



THE COSMOLOGY OF THE HEAVEN(S), TABERNACLE,  
AND SANCTUARY OF THE PRIESTLY WORK  
OF CHRIST IN HEBREWS 8-10

---

A Thesis  
Presented to  
The Faculty of  
the School of Theology  
Southwestern Baptist Theological Seminary

---

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts Theology

---

by  
William W. Henry Jr.  
January, 2015

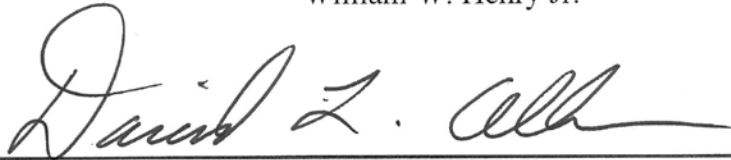
Copyright © 2015 William W. Henry Jr.

All right reserved. Southwestern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation, and instruction.

APPROVAL SHEET

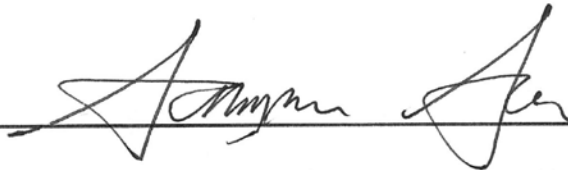
THE COSMOLOGY OF THE HEAVEN(S), TABERNACLE,  
AND SANCTUARY OF THE PRIESTLY WORK  
OF CHRIST IN HEBREWS 8-10

William W. Henry Jr.



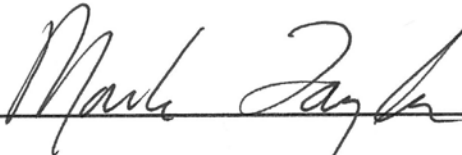
---

Dr. David Allen, Dean of the School of Theology, Supervisor



---

Dr. Aaron Son, Professor of New Testament, Second Reader



---

Dr. Mark Taylor, Professor of New Testament, Assoc. Dean for Master's Programs

Date: 4/14/15

To

my wife Tammy,

and my children,  
Charity, Jordan, William, and Stephen,

and my family,

for their love and support as  
I have sought to know more about the heavens.  
Hebrews 11:13-16

## ABSTRACT

### COSMOLOGY OF THE HEAVEN(S), TABERNACLE, AND SANCTUARY OF THE PRIESTLY WORK OF CHRIST IN HEBREWS 8-10

This thesis argues the author of Hebrews purposely used spatial referents in a context of ontological reality typified by the Tabernacle. Also, the Tabernacle framework outlines and shadows a background grid for the subtext main point explaining Christ's priestly work.

Chapter 1 introduces cosmology which can be cartographically mapped. Chapter 2 establishes the synchronic existence of a text for plural heavens in Hebrews 8-10, tracks the diachronic treatment of the plural of οὐρανός, and explains the disappearance of the biblical textual usage of plural heavens. Chapter 3 develops semantically the context of plural heavens and includes a brief comparison among other New Testament authors. Chapter 4 answers proposed contra arguments. In Chapter 5 the subtext of the work of Jesus as High Priest is applied cartographically using the test text of Hebrews 9:11-14 with a test question of whether Jesus actually took his own blood to heaven. Finally, Chapter 6 concludes.

William W. Henry Jr., M.D., M.A.Th.  
Supervisor: David L. Allen, Ph.D.  
School of Theology  
Southwestern Baptist Theological Seminary, 2015

## TABLE OF CONTENTS

	Page
LIST OF TABLES .....	ix
LIST OF FIGURES .....	x
PREFACE .....	xi
INTRODUCTION .....	1
Introduction .....	1
Challenges .....	4
Neglect .....	9
Need .....	12
Limits .....	13
Best Source Authority .....	15
Essential Elements .....	20
Justification .....	23
Key Questions .....	24
Thesis .....	24
Methodology .....	25
Conclusion .....	26
THE TEXT OF BIBLICAL COSMOLOGY .....	28
Introduction to the Text of Biblical Cosmology .....	28
The Text of Biblical Cosmology in Hebrews 8-10 .....	30

The Text of Biblical Cosmology in the Old Testament and LXX .....	43
The Text of Biblical Cosmology in Greek.....	45
The Pre-Reformation Text of Biblical Cosmology .....	46
Reformation Text of Biblical Cosmology.....	53
Post-Reformation Text of Biblical Cosmology.....	54
Conclusion .....	61
<b>THE CONTEXT OF BIBLICAL COSMOLOGY.....</b>	<b>63</b>
Introduction to the Context of Biblical Cosmology.....	63
The Context of Biblical Cosmology in Hebrews 8-10.....	67
The Context of Biblical Cosmology in Other Scripture.....	86
Conclusion .....	90
<b>THE PRETEXT OF BIBLICAL COSMOLOGY .....</b>	<b>92</b>
Introduction to the Pretext of Biblical Cosmology .....	92
No Unified Distinct Discourse.....	94
Material Cosmology Not the Main Point.....	96
Traditions of Figurative Language.....	98
Advantages of Rhetoric.....	100
Biblical Presuppositions.....	102
Semantic Weight of Greek Language Structures.....	107
Conclusion .....	107
<b>THE SUBTEXT OF BIBLICAL COSMOLOGY .....</b>	<b>109</b>
Introduction to the Subtext of Biblical Cosmology .....	109
Exegesis of Hebrews 9:11-14.....	114



Biblical Cosmology and Theological Implications.....	143
Biblical Cosmology and Blood in Heaven?.....	157
Conclusion .....	161
CONCLUSION .....	165
Introduction to the Conclusion.....	165
Chronologic Topological Christology.....	167
Chronologic Topological Soteriology.....	169
Chronologic Topographical Cosmology .....	170
Outcomes and Later Work Based on this Thesis .....	171
APPENDIX.....	173
Figure 1.....	173
Figures 2 - 10.....	174
BIBLIOGRAPHY.....	175

## LIST OF TABLES

Table	Page
1. Early Greek Manuscript and Latin Translator Accuracy of the Greek New Testament Plurals of οὐρανοῦ . . . . .	47
2. Pre-Luther Greek Collated Textual Accuracy by Erasmus of the Greek New Testament Plurals of οὐρανοῦ . . . . .	51
3. Pre-Luther German and English Translator Accuracy of the Greek New Testament Plurals of οὐρανοῦ . . . . .	52
4. Luther German and Post-Luther English Translator Accuracy of the Greek New Testament Plurals of οὐρανοῦ . . . . .	55

## LIST OF FIGURES

Figure	Page
1. Hebrews Cosmology . . . . .	173
2. The Heavens (three-plural). . . . .	174
3. Heaven (singular) of Sanctuary . . . . .	174
4. New Heaven (singular) and New Earth . . . . .	174
5. Heavens (two-plural) of this Creation . . . . .	174
6. Precosmic Heaven (singular) and Earth . . . . .	174
7. Heaven (singular) of Sky . . . . .	174
8. Entrance into Heaven Sanctuary (singular) through Veil. . . . .	174
9. Abraham's Bosom (Heaven Outside Veil) . . . . .	174
10. Heaven (singular) Beyond Veil (open) in Sanctuary for Deceased Righteous . .	174

## PREFACE

The journey of this thesis started in June 1982 during preparation for a Wednesday night Bible Study on the Tabernacle while in an isolated rural pastoral study of Hickory Ridge, Arkansas. In teaching a series on the symbolism of the individual Tabernacle sections using Paul Kiene's beautiful color pictures and slides,<sup>1</sup> the terms "copy and shadow of heavenly things" (KJV) of the text of Hebrews 8:5 developed greater meaning. The question of overall symbolism for movement of the High Priest work of Christ in the whole of the Tabernacle arose.<sup>2</sup> An integration of several providential sources<sup>3</sup> led to a crude stick figure outline of the current cosmos for mimeograph distribution. This was used for years of biblical teaching as the field upon which the spatial box-score of the recorded canonical cosmic battle against sin and death was being victoriously remedied by God through Jesus Christ.

A providential necessary detour to the practice of medicine in an attempt to fix

---

<sup>1</sup>Paul F. Kiene, *The Tabernacle of God in the Wilderness of Sinai*, (Grand Rapids: Zondervan, 1977).

<sup>2</sup>James Strong, *The Tabernacle of Israel: Its Structure and Symbolism*, (Grand Rapids: Kregel Publications, 1987). Strong warns about focus on individual parts with omission of the meaning of the whole.

<sup>3</sup>Scant sources were available in 1982 in the isolated farm town of four hundred souls. Along with the book by Kiene which was purchased from a Seminary bookstore was C. I. Scofield, "Luke 24:52," In *The Scofield Bible Reference Bible* (New York: Oxford University Press, 1945). Also no longer extant in this author's files was a mimeograph outline copy of the heavens from some unknown source. Another similar diagram has never been seen by this author that had the traditional view of Jesus going down to Hades and saints moved to the Sanctuary of heaven from Hades to Paradise upon the resurrection. This traditional view is no longer held by this author as seen in Chapter 5. The sources demonstrating the concept of current plural heavens in this age were not original to this author.

the wrong of the present creation reinforced the current degraded situation of a lack of holiness in the cosmos. Unable to personally permanently repair the earth, a thematic change came in a two week preaching revival in the year two thousand. Based on Hebrews 11:13-16 the theme of seeking heaven was born. The outline of the play-by-play activities of the cosmos was applied diachronically in a biblical theology from the beginning of Genesis<sup>4</sup> until the reconstruction of Revelation setting forth God's solution of Jesus Christ for man's sin and the problematic separated creation. This led to the 2001 publication of a unpolished biblical theology and outline in a book entitled, *Heaven Past Present Future: The Fulfillment of the Times*.<sup>5</sup>

Once published for free distribution on the Internet in 2002, the initial outline had many incorrect theological presuppositions that were slowly corrected by the influence of many people from around the globe.<sup>6</sup> By 2006 seven chapters had expanded to twenty-one with seven each respectively for Heaven Past, Heaven Present, and Heaven Future. By 2008 color graphics replaced outline and stick figures and the emphasis was changed to simply "The Heavens" in 2009. More corrections led to chart versions distributed in teaching on heaven in churches and around the world.<sup>7</sup>

In early 2010 while working in a basement publishing studio on a book

---

<sup>4</sup>While not the subject of this paper this diachronic theology now expands temporally before Genesis 1:1. The current organization of the cosmos demands a precosmic introduction of sin before the accurately historic Genesis account that necessitated the present construction of dwelling levels of holiness for volitional creations in separated realms of heavens.

<sup>5</sup>After multiple publishing house rejections due to lack scholarly credentials and name recognition, this was a personal printing of three thousand copies. Due to major theological presupposition errors corrected in this thesis, this author would like to recall them.

<sup>6</sup>A pin map in a basement publishing studio documented comments from all continents and many countries.

<sup>7</sup>While not possible, this author wished he had these back also due to important changes.

revision and video segments, the desire for message accuracy led to return to Seminary. Early ministry pastoral demands providentially hindered completion of a Bachelor Degree from 1975 to 1985. Through the advice of the author's friendship of Associational Missionary Ronnie Toon, God led to enrollment in classes at Southwestern Baptist Theological Seminary. The wonderful professors at Southwestern led by Dr. Tim Deahl at the Little Rock extension campus provided the proper biblical hermeneutic for the cosmological study of the heavens.

While learning the craft and skills of better biblical interpretation, a surprise of a lack of scholarly unity in cosmological views of creation was discovered. It seemed the more educated a servant of God, the less real and more figurative one interprets biblical concepts of heaven. Only a handful of scholars have ever attempted a synthesis of a real unified cosmological structure for God's creation. Major scholars thus deny any possible pattern based both on tradition with previous failures admitted by individual scholars<sup>8</sup> and established lexical views. Undaunted by drawing from nearly thirty years of biblical cosmic model building, almost every paper possible by this author developed some aspect of the heavenly cosmos. With each paper and Seminary course the cosmic cartography changed. The desire for a scholarly approach based on Hebrews led in 2011 to Dr. David Allen at Southwestern who had written the New American Commentary on *Hebrews*.<sup>9</sup> Dr. Allen graciously accepted guidance of this thesis in an appeal based on his understanding of one who had taken a path less traveled in his experience in publication

---

<sup>8</sup>Established theological presuppositions that must change based on a unified cosmology of Scripture are the main obstacles. It is easier to deny canonical cosmic unity than change long held traditions.

<sup>9</sup>David L. Allen, *Hebrews*, The New American Commentary, (Nashville: B & H, 2010).

of *Lukan Authorship of Hebrews*.<sup>10</sup>

While Dr. Allen has reminded several times that he did not agree, he graciously listened in his busy schedule and made important points of problematic areas on multiple occasions. As the result, in the play-by-play Jesus now no longer goes to Hades at his death, but to the heavenly Sanctuary in his Eternal Spirit in completion of biblical death in a one-time presentation on the Day of Atonement. Also, the deceased saints are now with Jesus in the Sanctuary beyond the veil instead of a lesser holy realm of the heavens. These are just some of the many changes made through studies at Southwestern.

There is much still to learn in and by cosmic studies. In this thesis if there is any truth or wisdom to encourage fellow believers during the discouragement of this world—it is only from the Holy Spirit who gives understanding. If there is any error it is solely this author's inaccuracy for not listening more carefully to the Spirit's teaching of God's Word. As always readers are encouraged to try the spirits to see if they are of God (cf. I John 4:1).

This author gives special thanks and gratitude to family, Christian friends, Dr. David Allen, and professors at Southwestern Baptist Theological Seminary for their patience as this author sought to know more about God's promised heavenly country of Hebrews 11:13-15.

William W. Henry Jr.  
Batesville, Arkansas  
January, 2015

---

<sup>10</sup>David L. Allen, *Lukan Authorship of Hebrews*, NAC Studies in Bible & Theology, vol. 8, (Nashville: B & H, 2010).

## CHAPTER 1

### INTRODUCTION

#### **Introduction**

Interest about the current topographical organization of the cosmos<sup>1</sup> has entered the minds of many enquirers since antiquity.<sup>2</sup> Questions are naturally stimulated by the typological images used in God's revelation to describe both present and eschatological spatial reality.<sup>3</sup> Since these images are always literarily communicated in terms of local space-time,<sup>4</sup> biblical spatial revelation can be consistently plotted in

---

<sup>1</sup>Edward Adams, "Graeco-Roman and Ancient Jewish Cosmology," In *Cosmology and New Testament Theology*, Library of New Testament Studies, ed. Jonathan T. Pennington and Sean M. McDonough (London: T. & T. Clark, 2008), 5. The terms cosmos and cosmology and their derivatives are used throughout this thesis as defined by Adams. He writes, "Cosmology seeks to explain the origin, structure, and destiny of the physical universe" (5). Also M. R. Wright, *Cosmology in Antiquity*, Sciences of Antiquity, (New York: Routledge, 1995), 3-8. Wright traces the etymology of the word cosmology from the eighth century BC Greek usage of *kosmos* to the addition of *logos* in the sixth century BC. Wright asserts, "To this word [*kosmos*], still ambiguous between the beautiful arrangement of parts in the whole of the whole itself, was added *logos*, meaning 'a reasoned and rational account', to give the compound noun *cosmology*, the term that was used from then onwards to cover analyses, theories and explanations of the phenomena of the universe" (3-4). For purposes of this thesis the cosmos and the cosmology of the physical universe will encompass all things created beyond God Himself, involving any substance of defined mass, moving through space, experiencing time, and always remaining at some coordinate spatial location within creations boundaries of the heavens and earth.

<sup>2</sup>Adams, *Graeco-Roman and Ancient Jewish Cosmology*, 5-7. Also Wright, *Cosmology*.

<sup>3</sup>Jon C. Laansma, "The Cosmology of Hebrews," In *Cosmology and New Testament Theology*, Library of New Testament Studies, ed. Jonathan T. Pennington and Sean M. McDonough (London: T. & T. Clark, 2008), 127.

<sup>4</sup>Ibid. For all creation there is a literal quality of place, a position of existence within a cosmic spatial reality whether in the heavens or on earth (cf. John 14:1-6). Biblical spatial reality is more than unseen mental mirages, a spiritual state-of-mind, or some material consciousness designed to explain metaphorically salvation within the experienced world. It includes a literal, movable, tangible, ontological place with a past, present, and future.



relation to God and each other.<sup>5</sup>

The Bible is filled with cosmological location and place references in relation to every categorical event described regarding activity of the creation.<sup>6</sup> R. L. Drouhard rightly ascertains that, “Geography plays either a central or secondary role in almost every biblical narrative.”<sup>7</sup> As revelation unfolds, each authors’ chosen words lay out necessary cosmological coordinates with definitive proper nouns, stative or transitive verbs, and spatially functional prepositional phrases<sup>8</sup> so readers can mentally process the verbal action described within the sphere of the created cosmos.

Between author and reader a natural play-by-play forms with descriptive coordinates having varying degrees of overlapping specificity. As the outfield of a

---

<sup>5</sup>Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, (Grand Rapids: Zondervan, 1994), 267. This thesis is based upon the premise that God is transcendent beyond the space-time of his creation (cf. 1 Kings 8:27; Isa 66:1-2; Acts 7:46-50; 17:24-25). Therefore, if all of God’s creation seen or unseen in the heavens and earth is a reality of one space-time creation (cf. John 1:1-3; Col 1:15-20; Rev 4:11), then as a space-time reality any particular creation can be topographically mapped by referent descriptions of relative location based on a synthesis of biblical descriptions (cf. Phil 2:10). Also, the resultant cosmology will be consistent and harmonious across all inspired authors of the entire biblical Canon (cf. 2 Tim 3:16-17). Further, a failure to see a biblical descriptive unity of God’s creation comes from interpreter’s presuppositions of cosmological theology and linguistic meanings.

