuary/temple in Acts is presented as the actual dwelling of God, a place for the “afflicted and smitten,” where Jesus exercises his power and authority, a place of judgment and vindication. It is noteworthy that the author of Luke-Acts situates the heavenly sanctuary/temple at a crossroads of salvation history, pointing to the church's mission that will reach the “ends of the earth.”

Moving to the Pauline corpus, in the Epistle to the Ephesians, the heavenly sanctuary/temple functions as a place where God imparts every salvific blessing of the Spirit on “us” in the person of Jesus Christ, resulting in a burst of worship and praise (1:3–14). It is also the locus where the resurrected Christ is enthroned to rule over all powers (v. 20–22), and from where God gives Christ as the gift to the church (v. 22b). In 2:6, the heavenly sanctuary/temple is the locale for the enthronement of the righteous ones, who by faith are raised and enthroned there with and “in Christ Jesus.” The heavenly sanctuary/temple in Ephesians works also as the place for the celebration of the Divine Warrior's victory (4:8), the destination of the exalted and victorious Christ after

having come down to this earth (4:9–10). And lastly, the heavenly sanctuary/temple in Ephesians is the place from where Christ gives the gifts of grace to equip/empower the saints for the work of service (4:10–12).

The book of Hebrews is consistent with its representation of the function of the heavenly sanctuary/temple. Except for Heb 11:10, 16; 12:22; 13:10–12, 14 the phraseology employed (1:3; 4:14; 6:19–20; 8:1–2; 9:11–12, 23–24; 10:12–14, 19–20; 12:2) depicts in some way the inauguration event from a different perspective (either King, High Priest, Mediator, new covenant, or heavenly sanctuary/temple), with its particular implications, as follows. In 1:3, the heavenly sanctuary/temple is the place where the enthroned and exalted High Priest/Son is declared superior to all creatures. In 4:14–16 sacred time and sacred space intersect. The fact that Jesus already entered into the heavenly sanctuary/temple (4:14) makes it the locale where “we” can fully experience the Sabbath rest (cf., vv. 9–16), “we can fully experience salvation. The inauguration event in 6:19–20 is the warranty that our hope (v. 18) in the fulfillment of God’s promise (v. 17) will become a reality (vv. 18–19). The heavenly sanctuary/temple thus functions as the locus of assurance. There, God’s promise is accomplished (Jesus is made High Priest) and the heirs’ hope is satisfied.

In the main theological section of Hebrews (8:1–10:18), the heavenly sanctuary/temple is mentioned at least four times (8:1–2; 9:11–12, 23–24; 10:12–13). In all four, the heavenly sanctuary is directly linked with the new covenant and Christ’s offering, where Christ’s sacrifice is received (8:1–3; 9:11–12, 23–24; 10:12), and He mediates a superior and new covenant (8:6; 9:15; 10:15–18). Additionally, in 9:11–12 the heavenly sanctuary/temple is an integral part of Christ’s work of redemption where

“eternal redemption” is finally obtained. Hebrews 9:23–28 describes the multifaceted functions of the heavenly sanctuary/temple. There, it functions (1) as the place for both the inauguration of the new covenant (v. 23), and Christ’s ministry (v. 24); (2) as the locus of intercession (v. 24d) for the removal of sin (v. 26b); (3) as the locale where the heavenly ritual of the Day of Atonement/judgment is performed (vv. 27–28), and (4) finally as the place of Christ’s second appearance before God and from where He will come second time in favor of those who eagerly await Him for salvation (v. 28). Hebrews 10:12–13 portrays four different and connected moments of Jesus’ ministry in a linear progression: sacrifice, inauguration, intercession, and final victory. Besides the functions already identified in other passages in Hebrews, the heavenly sanctuary/temple functions here as the place of assurance of Christ’s final victory over his enemies.

Outside the main theological section, but intimately connected to it, the heavenly sanctuary/temple in Heb 10:19–21 is seen as “our” goal, “our” final destination, and at the same time the ground/motivation for “us” to enter into this heavenly sanctuary/temple in faith, to hold fast to our confession in hope, and to stimulate one another to love (vv. 22–25). All this because Jesus inaugurated a new and living way into the heavenly sanctuary/temple and is there as our High Priest, (vv. 19–21). Hebrews 12:2 uses Ps 110 in much the same way as Heb 1:3cd. The basic difference is that in 12:2, Ps 110 is employed to show that it is worthwhile to suffer for the right cause, for the one who suffers will be glorified, as Jesus suffered and sat down at the right hand of God. Hebrews 12:22 resumes where 10:19–21 left off (*προσεληλύθατε*), emphasizing the festive aspect. Here the heavenly sanctuary/temple is alluded to in diverse ways, as Mount Zion, city of the living God, and heavenly Jerusalem. This description underlines

the aspect of the heavenly sanctuary/temple as the climax for the journey of the Christian faith, where all pilgrims gather together with myriads of angels, God the judge of all, and with Jesus for the festal cosmic assembly (vv. 22–24). Finally, in Heb 13:10–14 the heavenly sanctuary/temple functions as the driving force for sacrificial service, since the call for the Christians' sacrifice in v. 13 looks back to Jesus' sacrifice and suffering (v. 12) on the altar outside the camp (10–12), and forward to the city that is to come (v. 14). Jesus' death on the altar is the motivation for sacrificial service and the heavenly city is its reward (cf., 11:26).

Theological Synthesis Regarding Function

From the foregoing summary, it is possible to detect the varied aspects of the heavenly sanctuary's/temple's function. Christ's session/inauguration in the heavenly sanctuary/temple at the right hand of God is a recurrent characteristic present both throughout the book of Hebrews and in the other NT passages examined. This event starts, triggers, influences, and is associated with all the other events and functions also described in these passages. It is noteworthy as well that the function of the heavenly sanctuary/temple is directly connected with what God and the Holy Spirit perform (particularly in Ephesians), but more especially with what Christ does there. Therefore, Christ's ministry and the function of the heavenly sanctuary/temple are strongly tied together—including also the altar of the heavenly sanctuary/temple, which is located on earth (Heb 13:10–12).