<sup>6</sup>W. A. Criswell and Paige Patterson, *Heaven*, 1st Living Books ed., (Wheaton, IL: Tyndale, 1991), 6-7. This work serves as an example of scholarly perception of local heavenly reality of place. Also Grudem, *Systematic Theology*, 266. This paper takes the position that by the Father’s instruction and power of the Holy Spirit while previously as the eternal Logos, Jesus Christ created everything ever created including the current heavens and earth (cf. John 1:1-3; 1:14; Col 1:15-17; Rom 8:36; 1 Cor 8:6).

<sup>7</sup>R. L. Drouhard, *The Lexham Bible Dictionary*, ed. John D. Barry and Lazarus Wentz (Bellingham, WA: Lexham, 2012), s.v. “Geography of the Bible.” In biblical geographical descriptions, a location is thought to have a higher degree of certainty than a place, which carries a higher degree of ambiguity with less specific boundaries. A locality such as “Jerusalem” (Gal 2:1) may have legal boundaries, but these do not always agree exactly with general usage in written narrative (cf. Rom 15:31). There are also relative and absolute locations. Relative location is viewed in terms of displacement from a known point for example ὑποκάτω τοῦ θυσιαστηρίου (Rev 6:9) whereas specific location is ἕως τρίτου οὐρανοῦ (2 Cor 12:2).

<sup>8</sup>Daniel B. Wallace, *The Basics of New Testament Syntax: An Intermediate Greek Grammar*, (Grand Rapids: Zondervan, 2000), 161-62. Wallace includes a chart demonstrating the spatial function of stative and transitive prepositions.

baseball field can be further subdivided into right, center, and left field; or even further that left field can be divided into shallow, mid, and deep—biblical narrative continually evokes overlapping referent areas already considered either known or easily determined by the minds of original readers. This overlying geographical<sup>9</sup> language of location embraces the entire cosmos. It includes domains on earth as in Jesus statement ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς<sup>10</sup> “you will be my witnesses in Jerusalem, and in all Judea, and Samaria, and to the end of the earth”<sup>11</sup> (Acts 1:8). It also applies to specific areas in the heavens as ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μόναι πολλαὶ εἰσιν· “in the house of my Father are many dwelling places” (John 14:2).<sup>12</sup> By God’s design all of these literary descriptors activate for the human experience existing innate social communicative attributes of geography that consist of locality, place identity, and sense of place.<sup>13</sup>

---

<sup>9</sup>The terms geographic, cartographic, and topographic with respective forms in this thesis are used interchangeably.

<sup>10</sup>I have used the *Novum Testamentum Graece*, 28th Edition for the Greek text of this paper unless otherwise specified.

<sup>11</sup>English translations are from the personal exegesis of the author unless otherwise specified.

<sup>12</sup>Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. and trans. William Arndt, Frederick W. Danker, and F. Wilbur Gingrich [BDAG] (Chicago: University of Chicago Press, 2000), s.v. "μονή, ἦς, ἡ." Jesus disciples in the John 14 discourse were to understand in the location of “in my Father’s House” there were “many dwelling places.” BDAG mentions in the twentieth interpretation a “transcendent sense” by Gundry of John 14:2, but there is no indication that Jesus is not speaking of an existing reality of the created cosmos.

<sup>13</sup>John H. Walton, *Ancient near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible*, (Grand Rapids: Baker, 2006), 165-66. Walton claims, “Everyone has a cosmic geography and knows what it is—it is second nature. The point is that a culture’s cosmic geography plays a significant role in shaping its worldview and offers explanations for the things we observe and experience . . . In the ancient world they also had a cosmic geography that was just as intrinsic to their thinking, just as fundamental to their worldview, just as influential in every aspect of their lives, and just as true in their minds. And it differs from ours at every point. If we aspire to understand the culture and literature of the ancient world, whether Canaanite, Babylonian, Egyptian, or Israelite, it is therefore essential that we understand their cosmic geography.”

The biblical theme of salvation is played out on the field of the cosmos involving τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς “the things in the heavens and the things in the earth” (Eph 1:10). This created space includes competitors, goals, a set time-limit, rules of engagement, and eternal consequences of participant choices. Occurring at distinct locations, then the biblical events recorded must have coordinates within the cosmos as designated verbal and written historical cartographic mapping points of the existing cosmic grid. Also, the cosmic field continually referenced in biblical revelation has overlapping terms in the sense of intersecting definitions of descriptive categories of defined space-time.<sup>14</sup> This study proposes a descriptive model for the present canonical cartographic cosmological organization for greater understanding of biblical authors’ inspired messages to readers.

### **Challenges**

The greatest challenge faced by modern biblical readers is determining hermeneutically accurate authoritative cosmological information. This occurs for several reasons. First, the narrative cosmic topography of the biblical authors is often sketchy at best. This seems odd even though the cosmos is obviously created with consistency and specificity (cf. Gen 1-2). For biblical authors cosmic topography is most often set forth as general or specific background information that is included in writing about more important discourse themes.<sup>15</sup> Since there is no definitive discourse on the understood

---

<sup>14</sup>Revelatory descriptors of the location of heavenly matters function the same as an earthly. An earthly map has overlapping categorical descriptors of cities, regions, states, countries and hemispheres. A city is a subset of the category region. A region may be a subset of a state or contain several states.

<sup>15</sup>The human mind has a natural programmable matrix which in language requires minimal geographic information in narrative discourse for communication understanding of descriptions of events.

cosmological organization in the autographs, modern readers must reconstruct a synthesis from the whole of inspired Scripture. Due to the diversity of descriptions, it is no easy task to find one pattern which fits all biblical authors. This difficulty leads some scholars to reject the idea of the existence of a unity of cosmological structural thought in the writings of the Bible.<sup>16</sup> Cosmological synthesis requires intellectual integration of many writings while also overlooking scholars who when overwhelmed often fall away in naysaying.

A second challenge is much of the cosmological description is in symbolic or typological form. Biblical authors strain the limits of language to communicate in

---

A simple example is a baseball play-by-play narrative. Readers or listeners can completely visualize a play-by-play without every detail of the field being stated or repeated.

<sup>16</sup>For example Cornelis Houtman, *Der Himmel Im Alten Testament: Israels Weltbild Und Weltanschauung*, Oudtestamentische Studiën; Deel 30, (New York: Brill, 1993), 283-317. Regarding the Old Testament worldview and ideology Houtman writes, “*Unseres Erachtens ist es nicht möglich, aufgrund der Angaben, die das AT uns liefert, die Schlußfolgerung zu ziehen, im alten Israel habe eine allgemein akzeptierte, systematisch aufgebaute Theorie über das Entstehen, den Aufbau und die Ausstattung des den Menschen umgebenden Kosmos in allen seinen Teilen existiert*” (283). Later he assumes the same conclusion for his arguments stating, “*daß, obwohl das AT uns kein uniformes Bild vom wie des Entstehens und Existierens und vom Aufbau und der Ausstattung des Kosmos*” (299). Houtman does not say that there is not a structure to the creation of the cosmos, only which in his opinion there is not enough information in the Old Testament to draw one theory generally accepted by ancient Israel. He rejects purpose of any underlying specific literal cosmic structure for reasons of a greater than scientific purpose for cosmological statements saying, “*Der Sinn einer Untersuchung der alttestamentlichen Aussagen über den Kosmos liegt daher auch nicht in rein wissenschaftlicher Befriedigung, sondern geht weit darüber hinaus*” (317). Houtman thereby sets up a fallacy of false disjunction stating if one could understand the order of creation he would lose his awe of God. D. A. Carson, *Exegetical Fallacies*, 2nd ed., (Grand Rapids: Baker, 1996), 90. Contrary to Houtman, both a heavenly topography and an awe of God are possible in authorial intent. Also Houtman’s common difficulty with making sense of the biblical data does not mean a literal pattern does not exist. For further example J. Edward Wright, “Biblical Versus Israelite Images of the Heavenly Realm,” *Journal for the Study of the Old Testament*, no. 93 (2001): 59-75. Wright argues against a unified view of Israel for the cosmos in following the theory of late Judean editors for the Old Testament. He concludes, “based on evidence from both texts and artifacts suggests that the depictions the Hebrew Bible offers of the heavenly realm on the one hand and what ancient Israelites and Judeans actually believed on the other hand may have been very different” (60). Wright follows multiple historical fallacies in his rejection, the worst being uncontrolled historical reconstruction. Carson, *Exegetical Fallacies*, 131.

understandable ways actions and forces now unseen and unobservable.<sup>17</sup> Modern readers often question whether these authors really believed their cosmological descriptions or simply viewed these as rhetorical devices in resemblances for modern demystifying by allegorical teaching.<sup>18</sup> The difficulty is whether the biblical metaphorical and pictorial language depicts a reality versus purely symbolic events only approximating theological truth. C. B. Caird reminds, “Any statement, literal or metaphorical, may be true or false, or its referent may be real or unreal.”<sup>19</sup> This ambiguity causes many readers to spiritualize figurative language choosing to lean interpretatively to an imaginary meaning and sense of the author.<sup>20</sup> Therefore, to organize a topographical cosmology, readers must overcome these often written and expressed interpretative fallacies.

A third challenge to a cosmic synthesis is the vaguely defined cosmic descriptions blur over the generations of culture and language change. There is also the diversity within the culture at the time of the biblical writer. Caird writes concerning the meaning of meaning in language regarding the context of the user, “The danger here is that we should think of culture in fixed and exclusive terms.”<sup>21</sup> Once understood

---

<sup>17</sup>Leland Ryken and others, “Cosmology,” In *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity, 2000), 169-74.

<sup>18</sup>Rudolf Karl Bultmann, *The New Testament and Mythology and Other Basic Writings*, (Fortress Press, 1984).

<sup>19</sup>G. B. Caird, *The Language and Imagery of the Bible*, (London: Duckworth, 1980), 132. While the possibility for argument of a non-reality as the referent for God’s revelation exists, Scripture does not support it in any way.

<sup>20</sup>Ibid. Caird warns of the common fallacy of theologians to view figurative language as typically false. He concludes, “In short, literal and metaphorical are terms which describe type of language, and the type of language we use has very little to do with the truth or falsity of what we say and with the existence or nonexistence of the things we refer to.”

<sup>21</sup>Ibid., 53.

landmarks in the communication of biblical author and reader are often fuzzy and distorted to the modern reader. Therefore, hopeful canonical cosmological cartographers must improve interpretative accuracy by the principles of synchronic linguistics and historical lexical semantics.<sup>22</sup>

Another challenge is avoiding the temptations of reading modern cosmic views into the background references given by authors. Modern biblical readers must reconstruct cosmic inferences without committing historical fallacies of interpretation.<sup>23</sup> Modern Christianity typically purports a fantasy view of heaven as indistinct and tailored to interpreter emotive desires. For example, this tendency is seen in the religious publications of the experiential religious dream-like states of the mind at near death.<sup>24</sup>

---

<sup>22</sup>Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*, (Grand Rapids: Zondervan, 1994), 10. Silva defines Lexical Semantics as, “that branch of modern linguistics that focuses on the meaning of individual words.” However, a words referent and sense cannot only be determined only by lexical uses in a diachronic review. Semantics must also have concerns the author’s uses of the word in context. Also David Alan Black, *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*, 2nd ed., (Grand Rapids: Baker, 1995), 122. Black writes, “Above all, to know what a word means we must consider its context. Meaning is then extracted from the passage in which the work is found. Hence it is not legitimate to say that the ‘original’ meaning of a word is its ‘real’ meaning, *unless* that meaning coincides with the usage of the word under consideration.” Also J. P. Louw, *Semantics of New Testament Greek*, ed., Dan O. Via and William A. Beardslee, The Society of Biblical Literature: Semeia Studies, (Atlanta, GA: Scholars Press, 1982), 21. Louw shares, “Finally, the insight that it is incorrect to begin with *words* in a semantic analysis, emphasized how semantics is concerned with more than merely the ‘meaning’ of words. Meaning is what one intends to convey, and words are but one item employed in this process as symbols representing particular features (in fact, a set of relations) of that meaning.”

<sup>23</sup>Carson, *Exegetical Fallacies*, 128-29. Carson discusses “Fallacies arising from omission of distanciation in the interpretative process.” Also Carl R. Trueman, *Histories and Fallacies: Problems Faced in the Writing of History*, (Wheaton: Crossway, 2010), 141-68. Trueman discusses the common “Word Concept” fallacy that “in a historical text does not mean that the author intended the same concept as someone using the same word today. What the historian has to do is understand how terms were normally used in accordance with the conventions of the period being studied” (156-58). Another common fallacy is “Reification” (142) where modern abstract experiences are seen the same as the real and concrete theological models of ancient authors.

<sup>24</sup>Consider a few modern charismatic efforts to share about the cosmos in near death experiences: Don Piper and Cecil Murphey, *90 Minutes in Heaven: A True Story of Death & Life*, (Grand Rapids: Revell, 2004); Eben Alexander M.D., *Proof of Heaven: A Neurosurgeon’s Journey into the*

Much of the data gleaned does not fit the background cosmology of *inspired* writers. Proper cosmology thus requires the challenge of interpreting against the common modern streams of popular fallacy claims responding even as Micaiah, “As the LORD lives, what the LORD says to me, that I shall speak” (1 Kings 18:14, NASB95) in remaining true to the textual meanings of the original authors.

The mention of inspiration leads to the next challenge of the acceptance of a common Holy Spirit authorship beyond cultural language and intentions of the writers who are referencing cosmological background theology. It is easy to question or discount the inspiration of cosmological landmarks by either limiting or expanding upon the understanding of ancient human minds. While we do not have access to the thinking of the human authors except by the window of their writings, collectively they have one author able to reveal upon the minds of those writers inerrant words from God.<sup>25</sup> Caird reminds, “. . . to penetrate to a meaning more ultimate than the one the writers intended, that is our meaning, not theirs or God’s.”<sup>26</sup> Cosmological interpretations must stay within the boundaries of Holy Spirit intent.

A final challenge is the exercise of faith in the limited cosmic sight. God’s Word is the only reliable insight into the past, present, and future organization of the

---

*Afterlife*, (New York: Simon & Schuster, 2012); Todd Burpo and Lynn Vincent, *Heaven Is for Real: A Little Boy's Astounding Story of His Trip to Heaven and Back*, (Nashville: Thomas Nelson, 2011).

<sup>25</sup>This author takes the position of plenary verbal inspiration and inerrancy of the Canon of biblical authors as originally written in the autographs. This thesis builds upon this foundation with an understood unity and harmony of all Scripture. For full discussion Carl F. H. Henry, “Thesis Twelve: The Holy Spirit Superintends the Communication of Divine Revelation, First as the Inspirer and Then as the Illuminator and Interpreter of the Scripturally Given Word of God,” In *God Who Speaks and Shows*, vol. IV of *God, Revelation, and Authority* (Wheaton, IL: Crossway, 1999), 129-493.

<sup>26</sup>Caird, *Language and Imagery*, 61.

cosmos. No other method of overall view is available. Therefore complete cosmological information must now come only by revelation. As the author of Hebrews spoke of the heavenly work of Christ's priesthood and believers' future cosmological destinies, he encouraged readers with the necessity of faith in cosmological revelation from God. Hebrews 11:1 says, "Now faith is a reality being hoped for, proof of the things not being seen." The remainder of the Hebrews 11 chapter shares examples of those whose lives were governed by faith that a heavenly reality exists (cf. Heb 11:13-16). Since the cosmos of God's operations are real, the challenge of faith is interpreting biblical descriptions of the heavens as a reality with form, substance, and consistency.

### **Neglect**

If faith perceives a heavenly reality, why are the topographic descriptors of revelation about this heavenly reality so often neglected? The neglect is not a matter of there being no information—Scripture is full of referents describing both entities and locations within the heavens. It is unfortunate that most avoid cosmology when addressing theological revelation and subsequent questions about realities which transpire within the created realm.<sup>27</sup> In analogy, this would be like baseball sports writers never speaking about specific field-of-play references in relation to the varied aspects of the

---

<sup>27</sup>Sean M. McDonough and Jonathan T. Pennington, "Introduction," In *Cosmology and New Testament Theology*, Library of New Testament Studies, ed. Sean M. McDonough and Jonathan T. Pennington (London: T. & T. Clark, 2008), 1. The editors write, ". . . the study of cosmology has been relatively under-served in New Testament studies." Compared to other fields of study, publications with a cosmology worded title are anemic in comparison. Most use the word figuratively in address of the structure or organization of other subjects. An ATLA Religion Database search for publication years 2000-2012 yielded the following results. Cosmology: 117 Academic Journal Articles, 117 Essays, 47 Books. Edwards: 295 Academic Journal Articles, 97 Essays, 115 Books. Ecclesiology: 354 Academic Journal Articles, 200 Essays, 85 Books. Atonement: 214 Academic Journal Articles, 113 Essays, 62 Books. In an analogy to the subject of baseball, these categories are equivalent to the field, a popular past player, a team manual, and the means of a victory. In such similar categories the distribution is likely follow similar distributions.



game.<sup>28</sup> Unlike the seasoned fans, uninformed people having little to no knowledge of field structural relationships would naturally be inclined to imagine odd and humorous multifaceted false interpretations. Similar phenomenon surface today in modern biblical views of the revelatory activities of the heavens and earth.

Foremost, neglect is probably because of the challenges just outlined above. Biblical exegetes are challenged by the sketchy descriptions, confusing typological forms, blurred distant cultural cosmic views, interference of modern cosmic views, forgotten or rejected realization of a common inerrant Holy Spirit inspiration, and lack of faith in heavenly information as a consistent reality.

A second reason for neglect is an apprehension of making the necessary steps of theological assimilation in the age of expository preaching, authorial contextual meaning, and discourse analysis. There is safety in positioning oneself on the sure-footing of the exegete of verse by verse deducted hermeneutical truth always showing A=B. In stepwise fashion scholars properly can stand safely on deductions from phonology, morphology, syntax, and semantics to determine primary meaning of textual discourse. However, this exegesis is often done to the neglect of combining with other passages using gleaned information to assemble inductive Holy Spirit inspired secondary meanings used by authors as support for their arguments.<sup>29</sup> If Trinitarian ideas had

---

<sup>28</sup>Baseball is an appropriate analogy for biblical cosmological structure for most Western readers. This analogy is developed throughout this thesis in hopes of creating greater understanding for the importance of a specific cosmological structure in relation to biblical hermeneutics and exegesis. Consider the baseball broadcaster only saying in a live play-by-play scenario, “The ball was hit, it was fielded, and thrown for the third out.” Also, consider just general references saying, “The ball was hit to the infield and thrown in the infield for the third out.” Hit to whom specifically where and thrown to whom specifically where immediately enters the mind of the listener who understands the topography of the field.

<sup>29</sup>Merrill Unger, *Principles of Expository Preaching*, (Grand Rapids: Zondervan, 1955), 33. Unger’s definition for expository preaching concerning the text used says, “if . . . it is handled in such a

surfaced in the current most utilized expository method, one wonders if this blessed teaching would have been derived by many of today's scholars. No one passage directly teaches modern Trinitarian theology. Much truth of Scripture is revealed by ἐν διδακτοῦς πνεύματος, πνευματικοῦς πνευματικὰ συγκρίνοντες “in instruction of the Spirit, the One combining to spiritual matters spiritual matters” (1 Cor 2:13). Paul says the method of the Holy Spirit in teaching wisdom comes in the form literally “to spiritual, spiritual combining” in that spiritual knowledge taught by the Holy Spirit combines with other spiritual knowledge.<sup>30</sup> Good hermeneutical exegesis should never neglect comparison with the rest of Scripture thereby embracing the combining of even the many topological referents into one whole revelation of the Holy Spirit.

Another reason for neglect is found in the inherited Reformation-tradition of translation of the referents used by the original authors in cosmological language. These misdirect referent “meanings”<sup>31</sup> influencing modern reader interpretation.<sup>32</sup> In dealing

---

way, that its real and essential meaning as it existed in the mind of the particular Bible writer, and *as it exists in light of the overall context of Scripture* is made plain and applied to the present-day needs of hearers, it may properly be said to be expository preaching” (Italic emphasis mine). Many of today's exegetes feel their only obligation is to explain the local text thinking they are neither qualified nor obligated to apply that text to the overall context of Scripture in combining truth into the overall context of Scripture.

<sup>30</sup>A good example is the authors of New Testament use of Old Testament Scriptures. These authors often combined the truth of the text of several passages in presenting a combined truth.

<sup>31</sup>Darrell L. Bock, “New Testament Word Analysis,” In *Introducing New Testament Interpretation: Guides to New Testament Exegesis*, ed. Scot McKnight, vol. 1 (Grand Rapids: Baker, 1989), 97-113. Bock shares fundamental rules for determination of authorial word meaning and ways to avoid common errors and fallacies that were undeveloped when sixteenth century translators began making the text of Scripture available in the common language of the people.

<sup>32</sup>Samuel Prideaux Tregelles, *An Account of the Printed Text of the Greek New Testament: With Remarks on Its Revision Upon Critical Principles. Together with a Collation of the Critical Texts of Griesbach, Scholz, Lachmann, and Tischendorf, with That in Common Use*, (London: S. Bagster and Sons, 1854), v-vi. Tregelles writes, “Forms of antagonism to the authority of Scripture have indeed varied. There have been those who, with tortuous ingenuity, charged the inspired writers with deception and dishonesty,

with the Holy Spirit inspired syntactical text of cosmology, Chapter 2 of this thesis will show the development of translational “prejudices”<sup>33</sup> in the early sixteenth century. These alterations are now still found in nearly all translations in all languages remaining unchallenged for nearly five hundred years. Modifications of cosmic referents to early Reformation world views effectively hides from modern readers important cosmological considerations of the original authors that are much needed to understand the current topography of God’s creation. In dealing with the semantic meaning of the text, Chapters 2 and 4 reveal hindrances for those who can utilize the Greek lexical resources. These demonstrate lexical global statements concerning the sense meaning of cosmic referents that have yet to be proven by thorough research in the field of lexical semantics.

### Need

Scholarly avoidance of the organization of God’s current created cosmology has left modern Christianity with little dependable heavenly guidance and at the mercy of popular and charismatic teachers. Rather than a defined consistent reality for God’s creation of הַשָּׁמַיִם וְאֶת הָאָרֶץ<sup>34</sup> “the heavens and the earth” (Gen 1:1), modern prevalent

---

and who first devised the term ‘Bibliolatry,’ as a contemptuous designation for those who maintained that it was indeed given forth by the Holy Ghost.”

<sup>33</sup>F. F. Bruce, *History of the Bible in English: From the Earliest Versions*, 3rd ed., (New York: Oxford University Press, 1978), x. Bruce wisely writes, “Yes, but what of those translations where the translator deliberately introduce their own peculiar ideas of religious belief and practice? Must they not be condemned? Indeed they must; but let those who are themselves sinless in this regard cast the first stones. And by those who are sinless in this regard I do not mean those who have never tried to translate the Bible, but those who have translated it so objectively that their own beliefs, principles and practices have influenced no point in their work. Let us remember, too, that it is our unconscious prejudices and preferences that do the most damage; we can recognize our conscious ones for what they are and make allowance for them accordingly.”

<sup>34</sup>I have used the *Biblia Hebraica Stuttgartensia: SESB Version*. Electronic ed. Stuttgart: German Bible Society, 2003 for the Hebrew text of this paper unless otherwise specified.

ideology mainly presents vague individualistic utopian expectations about current and future cosmological structure God has and will create.<sup>35</sup>

Scholars need to utilize God's given gifts and tools to produce a consistent teaching of created cosmology that harmonizes with other truth of Scripture. Then they may better guide others in the blessed hope of the priestly work of Jesus Christ.

### Limits

Due to the presence of typological language<sup>36</sup> one must be careful to avoid eisegesis<sup>37</sup> of unjustified allegory or spiritualization of the texts. James Strong addressing the issue of typology says, "Scriptural typology must be deduced by rigid exegesis and a broad view of the divine economy, especially in its soteriological relations."<sup>38</sup> It is important to recognize that biblical types are approximations and one of many important methods of revelation of ontological reality designed by the Holy Spirit (cf. Heb 9:8). For applications of biblical typology it is absolutely necessary to follow a hermeneutical

---

<sup>35</sup>Consider Phil Alden Robinson and others, "Field of Dreams," (United States, Universal Pictures, 1989). In the movie John Kinsella, deceased father and ex-baseball player asks, "Is this heaven?" Ray Kinsella his son and builder of a baseball field in a corn field answers, "It's Iowa." John Kinsella responds surprised, "Iowa? I could have sworn this was heaven" as he starts to walk away. Ray Kinsella intrigued over dead baseball players seen on his field in Iowa asks, "Is there a heaven?" John Kinsella answers, "Oh yeah. It's the place where dreams come true." Ray looks around, seeing his wife playing with their daughter on the porch then says, "Maybe this is heaven."

<sup>36</sup>Grant R. Osborne, "Type, Typology," In *Evangelical Dictionary of Theology: Second Edition*, ed. Walter A. Elwell (Grand Rapids: Baker, 2001). Also Caird, *Language and Imagery*.

<sup>37</sup>Osborne, *Evangelical Dictionary of Theology*, 1223. Osborne writes, "The debate today concerns the possible distinction between innate and inferred types. An innate type is explicitly stated as such in the NT; an inferred type is not explicit but is established by the general tone of NT teaching, e.g., the Epistle to the Hebrews, which uses typology as its basic hermeneutic. Many deny the latter because of the danger of fanciful eisegesis, which subjectively twists the text." Eisegesis changes the Greek prefix εἰς meaning "into" to the term exegesis from ἐξηγεῖσθαι meaning "to lead out." It is the hermeneutical method of interpreting Scripture in way that uses biased preconceived personal presuppositions. It is often used either to support or negate a theological position of concern in rhetoric.

<sup>38</sup>Strong, *The Tabernacle of Israel: Its Structure and Symbolism*, 113.

principle of restriction to that which is clearly determined by Scripture by either absolute deductive truth or strong premises of inductive reasoning.<sup>39</sup>

Because of the common mystical and mythological misapplications of the Jewish intertestamental period<sup>40</sup> and the more modern similar unrestricted applications, many disregard any exegesis of a heavenly topography from Scripture. Very few scholars have attempted synthesis of a topography using biblical descriptions of location in the cosmos. This may be due to the already discussed tension of the required inductive reasoning in textual integration and necessary use of high probabilities in assimilation of Scripture in truth. No specific text, discourse, or context of God's inspired revelation of Scripture directly deals in detail with the matter of the physical and spiritual make-up of God's comprehensive creation. Scholars are much more comfortable with the sure-footings of deductive truth, where the main intent of the message of the inspired author is determined in exact logical form if A=B, then A is B. Like other precious inductively derived doctrines such as the Trinity, background textual cosmological truth must be sought inductively by supporting conclusions on premises of truth in faith seeking understanding.<sup>41</sup>

---

<sup>39</sup>Osborne, *Evangelical Dictionary of Theology*, 1223. Osborne correctly exhorts, "Both type and antitype should be based on genuine historical parallels rather than timeless mythological parallels. Typology should not redefine the meaning of the text or suggest superficial rather than genuine correspondence. Both OT and NT passages should be exegeted before parallels are drawn."

<sup>40</sup>Louis Ginzberg, Henrietta Szold, and Paul Radin, *Legends of the Jews*, 2nd ed., (Philadelphia: Jewish Publication Society, 2003), 648. This work demonstrates the uncontrolled loose associations of the Jewish mysticism where, "The separate parts of the Tabernacle had each a symbolical significance, for to all that is above there is something corresponding below." The example is given that it was thought there were eleven heavens based upon the number of curtains in the temple. Jewish mystic symbolism had no exegetical foundation to control application.

<sup>41</sup>For a modern example of inductive argument consider the baseball analogy of a ball hit hard toward shortstop. When asked the question how the ball got in the first baseman's glove, understanding the topography of the field the strongest probability answer is the shortstop threw the man out by fielding the

As an example of this modern scholarly approach concerning the cosmological referent of the heavenly Sanctuary Simon Kistemaker and William Hendriksen write, “Because the Bible is a book about man’s redemption and not a revelation about heaven, we ought to let the Scripture speak. Where the Scriptures are silent, we must be reticent. All we know is that Christ entered the heavenly sanctuary that is not manmade (Heb. 9:24).”<sup>42</sup> While their initial premise is absolutely true, the second premise stating the Bible is not a revelation about heaven is false causing a false logical conclusion to the argument for remaining silent. Many, like these scholars, never step back to view a synthesis of the symbolic structure of the overall whole in connection with the heavens of the cosmos. While in agreement with speaking where Scripture speaks and remaining silent where silent, one must remember it is Scripture that gives the links of the symbolism as revelation about the cosmos. Since the link is biblical and Scripture does speak, application to the realities of the cosmos occurs on solid ground as long as one does proper exegetical work.

### **Best Source Authority**

The best source for a general framework of cosmological synthesis is the Canon of inspired Scripture (cf. 2 Tim 3:16-17). Within the Canon, the best discourse unit having the greatest cosmological detail is Hebrews 8:1-10:18. Contained in the

---

ball. It can rarely happen multiple other ways. However the background matrix of the baseball field allows one to select the likely choice. Similarly, a proper background cosmological topography of biblical authors to their readers greatly assists in understanding the textual message of Scripture.

<sup>42</sup>Simon J. Kistemaker and William Hendriksen, *Exposition of Hebrews*, New Testament Commentary, vol. 15, (Grand Rapids: Baker, 1953-2001), 219-20.

sermon<sup>43</sup> of Hebrews are many of the general cartographic properties of the present cosmic spatial realities that are clarified as Holy Spirit conclusions from Old Testament Tabernacle typology.<sup>44</sup> The author<sup>45</sup> invokes Tabernacle theology to describe the work of Jesus as High Priest after the pattern of Yom Kippur.<sup>46</sup> In the homily of Hebrews the author blends “exposition and exhortation”<sup>47</sup> written on this backbone of a specific cosmology inspired by Holy Spirit. He uniquely weaves in the background of his argumentative support numerous details of the created cosmological pattern of holy-space in relation to God and other less holy temporary<sup>48</sup> created space due to sin.<sup>49</sup>

---

<sup>43</sup>Allen, *Hebrews*, 83. Allen’s comments about the theology of Hebrews reflects its genre where he writes, “. . . it is not a theological treatise per se. Hebrews is a sermon with pastoral intent. Theology is employed in service to the church.”

<sup>44</sup>Andrew H. Trotter, *Interpreting the Epistle to the Hebrews*, Guides to New Testament Exegesis, vol. 6, (Grand Rapids: Baker, 1997), 197. Trotter writes, “Suffice it to say that the long central section of Hebrews (Heb. 8:1–10:18) is dominated by the notion of typology, and the vast majority of those types apply directly to the person of Jesus Christ.” This paper handles types as “approximations” of literal realities revealed by the Holy Spirit. Not every aspect of a type is interpreted as literal reality, only those aspects specified by Scripture revelation.

<sup>45</sup>For a chart listing of major suggested authors<sup>45</sup> of the letter of Hebrews, proponents, dates, and debated consideration of major possibilities Herbert W. Bateman, *Charts on the Book of Hebrews*, (Grand Rapids: Kregel, 2012), 17-32. While not having major bearing on the argument of this paper, the personal choice of this author is Luke. An excellent and balanced analysis of the evidence can be found in Allen, *Lukan Authorship of Hebrews*. This choice was actually before knowledge of the interests of David Allen or publication of his work.

<sup>46</sup>Paul David Landgraf, “The Structure of Hebrews: A Word of Exhortation in Light of the Day of Atonement,” In *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts*, Library of New Testament Studies, ed. Richard Bauckham and Nathan MacDonald (London: T. & T. Clark, 2008), 20. Landgraf “proposes that the progression of the epistle follows the significant architectural elements of the Day of Atonement.” Also Adams, *Graeco-Roman and Ancient Jewish Cosmology*, 20. Adams recognizes, “Israel’s own cosmological thought may well have developed, in some extent, in relation to the cult. The structure of creation and that of the temple are correlated in Ps. 78:69: ‘He built his sanctuary like the high heavens, like the earth, which he has founded forever.’”

<sup>47</sup>George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis*, (Grand Rapids: Baker, 1998), 113.

<sup>48</sup>Laansma, *The Cosmology of Hebrews*, 136. Also Jon C. Laansma, “Hidden Stories in Hebrews: Cosmology and Theology,” In *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts*, Library of New Testament Studies, ed. Richard Bauckham and Nathan MacDonald (London: T. & T. Clark, 2008). Cf. Heb 1:10-11; Ps 102:25-26. Both Old and New Testament authors anticipated an

Failure to pay attention to the Holy Spirit inspired cosmic-view of the author of Hebrews can result in misinterpretation.<sup>50</sup> It must be remembered the author wishes his distant fellow believers to remain aware of the superiority of the heavenly priesthood and new covenant of Christ involving a specifically defined consecrated space of God's creation.<sup>51</sup> His reasoning appears to be a belief that this understanding would lead his readers to repentance so they should not fall away. Such would draw them near to God with a cleansed conscience to service of the living God by faith (Heb 4:14-16; 6:11-12; 7:25-26; 9:14; 10:19-25).

The author also assumed for his readers that a better understanding of the work of Christ in the cosmos would enrich both their present and eschatological hope (cf. Heb 6:18-20; 9:11-14; 10:19-25; 13:22).<sup>52</sup> More than any other writer of the New Testament,

---

eschatological end to the current cosmic situation. This thesis only focuses on the present topography from Genesis 1:1 to present that functions as the background of the biblical text with the exception of future prophetic changes.

<sup>49</sup>Guthrie, *The Structure of Hebrews*, 121. Guthrie points out in the structure of Hebrews the multitude of references with emphasis on spatial orientation in the expository material. He lists as example, "references to the heavenly sphere: 1:3,13; 2:10; 4:14; 6:19-20; 7:26; 8:1; 8:5; 9:11-12; 23-24; 10:12; 12:2,22,23,25; references to the earthly sphere: 1:6; 2:7,9,12,14,17; 8:4; 9:1,11; 10:5; 12:25. The exceptions are the transitions at 4:14 and 6:19-20 and the material in Heb. 12:1-25."

<sup>50</sup>Alexander Stewart, "Cosmology, Eschatology, and Soteriology in Hebrews: A Synthetic Analysis," *Bulletin for Biblical Research* 20, no. 4 (2010): 546. Stewart wisely writes, "The author's world view, among other things, includes his perception of the temporal and spatial dimensions of the metanarrative undergirding reality and the unfolding of history. Lack of attention to these spatial and temporal facets of the book of Hebrews can result in misinterpretation."

<sup>51</sup>Paul Ellingworth, "Jesus and the Universe in Hebrews," *Evangelical Quarterly* 58, no. 4 (1986): 340. Ellingworth comments, "It is remarkable, however, how often the author's view of who Jesus was and what he did does involve presuppositions about the universe."

<sup>52</sup>For further development of the theme of realized eschatology 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*, (Grand Rapids: Baker, 1991), 54. Lincoln shares for Pauline cosmic thought, "Since, in Paul, resurrection life has both present and future aspects, heavenly existence too is 'already' but also 'not yet'."



to encourage his fellow believers<sup>53</sup> the author of Hebrews exegetically<sup>54</sup> develops spatial discourse arguments<sup>55</sup> of relevant topographical descriptions in a structured cosmology.

Semantically Hebrews 8:1-10:18 forms the third final theme of the second major division of Hebrews 4:14-10:18.<sup>56</sup> Here the author contrasts the service of the priests in the spatial background areas of the heavenly Tabernacle.<sup>57</sup> He shares how Christ has succeeded the old covenant in his death bringing through his blood a new covenant by high priestly work within the most holy consecrated spatial reality of God's creation.<sup>58</sup>

Determining a precise nature for the letter of Hebrews' biblical cosmology can

<sup>53</sup>For a historical list of possible destination, recipients, and dating proposed by scholars Bateman, *Charts on the Book of Hebrews*, 35-44. Since the context of the recipients of Hebrews does more greatly effect exegesis of meaning in this thesis, this author's opinion is that the recipients are converted believing priests in a decisive crisis over continuing to serve Christ. For arguments for this position well expressed by C. Spicq see Allen, *Hebrews*, 68-70.