Summary Regarding Nature

In John 13:31–14:4, spatiotemporal vocabulary governed by verbs of motion related to the heavenly sanctuary/temple is profusely present. In addition, the sentence

arrangement of this literary unit denotes sequentiality of time (past, present, and future). And this sequentiality has *οἰκία τοῦ πατρὸς* (14:2), the heavenly sanctuary/temple, as referent. It is relevant to perceive that this sentence arrangement, enhanced by the presence of temporal language, implies time sequence both on earth (13:33, 36) and in heaven (14:2–3). Furthermore, the anthropological perspective of the Fourth Gospel rooted in the OT corroborates the spatiotemporal perception denoted by the vocabulary and sentence arrangement. Since the heavenly sanctuary/temple is a place for the disciples (vv. 2–3), and a place where Jesus is going (v. 2), this place needs to be as real as the disciples and Jesus are. The preceding arguments suggest the spatiotemporal nature of the heavenly sanctuary/temple in the Gospel of John.

Speaking about Acts, the elements found in Ezek 1:1–28 are also found in Acts 7:55–56—the Glory of God, heavens opened, vision, and heaven-earth interaction, connected with the heavenly sanctuary/temple. Each one of these elements indicates God’s physical appearance, much more when they all appear together. The concept of the “Glory of God” in the OT is defined as “the revelation of God’s being, nature and presence to mankind, sometimes with physical phenomena.”¹⁴⁶⁵ It is suitable to acknowledge that what Stephen sees is a manifestation of the divine glory in space and time, a theophany, a revelation of the heavenly spatiotemporal reality.

In Ephesians, at least five factors indicate the spatiotemporal reality of the heavenly sanctuary/temple. First, the blessings bestowed in the heavenly sanctuary/temple are an integral part of salvation history and are described as happening

¹⁴⁶⁵ Nixon, “Glory,” *NBD*³ 414.

within a timespan. Second, the semantic and ontological meaning of ἐν τοῖς ἐπουρανίοις in Ephesians make suitable the translation “in the heavenly *places*,” instead of “in the heavenly *realm*,” inasmuch as ἐν τοῖς ἐπουρανίοις and its synonym expression ἐν (τοῖς) οὐρανοῖς “always refer to that which is *spatially* distinct from the earth.”¹⁴⁶⁶ This *spatiality* indicates that ἐν τοῖς ἐπουρανίοις should be regarded as a heavenly *place* not an ethereal *realm*. Third, the whole phrase οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι (“not only in this age, but also in the one to come,” v. 21b) can be regarded as a temporal marker for Jesus’ enthronement, and consequently to the place He is enthroned. That is, Christ’s enthronement in the heavenly sanctuary/temple made Him sovereign above all powers not only in this *age*, but also in the *age* to come. This situates the heavenly sanctuary/temple within time, inasmuch as the activity performed by God upon Christ in the heavenly sanctuary/temple has a temporal aspect and effect. Fourth, Ephesians consistently portrays a two-story cosmology, without mentioning or even giving the possibility for the existence of anything like an underworld. This is true of 4:7–10, especially because there the incarnate Christ is the One Who ascends to the heavenly sanctuary/temple and interacts with spatiotemporal beings on earth, within a context of spatial comparison between heaven and earth. Fifth, and most important factor, is the relationship of the heavenly sanctuary/temple with the incarnate Christ. It is the incarnate resurrected Christ who ascended into the heavenly places (1:20; 4:8, 10).

¹⁴⁶⁶ Brannon, *The Heavenlies in Ephesians*, 101. Emphasis supplied.

Ephesians describes “Christ’s physical death, physical resurrection, and physical ascension to the right hand of God.”¹⁴⁶⁷

The nature of the heavenly sanctuary/temple in the book of Hebrews has been addressed from three distinct and complementary angles: background of thought, cosmological eschatology, and Christology. Concerning the background of thought, Hebrews seems to have independently used the same source other non-Christians and Christians works employed in their writings, namely, the OT.¹⁴⁶⁸ More precisely, the book of Hebrews shows that its ontological background is to be found in Exodus (3:14–15; 25:40), as King She has convincingly advocated. Namely, the allusion to Exod 3:14 in Heb 11:6 containing God’s ontological self-revelation indicates the ontological background of thought of the epistle. And the quotation of Exod 25:40 in Heb 8:5 designates the kind of typological relationship between Hebrews and the OT and also between the heavenly and earthly sanctuaries/temples in Hebrews. Consequently, the nature of the heavenly sanctuary/temple should be seen from this OT perspective, as a spatiotemporal reality.

With reference to cosmological eschatology, Hebrews depicts a spatiotemporal reality working both horizontally and vertically in a two-layered cosmos comprising of heaven and earth. For example, Heb 11:8–16 gives evidence that God created the heavenly city (heavenly sanctuary/temple, heavenly Jerusalem; cf., vv. 10, 16; 10:19–22; 12:22), which God’s heroes will inhabit, and where Christ entered into the very presence

¹⁴⁶⁷ Brannon, *The Heavens in Ephesians*, 173.

¹⁴⁶⁸ Hurst, *Hebrews: Its Background*, 132–33. “The numerous backgrounds proposed this century for Hebrews cannot all be correct. What is probable is that they are all *partially* correct, i.e., they indirectly testify to the same or a similar attempt to apply to changing circumstances the teaching of the OT.”

of God.¹⁴⁶⁹ The varied description of the heavenly sanctuary/temple in this cosmological eschatological scheme raises the question of figurative language and reality. A close reading of the text reveals that the author of Hebrews uses something concrete as an example with theological and practical significance.¹⁴⁷⁰

Regarding Christology, Hebrews emphasizes Christ's human flesh, bodily death, resurrection, ascension, and ministry in the heavenly sanctuary/temple. As in Ephesians, this emphasis attests to the spatiotemporal nature of the heavenly sanctuary/temple in Hebrews, as well. The fact that the bodily-resurrected human Christ ascended to heaven and entered into the heavenly sanctuary/temple to present his sacrificial offering in the very presence of God speaks strongly in favor of a spatiotemporal heavenly sanctuary/temple.¹⁴⁷¹ Moreover, Heb 9:23–28 and 10:12–13 describe Christ's ministry in the heavenly sanctuary/temple in a temporal linear frame of past, present and future. Therefore, the author of Hebrews seems to conceive the idea of linear-sequential time for Christ's ministry and consequently for the heavenly sanctuary/temple.