<sup>54</sup>Barnabas Lindars, *The Theology of the Letter to the Hebrews*, New Testament Theology, (New York: Cambridge University Press, 1991), 124-25. Of the author's exegesis Lindars writes, "The rich use of Scripture in Hebrews carries forward the traditions of exegesis already established in Christian dialogue with Jews. Hebrews uses it creatively, as one who is steeped in the Septuagint and thoroughly familiar with Jewish methods of exegesis. He does not, however, use allegorical interpretation in the manner of Philo, or even historical typology. On the contrary, he always works from what he considers to be the meaning of the text."

<sup>55</sup>Guthrie, *The Structure of Hebrews*, 121-124. Guthrie concerning the structure of Hebrews concludes the arguments are spatial. He writes, "In Hebrews an emphasis on spatial orientation to either heaven or earth resides primarily in the expository material." He points out that this spatial theology is textually driven from the author's exegesis of spatial points of reference in Psalms 110:1 and Psalms 8.

<sup>56</sup>Allen, *Hebrews*, 91-93. Allen shows how in the letter his section is used as ground or reason for the important information of the embedded hortatory discourse unit the author wanted to convey in Hebrews 10:19-13:21. For further discourse analysis of this section also Cynthia Long Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*, Library of New Testament Studies, vol. 297, (London: T. & T. Clark, 2005), 188-241.

<sup>57</sup>Laansma, *Hidden Stories in Hebrews*, 12.

<sup>58</sup>G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, ed., D. A. Carson, New Studies in Biblical Theology, vol. 17, (IVP Academic, 2004), 31. Beale lists scholars who support "the ancient notion that the Old Testament temple was a microcosm of the entire heaven and earth."

be a difficult task due to “fear of the figurative”<sup>59</sup> and the descriptive diversity of non-canonical literature from the era.<sup>60</sup> David DeSilva concludes, “The author of Hebrews writes within an environment of competing worldviews and plausibility structures, with the latter interacting in some powerful, persuasive, even coercive ways.”<sup>61</sup> Despite all the cosmological confusion evidenced since the beginning of the inhabited world, clarification of the Holy Spirit (cf. Heb 9:8) provides a major difference in reliability and consistency between the non-canonical and canonical authors.<sup>62</sup> From the multitude of non-canonical theistic cosmological temple models,<sup>63</sup> the best that one can determine from preserved artifacts is a divided cosmos from the presence of theistic concepts of

---

<sup>59</sup>Caird, *Language and Imagery*, 132. Caird mentions two different causes for fear of determining ontological reality from metaphoric language. First, it is artificially cultivated in rhetoric where the primary motive is either entertainment or victory in debate. Second, is the problem of transcendence in determining to exactly what detail of reality the symbolic descriptions refer.

<sup>60</sup>Noel Weeks, “Cosmology in Historical Context,” *Westminster Theological Journal* 68, no. 2. Also Wright, “Biblical Versus Israelite Images of the Heavenly Realm.” Also Margaret Barker, “Beyond the Veil of the Temple: The High Priestly Origins of the Apocalypses,” *Scottish Journal of Theology* 51, no. 1 (1988). Weeks, Wright, and Barker give excellent examples of early heavenly imagery and apocalyptic mysticism apart from the foundation of canonical Scripture. While Josephus, Philo, Qumran, and other Jewish literature shed some helpful light, these embrace common presuppositions of their day and are unreliable for determining Holy Spirit clarified revelation about the cosmology of the creation. These generally foster misleading interpretations which hinder proper determination of an accurate first century church biblical cosmology. While it is traditionally common for scholars to develop research from non-canonical literature, this will be lightly treated here in favor of a purely biblical textual evaluation.

<sup>61</sup>David A. DeSilva, *The Letter to the Hebrews in Social-Scientific Perspective*, vol. 15, (Eugene, OR: Cascade Books, 2012), 162.

<sup>62</sup>Weeks, “Cosmology in Historical Context,” 290. Weeks warns of “the danger of substituting the primary concerns of the modern world for those of the biblical text.” Great care must be taken to determine from the text only what Scripture shares, without attempting to read into the text modern cosmological concerns. It is not possible to go beyond simple cartographic detail, since biblical cosmology does not give great detail.

<sup>63</sup>Avraham Biran, *Temples and High Places in Biblical Times: Proceedings of the Colloquium in Honor of the Centennial of Hebrew Union College-Jewish Institute of Religion, Jerusalem, 14-16 March 1977*, Hebrew Union College/Nelson Glueck School of Biblical Archaeology, (Jerusalem, Israel: Nelson Glueck School of Biblical Archaeology of Hebrew Union College-Jewish Institute of Religion, 1981). Biran assembles archeological evidence of the Ancient Near East developing the problem of temples and high places in their meaning, place in biblical tradition, and relation to cult practices in general.

God.<sup>64</sup> Craig Keener demonstrates the canonical difference in writing, “Unlike Plato, the writer of Hebrews does not see the heavenly reality only as an ideal world to be apprehended by the mind: Jesus really went there.”<sup>65</sup> The common factor of Holy Spirit inspiration gives a unity of cosmological descriptions of the New Testament that should at least synthesize into a basic accurate cartographic reality.<sup>66</sup>

The author of Hebrews included this cosmological background information writing his message under the assumption his readers would already understand it. In analogy, author to reader interaction is much like how the listener of a play-by-play baseball game would understand the organization of the field as his mind followed the movements and activities of the players. Similarly, original readers could follow the movements of Jesus in a play-by-play manner on their perceived cosmological field of God’s salvific efforts based upon the Tabernacle motif. Modern readers have lost this cosmological background understanding of those in the first century. They thus independently integrate many estranged cosmological concepts away from Scripture truth with lack of uniformity.

### **Essential Elements**

A synthesis of cosmology must harmonize with other theology of Scripture.

---

<sup>64</sup>Beale, *The Temple and the Church's Mission*, 29. Non-canonical authors differ greatly over nearly every aspect of the cosmos. Some scholars see the similarities of Ancient Near East Temples as “. . . marred understanding of the true conception of the temple that was present from the very beginning of human history.”

<sup>65</sup>Craig S. Keener, “Hebrews 8:1-5–The Heavenly Tabernacle,” In *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993).

<sup>66</sup>Laansma, *The Cosmology of Hebrews*, 129. In footnote 17 Laansma notes, “Such attempts to synthesize the book’s cosmology are not common.” Beyond his own attempt he references that of P. Ellingworth, G. W. MacRae, and Edward Adams. Added to the list is K. Schenck.

Therefore the following list of this author's theological presuppositions<sup>67</sup> that affects a cosmological synthesis is compiled. An accurate canonical cosmological cartography must:

1. Acknowledge God as transcendent beyond all space-time of creation.<sup>68</sup>
2. Demonstrate temporary spatial heavenly realms created in different levels of holiness.<sup>69</sup> As implied in the referent names of the Tabernacle, the cosmic antitype of the Holy of Holies is characteristically more holy than the Holy Place and much more holy than the Outer Court. Scripture clearly demonstrates sin of God's creatures necessitates living domains of provisional heavenly realms of a separated creation from that creation for creatures in God's fellowship (cf. Jude 6, Eph 6:12). Creation itself, whether in God's heavenly light (cf. Rev 21:23) or separated from God's light in darkness (cf. Gen 1:2) is always good fulfilling God's purposes (cf. Gen 1:31).<sup>70</sup> While transcendent, the Father is still involved with all heavenly realms as Πάτερ

---

<sup>67</sup>This provides for readers many of this author's conscious presuppositions about the cosmos. No doubt there are unconscious presuppositions that will surface in possible future dialogue of this thesis. This author hopes that if he is five percent correct, then future Scholars will only improve upon an accurate biblical cosmology to encourage others in repentance to service of the living God. Some of these presuppositions will be developed more than others in subsequent arguments for the thesis that follows.

<sup>68</sup>Grudem, *Systematic Theology*, 267.

<sup>69</sup>With God as Holy (cf. Isa 6:3, Rev 4:8), the dwelling heavenly realms of creatures in creation completely separated from sin in his complete use and fellowship is characteristically more Holy than the heavenly realms where less holy sinful creations dwell. This essential element will be demonstrated in chapter 2 and 3. The exegetical argument support comes from the Hebrews author's substantive use of ἁγία in reference to the work of Jesus as High Priest. The work of other authors of the New Testament supports the same. Also Peter T. O'Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary, (Grand Rapids: Eerdmans, 1999), 114. Peter O'Brien writes, "Both Ephesians and the companion Letter to the Colossians presuppose that the unity and harmony of the cosmos have suffered a considerable dislocation, even a rupture, requiring reconciliation or restoration to harmony."

<sup>70</sup>Grudem, *Systematic Theology*, 272-73.

- ἡμῶν ὁ ἐν τοῖς οὐρανοῖς: “Our Father who is in the heavens” (Matt 6:9).<sup>71</sup>
3. Contrast the literal light of God within creation domains for sinless created beings in God’s fellowship (cf. Rev 21:23) with that of this temporary creation apart from that light (cf. Gen 1:1-18) in darkness with substitute heavenly lights for God’s light (cf. Col 1:12; John 1:8-9; 1 Tim 6:13; Acts 26:18; James 1:17; 1 John 1:5; Rev 21:23-25).
  4. Explain relative time between the created heavenly realms resulting from expansion of the separated temporary dark heavenly domains for existence of sinful beings (cf. Psalm 90:4; 2 Pet 3:8).
  5. Have created heavenly dwelling domains in God’s fellowship unapproachable to any unatoned sinful created being (cf. John 14:6) and locate a real γέεννα “hell” (Luke 12:5).
  6. Explain the presence of evil powers in the heavenlies in Ephesians 6:12.<sup>72</sup>
  7. Properly demonstrate the distinctive heavenly realms of the sacrifice and priestly work of Christ in the new covenant. Harmonize with the typology of the Day of Atonement clearly delineating what is real versus what is symbolic (cf. Heb 8:5).
  8. Show the spirits of deceased saints currently with Jesus (cf. John 14:1-6).
  9. Follow the rule the deceased saints are since the atonement of the cross always with

---

<sup>71</sup>Chapter 3 will demonstrate that each canonical author consistently in context uses the plural of οὐρανός to figuratively designate the dwelling abode of the Father in relation to the creation. Due to the current situation of sin, the Father now dwells by proxy through the Holy Spirit (cf. Gen 1:2) and the Son (cf. John 1:14, 18; 3:35; 5:18-24; 6:45-46; 14:7-11). In the New Heaven and Earth God will again completely dwell in fellowship with his creation through the redemptive work of Jesus Christ (cf. Eph 1:10; Rom 8:18-22; Rev 21:3).

<sup>72</sup>Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker, 2002), 829-30. Hoehner correctly argues the sense refers to locale in the heavenly realms. It does violence to Scripture to propose a singular heaven of the Sanctuary of Holiness that still has sinful beings (cf. Jude 6). The cosmos of plural heavens works.

Jesus in the Sanctuary of the Holy of Holies (cf. John 14:3; 1 Thes 4:16-17).

10. Harmonize with inspired revelation stated by all biblical authors.

### **Justification**

God wants believers to understand the background context of His cosmological work as part of “all Scripture” (2 Tim 3:16-17). Therefore, this thesis proposes a general synthesized cartographic application for the Tabernacle cultic system to explain the salvific activity of Jesus Christ in the cosmos. The thesis will argue the author of Hebrews has a general spatial cosmology that can cartographically be diagrammed with the designed framework structure of the Tabernacle (Appendix: Figure–1). The Tabernacle system does just what the author of Hebrews says it does. Concerning the purpose for the work of the high priests he writes οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων “who of the heavenly things serve to outline and to shadow” (Heb 8:5).

Scholars have well explained micro typological meanings of each distinct cultic item of the Tabernacle to a fault—even to extremes of allegorical fallacies. A few scholars recently have addressed a propositional meaning for the overall Tabernacle design with its provided divisions that accurately as possible demonstrates the real existing cosmological background that Jesus salvific work takes place. Perhaps it is time for more scholars to enter the conversation in leading this discussion now led by popular charismatic less trained teachers. The main importance is a fuller understanding of the priestly work of Jesus Christ in the created cosmology of the heavens. In a missional purpose, then better bridges could be built to other faiths in showing Jesus Christ is the only way to go to the light of the Father in heaven from the current separated less holy creation.

## Key Questions

This thesis addresses several key questions. First, does Hebrews' Tabernacle typologically portray the present existence of real spatial locations of separated distinct plural heavens in dwelling levels of holiness as background contextual argument for the priestly work of God in Christ? Second, by inspiration is the general cartographical representation consistent with all other author's cosmological views in the biblical Canon?

## Thesis

Hebrews 8:1 begins with a summary of the earlier content of the letter. The main point is ἔχομεν ἀρχιερέα “we have a high priest” (Heb 8:1). The background contextual information for this main point is that of Christ's priestly work at the right hand of God ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος “in the *heavens*, a minister of the *sanctuary* and of the true *Tabernacle* which the Lord pitched, not man” (Heb 8:1-2, italics mine). This thesis proposes a general synthesized topographical application for the Tabernacle cultic system from the book of Hebrews focusing on Hebrews 8-10. It will argue an inductively deduced probability of Scripture truth of the present cosmology of God's creation based on the author's use of the referents οὐρανός “heaven, heavens,” σκηνή “tabernacle,” and ἅγιος “Sanctuary.”

In answer of the key questions the following thesis is proposed. The Holy Spirit inspired the grammatical use of the singular and plural of referents for heaven in a context of a temporary created cosmos consisting of different dwelling levels of holiness. Thereby, for the author of Hebrews the Tabernacle framework outlines and shadows the

spatial background structure of three heavenly realms for the subtext message of the priestly work of Jesus Christ.

### **Methodology**

The thesis will attempt to derive a probable cosmological background structure by the author of Hebrews for the priestly work of Christ that also fits all other canonical author's cosmic views. First, Chapter 2 "The Text of Biblical Cosmology" analyzes syntactically the textual usage for οὐρανός "heaven, heavens," σκηνή "tabernacle," and ἄγιος "Sanctuary." It lays the foundation of the grammatical structure of the Hebrew author's possible "sense"<sup>73</sup> word meanings for his cosmological referents. Further, it looks at historical diachronic changes in meaning in translations since the first century to modern day that hinders proper modern interpretation.

In Chapter 3 "The Context of Biblical Cosmology" the semantic sentence and "intentional"<sup>74</sup> author word meaning of the cosmological theme of the discourse of the author of Hebrews 8-10 is developed. In the principle of the unity of Scripture the proposed cosmology of the author of Hebrews is then compared to the cosmological view of other canonical authors.

Then in Chapter 4 "The Pretext of Biblical Cosmology" arguments against topological application of the Tabernacle and Sanctuary in the cosmological plural heavens are addressed. Subsequently, in Chapter 5 "The Subtext of Biblical Cosmology" the sub textual meaning of Jesus' priestly works is cosmologically applied and diagramed

---

<sup>73</sup>Caird, *Language and Imagery*, 39.

<sup>74</sup>Ibid.



in a proposed understanding of the first-century church. Finally, Chapter 6 “Conclusion” summarizes the supporting arguments for the proposed thesis; chronologically lists events for Christ, man, and creation; and concludes with possible outcomes of its acceptance and later work.

The thesis arguments progress systematically from the grammar of phoneme, morphology, and syntax (Chapter 2) to contextual semantic meaning that will be comparatively tested with other inspired New Testament writers (Chapter 3). Then after considering arguments against the proposed semantic meaning (Chapter 4), the movements of Christ priestly work in the current cosmos as described by the author of Hebrews are detailed cartographically (Chapter 5). Finally, the arguments of the thesis are summarized in a short review and application (Chapter 6).

### **Conclusion**

This chapter introduces the topic of cosmology in the book of Hebrews. It discusses the challenges, neglect, need, limits, best source authority, essential elements, and justification for a synthesis of a distinct cosmology not only for the author of Hebrews, but also for all canonical authors. Key questions, a thesis, and methodology for argument of a particular cosmology are provided.

The intent of this thesis follows the desire of the author of Hebrews to encourage his fellow believers to repentance and service of the living God by greater understanding of the priestly work of Christ. The forgotten background cosmology of the early first century church muffles this understanding. As noted, this foundational information was necessary as the basis for the most important hortatory unit of 10:19–13:21. The author begins this section with a summary saying,

19 therefore having, brethren, a confidence into the entrance of the Sanctuary by the blood of Jesus, 20 which he inaugurated to us a new way also one which is living through the veil, which is *the new way of*<sup>75</sup> his flesh 21 and a great high priest over the house of God, (Heb 10:19-21).

Believers often do not realize they have confidence to follow Jesus through the veil to the Father. Only those who believe in Jesus Christ as atonement by means of his flesh and blood sacrifice for sin will live forever in the Sanctuary where God fully dwells in fellowship with mankind in the cosmos (cf. Rev 12:3).

Further, if the cartographic properties are understood correctly, the existing harmony with other canonical author's through verbal plenary inspiration enlightens spatial revelation of other texts. Thus, proper conceptualization of the cosmology of the author of Hebrews is a win for greater New Testament spatial understanding of cosmic referents used by all biblical authors to their readers.

---

<sup>75</sup>Allen, *Hebrews*, 513-14.

## CHAPTER 2

### THE TEXT OF BIBLICAL COSMOLOGY

#### **Introduction to the Text of Biblical Cosmology**

The first-century church cosmological background necessary for proper exegesis of the New Testament finds little agreement among scholars. Due to a lack of understanding of difficult passages, many texts containing cosmological information are often spiritualized.<sup>1</sup> Richard Erickson reminds in his definition of the task of exegesis that before a biblical cosmological theology can be derived in a proper hermeneutic and systematized for the Canon, one must first exegete a qualified text “*to project us back into that ancient world.*”<sup>2</sup> As noted in Chapter 1 the author of Hebrews cosmological world view assumes a created space-time reality (cf. Heb 1:10; 11:1-3). In the book of Hebrews it is important that exegesis of cosmic referents maintain a unified real spatial hermeneutic unless the immediate text or context demands otherwise.<sup>3</sup>

This chapter unpacks the synchronic morphological and syntactical

---

<sup>1</sup>For example the presupposition that evil powers (Eph 6:12) and believers (Eph 2:6) cannot be in heaven together leads many scholars listed by Brannon to consider Paul’s use of ἐν τοῖς ἐπουρανίοις as a non-literal spiritual reality or spiritual state rather than accurate descriptions of space-time in the cosmos. For discussion M. Jeff Brannon, *The Heavens in Ephesians: A Lexical, Exegetical, and Conceptual Analysis*, Library of New Testament Studies, vol. 447, (New York: T. & T. Clark, 2011), 22-24.

<sup>2</sup>Richard J. Erickson, *A Beginner's Guide to New Testament Exegesis: Taking the Fear out of Critical Method*, (Downers Grove, IL: InterVarsity, 2005), 21.

<sup>3</sup>A real spatial hermeneutic means everything mentioned by the author has a distinct location in the created cosmos related to other creation and to God’s location of dwelling in greatest interaction with creation.

information for important referents used in descriptions of the author of Hebrews biblical cosmology. It then investigates more recent diachronic linguistic changes that effect modern reader's perception of the important referents of the text.

Since Hebrews contains the largest organized repository of universal cosmological information, this chapter purposes to syntactically mine Hebrews 8-10 for important cosmic spatial terms.<sup>4</sup> The author of Hebrews background cosmology in spatial explanations of Jesus Christ work of High Priest in Hebrews 8-10 provides the best New Testament text to establish a basic biblical cosmological pattern that harmonizes in unity with all other revelation.

In his first sentence of this important unit, three key spatial cosmological referents are introduced in Hebrews 8:1-2 as part of the Κεφάλαιον "main point" (Heb 8:1): οὐρανός "heaven, heavens," σκηνή "tabernacle," and ἅγιος "Sanctuary." Each is designed to spatially demonstrate different dwelling levels of holiness of some of God's created beings away from Himself that requires salvific priestly intercessory work by Jesus Christ.

For evaluation of these three key referents, the Greek texts of Hebrews 8:1-2, 5; 9:2, 3, 8-9, 11-14, 23-25; and 10:19<sup>5</sup> within the discourse unit of Hebrews 8:1-10:18

---

<sup>4</sup>David Alan Black, *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*, (Grand Rapids: Baker, 1988), 10. The pattern of evaluation follows Black from "Figure 1 The Elements of Grammar." Black states to prospective students New Testament Greek grammar, "But from that labor will emerge something every student must have to be able to interpret the New Testament correctly: a sense of structure. Then, and only then, will you be ready to pursue that elusive thing called 'exegesis.'" This chapter thus derives the structure necessary for exegesis.

<sup>5</sup>Hebrews 10:19 is added since it initiates the summary conclusions of exhortation based upon the other substantive uses of ἅγιος.

are used. Translations are provided gleaned by exegetical examination.<sup>6</sup> The focus of the attention is on the function of οὐρανός, σκηνή, and ἅγιος syntactically. Later in Chapter 3 the semantic meaning of the text in relation to the Tabernacle motif in the argument of the discourse will be discussed. For this chapter the key question asked is what grammatical structure do these words cosmologically signify for the author of Hebrews Κεφάλαιον “main point” (Heb 8:1) of the homily.

This chapter argues that the author of Hebrews syntactically assembles grammatical uses of these key referents as supports for a background sense meaning of a distinct cosmology. First, there is the plural-singular interplay of οὐρανός in the section. Second, one finds a unique syntactical function for ἅγιος as a substantive. Third, the modified and unmodified use of σκηνή provides specific locations for the priestly work of Jesus Christ moving about in the heavenly cosmos. The author of Hebrews uses these as foundation pillars for his overall contextual message.

### **The Text of Biblical Cosmology in Hebrews 8-10**

#### **Syntax of Hebrews 8:1-2**

1 Now a main point, in that which is being spoken, of such a kind, we have a High Priest, which sat at the right hand of the throne of the Majesty in the heavens, 2 a minister of the sanctuary and of the true tabernacle which the Lord pitched, not man.

**Morphological Analysis.** The morphological form of οὐρανός used by the author in Hebrews 8:1 is the dative masculine plural noun οὐρανοῖς meaning “heaven.”<sup>7</sup>

---

<sup>6</sup>Paul Ellingworth and Eugene Albert Nida, *A Translator's Handbook on the Letter to the Hebrews*, UBS Handbook Series, (New York: United Bible Societies, 1994).

<sup>7</sup>BDAG, s.v. “οὐρανός.”

The morphological form of ἅγιος is the genitive neuter plural adjective ἁγίων meaning “holy.”<sup>8</sup> The genitive form in Greek functions as the case of qualification usually qualifying a noun.<sup>9</sup> The neuter gender implies places, matters, or things. The plural morpheme for number generally designates plural of two or more except in the case of a generalizing or a categorical plural.<sup>10</sup> The morphological form of σκηνή is the genitive neuter singular noun σκηνῆς meaning “tent, tabernacle.”<sup>11</sup>

**Syntactical Sentence Structure Analysis.** Syntactically, for οὐρανοῖς the dative usually functions adverbially to modify verbal action.<sup>12</sup> It is positioned as one of several spatial referents in a relative clause that begins with ὃς ἐκάθισεν “who sat” referring to the antecedent ἀρχιερέα “High Priest.”

As the object of a dative prepositional phrase, ἐν τοῖς οὐρανοῖς “in the heavens” provides some of the cosmic descriptive framework in which the seated actions of the High Priest take place and for the presence of the referent τῆς μεγαλωσύνης “the Majesty.” Jesus sits ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς “at the right hand of the Majesty in the heavens.” Wallace writes of the dative in referencing things,

This is not to say that the dative cannot relate to things, for there are numerous examples of this. When it does so, it has a referring force. In general, when the

---

<sup>8</sup>BDAG, s.v. “ἅγιος.”

<sup>9</sup>Daniel B. Wallace, *Greek Grammar Beyond the Basics: Exegetical Syntax of the New Testament*, (Zondervan and Galaxie Software, 1999), 77.

<sup>10</sup>Ibid., 403-04. Here the plural is used to refer to a singular subject. Wallace writes, “The reason that the plural is used is that it more easily yields itself to a *generic* notion: The force of this usage, it seems, is to focus more on the *action* than on the actor. This is not to say the actor is unimportant; rather, the actor is important only in a generic sense.”

<sup>11</sup>BDAG, s.v. “σκηνή.”

<sup>12</sup>Wallace, *Greek Grammar*, 76.

dative is used of persons, it speaks about the one(s) concerned about (or affected by) the action; when it is used of things, it addresses the *framework* in which an act occurs.<sup>13</sup>

The activity of the High Priest takes place sitting next to the Majesty ἐν τοῖς οὐρανοῖς “in the heavens.”<sup>14</sup> The preposition ἐν with the dative has many options for meaning determined by usage.<sup>15</sup> As is semantically discussed later, the context of the action and referents would most likely indicate the author of Hebrews use ἐν as spatial in meaning.

The object of the spatial framework is τοῖς οὐρανοῖς “the heavens.” The Greek article τοῖς declines dative masculine plural from the lemma ὁ here meaning “the”<sup>16</sup> with function of drawing attention to something.<sup>17</sup> The entire phrase ἐν τοῖς οὐρανοῖς “in the heavens” functions as a dative of sphere<sup>18</sup> indicating the sphere or realm the Majesty operates his work. The grammatical construction indicates the spatial substantive is now under the attention and actions of the Father as expressed by the Greek plural οὐρανοῖς “heavens.” More as the extent of the cosmic operation of the Majesty or

---

<sup>13</sup>Ibid., 139. Emphasis Wallace.

<sup>14</sup>This phrase is closely related to the New Testament phrase ὁ ἐν τοῖς οὐρανοῖς “who is in the heavens” (Matt 6:9) which is discussed in Chapter 3.

<sup>15</sup>Wallace, *Greek Grammar*, 372. Wallace lists, “1. Spatial/Sphere: in (and various other translations) 2. Temporal: in, within, when, while, during 3. Association (often close personal relationship): with 4. Cause: because of 5. Instrumental: by, with 6. Reference/Respect: with respect to/with reference to 7. Manner: with 8. Thing Possessed: with (in the sense of which possesses) 9. Standard (=Dative of Rule): according to the standard of 10. As an equivalent for εἰς (with verbs of motion).” Also BDAG, s.v. “ἐν.” BDAG writes, “The uses of this prep. are so many and various, and oft. so easily confused, that a strictly systematic treatment is impossible. It must suffice to list the main categories, which will help establish the usage in individual cases. The earliest auditors/readers, not being inconvenienced by grammatical and lexical debates, would readily absorb the context and experience little difficulty.”

<sup>16</sup>BDAG, “ὁ.”

<sup>17</sup>Wallace, *Greek Grammar*, 207-10. Wallace notes that the article conceptualizes, identifies, and at times “definitizes” a substantive.

<sup>18</sup> Ibid., 153-54.

Father will be discussed on the contextual meaning of Chapter 3.

The second important referent is ἁγίων. Syntactically in the sentence it functions as an adjective which modifies a noun or another adjective.<sup>19</sup> The adjective has three basic uses determined by the presence of the article and whether there is a noun to modify in the sentence structure. An article is added by the author in agreement with the adjective in case, gender, and number for the genitive unit structure of τῶν ἁγίων. Since there is no near noun in agreement of form, the structure serves as a substantive adjective which functions as a noun agreeing in gender and number with what it stands.<sup>20</sup> This designation gives the unit τῶν ἁγίων the semantic range of meaning of holy places, holy things, or holy matters with specific inference as will be later noted.

The unit τῶν ἁγίων is syntactically connected to the previous sentence as part of a sub-point<sup>21</sup> in the author's discourse that concludes at the end of Hebrews 8:2.<sup>22</sup> The main subject, verb, and direct object of the sentence are ἔχομεν ἀρχιερέα translated "we have a high priest."

In its position τῶν ἁγίων functions as genitive of destination or purpose.<sup>23</sup> It could modify the noun οὐρανοῖς of the prepositional phrase ἐν τοῖς οὐρανοῖς. However,

---

<sup>19</sup>William D. Mounce, *Basics of Biblical Greek: Grammar*, 3rd ed., (Grand Rapids: Zondervan, 2009), 25.

<sup>20</sup>*Ibid.*, 64-66.

<sup>21</sup>Steven E. Runge, *The Lexham Discourse Greek New Testament*, (Bellingham, WA: Lexham Press, 2008). A sub-point is dependent upon the one it modifies.

<sup>22</sup>Albert L. Lukaszewski and Mark Dubis, *The Lexham Syntactic Greek New Testament: Sentence Analysis*, (Bellingham, WA: Logos, 2009).

<sup>23</sup>Wallace, *Greek Grammar*, 100.



this is unlikely since it occurs after a comma in the compiled text. Also, it better modifies λειτουργὸς for translation “a minister of the sanctuary.” Syntactically this phrase is in apposition to ἔχομεν ἀρχιερέα “we have a high priest.”<sup>24</sup> Therefore, the unit τῶν ἁγίων best in the author’s sentence structure functions as one of three parts of an appositional clause<sup>25</sup> as a genitive qualifying the destination of the noun “High Priest” of the author’s statement “we have a High Priest.”<sup>26</sup>

The third important referent of the author’s Κεφάλαιον “main point” is σκηνη̅ς. Syntactically in the sentence it is also linked appositionally<sup>27</sup> with τῶν ἁγίων by the connective καὶ “and” functioning with ἁγίων as a genitive of destination. The referent is modified by the adjective ἀληθινῆς declined genitive feminine singular meaning “true.”<sup>28</sup> It functions as a descriptive genitive again qualifying the location of the destination of Jesus as High Priest.

As background support for his homiletic Κεφάλαιον “main point” of the important work of Jesus’ capacity of the priesthood, the author in these verses grammatically uses the plural noun οὐρανοῖς “heavens” for elaboration of the framework of the Father’s work. The plural as in other New Testament references designates the

---

<sup>24</sup>Dean Deppe, *The Lexham Clausal Outlines of the Greek New Testament: SBL Edition*, (Bellingham, WA: Lexham Press, 2011).

<sup>25</sup>Ibid. Deppe defined 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. This is sometimes a more subtle implementation of the explanatory clause.”

<sup>26</sup>Allen, *Hebrews*, 442. Allen writes, “Verse 2 is in apposition with and identifies ‘high priest’ in v. 1, indicating the capacity in which Christ took his seat at God’s right hand.”

<sup>27</sup>Wallace, *Greek Grammar*, 97.

<sup>28</sup>BDAG, s.v. “ἀληθινός.”

entirety of the cosmos of the created heavens and earth. Further, he specifies appositional use of ἁγίων “sanctuary” and the modified σκηνῆς “tent, tabernacle” as τῆς σκηνῆς τῆς ἀληθινῆς “true tabernacle” thus connecting these referents to the same important location of Jesus ministry of High Priest.

### **Syntax of Hebrews 8:5**

8:5 who serve of heavenly matters to outline and to shadow, just as Moses had been warned when he was going to complete the tabernacle, “See to it!” he says, “You make everything according to the pattern which having been shown you in the mountain.”

**Morphological Analysis.** The referent of the heavens as God’s framework again appears in the adjectival form in the author’s uses of ἐπουράνιος. His word ἐπουρανίων declines as genitive masculine plural from the lexical form ἐπουράνιος meaning “heavenly matters, heavenly things, or heavenly places.”<sup>29</sup>

The author, in further elaboration on the High Priest ministry, uses the referent σκηνή “tent, tabernacle.” The morphological form used by the author in Hebrews 8:5 is σκηνήν which with the morpheme ἦν declines as an accusative feminine singular with lexical meaning previously noted.

**Syntactical Sentence Structure Analysis.** Syntactically, the author connects the ministry of the High Priest again to the heavens and the Tabernacle. The term ἐπουρανίων “heavenly matters” functions as another genitive of destination or purpose. As a genitive it modifies the relative pronoun οἵτινες “who” which has as the antecedent the phrase Πᾶς γὰρ ἀρχιερεὺς “For every high priest” (Heb 8:3).

---

<sup>29</sup>BDAG, s.v. “ἐπουράνιος.”

In the sentence σκηνή functions as an accusative subject to the infinitive.<sup>30</sup> It is the subject of the verbal actions of the phrase Μωϋσῆς μέλλων ἐπιτελεῖν “Moses when he was going to complete.” Further, σκηνή serves as the subject of the verbal action ποιήσεις πάντα κατὰ τὸν τύπον “You make everything according to the pattern.” This connection will be shown to be semantically important in Chapter 3 where πάντα “everything” including the outline of the σκηνή was just as important to the typology as the work of the High Priests.

### **Syntax of Hebrews 9:2**

9:2 For a tabernacle was prepared, the first in which was both a lampstand and a table and the setting forth of bread, which was called the Holy Place.

**Morphological Analysis.** The morphological form used by the author in Hebrews 9:2 is Ἁγία. The phoneme α in the Κοινή Greek language as a morpheme designates use as either a nominative feminine singular, nominative neuter plural, or accusative neuter plural. It is from the lexical root αγιος referenced above. The nominative in Greek functions as the case of specific designation<sup>31</sup> usually for a person, place, or object. No article is present to assist the reader in determination of gender. As a part of speech the adjective modifies a noun or another adjective.<sup>32</sup> Ἁγία could be feminine or neuter in agreement with the noun it refers. Either gender choice would still imply holy places, matters, or things. If it has the singular phoneme α, then a specific singular entity is inferred. If it has the plural phoneme α, it designates possible plural uses

---

<sup>30</sup>Wallace, *Greek Grammar*, 192.

<sup>31</sup>Ibid., 37.

<sup>32</sup>Mounce, *Basics of Biblical Greek*, 25.

as noted above. After analyzing the author's syntactic and semantic use in the letter along with the use of τοῦ ἁγίου in Exodus 26:33-34 of the LXX, the better choice is making Ἅγια a neuter.<sup>33</sup> The plural may be a matter of style. Also, the force of the categorical or general plural as previously mentioned would focus recipients on the action in the area more than on the place itself.<sup>34</sup>

**Syntactical Sentence Structure Analysis.** Syntactically in the sentence Ἅγια functions as a nominative of appellation.<sup>35</sup> The common designation for the area at the first of the tent of the Tabernacle was the Holy Place (cf. Exod 26:33-34).

It is again associated with σκηνή "tent," but in an unmodified use of σκηνή which would reference the full earthly Tabernacle and not τῆς σκηνῆς τῆς ἀληθινῆς "the true tabernacle" of the Holy of Holies of heaven (cf. Heb 8:2; 9:11-12). It further functions as a relative clause<sup>36</sup> as the first of four segment clauses<sup>37</sup> that make up the sentence covering Hebrews 9:2-5.

---

<sup>33</sup>Allen, *Hebrews*, 307. Allen writes, "At first sight ἅγια looks like a nominative feminine singular describing and agreeing with σκηνή ... ἡ πρώτη, and this would indeed be a legitimate way of construing it; but it is preferable to read it as a nominative neuter plural corresponding with the LXX term τὰ ἅγια for the 'holy place.' Montefiore, however, is one who prefers to interpret ἅγια as qualifying σκηνή ('this Tent is called holy')."

<sup>34</sup>Wallace, *Greek Grammar*, 404.

<sup>35</sup>Wallace, *The Basics of New Testament Syntax: An Intermediate Greek Grammar*, 61.

<sup>36</sup>Lukaszewski and Dubis, *The Lexham Syntactical Greek New Testament: Sentence Analysis*. A relative clause is defined as "a clause which is often initiated with a relative pronoun and which serves one of several functions in the sentence. It often serves to show relation between a word in the sentence and another idea or object and to clarify ambiguities in the clause on which it is dependent. The relative clause may also serve as part of the sentence instead of merely clarifying part of it."