¹⁴⁶⁹ Filtvedt, "Creation and Salvation," 290. In clear terms, Laansma, "The Cosmology of Hebrews," 139, recognizes that for the author of Hebrews, "heaven contains God's throne, with a seat to its right, located in the Most Holy Place of a heavenly Tabernacle. There is a curtain, after the pattern of that which separates the Holy Place (present in heaven only by implication) from the Most Holy Place in the earthly tabernacle. There is a book inscribed with the names of the church of the firstborn (12:23). The same location, with its environs, is variously depicted as the destiny of the faithful."

¹⁴⁷⁰ Laansma, "The Cosmology of Hebrews," 139, "It is obvious that some of this is self-consciously figurative in the writer of Hebrews' mind—that is, a way of depicting something so as to draw out its theological significance—it is also clear that these features blend without distinction into a world that the writer of Hebrews takes quite seriously as reality. He certainly believes in bodily resurrection."

¹⁴⁷¹ Moffitt, *Atonement and the Logic*, 218, 220, understands that the author of Hebrews "conceives of Jesus rising bodily from the dead and ascending bodily into God's heavenly presence where Jesus can present himself alive before God. Jesus presents his offering to God in the structure located in heaven—the true tabernacle upon which the earthly one is patterned."

Theological Synthesis Regarding Nature

From the preceding review a pattern emerges: the heavenly sanctuary/temple is conceived in the NT as a spatiotemporal reality. Nevertheless, the NT authors are not concerned with giving details about this reality. Their focus is on its meaning and function rather than its architecture, even though some of its architecture is presented. The multifaceted way the heavenly sanctuary/temple is portrayed points also to the figurative usage of this motif. This does not mean that the heavenly sanctuary/temple is unreal; as Laansma states, “to say, then, that this cosmological and heavenly tabernacle language has no concrete referent is to mock experience and hope.”¹⁴⁷² Actually, it seems that this rich portrayal aims to present the heavenly sanctuary/temple a suitable response to Christians’ many needs and expectations.

The main point in the NT regarding the nature of the heavenly sanctuary/temple is that the corporeal resurrected Christ has already entered the heavenly sanctuary/temple and ministers there, seated at the right hand of God. Clearly, Christ’s bodily resurrection, ascension, and real ministry in heaven confirm the spatiotemporality of the heavenly sanctuary/temple. But at the same time, to affirm the spatiotemporality of the heavenly sanctuary/temple not only authenticates Christ’s bodily resurrection and ascension, but markedly assures his real ministry in heaven. In Jesus the function and the nature of the heavenly sanctuary/temple intersect. The nature of the heavenly sanctuary is designated by the presence and ministry of Christ, and Christ’s activity there signals the heavenly sanctuary/temple function. In this way function and nature are closely tied. If the nature of the heavenly sanctuary/temple were spiritualized along Platonic lines, Jesus’ ministry

¹⁴⁷² Laansma, "The Cosmology of Hebrews," 143.

there would become simply a beautiful metaphor. However, the NT describes a spatiotemporal heavenly sanctuary/temple reality, and the functions and achievements of this heavenly sanctuary/temple are as real as the risen Christ and His ministry. This perspective gives genuine hope and certainty for Christians' present salvation and final glorification.

Summary Regarding Relationship to the Earthly Counterparts

Regarding the Gospel of John, there are vertical correspondences between the heavenly sanctuary/temple and its OT counterpart, both functional and structural, but there is no description of dynamic interaction between the heavenly and the OT earthly sanctuaries/temples. However, both functional vertical correspondence and dynamic interaction with the NT counterparts exist. The heavenly sanctuary/temple is typologically connected to the Jerusalem temple, Jesus, and the believer. This multiple relationship validates the structure of covenant typology, as described elsewhere in this dissertation. Functionally, the heavenly sanctuary/temple relates to the temple in Jerusalem in that both serve as the Father's house (2:16; 14:2). Jesus is seen in John as the climactic fulfillment of sanctuary/temple typology (1:14), and calls himself the *ναός* ("temple"), the inmost and intimate dwelling of God. Believers relate to the heavenly sanctuary/temple functionally in that they are also the dwellings of God (14:2, 23). This relationship generates a dynamic interaction between the heavenly sanctuary/temple and the earthly believers. While Jesus is preparing a place for the disciples (vv. 2–3), interceding on their behalf (vv. 13–14), and sending the *παράκλητος* to live in them (v. 16), they are summoned to love each other as Jesus loves them (13:33–34; 14:15), to

perform great works as he did (v. 12), to ask in his name (vv. 13–14), and to keep his commandments (v. 15).

Acts 6:8–7:60 is one of the passages richest in portrayals of the sanctuary/temple motif in all of Scripture. In fact, it contains seven different depictions of the sanctuary/temple. They appear in this sequence: the Jerusalem temple (6:13–14), the Israelite tabernacle (7:44), Solomon’s temple (v. 47), the cosmos (v. 49), the believer (Stephen, vv. 55, 59–60), Jesus (vv. 55–56), and the heavenly sanctuary/temple (vv. 55–56). The relationship to the OT counterparts includes functional and structural vertical correspondence, especially evident in the usage of the technical word “type” in v. 44. In his discourse, Stephen affirms that the heavenly sanctuary/temple and its earthly counterparts work as God’s dwelling places (46–50). It is striking, however, that the function of the heavenly sanctuary/temple in vv. 55–56 derives mainly from OT heavenly sanctuary/temple passages such as Exod 25:40; 1 Kgs 8:27; Isa 66:1–2; Dan 7:13–14; and Ezek 1:1, 28, and not entirely from correspondence with the OT earthly counterpart. The structural relationship comes when Stephen recognizes that the Israelite tabernacle was built according to the heavenly *τύπος* (“pattern”) shown to Moses on the mountain. Acts 7 displays an inverted dynamic interaction (earth-heaven) between the earthly and heavenly counterparts: the glory of the Lord that once filled the Israelite tabernacle (Exod 40:34, Acts 7:44) and then the temple (1 Kgs 8:10–11; Acts 7:48) now dwells in the heavenly sanctuary/temple (cf., Ezek 44:4; Acts 7:55). There is a correlation between the heavenly sanctuary/temple and the NT earthly counterparts (the Jerusalem temple, Jesus, Stephen). Acts 7 marks a transition in the view of the temple in Jerusalem: Stephen’s discourse clearly draws attention from the earthly temple to the heavenly

sanctuary/temple, showing that the type met the antitype. In reference to Jesus, the function of the heavenly sanctuary/temple in Acts is totally dependent upon Jesus' actions performed there (as already stated). Stephen is seen as the initial ecclesiological fulfillment in the typological structure of the coming of the eschatological heavenly sanctuary/temple (Isa 66:1–2, note the repetition of the expression “full of the Holy Spirit,” Acts 6:5, 8, 10; 7:55; cf. Ezek 44:4), the dwelling of God, where the “afflicted and smitten” are included. There is a dynamic interaction, as well. In the OT, the terms “to fill” and “Glory of God” appear in the same space as reference to the sanctuary/temple (Exod 40:34; 1 Kgs 8:10–11; Ezek 44:4). In Acts 7:55–56 they occur in two distinct loci (earth and heaven), united by their equal OT referents. This is to say that while Stephen is a spiritual dwelling of God, the heavenly sanctuary/temple is the dwelling of the glory of God, and they are joined by the same sanctuary/temple motif.

Acts 2:33 portrays another nuance of the relationship between heavenly and earthly sanctuaries/temples. The disciples collectively are in view here. Not only Stephen is full of the Holy Spirit, but the disciples are filled with the Spirit (2:4) also. In this way the ecclesiological phase of the eschatological structure within covenant typology is fulfilled in the believer individually (Stephen) and in the church collectively (disciples). There is also a vertical correspondence in that when Jesus is enthroned in the heavenly sanctuary/temple (2:33), the disciples on earth also begin preaching about the kingdom of God (1:3; 2:1–4; 28:31). The dynamic interaction between heavenly and earthly sanctuary/temple is seen in the direct link between Jesus enthronement and the pouring out of the Holy Spirit. The whole chapter shows that when Jesus is enthroned/exalted in the heavenly sanctuary/temple (2:33), the disciples on earth receive the Holy Spirit as a

result. Furthermore, in John the indwelling of the Spirit with the believer (*μονή*) is promised (John 14:16–17), and the moment of the fulfillment is set (7:39). In Acts it is fulfilled.

In Ephesians, there is no correspondence to the OT earthly counterpart in either vertical correspondence or dynamic interaction. There is a strong association with the OT heavenly sanctuary/temple, markedly evident in the quotation of Ps 68:19 [18] in Eph 4:8 and also perceptible elsewhere in the letter (1:3, 20; 4:10), but no direct reference to the temple in Jerusalem. Nevertheless, Ephesians makes a strong case for the relationship between the heavenly sanctuary/temple and the church as the earthly sanctuary/temple of God. This is clear in 2:19–22, where Christ is the cornerstone of this temple. The link between the heavenly and earthly counterparts rests in the fact that the church, described in 2:19–22 as God’s temple, is made of the same believers who had already experienced God’s salvation in the heavenly sanctuary/temple (*ἐν τοῖς ἐπουρανίοις*) and assembled with Jesus there. In 2:6 the believers are united with Christ, and 2:18 mentions the union of Jews and Gentiles in the same community, the temple of God. One of the strongest demonstrations of the dynamic interaction between the heavenly sanctuary/temple and the NT earthly counterpart in Ephesians is that after ascending to the heavenly sanctuary/temple in 4:10 (*ὑπεράνω πάντων τῶν οὐρανῶν*), Jesus gives the gifts of grace (v. 11) to empower/equip the saints (v. 12)—the earthly sanctuary/temple—for the work of service (v. 12) and the building up of Christ’s body (v. 12; cf., with the phraseology of 2:20–22).

In Hebrews, the relationship of the heavenly sanctuary/temple to its OT and NT earthly counterparts is well attested. This relationship is best explained in Heb 8:4–5 and

9:24, especially in the quotation of Exod 25:40 in 8:5 and with the use of the technical terms “type” and “antitype.” The typological relationship between the heavenly sanctuary/temple and the OT earthly counterpart (the Israelite tabernacle) is explained in detail in Davidson’s monograph, being one of the key texts of his proposition. All five typological structures having horizontal and vertical axes are also found in Hebrews: historical, eschatological, Christological-soteriological, ecclesiological, and prophetic. These structures reveal a relationship between the heavenly sanctuary/temple and the OT Israelite tabernacle in terms of rituals, ministry, and structure, that is, the whole cultus. This correspondence is one of intensification or escalation, respecting the continuity-discontinuity pattern, not a dualistic dichotomy. Regarding the NT earthly sanctuary/temple, there is a relationship in terms of ministry and rituals—Christians on earth are the beneficiaries of Christ’s salvific acts in the heavenly sanctuary/temple, and they are called to be high priests and offerings (cf., 13:12–16).

Summarizing, in relation to the OT earthly counterparts, the heavenly sanctuary/temple in John and Acts interacts with the Israelite tabernacle, Solomon’s temple, and also the temple in Ezekiel. Ephesians does not mention these relationships, but shows a strong relationship between the heavenly sanctuary/temple in the OT and that in the NT, and Acts displays the same association. In Hebrews, the heavenly sanctuary/temple closely interacts with the Israelite tabernacle, but not with other OT earthly sanctuaries/temples.¹⁴⁷³

¹⁴⁷³ Perhaps the only exception would be Heb 9:3–4. The description of the golden altar’s location in this passage seems to be an echo of the description of Solomon’s temple in 1 Kgs 6:22.