<sup>37</sup>Ibid. A segment clause is defined as, "When two clauses of the same type are juxtaposed by a conjunction or in an asyndetic relationship."

### Syntax of Hebrews 9:3

9:3 but after the second curtain, a Tabernacle which is being called Holy of Holies.

**Morphological Analysis.** The morphological form used by the author in Hebrews 9:3 is Ἅγια Ἁγίων. The phonemes α and ων in the Κοινή Greek language as morphemes designate possible uses noted respectively above in 9:2 and 8:2.

**Syntactical Sentence Structure Analysis.** Syntactically in the sentence Ἅγια Ἁγίων as a unit functions as a nominative of appellation as in 9:2. The common designation for the area of the “second” tent of the Tabernacle was the Holy of Holies (cf. Exod 26:33-34). It is again associated with σκηνή “tent” in an independent use as noted above. It also functions as a relative clause<sup>38</sup> modifying the sentence subject σκηνή “tent” and completes the first of four segmental clauses of the sentence covering Hebrews 9:2-5.

Following the noun Ἅγια, then Ἁγίων in the unit functions as an attributive genitive.<sup>39</sup> The name gives the location in the cosmos a superlative position in quality in comparison to other holy places of God.

### Syntax of Hebrews 9:8-9

8 By this rule clarifying by the Holy Spirit, not yet to have been exposed, that a way into the sanctuary continues while the first tabernacle still exists. 9 Which is a symbol for the present time in which gifts and also sacrifices being offered with respect to the conscience are not enabling to perfect the one worshiping.

**Morphological Analysis.** The morphological form used by the author in

---

<sup>38</sup>Ibid. A relative clause is defined as, “a clause which is often initiated with a relative pronoun and which serves one of several functions in the sentence. It often serves to show relation between a word in the sentence and another idea or object and to clarify ambiguities in the clause on which it is dependent. The relative clause may also serve as part of the sentence instead of merely clarifying part of it.”

<sup>39</sup>Wallace, *Greek Grammar*, 86-88.

Hebrews 9:8 is the adjective ἁγίων. It is phonetically and morphologically in form the same as 8:2 above.

**Syntactical Sentence Structure Analysis.** Syntactically in the sentence ἁγίων and its unit structure τῶν ἁγίων function the same as 8:2 previously noted. Again since there is no near noun in agreement of form, the structure serves as a substantive adjective which functions as a noun agreeing with what it refers in gender and number.<sup>40</sup> This designation gives the unit τῶν ἁγίων the semantic range of meaning for language of holy places, holy things, or holy matters. It is translated by the word sanctuary in reference to the holy of holies as previously noted.

In this sentence the unit τῶν ἁγίων “the sanctuary” functions in a relative clause τὴν τῶν ἁγίων ὁδὸν “that a way into the sanctuary” as a genitive of destination<sup>41</sup> indicating what direction ὁδὸν “way” is referring. The relative clause is part of an appositional clause sandwiched between an infinitive clause and an adverbial clause.<sup>42</sup> The preceding infinitive clause is μήπω πεφανερῶσθαι “not yet to have been exposed.” The adverbial clause following is ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν “continues while the first tabernacle still exists.”

### Syntax of Hebrews 9:11-14

11 In contrast with all of this, Christ when himself appearing a high priest, the one who is begetting good things through the greater and more complete tabernacle not

---

<sup>40</sup>Mounce, *Basics of Biblical Greek*, 64.

<sup>41</sup>Wallace, *Greek Grammar*, 100-101.

<sup>42</sup>Lukaszewski and Dubis, *The Lexham Syntactic Greek New Testament: Sentence Analysis*. Lukaszewski defined the adverbial clauses as, “A clause which is functioning adverbially. Adverbial clauses usually are participial clauses.”

made with hands, which is not of this creation; 12 Also not through the blood of goats and of calves, but through his own blood he entered once for all into the sanctuary, when he himself finding eternal redemption. 13 For if the blood of goats and bulls and ashes of a heifer, sprinkling those having been defiled, sanctifies for him ritual cleansing of the flesh. 14 How much more the blood of Christ, who through an eternal spirit, he offered himself blameless to God, it cleansing our conscience from dead works for it to serve the living God?

**Morphological Analysis.** The morphological form used by the author in Hebrews 9:12 is ἅγια. The phoneme α in the Κοινή Greek language as a morpheme designates possible uses noted respectively above in 9:2.

**Syntactical Sentence Structure Analysis.** Syntactically in the sentence ἅγια serves as a substantive adjective as previously noted. With the unit structure, τὰ ἅγια functions as a definite noun in position of the object of the preposition εἰς. This designation gives the unit τὰ ἅγια the semantic range of meaning as previously noted that is best translated sanctuary.

The prepositional phrase εἰς τὰ ἅγια is syntactically connected to the main verb εἰσῆλθεν “entered” which has as subject Χριστός “Christ” of the sentence that covers 9:11-12. The best use of the accusative preposition εἰς is spatial to qualify or limit the verbal action of Χριστός εἰσῆλθεν “Christ entered.”

It is again associated with σκηνή “tent,” but in a modified use of σκηνή which by providing comparison would reference the Holy of Holies of the Tabernacle for reasons noted above. (cf. Heb 8:2). This σκηνή “tent” is the greater and more complete, not made with hands, and not of this creation.

### **Syntax of Hebrews 9:23-25**

23 Therefore, it is compulsory on the one hand for the outlines of these matters in the heavens to be purified with these, but on the other hand the heavenly matters themselves with better sacrifices than these. 24 For Christ entered not into a

sanctuary made with hands, a copy of the true one, but into heaven itself, now to be visible to the face of God on behalf of us, 25 nor so that often he might offer himself, as the high priest when himself entering the sanctuary every year with blood not one's own.

**Morphological Analysis.** The referent of the heavens as God's framework of action in this section of the author's discourse is both the noun οὐρανοῖς and the adjective ἐπουράνια. The term οὐρανοῖς is morphologically the same as 8:2. The adjectival form ἐπουράνια having the morpheme α declines as a neuter masculine plural from the lexical form ἐπουράνιος also in 8:5 noted above.

The morphological form used of ἅγιος by the author in both instances of Hebrews 9:24-25 is ἅγια. The phonemes α in the Κοινή Greek language as morphemes designate possible uses noted above in 9:2.

**Syntactical Sentence Structure Analysis.** In the sentence οὐρανοῖς is part of the same construction as the prepositional phrase in 8:1 ἐν τοῖς οὐρανοῖς “in the heavens.” It functions as in 8:1 to reveal the framework for the verbal action also as a dative of sphere. The entirety of the cosmic heavens is now set forth as the framework for the ὑποδείγματα “outline”<sup>43</sup> (cf. 8:5) of “these matters” contained in the earthly σκηνή made by Moses. More on the semantic meaning of this sentence construction is developed in Chapter 3.

The sentence structural uses of ἐπουράνια are similar at 8:5 as an accusative subject to the infinitive καθαρίζεσθαι “to be purified.” By construction the heavenly

---

<sup>43</sup>The translation “outline” for ὑποδείγματα avoids the unsupported Platonic idea of copy not supported in any known Greek literature. Kenneth L. Schenck, *Cosmology and Eschatology in Hebrews: The Settings of the Sacrifice*, Society in New Testament Studies Monograph Series, (Cambridge University Press, 2010), 118. Also L. D. Hurst, *The Epistle to the Hebrews: Its Background of Thought*, vol. 65, (New York: Cambridge University Press, 1990), 15-17.



matters are receiving the action of purification by the better sacrifices of Jesus as High Priest. Chapter 3 the sematic meaning will argue this purification took place in the entirety of the heavens involving both the cross upon the earth within the heaven of the stars and the Sanctuary in the heaven of God's presence.

Syntactically in the sentence both uses of ἅγια serve as a substantive adjective as previously noted. In the first use lack of the article designates an indefinite<sup>44</sup> sanctuary used with the prepositional phrase εἰς χειροποίητα εἰσῆλθεν ἅγια. In word position of ἅγια and Χριστός are in the emphatic position to accentuate for the author how Christ entered not into any man-made sanctuary. The adjective χειροποίητα “man-made” qualifying ἅγια eliminates the meaning of the heavenly sanctuary for the first use.

In the second use of ἅγια the addition of the definite article to the prepositional phrase εἰς τὰ ἅγια serves for clarification.<sup>45</sup> This explains the author's meaning from a generic one made with hands to specifically the sanctuary of the earthly high priest.

As in Hebrews 9:12, both prepositional phrases of εἰς χειροποίητα . . . ἅγια and εἰς τὰ ἅγια are syntactically connected to the verbal action of εἰσῆλθεν “entered” and εἰσέρχεται “when himself entering” respectively which has as subject Χριστός “Christ” and ὁ ἀρχιερεὺς “the high priest” of the sentence that covers 9:24-26. The best use of the accusative preposition εἰς in both instances is spatial to qualify or limit the verbal action of Χριστός εἰσῆλθεν “Christ entered” and ὁ ἀρχιερεὺς “the high priest.” These are part of a segment clause that proceeds in the author's argument through verse 26.

---

<sup>44</sup>Wallace, *Greek Grammar*, 247. Wallace notes if it has the article in the prepositional phrase it must be definite; otherwise without the article it *may* be definite. The substantive is often qualitative.

<sup>45</sup>*Ibid.*, 216-17.

### Syntax of Hebrews 10:19

19 therefore having, brethren, a confidence into the entrance of the sanctuary by the blood of Jesus, 20 which he inaugurated to us a new way also one which is living through the veil, which is *the new way of*<sup>46</sup> his flesh 21 and a great high priest over the house of God,

**Morphological Analysis.** The morphological form used by the author in Hebrews 10:19 is the adjective ἁγίων. It is phonetically and morphologically in form the same as 8:2 above.

**Syntactical Sentence Structure Analysis.** Syntactically in the sentence ἁγίων and its unit structure τῶν ἁγίων function the same as 8:2 previously noted. Again, since there is no near noun in agreement of form, the structure serves as a substantive adjective which functions as a noun agreeing with what it represents in gender and number.

In this sentence covering 10:19-25, the unit τῶν ἁγίων “of the sanctuary” functions again as a genitive of destination noted above. It indicates what direction εἴσοδον “entrance” is referring. It modifies the preposition phrase noun of εἰς τὴν εἴσοδον “into the entrance” which further qualifies the verbal action of the participle clause that begins with ἔχοντες “having.”

### The Text of Biblical Cosmology in the Old Testament and LXX

The structure of the letter to the Hebrews is built upon exegesis of the Old Testament and in unity with it.<sup>47</sup> Old Testament cosmological text is centered upon the

---

<sup>46</sup>Allen, *Hebrews*, 513-14.

<sup>47</sup>Guthrie, *The Structure of Hebrews*, 121-24.

Hebrew word  $\text{הַשָּׁמַיִם}$  which for unknown reasons is in the dual form of things in pairs.<sup>48</sup>

While not denying the possibility of a specific structural existence for creation, from descriptions in the Old Testament many scholars feel there is not enough cosmological information given in Old Testament Scripture about referents to propose a distinct structure.<sup>49</sup>

It appears the version of the author of Hebrews Old Testament was the LXX.<sup>50</sup>

As is seen to follow in modern translation for the referent for heaven, the translators of the LXX evidently found no consistent number for the translation of  $\text{הַשָּׁמַיִם}$ . In the LXX the Greek  $\text{οὐρανός}$  is used 567 times, translated singular 180 times and plural 453 times, making the plural form eighty percent of the translation occurrences. Therefore, the Old Testament text alone would probably not determine for the author of Hebrews a specific cosmic cartography for the background spatial work of Jesus as High Priest.<sup>51</sup> As will be seen in possible contextual meaning of the referents for heaven, his LXX text cosmic view understanding is probably enhanced from multiple other sources the most important

---

<sup>48</sup>Bruce K. Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax*, (Winona Lake, IN: Eisenbrauns, 1990), 3. Waltke and O'Connor propose the appearance is incidental due to the final root of the word being weak. Also Ronald J. Williams and John C. Beckman, *Williams' Hebrew Syntax*, 3rd ed., (Toronto: University of Toronto Press, 2007), 3. Williams supports the syntactical form as a plural of extension making it refer to a single object with multiple parts. In analogy this would be like a baseball field being divided into the infield and outfield. Both are distinct locations, but are part of one field. Thus heaven is one distinct cosmic creation, but now is divided into distinct realms where each are called heaven within the heaven or collectively called heaven.

<sup>49</sup>Houtman, *Der Himmel Im Alten Testament: Israels Weltbild Und Weltanschauung*. See discussion Chapter 1, reference 16.

<sup>50</sup>Lindars, *The Theology of the Letter to the Hebrews*, 124-25.

<sup>51</sup>This does not deny that one does not exist. Each decision by Old Testament authors for use of singular and plural under inspiration of the Holy Spirit would have to be evaluated in its context before such determination could be made for an existing unified cosmic cartography.

being revelation of the Holy Spirit and the recent explosion of first century revelation in the teachings of Christ and the Apostles some of which is contained in the New Testament record.

### **The Text of Biblical Cosmology in Greek**

In Classical and secular Hellenistic Greek the syntactical form for οὐρανός is always singular in number.<sup>52</sup> In Semitic literature beginning in the fourth century BC the syntactical form for plural οὐρανός appears to increase in frequency until it is an established option of Semitic cosmic view in the day of Jesus.<sup>53</sup> Jesus would use the plural pattern when speaking to or teaching his disciples, but the singular when speaking to forces of opposition.<sup>54</sup> Further, he in his teachings at times used plural-singular interplay (cf. Math 6:9-10, 24:29-31).

In New Testament a form of οὐρανός appears as text 273 times with 90 plurals (33 percent) and 183 singulars. The text of οὐρανός is noted ten times in the book of Hebrews as seven plural and three singular for seventy percent plurals.

In Hebrews each singular text appears for a particular realm: 1) heaven itself of the Sanctuary of the Holy of Holies (9:24); 2) the “the stars of heaven” (11:12); or a temporary heaven that can be shaken (12:26). For the plural use one text refers to the two temporary realms of the starry heaven and the Holy Place (1:10). The other six speak of

---

<sup>52</sup>BDAG, s.v. “οὐρανός.” Similar findings are noted by other lexical information.

<sup>53</sup>J. Edward Wright, *The Early History of Heaven*, (New York: Oxford University Press, 2000), 185-86.

<sup>54</sup>Jonathan T. Pennington, *Heaven and Earth in the Gospel of Matthew*, vol. 126, Supplements to Novum Testamentum, (Boston: Brill, 2007), 145.

all heavens collectively (4:14; 7:26; 8:1; 9:23; 12:23,25).

### **The Pre-Reformation Text of Biblical Cosmology**

The text for the plural use of οὐρανός maintains significant statistical accuracy for nearly 1500 years.<sup>55</sup> This stability maintains itself through 1500 years of Greek manuscript copies, over 1100 years of copies of the translation of the Latin Vulgate, fifty-six years of seventeen publications of early pre-Luther German translations, and over one hundred years of English translations before 1522.

### **Greek Manuscripts Copies**

Of the ninety uses of the plural in the over five thousand known manuscripts nearly all witnesses have variants involving the plural of οὐρανός. Most of these are a shortened form of οὐρανός while maintaining the plural. Of these variants only twelve of the ninety texts of the plural οὐρανός change the plural to singular [Matt 3:17 (1); 5:12 (1); 6:9 (9); 13:52 (1); 18:10 (1), 19:21 (12); Mark 1:11 (1); Luke 18:22 (9); Heb 12:25 (18); Eph 3:15 (1); 6:9 (5); 1 Thes 1:10 (1)]. Seven of these changes were for only one witness and most of these were very late copies. This calculates as eighty-seven percent of the plural references were never changed and ninety-four percent never more than once. Only about one percent of the over five thousand plural texts were ever questioned in change by those utilizing the copies of the Greek manuscripts (Table–1). As far as

---

<sup>55</sup>There are variants where changes were at times made from plural to singular in Greek manuscripts but these are few. These occasional witnesses show the continued conflict in cosmic views against a plural cosmology of the heavens among believers due to theological presuppositions.

**Table 1—Early Greek Manuscript and Latin Translator Accuracy of the Greek New Testament Plurals of οὐρανός**

Source	Percent Accuracy of Ninety NT Plurals
<b>Text Reference Known Greek Manuscript Textual Variations</b> <sup>56</sup>	87%
<b>Total Manuscripts Word Accuracy</b>	99%
<b>Latin Vulgate circ. 405 AD</b>	98%
<b>Latin Vulgate Manuscript Textual Variations</b> <sup>57</sup>	100%

is now known ninety-four percent of the plural texts of οὐρανός never changed in many years of copying the Greek text. This even includes the Byzantine text-type well known for its trend for distinctive readings away from the original text.<sup>58</sup> There are even some texts that οὐρανός was changed from singular to plural revealing the ongoing cosmic

---

<sup>56</sup>In known manuscripts only thirteen have changes from plural to singular. This statistic was determined from evaluation of textual variants from the following resources: Bruce Manning Metzger, *A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies' Greek New Testament* (4th Rev. Ed.), (London: United Bible Societies, 1994). Eberhard Nestle and Erwin Nestle, *Nestle-Aland Novum Testamentum Graece 28<sup>th</sup> with Critical Apparatus*, Barbara Aland et al. 28th rev. ed. (Stuttgart: German Bible Society, Universität Münster, Institut für Neutestamentliche Textforschung, 2012). Michael W. Holmes, *Apparatus for the Greek New Testament: SBL Edition*, (Bellingham, WA: Logos, 2010). *H. Milton Haggard Center for New Testament Textual Studies. The Center for New Testament Textual Studies: NT Critical Apparatus*, ed., Bill Warren, (New Orleans, LA: New Orleans Baptist Theological Seminary, 2010).

<sup>57</sup>This statistic is based on Robertus Weber and R. Gryson, *Biblia Sacra Iuxta Vulgatam Versionem. Apparatus Criticus.*, (Stuttgart: Deutsche Bibelgesellschaft, 1969).

<sup>58</sup>David Alan Black and David S. Dockery, *New Testament Criticism and Interpretation*, (Grand Rapids: Zondervan, 1991), 107.

debate since the early autographs.<sup>59</sup>

While beyond the intent of this thesis to evaluate every textual variant of the plural forms of οὐρανοῦς, a few important examples are discussed to reveal the ongoing cosmic debate. For example in Matthew 6:9 the phrase τοῖς οὐρανοῖς “in the heavens” is preferred by all known manuscript copies except τῷ οὐρανῷ “in heaven” is noted in the Middle Egyptian or Mesokemic and the *Didache*.<sup>60</sup> The NA<sup>28</sup> text is preferred as the original text. The singular heaven in the *Didache* may reflect an alternative early cosmic view closer to the cosmic views of the autographs. This is addressed later in possible authorial meaning of the text.

Another example is found in Matthew 18:10 where the phrase ἐν οὐρανοῖς “in heavens” is replaced with singular ἐν τῷ οὐρανῷ “in heaven.”<sup>61</sup> The change from plural to singular again reflects questions of plural cosmic heavens in the theological presuppositions of biblical readers who had difficulty in the conception of angels as omnipresent in multiple heavens as the Father is omnipresent. The plurality of the verse is more a statement of angelic service in the current multiple realms rather than transcendence.

Also in Matthew 19:21 the word οὐρανοῖς is replaced with οὐρανῷ.<sup>62</sup> A

---

<sup>59</sup> Nestle and Nestle, *Nestle-Aland Novum Testamentum Graece 28<sup>th</sup> with Critical Apparatus*, s.v. “Matthäus 18,18.”

<sup>60</sup> *Ibid.*, s.v. “Matthäus 6,9.”

<sup>61</sup> *Ibid.*, s.v. “Matthäus 18,10.” Noted in B (33: *om.* τῷ). 892 *pc* manuscript copies. Other variations are in N *f*<sup>1</sup> aur e ff<sup>1</sup> sy<sup>s</sup> sa<sup>mss</sup>; Or Eus sources.

<sup>62</sup> *Ibid.*, s.v. “Matthäus 19,21.” Noted in witnesses κ L W Z Θ 0281 *f*<sup>1.13</sup> 33 m lat bo manuscript copies. The plural is supported by *txt* B C D Γ *pc* e g<sup>1</sup> sa mae bo<sup>ms</sup> manuscripts.

similar variant is found in Luke 18:22 where the phrase [τοῖς] οὐρανοῖς is replaced with the singular οὐρανῶ<sup>63</sup> However the [τοῖς] bracketed article indicate that the textual critics are not entirely convinced of its authenticity. Another related exchange is in Hebrews 12:25 where the word οὐρανῶν is replaced with the singular οὐρανοῦ.<sup>64</sup> Future eschatological promises are often changed to singular due to theological presuppositions. The amillennial early reformation view conflates the eternal new heaven and earth promises (cf. Rev 21-22) with the rewards of the millennium and thus cannot conceive of the continued existence of plural heavens when treasure is given to believers for faithful service.

A final example is Ephesians 3:15 where the word οὐρανοῖς “heavens” is replaced with the singular οὐρανῶ.<sup>65</sup> The rejection of the idea that in this dispensation the families of God’s creation are currently spread across multiple heavens leads many to change the plural text to singular.

### **Latin Translation**

The Latin Vulgate used by churches since the fifth century also properly translated the heaven language appropriately as plural and singular contrast (Table–1 above). For example in Matthew’s rendition of the Model prayer it first says, *Pater noster*

---

<sup>63</sup>Nestle, *Nestle-Aland Novum Testamentum Graece 28<sup>th</sup> with Critical Apparatus*, s.v. “Luke 18,22.” Noted in W Θ Ψ 078 *f*<sup>1.13</sup> ℞ lat manuscripts and the text [τοῖς] οὐρανοῖς is supported by B D manuscripts.

<sup>64</sup>Ibid., s.v. “Hebrews 12.25.” Noted in 0243. 0285. 6. 614. 630. 1241<sup>s</sup>. 1739. 1881 *al t* manuscripts.

<sup>65</sup>Ibid., s.v. “Ephesians 3:15.” Noted in P 0278. 81. 104. 365. 945. 1175 *al ar* vg<sup>mss</sup> sy<sup>hmg</sup>; Hil Epiph<sup>pt</sup> manuscripts.



*qui in caelis* (Mat 6:9, VULM)<sup>66</sup> translated “Our Father who in heavens” with *caelis* as the dative plural for “heavens.” It follows with *in caelo et in terra* (Mat 6:10 VULM) translated “in heaven and in earth” with *caelo* as dative singular for “heaven.” For over one thousand years there were no known major variants for the plural or singular in the Latin text of this hot spot in Matthew for Jesus’ plural-singular interplay.<sup>67</sup> Of the ninety uses of the plural, Weber and Gryson mention only one known manuscript from sixth century Italy that has a plural to singular variation involving the plural of the Latin *caelum* for heaven.<sup>68</sup>

### **Erasmus Greek-Latin Text**

In the early sixteenth using mostly a half-dozen Byzantine minuscule texts, Desiderius Erasmus published a compiled Greek-Latin text.<sup>69</sup> Pre-Luther publications of the Greek-Latin were published 1516, 1519, and 1522. Erasmus’ available manuscripts were incomplete, even requiring corrections,<sup>70</sup> yet these were still significantly accurate for the text of the Greek plurals in the New Testament (Table–2).

---

<sup>66</sup> *Biblia Sacra Iuxta Vulgatam Versionem* ed. R. Weber et al. [VULM], Bible Works electronic with Morphology, Bible Works 9.0, 2012 ed. (Stuttgart: Deutsche Bibelgesellschaft, 1983), s.v. “Matthew 6:9.”

<sup>67</sup> VULM, s.v. “Matthew 6:9-10.”

<sup>68</sup> Weber and Gryson, *Biblia Sacra Iuxta Vulgatam Versionem*.

<sup>69</sup> Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed., (New York: Oxford University Press, 2005), 148.

<sup>70</sup> *Ibid.*, 145. The few places Erasmus has the grammatical singular substituted for plural are where manuscript variations appear that today are in two texts (Matt 19:21; Luke 18:22) no longer in textual criticism felt to be the original wording. Erasmus was one hundred percent true to the text that he could determine often correcting and consciously choosing the older renderings as the most reliable.

**Table 2–Pre-Luther Greek Collated Textual Accuracy by Erasmus of the Greek New Testament Plurals of οὐρανοῦ**

Source	Percent Accuracy of Ninety NT Plurals
Erasmus Latin-Greek 1516 AD	98%
Erasmus Latin-Greek 1519 AD	98%
Erasmus Latin-Greek 1522 AD	98%

This accuracy is important for as subsequently noted Martin Luther is thought to have used Erasmus second edition for the translation of his 1522 September German New Testament.<sup>71</sup>

### English and German

The best know pre-Luther English translation is that of John Wycliffe (Table–3). While it is debated whether Wycliffe ever really translated a New Testament text,<sup>72</sup> those scholars who knew him or his reputation that followed him definitely used the spirit of his name in a tradition of English New Testament translation from the Latin Vulgate.<sup>73</sup> The translators were again significantly accurate (Table–3).

The German translations also significantly maintain the text of the grammatical plural prior to Martin Luther (Table–3). In a survey of seven of the seventeen known German translations from the Latin Vulgate that span fifty-six years a preservation of the

---

<sup>71</sup>Ibid. Also Tregelles, *An Account of the Printed Text of the Greek New Testament*, 22-23.

<sup>72</sup>G. R. Evans, *John Wyclif: Myth & Reality*, (Downers Grove, IL: IVP, 2005), 228-29. Contra George Milligan, *The English Bible: A Sketch of Its History*, (London: A. & C. Black, 1895), 10-11.

<sup>73</sup>Milligan, *The English Bible*, 16-17. Also Justo L. González, *The Story of Christianity: The Early Church to the Reformation*, rev. and updt. ed., 2nd ed., vol. 1, (New York: Harper One, 2010), 413.

plural text for heaven is again noted.<sup>74</sup>

**Table 3–Pre-Luther German and English Translator Accuracy of the Greek New Testament Plurals of οὐρανός**

Source	Percent Accuracy of Ninety NT Plurals
Wycliffe English 1430 AD	96%
German 1466 AD	92%
German 1474 AD	89%
German 1483 AD	89%
German 1490 AD	88%
German 1494 AD	87%
German 1507 AD	87%
German 1518 AD	87%

These early German translations are divided into fourteen High German and three Low German texts.<sup>75</sup> The 1466 translated by an unknown scholar and printed by Johan Mentel provides the base text used for the others printings to follow.<sup>76</sup> It is thought that Luther,

---

<sup>74</sup>Theological presuppositions that effect cosmic views had begun to influence pre-Luther translators to change the plural to the singular. The texts changed were usually those speaking of the “Father in the heavens” and those prophetically referencing some form or rewards “in the heavens” in the future. God the Father in German theology of the day could only be conceived as dwelling in a singular heaven. Also, as mainly amillennial in fulfillment of the parousia, these scholars conflated millennial prophecy with the eternal promises to follow. Therefore since for these scholars rewards were in the coming kingdom of the new heaven and earth, heaven as depicted in Revelation 21-22 must be singular at that time. This inclination to change the text for theological reasons set the stage for Luther’s massive changes regarding the plurals of οὐρανός. Luther did in excess to the text what his predecessors did in moderation.

<sup>75</sup>Kenneth A. Strand, *German Bibles before Luther: The Story of 14 High-German Editions*, (Grand Rapids: Eerdmans, 1966). Also Kenneth A. Strand, *Early Low-German Bibles: the Story of Four Pre-Lutheran Editions*, (Grand Rapids: Eerdmans, 1967). George Wendell Prime, *Fifteenth Century Bibles: A Study in Bibliography*, (New York: A. D. F. Randolph, 1888), 89-94.

<sup>76</sup>Strand, *German Bibles before Luther*, 29-30.

while claiming to attempt to create a new fresh base text, may have utilized the previous German translations of 1474 and 1483 while at Wittenberg.<sup>77</sup>

### **Reformation Text of Biblical Cosmology**

For 1500 years prior to Martin Luther, the Latin, English, German, and Greek texts used by Christians translated the plurals of οὐρανός as naturally grammatically plural. Several factors appear to have influenced Luther as a second generation translator<sup>78</sup> in this grammatical choice. First, there are the early amillennial theological presuppositions of Luther and other leaders of the Reformation.<sup>79</sup> Second, Luther for vernacular understanding for German popular idiom of the common person often changes<sup>80</sup> the inspired text frequently exchanging accuracy.<sup>81</sup> Third, Luther was rejecting

---

<sup>77</sup>Kenneth A. Strand, *Luther's "September Bible" in Facsimile: With Brief Historical Introduction*, (Ann Arbor: Ann Arbor Publishers, 1972), 7.

<sup>78</sup>Andrew C. Gow, *The Contested History of a Book: The German Bible of the Later Middle Ages and Reformation in Legend, Ideology, and Scholarship*, ed., George A. Kiraz, *Analecta Gorgiana* 1079, (Piscataway, NJ: Gorgias Press, 2012), 287, 298-300. Gow reveals how little is written in English scholarship since WWII about how Luther drew from a long history of German tradition of vernacular translation that provided the preconditions that help shape the Reformation.

<sup>79</sup>The best source for the developing the synchronic theological presuppositions of the early Reformation and Luther that influenced the plural to singular change is found in the Augsburg Confession of Faith in 1530 written primarily by Luther. Philip Schaff, *The Creeds of Christendom, with a History and Critical Notes: The History of Creeds*, vol. 1, (New York: Harper & Brothers, 1878), 228-32. Also Theodore G. Tappert, *The Book of Concord the Confessions of the Evangelical Lutheran Church*, (Philadelphia, PA: Muhlenberg Press, 1959), 38-39. Particularly important is "XVII. [THE RETURN OF CHRIST TO JUDGMENT] 1 It is also taught among us that our Lord Jesus Christ will return on the last day for judgment and will raise up all the dead, 2 to give eternal life and everlasting joy to believers and the elect 3 but to condemn ungodly men and the devil to hell and eternal punishment. 4 Rejected, therefore, are the Anabaptists who teach that the devil and condemned men will not suffer eternal pain and torment. 5 Rejected, too, are certain Jewish opinions which are even now making an appearance and which teach that, before the resurrection of the dead, saints and godly men will possess a worldly kingdom and annihilate all the godless."

<sup>80</sup>G. R. Evans, *The Roots of the Reformation: Tradition, Emergence and Rupture*, (Downers Grove, IL: IVP, 2012). Evans comments of Luther, "But he was also, like other translators into the European vernaculars at the time, tempted to ensure that the meaning reflected the reforming theology they

the Catholic doctrine of Purgatory.<sup>82</sup> The result from these and perhaps other unknown factors influenced Luther to remove all but a few plurals (Table-4).

### Post-Reformation Text of Biblical Cosmology

It is interesting that after 1522 almost all subsequent English translations of οὐρανός omit the plural use (Table-4).

### English Translations

There is strong evidence that William Tyndale and Miles Cloverdale were significantly influenced by the work of Martin Luther.<sup>83</sup> Also since both Tyndale's and

---

were embracing . . . When he was challenged, he said it was his translation and his business. He wanted his translation to make doctrinal points, to speak to the people of Germany not only in their own language but in language that conveyed a faithful (Lutheran) interpretation.” Also Heinz Seigfried Bluhm, *Martin Luther, Creative Translator*, (St. Louis, MO: Concordia, 1965), 130-31. Bluhm writes, “Luther’s procedure as a translator is clear. First, he establishes, to the best of his ability and upon his conscience, the meaning of the text before him. Then he tries hard to find the most suitable, idiomatic German garb for it.” Bluhm further explains, “In accordance with his own principle that a translation must in no way tamper with the text, Luther shows that he merely expressed, in the best German at his disposal, the intention of the original author.”

<sup>81</sup>John Beekman and John Callow, *Translating the Word of God: With Scripture and Topical Indexes*, (Grand Rapids: Zondervan, 1974), 24-25. Also Strand, *Luther's "September Bible" in Facsimile: With Brief Historical Introduction*, 4-6.

<sup>82</sup>Martin Luther, *Luther's Works: Letters I*, ed., Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 48, (Philadelphia: Fortress Press, 1999), 362. Luther writes in January 1522, “On purgatory I have this opinion: I do not think, as the sophists dream, that it is a certain place, nor do I think that all who remain outside heaven or hell are in purgatory. (Who could assert this, since [the departed souls] could sleep suspended between heaven, earth, hell, purgatory, and all else, just as could happen with the living, when they are in a deep sleep?).” Luther was entertaining the doctrine of soul sleep as part of his cosmic view. These soul sleep ideas caused his rejection of purgatory. With one singular heaven for Luther there was no real place for purgatory. Luther rejected this doctrine of soul sleep later in life.

<sup>83</sup>Bluhm, *Martin Luther, Creative Translator*, 170-71, 181. It appears Martin Luther’s idiomatic language style that fueled the Reformation greatly influenced early English translators of Tyndale and Coverdale. Bluhm writes concerning Tyndale, “In spite of the fundamental verbal independence of Tyndale’s rendering, there are a number of passages where he saw fit to follow, beyond general method of Luther’s translation, actual phrases and words found in the German New Testament.” In Bluhm’s opinion of Cloverdale he states, “There should never have been any doubt that Cloverdale’s translation of the Bible leans heavily on German sources; the translator himself established this fact by indicating on the original title-page that his English Bible was ‘faithfully and truly translated out of Douche and Latyn.’” Also James

**Table 4—Luther German and Post-Luther English Translator Accuracy of the Greek New Testament Plurals of οὐρανοῦς**

Source	Percent Accuracy of Ninety NT Plurals
<b>Luther German 1522 AD</b>	11%
<b>Luther German 1545 AD</b>	9%
<b>Tyndale English Cologne 1525 AD<sup>84</sup></b>	0%
<b>Tyndale English 1534 AD</b>	13%
<b>Cloverdale English 1535 AD</b>	11%
<b>Geneva English 1560 AD</b>	14%
<b>AKJV English 1611 AD</b>	19%
<b>ASV English 1901 AD</b>	28%
<b>NASB English 1995 AD</b>	26%

Cloverdale’s native language being English, the highly inflected grammatical form of the German language made it difficult for them to accurately translate Luther’s German text. Luther’s desire was to begin a fresh German text rather than use the

---

Loring Cheney, “The Sources of Tyndale’s New Testament,” (University of Leipzig: Ph.D. diss., 1883), 40. Cheney reviews of a sampling of 915 variations between texts available to Tyndale of Erasmus, Wycliffe, and Luther. He concludes, “First, That Tindale’s Testaments show traces of the influence of the four versions, Wycliffe’s, Vulgate, Luther’s, Erasmus. Second, That these traces of agreement, quite inconsiderable as regards Wycliffe and the Vulgate, show the influence of Erasmus far more than of Luther. Third. That of the versions by Erasmus, the Latin, as well as the Greek, was followed and the Latin, at times, preferred.” In the sampling Tyndale agrees with Luther alone 19% of the time. He also agrees with Luther and either Erasmus or Wycliffe 49% of the time. Rather than following the Greek and Latin, both Tyndale and Cloverdale followed Luther’s German rendition of the translation of the plural οὐρανοῦς “heavens.”

<sup>84</sup>This fragment only contains New Testament text through Matthew 22. L. Franklin Gruber, *The Truth About the So-Called “Luther’s Testament in English,”: Tyndale’s New Testament*, (St. Paul, MN: Ernst Mussgang, 1917). This first edition resembles Luther’s 1522 German in every way including Luther’s notes except for minor variations. Later editions due to criticism of making England Lutheran probably influenced more originality. With the 1525 as a base text, Tyndale never retracted the copied grammatical change of Luther of heaven from plural to singular but in a few texts.

established German text that was followed from 1466.<sup>85</sup> Regarding the text of the plurals of οὐρανός, Luther made radical innovative grammatical changes that made it difficult for either Tyndale or Cloverdale as Englishman to easily perceive the plural from the German text.<sup>86</sup>

The use by Cloverdale of both Tyndale and Luther providentially influenced the base text for the English Geneva translation in 1560 when Cloverdale was temporarily exiled to Geneva during Mary's reign.<sup>87</sup> The English Authorized King James Version [AKJV] of 1611 influence by Luther, Tyndale, and Cloverdale is also attested by the significant agreement in the grammatical changes of οὐρανός from Luther to Tyndale to Cloverdale then to later English translations. The AKJV since became the base text for all subsequent translations to present. This explains the loss of the text for the possibility of plural heavens in the cosmos.