With respect to the NT earthly counterparts, the relationship of the heavenly sanctuary/temple with the temple in Jerusalem is present in the Gospels and Acts. In John, there is a positive relationship, where both sanctuaries/temples are called “My Father’s house.” In Acts, though, the writer shows that the Jerusalem temple has met its antitype in the heavenly sanctuary/temple. The Jerusalem temple fades away, and when it appears again later in the book, it is in the narrative of Paul’s arrest. In regard to Jesus, he is seen as the sanctuary/temple in John and Acts (cf. John 1:14, 2:19–21; Acts 7:55–56), although in Acts he is not on earth anymore. In Ephesians, Jesus is called the “cornerstone” of the sanctuary/temple, made up of Jews, Gentiles, apostles, and prophets (the church), to be the dwelling place of God in the Spirit. The emphasis in Hebrews is to present Jesus as a minister (King–High Priest–Mediator) in the heavenly sanctuary/temple; the epistle seems not to be concerned about presenting him as the sanctuary/temple. As regards believers, all passages surveyed establish a relationship between them and the heavenly sanctuary/temple. In John the believer is the earthly abode (*μονή*, “room”) for the Father, Jesus, and the Holy Spirit (John 14:17, 23). In Acts, Stephen is repeatedly said to be full of the Holy Spirit, and while full of the Spirit, he sees the glory of God and Jesus, the Son of Man. In Ephesians there is a long list of interactions, and a final emphasis that the believers as a church are the dwelling place of God in the Spirit (cf. 1 Cor 3:16, 6:19, *passim*), having Christ Jesus as the cornerstone. In Hebrews, the believers are called to emulate Christ, enduring suffering as he endured, being high priests as he is, offering themselves as sacrifice just as He offered himself, and entering the heavenly sanctuary/temple as He did. Their final referent is to be before God

(the Spirit in Hebrews appears to be backing up the actions of God, Christ, and the believer; cf., Heb 2:4, 3:7; 6:4; 9:8, 14; 10:15, 29).

Theological Synthesis Regarding the Relationship with the Earthly Counterparts

From the foregoing synopsis of the relationship of the heavenly sanctuary/temple to its earthly counterparts, some conclusions become apparent. First, covenant typology is strengthened, inasmuch as the connections made by the heavenly sanctuary/temple passages between earthly and heavenly sanctuaries/temples were already described in the five typological structures, with emphasis on the eschatological structure. In other words, the OT type (the OT earthly counterparts, the Jerusalem temple) finds its fulfillment in three phases: in Christ (Christological, Jesus as the sanctuary/temple), in the believer/church (ecclesiological spiritual, the believer/church is the spiritual temple), and in the end time (apocalyptic, the heavenly sanctuary/temple with us, “the city that is to come”). This horizontal axis intersects with the vertical axis in that the heavenly sanctuary/temple relates to every earthly counterpart at each of those points. The relationship is not only from the OT earthly type to the NT antitype, whether earthly or heavenly: the heavenly sanctuary/temple interacts with all earthly types and antitypes in the Old and New Testaments throughout salvation history. So, the heavenly sanctuary/temple is to be regarded as an overarching factor that is at the same time type and antitype.

Second, the structural and functional vertical correspondence and dynamic interaction between heavenly and earthly sanctuaries/temples in the OT and NT reinforce the conclusions already drawn about the nature of the heavenly sanctuary/temple. On the one hand, the spatiotemporal reality of the heavenly sanctuary is affirmed based upon

vertical correspondence and dynamic interaction with concrete entities; on the other hand, the multiplicity of correspondences asks us to see the heavenly sanctuary/temple pointing beyond itself, serving as a symbol of something or someone else. This does not weaken its spatiotemporality, but rather broadens and strengthens its meaning and relevance. After all, the heavenly sanctuary/temple is a sign of God's presence with his creatures, his immanence, but it also points to God's immensity above his creatures, his transcendence.

Third, the relationship between the heavenly sanctuary/temple and its OT and NT earthly counterparts speaks about God's dealings with believers on earth. What all the passages using the motif have in common is the close and strong interaction between Jesus, the heavenly sanctuary/temple, the believer, and the abiding presence of God the Father and the Holy Spirit. In these passages of the NT, God the Father, the Son, and the Holy Spirit are involved with the work of the heavenly sanctuary/temple, with emphasis on Jesus' ministry benefiting Christians. This way, the function, the nature, and the relationship of the sanctuaries/temples interconnect.

Fourth, the relationship between heavenly and earthly realities in the NT does not display signs of pantheism or panentheism. Though operating in harmony and synchronization, they are distinct ontological realities operating within the "now" and "not yet" NT eschatological frame. Now by faith and by the presence of the Holy Spirit the believer/church can experience the bliss of heaven, till one day the believer/church ontologically meet their Creator within the heavenly sanctuary/temple ambience in the new earth.

Suggestions for Further Studies

A detailed investigation of the heavenly sanctuary/temple motif in the book of Revelation would be profitable (see appendix for a brief treatment of these passages), particularly regarding the functional aspect. Furthermore, extra-canonical works would be a good place for further research, such as Qumran, Greek pseudepigrapha, Philo, Josephus, rabbinic literature, and patristic literature, among others. Other studies could cover different aspects of the heavenly sanctuary/temple, such as a historical overview of the heavenly sanctuary/temple in Scripture, given that in Ephesians the heavenly sanctuary/temple is placed before the foundation of the world and in Hebrews it is still to come. All in all, the heavenly sanctuary/temple motif seems to be an endless source for investigation.

Soli Deo Gloria.

Table 11. The Heavenly Sanctuary/Temple Motif in the NT

Passage	Vocabulary	Function	Relationship to Earthly Counterparts						
			Vertical Correspondence				Dynamic Interaction		
			OT		NT		OT	NT	
Functional	Structural	Functional	Structural						
John 14:2	οἰκία τοῦ πατρὸς (Father's house)	God's dwelling, reunion and reconciliation, intercession, and sending of the Holy Spirit	✓	✓	✓				✓
Acts 7:55–56	Implied	Place of power and authority, judgment, vindication, ratification of the covenant, salvation, and salvation-history marker.	✓	✓	✓			✓	✓
Eph 1:3	ἐν τοῖς ἐπουρανίοις ("in the heavenly places")	Bestowal of every spiritual blessing, for praise and worship			✓				✓
Eph 1:20	ἐν τοῖς ἐπουρανίοις ("in the heavenly places"), "temple palace"	Christ's enthronement, sovereignty, and rulership. Christ is given to the church			✓				✓
Eph 2:6	ἐν τοῖς ἐπουρανίοις ("in the heavenly places")	Christian's enthronement and unity with Christ			✓				✓
Eph 4:8	ὕψος, (on high)	Locus for celebrating Christ's victory			✓				✓
Eph 4:10	ὑπεράνω πάντων τῶν οὐρανῶν ("far above of all heavens")	Giving of the gifts of grace			✓				✓
Heb 1:3	ἐν ὑψηλοῖς ("on high")	Enthronement room	Hebrews portrays a strong vertical correspondence between heavenly		There is no structural correspondence with NT earthly sanctuary/temple.		There is a typological interaction in		In the epistle, Christians, who are the

			sanctuary/temple and earthly OT tabernacle functionally and structurally	However, there is functional correspondence in terms of rituals and ministry, in that Christians are not only beneficiaries of Christ's salvific acts, but they are called to be high priests and offering (13:12–16)	all five typological structures	subject of Christ's actions, are called to emulate Christ.
Heb 4:14	τοὺς οὐρανοὺς (“the heavens”)	Place of complete salvation				
Heb 6:19–20	τὸ ἐσώτερον τοῦ καταπετάσματος (“within the veil”)	Place of assurance for God's purpose and the heirs' hope				
Heb 8:1–2	ἐν τοῖς οὐρανοῖς (“in the heavens”), τῶν ἁγίων, (“sanctuary”), τῆς σκηνῆς τῆς ἀληθινῆς (“true tabernacle”)	Place where Christ's sacrifice is received, and Christ mediates a superior and new covenant				
Heb 9:11–12	σκηνῆς (“tabernacle”), τὰ ἅγια (“sanctuary”)	Besides what is said of 8:1–2, it is an integral part of Christ's work of redemption				
Heb 9:23–24	τὰ ἐπουράνια (“heavenly things”), τὸν οὐρανόν (“heaven”)	Besides what is said of 8:1–2, place of inauguration, intercession, Day of Atonement/ judgment, and Second Coming				
Heb 10:12–13	Implied	Besides what is said of 8:1–2, place of assurance of Christ's final victory over his enemies				
Heb 10:19–20	τῶν ἁγίων (“sanctuary”), τοῦ	“our” final destination, the ground/motivation for a holy living				

	καταπετάσματος ("veil")							
Heb 11:10, 16; 13:14	πόλιν ("city"), [πατρίδα] ἐπουρανίου ("heavenly [country]")	Final destination of the Christian						
Heb 12:2	Implied	Motivation to endure suffer for Christ						
Heb 12:22	Σιών ὄρει, πόλει θεοῦ, Ἱερουσαλήμ ἐπουρανίῳ ("Mount Zion, city of God, Heavenly Jerusalem")	Climax for the journey of Christian faith, festal assembly						
Heb 13:10–12		Driving force for sacrificial service.						

APPENDIX

This appendix is designed to provide a list of possible passages containing heavenly sanctuary/temple motif that could not be dealt within the main text of this dissertation, due to the delimitations explained in the introduction. However, the passages mentioned here might help in adding some colors and contours to the passages already surveyed in the main corpus of this study. They also await further research.

Gospels and Acts

At least three more passages seem to contain heavenly sanctuary/temple motif in the Gospels.

Matthew 5:34–35. “But I say to you, make no oath at all, either by *heaven*, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King” (emphasis supplied). This passage alludes to Isa 66:1 and Ps 48:2. As aforesaid, Isa 66:1 speaks about the cosmic temple in comparison with the earthly counterpart. Psalm 48:2 explains that the city of the great King is Mount Zion. And v. 1 explains that Mount Zion is God’s “holy mountain.” So, “city/Zion” here is view from temple perspective. Matthew 5:34 mentions heaven and the throne of God. This way, Matt 5:34 seems to convey heavenly sanctuary/temple imagery.

Matthew 23:22. “And whoever swears by heaven, swears both by *the throne of God* and by Him who sits upon it” (emphasis supplied). This verse belongs to the third woe, which speaks about oaths. The argument is that all oaths ultimate relate to God. The

author employs sanctuary/temple imagery to demonstrate this point. This woe is structured in a chiasmic structure,¹⁴⁷⁴ linking “heaven” and “throne of God” to “temple” in v. 16. This way, the reference to God’s throne in heaven is made in the context of sanctuary/temple imagery.

John 1:51. “And He said to him, “Truly, truly, I say to you, you will see the *heavens opened* and the angels of God ascending and descending on the Son of Man” (emphasis supplied). This passage alludes to Gen 28:10–17. De Souza has shown that the passage in Genesis is a reference to the heavenly sanctuary/temple. In Genesis, the angels “were ascending and descending on” the ladder (28:12). Jacob understands that this ladder was linking Bethel to the heavenly sanctuary/temple (v. 17).¹⁴⁷⁵ In John, the Son of Man is positioned in the place of the ladder, linking earth to “heavens opened”—to the heavenly sanctuary/temple. And in John 14:6, in the context of the “Father’s house” (v. 2), Jesus speaks of Himself as “the way” to the Father, expanding 1:51.

Pauline Epistles

At least five more passages seem to contain heavenly sanctuary/temple motif in the Pauline Epistles.

Romans 8:34. “who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, *who is at the right hand of God*, who also intercedes for us” (emphasis supplied). This text portrays a heavenly setting concerning Jesus intercession.

¹⁴⁷⁴ See, Donald A. Hagner, *Matthew 14–28*, WBC 33B (Dallas: Word Books, 2002), 2:667.

¹⁴⁷⁵ De Souza, *Heavenly Sanctuary/Temple Motif*, 102–23.

It alludes to Ps 110:1, 4 with priestly connotations, since in Rom 8:34 the priestly role of intercession seems to be emphasized.

2 Corinthians 5:1. “For we know that if the earthly tent which is our house is torn down [καταλυθῆ, “destroyed”], *we have a building from God, a house not made with hands, eternal in the heavens* [ἐν τοῖς οὐρανοῖς]” (emphasis supplied). This text mixes both the physical body with sanctuary/temple language in order to give the readers hope that if death comes upon them, they have a “building” from God “eternal in the heavens.” This mixture should not make one ignore the reality of the referent. That is, the real heavenly building is being used here as a figure of the resurrected body. It seems that the double sense points to the actuality that we have a building from God, a house not made with hands, eternal in the heavens [ἐν τοῖς οὐρανοῖς].” Here the heavenly sanctuary/temple seems to be the destination of the resurrected believers.

Galatians 4:26. “But the *Jerusalem above* is free” (emphasis supplied). In the NT all instances of the “heavenly Jerusalem” (Heb 11:10, 16; 12:22; 13:14; Rev 3:12; 21:2, 10) indicate heavenly sanctuary/temple setting. The comparison with Mount Sinai in Gal 4:24–25 seems also to point into this direction.

Colossians 3:1. “Therefore if you have been raised up with Christ, keep seeking the *things above, where Christ is, seated at the right hand of God*” (emphasis supplied). This verse contains another allusion to Ps 110:1, 4, and seems to indicate Jesus kingly role in heaven (“things above”). Elsewhere in the NT, this expression (“seated at the right hand of God”) indicates heavenly sanctuary/temple imagery (e.g. Acts 7:55–56; Eph 1:20; Heb 1:3; 8:1; 10:12; 12:2; *passim*). In Colossians, Christ’s enthronement “at the right hand of God” is the motivation for the believer to live a holy life.

2 Thessalonians 2:4. “who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in *the temple of God* [ναὸν τοῦ θεοῦ], displaying himself as being God” (emphasis supplied). This phraseology alludes to Dan 11:36; Ez 28:2; and it appears to recall the actions of the “little horn” of Dan 8:10–11, where the “little horn” casts down “the place of His sanctuary.” Being seated in the “temple of God” could have the same sense of the acts presented in Daniel and Ezequiel, i.e., an earthy agent trying replace/take away heavenly influence. This way, being seated would be a figure of speech for the acts of the “man of lawlessness” (2 Thess 2:3) against God and His heavenly sanctuary/temple. Therefore, the phrase ναὸν τοῦ θεοῦ could be seen as a reference to the heavenly sanctuary/temple.

General Epistles

At least two more passages seem to contain heavenly sanctuary/temple motif in the General Epistles.

1 Peter 3:22. “*who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him*” (emphasis supplied). This verse is the climax of a catena of events (vv. 18–22), from Christ’s death, resurrection, ascension, and enthronement, assuring this way His victory and sovereignty over all powers. It recalls Ps 110:1, 4, and describes Jesus “at the right hand of God” in heaven. As aforesaid, elsewhere in the NT, Christ’s enthronement took place in the heavenly sanctuary/temple. This verse is employed by the author of the epistle as motivation to endure suffering for the gospel’s sake (v. 13–17). Jesus endured suffering and death. But He was raised from the dead, has gone into heaven and was enthroned victorious “at the right hand of God” in heaven. The same way, Christians who endure sufferings and trials

for the gospel's sake, will be victorious as Jesus was. Thus, the heavenly sanctuary/temple in this passage appears to be Jesus' destination after His ascension, the place where He reigns sovereign over all powers, and the motivation for Christians holy living on earth.

1 Peter 4:17. "For the time *has come* for judgment to begin at the house of God [ἀπὸ τοῦ οἴκου τοῦ θεοῦ]; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?" (NKJV, emphasis supplied). This verse appears to allude to Jer 25:29 and Eze 9:6. Jeremiah 25:29–30 states that God's judgment comes "from on high," "from His holy habitation." And Eze 9:6 affirms that God's judgment "shall start from My sanctuary. So they started with the elders who *were* before the temple [תַּיִב, 'house']". The prepositional phrase ἀπὸ τοῦ οἴκου τοῦ θεοῦ can be translated either "from the house of God" or "at the house of God," Either way, in connection with the OT, "the house of God" (1 Pet 4:17) seems to be a reference of God's sanctuary/holy habitation on high (Jer 25:29–30; Eze 9:6), the heavenly sanctuary/temple; and it is related with judgment.

It is noteworthy to detect that in 1 Pet 2:4–10, both Jesus and the believers are called "living stones" of the temple (vv. 5–7). The believers are summoned "to offer up spiritual sacrifices acceptable to God," and are also named a "royal priesthood." This phraseology could indicate some correspondence between the heavenly house of God (the heavenly sanctuary/temple) with the NT earthly counterparts, Jesus and the believers.

Revelation

At least thirteen more passages seem to contain heavenly sanctuary/temple motif in the Book of Revelation.

Revelation 1:12–20. “And *in the middle of the lampstands* I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash” (emphasis supplied). “One like a Son of Man” standing “in the middle of the lampstands,” seems to be in itself a reference to the sanctuary/temple. It is commonplace among commentators that the setting of vv. 12–20 is the heavenly sanctuary/temple. Jesus among the seven lampstands is interpreted in v. 20 as a symbol of Christ among the seven churches.

Revelation 3:12. “He who overcomes, I will make him a pillar in *the temple of My God* [ἐν τῷ ναῷ τοῦ θεοῦ], and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, *the new Jerusalem* [τῆς καινῆς Ἱερουσαλήμ], *which comes down out of heaven* from My God, and My new name” (emphasis supplied). The prepositional phrase “in the temple of my God” could be considered an allusion to sanctuary/temple since it contains the technical expression for “temple” (ἐν τῷ ναῷ τοῦ θεοῦ), and the immediate context makes a reference to the “new Jerusalem” in the exact same way as in 21:2 *καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ* (“coming down out of heaven from God”). And in 21:3 a voice from heaven indicates that that is God’s tabernacle. In this context, the word “pillar” in 3:12 could be taken symbolically.

Revelation 4–5. “Immediately I was in the Spirit; and behold, *a throne was standing in heaven, and One sitting on the throne*” (4:2; emphasis supplied). It is

commonplace among scholars that the setting of these two chapters is the heavenly sanctuary/temple. At least two characteristics of the heavenly sanctuary/temple immediately catch one's attention: a place of worship and of God's rule. The description of the worship starts with the four living creatures before God's throne, then the twenty-four elders, thousands and thousands of angels, and finally "every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them" praises the One who is seated on the throne and the Lamb (5:13). The content of the worship seems to point to God's sovereignty: "'Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created'" (4:11); "'To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever'" (5:13). The Lamb is worthy to hold the scroll in His hand and is able to break each seal, because He was slain. And every time the Lamb breaks a seal in the heavenly sanctuary/temple, history unfolds on earth.

Revelation 7:15. "For this reason, they are before *the throne of God*; and they serve Him day and night in *His temple* [ἐν τῷ ναῷ αὐτοῦ]; and He who sits on the throne will spread His tabernacle [σκηνώσει, "pitch His tabernacle"] over them" (emphasis supplied). "Throne of God" in heaven, "temple," and σκηνώω are indicators of the heavenly sanctuary/temple motif. Verses 9–17 give the impression that the heavenly sanctuary/temple functions as the blessed abode of the great multitude, where they serve God in priestly activities (λατρεύουσιν), where the Lamb shepherds them and they suffer no more.

Revelation 8:1–5. “Another angel came and stood at *the altar*, holding a *golden censer*; and much incense was given to him, so that he might add it to the prayers of all the saints on the *golden altar which was before the throne* [τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου]” (8:3, emphasis supplied). The larger context of the Book of Revelation seems to indicate that the italicized words of v. 3 suggest heavenly sanctuary/temple setting. The immediate context (vv. 1–5) appears to point to judgment activity linked with the heavenly sanctuary temple. The angel takes the censer, fills “it with the fire of the [golden] altar,” and throws “it to the earth.” Thunder, lightning, and earthquake follow as a result.

Revelation 11:1–2. “Then there was given me a measuring rod like a staff; and someone said, ‘Get up and measure the *temple of God and the altar, and those who worship in it*. Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months’” (emphasis supplied). Again, according to the previous chapters, God’s temple (its altar and its worshipers) in this passage could be understood as a reference to the heavenly sanctuary/temple. The measurement follows the same sequence of the Day of Atonement ritual (Lev 16:33), temple, altar, and worshipers. But it is important to perceive that the measuring is never performed in the narrative. The act of measuring has received many interpretations. However, scholars have agreed that Rev 11:1–2 echoes the book of Ezekiel. Within this scope, the words of Alan Johnson may be beneficial:

In Ezekiel 43:10, the prophet is told to “describe the temple to the people of Israel, that they may be ashamed of their sins.” The purpose of the elaborate description and temple measurement in Ezekiel is to indicate the glory and holiness of God in Israel’s midst and convict them of their defilement of his sanctuary (43:12).

Likewise, John’s prophetic ministry calls for a clear separation between those who are holy and those who have defiled themselves with the idolatry of the beast.¹⁴⁷⁶

Revelation 11:19. “*And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm*” (emphasis supplied). This text seems to be one of the clearest instances of heavenly sanctuary/temple reference in Revelation. The phraseology of the verse (lightning, thunder, earthquake, and hailstorm [8:5]), and the ark of the covenant of the heavenly sanctuary/temple being mentioned for the first time (the ark of Heb 9:4 relates to the earthly sanctuary/temple), seem to recall the judgment motif.

Revelation 13:6. “And he opened his mouth in blasphemies against God, to blaspheme His name and *His tabernacle* [τὴν σκηνὴν], that is, *those who dwell in heaven* [τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας]” (emphasis supplied). The wording of this text appears to suggest that the heavenly sanctuary/temple is in view, since the articular phrase τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας (those who dwell in heaven) appears to be exegetical to the tabernacle (σκηνὴν) of the previous phrase. Similarly to the action of the little horn of Dan 8:10–11, the sea beast is attacking God, His name, and His tabernacle.

Revelation 14:1. “Then I looked, and behold, the Lamb was standing on *Mount Zion*, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads” (emphasis supplied). The expression “Mount Zion” appears in the NT only twice (Heb 12:22; Rev 14:1; “Zion” alone occurs five

¹⁴⁷⁶ Allan F. Johnson, “Revelation,” in *The Expositor’s Bible Commentary: Hebrews through Revelation*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1981), 500.

times). In Hebrews is clearly a reference to the heavenly sanctuary/temple. A comparison with Rev 7 appears to strengthen this position.

Revelation 14:15–18. “And another angel came out of the *temple*, crying out with a loud voice to Him who sat on the cloud, ‘Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe’” (14:15; emphasis supplied). Heavenly sanctuary/temple seems to be clearly depicted here. This passage seems to link heavenly sanctuary/temple with the executive judgment, and the final separation between good and evil.

Revelation 15:5–16:1. “After these things I looked, and *the temple of the tabernacle of testimony in heaven was opened*” (15:5; emphasis supplied). It is commonplace to see heavenly sanctuary/temple in this passage. It is significant to see the description of v. 8: “And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.” It describes pause/cessation of activities in the heavenly sanctuary/temple while the plagues are being poured out on earth.

Revelation 16:17. “Then the seventh angel poured out his bowl upon the air, and a loud voice came out of *the temple from the throne*, saying, ‘It is done’” (emphasis supplied). The context of this passage is again of judgment. The seventh bowl is poured out, a voice from the throne saying “it is done,” followed by lightning, thunder, and earthquake (cf. 8:5; 11:19).

Revelation 19:1–10. “After these things I heard something like a loud voice of a great multitude in heaven, saying, “Hallelujah! Salvation and glory and power belong to our God” (19:1). This passage does not contain heavenly sanctuary/temple technical

terms. However, the liturgical flavor of the passage and a comparison with its chiasmic counterpart (Rev 4–5), appears to indicate heavenly sanctuary/temple motif. The sequence of praises in Rev 19:1–10 occur inversely to chaps. 4–5. First, a great multitude in heaven says “Hallelujah” twice (19:1, 3), then the twenty-four elders and the four creatures worship God and say “Hallelujah.” Again, the whole universe burst in praise: “Hallelujah! For the Lord our God, the Almighty, reigns” (v. 6). God’s rule, sovereignty, and reign is again emphasized.

Revelation 21–22:5. “And I saw the holy city, *new Jerusalem*, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, *the tabernacle of God* [σκηνή τοῦ θεοῦ] *is among men*, and He will dwell among them, and they shall be His people, and God Himself will be among them” (21:2–3, emphasis supplied). Here, the voice coming from the throne explains that the new Jerusalem is “the tabernacle [σκηνή] of God.” This whole passage displays the fulfillment of what was promised in the OT and NT. Only one point is single out here: God’s quest to be with His people is finally fulfilled. This is presented in the beginning of the passage: “the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God” (v. 3). And again, in the end: “*the throne of God and of the Lamb shall be in it*, and His servants shall *serve Him* [λατρεύσουσιν]. They shall see His face, and His name shall be on their foreheads” (22:3–4).

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