---

<sup>85</sup>Strand, *Luther's "September Bible" in Facsimile: With Brief Historical Introduction*, 7. This decision may have been by the fact while at the castle in Wartburg; Luther may have not had copies of German translations. It is felt by scholarly evaluation when later in Wittenberg where he continued and edited his work he used the 1474 and 1490 versions to assist in determining the best German vernacular word choices.

<sup>86</sup>An examination of the September Bible reveals several grammatical changes by Luther to support existing German theological presuppositions that may be confusing to native English. First, the plurals of οὐρανός in combination with the kingdom were compounded from *das reich der Himmel* "the kingdom of the heavens" to *das Himmelreich* "the kingdom of heaven." In the former *der Himmel* is genitive plural with the later neuter singular. Second, he follows the early German translator position of a singular heaven for the text of "the Father in heaven." Also, in many of the plural texts he either drops the article completely or contracts the article with the preposition which increased the difficulty of determining singular and plural from the German text. Where Luther does have an article almost all articles are changed to singular for οὐρανός. This near duplication by Tyndale significantly demonstrates while Tyndale had accurate information from Greek and Latin, at times he preferentially followed the German text of Luther. Cloverdale's work did not use the Greek or Latin. He was dependent upon English of Tyndale, the German of Luther and Zwingli, and the Latin Vulgate. Donald K. McKim, *Historical Handbook of Major Biblical Interpreters*, (Downers Grove, IL: InterVarsity, 1998), 181.

<sup>87</sup>Ibid.

## Lexical Forms

A survey of many scholarly works and commentaries deals very little with the reasoning behind this change to such an unchallenged portion of text within textual criticism. Of this change Pennington says, “most scholars conclude that there is no difference in meaning between singular and plural forms (e.g. Louw and Nida,<sup>88</sup> NIDNTT,<sup>89</sup> TDNT,<sup>90</sup> ABD,<sup>91</sup> and Cremer’s *Biblico-Theological Lexicon*<sup>92</sup>), a few studies

---

<sup>88</sup>Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, [Louw-Nida], electronic ed., 2nd ed. (New York: United Bible Societies, 1996). Note that Pennington changes the words of Louw and Nida from “no distinction” to “no difference.” Louw and Nida’s work published in 1988 is probably not being read correctly here by Pennington. They are not saying as many read him that the semantic sense of the word οὐρανός whether singular or plural always has only one meaning as singular. Consider Louw-Nida, s.v. “1.11 οὐρανός.” Louw and Nida state, “**1.11 οὐρανός, οὐ** m (singular or plural; there seems to be no semantic distinction in NT literature between the singular and plural forms).” A search of this Lexicon reveals only two other words are semantically treated in this same manner. Louw-Nida, s.v. “67.142 ἡμέρα, ας” and Louw-Nida, s.v. “1.13 ὕψος, ος η; ὑψηλός, ή, όν; ὑπιστος, η, ον; ὕψωμα, τος.” When one looks at Louw’s works in semantics, such a statement reading “no difference” contradicts the principles set forth. See Louw, *Semantics*. If this author has read Louw’s arguments correctly, this statement if taken canonically that the authors of the New Testament cannot mean a plural heaven cosmology in their writings when using the plural form does not harmonize with the requirement for such a statement in the principles of semantics he develops. Following Louw’s text, to make such a global statement he would have to evaluate all uses of the word semantically to include the author’s arguments (88), polysemy (40), context (15), and relation to other words (67) to determine what the author means. This author is not aware of such a work as of yet that does what is semantically required to make such a global canonical statement to discount an author’s grammatical choices in possible intended meaning. Also, in the book of Hebrews it appears one can argue that the author does have in mind a plural heaven background cosmology based on the Tabernacle language in symbolic reference to the heavens and Jesus’ priestly work. It thus appears without proper study of the entire New Testament, the “no difference” read into Louw-Nida’s statement is an unsupported personal theological bias typically uncharacteristic of Louw’s work on semantics. It also is not supported by the works of other Lexicons which admit the possible sense meaning of a Semitic plural heaven cosmology.

<sup>89</sup>H. Bietenhard, *New International Dictionary of New Testament Theology*, Lothar Coenen, Erich Beyreuther, and Hans Bietenhard [NIDNT] (Grand Rapids, MI: Zondervan, 1986), s.v. “Οὐρανός.” Bietenhard writes, “There is clearly no attempt to give definitive instruction about the geography of heaven as in certain Rab. writings (cf. above OT 3). In this context it is striking that there is never any mention of several heavens but only of one. The only passage in the NT which, in agreement with Rab. teaching, speaks of three heavens is 2 Cor. 12:2–4, but we are not given any more precise information .”

<sup>90</sup>Helmut Traub, *Theological Dictionary of the New Testament*, Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich [TDNT] (Grand Rapids, MI: Eerdmans, 1964-), s.v. “Οὐρανός.” Traub writes, “Since there are many reasons for the use of the plur. οὐρανοί in the individual NT writings, one cannot lay down a general rule which applies to the NT as a whole.” This author disagrees based upon Holy



have argued for the possibility of some pattern”.<sup>93</sup> Evaluation noted in references of modern lexicons listed of the past reveals scholarly drift from subjunctive possibly to indicative reality to “no difference” with preference for the diachronic classical singular meaning.

This modification in translation may be strongly influenced by the fact that most past Greek scholars traditionally learned Greek usage from the classics incurring a modern Classical-Hellenistic Greek syncretism.<sup>94</sup> For example Traub remarks, “οὐρανός, in class. Gk. almost without exception in the sing., always means “heaven.” The word always has a double reference. Heaven is the firmament, the arch of heaven over the

---

Spirit inspiration. There is a unity of Scripture where each author’s cosmic referents always harmonize with the reality of the created cosmos.

<sup>91</sup>Mitchell G. Reddish, “Heaven,” in *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman [ABD] (New York: Doubleday, 1992), s.v. “Heaven.” Reddish writes, “In the NT both the singular and plural forms occur with no difference in meaning.” As noted the work has not been done to make such a global semantic statement of the New Testament. This statement of Reddish may be strongly influenced by a misread of Louw published in 1988 noted in previous reference.

<sup>92</sup>Hermann Cremer, *Biblico-Theological Lexicon Of New Testament Greek* (Edinburgh: T. & T. Clark, 1883), s.v. “Οὐρανός, Ὁ.” Cremer writes, “οὐρανός, ὁ, heaven, Hebrew עֲרָבָא, probably a plural of abstraction . . . Hence also the plural, unused in profane Greek, οἱ οὐρανοί (perhaps = all that is heaven), which cannot, however, be urged in proof of any opinion concerning heaven. The only expression (we may here remark) which implies a plurality of heavens (2 Cor. xii. 2, ἕως τρίτου οὐρανοῦ) may itself have been derived from this use of the plural . . . The singular and plural are uses so similarly and interchangeably, that we can hardly suppose any difference of meaning between them.” Later he writes, “As to the relation of the plural to the singular, there is hardly any difference traceable” (Italics this author). Cremer is not sure correctly using subjective wording of “probably,” “may,” “hardly suppose,” and “hardly” since no major studies have been done. If the plural is proven as always an abstraction his assumption would disagree with the argument of this paper. Luow-Nida takes Cremer’s statements from subjective to absolute.

<sup>93</sup>Pennington, *Heaven and Earth in the Gospel of Matthew*, 132. References with comments this author.

<sup>94</sup>Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach*, (Nashville: B & H, 1994), vii. Young notes, “Many grammars assume that what a particular structure meant before the Koine Greek period dictates what it means when used by New Testament writers. The historical school therefore tends to be prescriptive, a notion shunned by modern linguists. The descriptive school, on the other hand, recognizes that usage in context determines meaning, not prior usage.”

earth. But it is also that which embraces all things in the absolute.”<sup>95</sup>

BDAG, after listing the classical references of heaven, recognizes, “The concept of more than one heaven (the idea is Semitic...but it is not always possible to decide with certainty just where the idea is really alive and where it simply survives in a formula...”<sup>96</sup> The slight disagreement between these camps of Lexicographers demonstrates an important point raised by Moises Silva that Lexicographers get their word meanings from other dictionaries.<sup>97</sup> While dependent on lexicons, the student of Biblical meaning must realize the dictionaries of these men are heavily dependent upon the descriptive school anchored in glosses of possible meanings determined primarily from Classical to Hellenistic Greek. Silva mentions insight by Edwin Hatch who wrote essays on the matter in the late nineteenth century. Hatch was concerned about lack of acknowledgment about differences in Biblical and Hellenistic Greek.<sup>98</sup> The work of Louw and Nida as a major improvement in lexicographic form<sup>99</sup> begins by reminding

---

<sup>95</sup>TDNT, s.v. “οὐρανός.”

<sup>96</sup>BDAG, s.v. “οὐρανός.”

<sup>97</sup>Silva, *Biblical Words and Their Meaning*, 137-38. He asks, “How did Bauer then come up with his meanings? We fool ourselves if we do not admit that, by and large, he got them from previous dictionaries. The earliest lexicographers in turn got their meaning from existing ‘implicit dictionaries’ – information stored in grammar books and literal translations or simply preserved as part of bilingual oral tradition. I wish to emphasize this somewhat obvious point to disabuse any readers of the tacit belief (possibly shared by some lexicographers) that dictionary makers approach their work completely from scratch, that is, without assuming knowledge of the meaning of any words.”

<sup>98</sup>Ibid., 57. Silva about Hatch wrote, “He felt these were more than just the passage of time saying, the fact that biblical Greek was spoken in a different country and, more to the point, by a different race. The LXX and the New Testament, he claimed, ‘afford clear internal evidence that their writers, in most cases, were men whose thoughts were cast in a Semitic and not in a Hellenic mould.’”

<sup>99</sup>Black, *Linguistics for Students of New Testament Greek*, 139. Black writes, “For Louw, words do not have any meaning, but different *usages*. *Sentences* have meaning. And what is true of the relation of individual words in a sentence is true of the relation of individual sentences in a whole

those who use lexicons that the New Testament Greek is not a distinct form independent of Hellenistic Greek.<sup>100</sup>

It seems the strong diachronic influence of the Classical Greek literature yields bias for a singular “heaven” in the face of an obvious natural grammatical plural. It is unanimously translated singular from the original text into English even in rejection of the acknowledgment of first century synchronic Semitic ideas of plural heavens. It is interesting that in modern semantics the usual order is synchronic meaning above diachronic meaning in syntactical choices.<sup>101</sup> However, in the translation of the plural of οὐρανοῦς for the last five hundred years the traditional diachronic influences still prevail. These incorrect ideas are so rooted it will take many years to correct existing scholarship.

### Scholarly Positions

Due to theological presuppositions concerning the structure of the created cosmos in relation to the coming eschatological kingdom and King, many Bible interpreters and translators have attempted to limit the first century synchronic meanings of οὐρανοῦς to only a *singular* application whether grammatically singular or plural.<sup>102</sup>

---

discourse. In the final analysis, the meaning of the smaller unit is always determined by its broader context. This means that the entire text is instrumental, if not decisive, in choosing between the different possible meanings of words and sentences.”

<sup>100</sup>Louw-Nida, s.v. “Introduction.” Louw writes, “However, though the Greek New Testament contains some examples of specialized meanings of lexical items, the Greek of the New Testament should not be regarded as a distinct form of Greek, but rather as typical Hellenistic Greek.” Also discussion Wallace, *Greek Grammar*, 23-30.

<sup>101</sup>Ibid., 4. Scot McKnight, *Introducing New Testament Interpretation*, Guides to New Testament Exegesis, vol. 1, (Grand Rapids: Baker, 1989), 103.

<sup>102</sup>This trend began in the middle of the fifteenth century in German translations of the Latin Vulgate. By 1522 Martin Luther as a second generation translator under the influence of contemporary German Reformation theology changed in his translation nearly all ninety grammatical plurals of the Greek

The strong unsupported bias against a grammatical plural is further supported by many influential modern published scholars<sup>103</sup> with sparse support over the last five hundred years.<sup>104</sup>

### Conclusion

This chapter attempts to establish the possibility of a canonical text with sense options for plural heavens in the first century church. The chosen text to test this alternative is the discourse unit of Hebrews 8-10. The author in his first sentence introduces three key spatial cosmological referents of οὐρανός “heaven, heavens,” σκηνή “tabernacle,” and ἅγιος “Sanctuary” as part of the Κεφάλαιον “main point” (Heb 8:1). The Greek texts of Hebrews 8:1-2, 5; 9:2-3, 8-9, 11-14, 23-25, and 10:19 for evaluation of these three key referents. Translations are provided by exegetical examination. The focus of the attention is on the function of οὐρανός, σκηνή, and ἅγιος syntactically. The key question asked in this chapter was what background grammatical structure do these words cosmologically signify for the author of Hebrews Κεφάλαιον “main point” (Heb

---

New Testament to German singular. Tyndale’s initial English base text published in 1525 while largely independent English idiom was often copied from Luther’s third edition. Cloverdale published in 1534 was more influenced by Luther and largely Tyndale’s work published anonymously. While subsequent English versions became more original and corrected, these still maintained the ninety New Testament plurals as singular. Since these works provided the base English text for the 1560 Geneva and 1611 King James Authorized versions, this modification has been maintained at all language textual levels except Greek compilations and literal translations. This is further documented later in scholarly references for semantic decisions of the text.

<sup>103</sup>J. F. Maile, “Heaven, Heavenlies, Paradise,” In *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove, IL: InterVarsity, 1993), 381. Maile follows tradition writing, “there appears to be no discernible pattern in Paul’s usage of singular and plural.”

<sup>104</sup>Scofield, *Luke 24:52*. Scofield comments, “The Scriptures distinguish three heavens: first, the lower heavens, or the region of the clouds; secondly, the second or planetary heavens; and, thirdly, the heaven of heavens, the abode of God.”

8:1) of the homily. This chapter argued that the author of Hebrews syntactically assembles grammatical uses of these key referents as supports for a contextual sense meaning of a distinct unified cosmology. First, there is the plural-singular interplay of οὐρανός in the section. Second, one finds a unique syntactical function for ἅγιος as a substantive. Third, the modified and unmodified use of σκηνή provides specific locations for priestly work of Jesus Christ moving about in the heavenly cosmos. The author of Hebrews uses these as the field for his overall contextual message.

Finally, the argument in the chapter establishes a strong possibility for the following inferences. First, there is a text that can grammatically support the possibility of a first-century plural cosmology. Second, the sense meaning option of plural heavens in the first-century was a real option to both speakers and readers. Third, there has been no adequate research that can globally conclude there is no difference between singular and plural despite claims otherwise. Fourth, since there is a unity of Scripture in common inspiration, cosmic descriptions will harmonize in the entire Canon. Fifth, for nearly 1500 years those reading Scripture could entertain possible plural sense options for the heavens of the cosmos. Sixth, for nearly five hundred years theological presuppositions have both initiated and helped to maintain the option of plural heavens hidden in the English Bible translation of the text. With modern scholarship's interest in reclaiming the original text, it may be time to allow the text to say what the Holy Spirit intended.

## CHAPTER 3

### THE CONTEXT OF BIBLICAL COSMOLOGY

#### **Introduction to the Context of Biblical Cosmology**

“A text without a context is a pretext for a proof text.”<sup>1</sup> This common quote in hermeneutical circles reminds biblical interpreters that a text without context often errs from the true subtext of the authorial meaning to readers. Complete understanding of any discourse of requires proper familiarity with the meaning of referents used in the verbal action for space-time contextual background.<sup>2</sup> While one may still correctly determine overarching principles of authorial intent apart from accurate space-time locality, omission of such information can cause deviation or loss of important aspects of meaning intended.<sup>3</sup> God’s past and present along with future eschatological promised actions

---

<sup>1</sup>Carson, *Exegetical Fallacies*, 115. This popular quote which Carson acclaims to his Father is adapted for this thesis outline proceeding as chapters from Introduction to Text to Context to Pretext to Subtext to Conclusion.

<sup>2</sup>For example failure to properly understand the organization of a baseball field greatly hinders effective comprehension of the play-by-play of a given narrative. In the statement “Babe Ruth hit a home run” there is much unexplained spatial information loaded in the subject, verbal action, and direct object. The subject “Babe Ruth” was a player who stood at a certain place on the field. One knows this by previous cosmic knowledge of baseball fields. When another player called the pitcher threw a ball from sixty-six feet six inches away toward him to another player called the catcher, he swung a wooden bat to hit the ball. The ball “hitting” the wooden bat traveled in the air over the field without touching the ground over a fence that marked the boundaries of the field called the outfield. It also was in between two boundaries called foul lines and inside the foul pole. So where is the “home run” on the field? Actually it is a referent that describes the player getting to run around all four bases to reach home to score a point for his team. While the overarching message intent may be a point was scored by Babe Ruth, listeners with knowledge of baseball understand a great deal more by the background information loaded in the statement.

<sup>3</sup>For example in the continued analogy of baseball the “home run” could be taken to mean Babe Ruth got to “run home” where he lived. While the location of his home where he lived is a viable real option and true that later in time after the game Babe Ruth did go home where he lived is that the intent of

include real descriptive referent locations in cosmic space-time dimensions. Correct hermeneutical interpretation of God's message in the Scripture requires accurate space-time cosmological definition of the representative referents in God's created universe. While one can know the overarching biblical message that by faith at death one is going to heaven with Jesus, much of the diversity of interpretation within religion of the loaded biblical background details is due to inaccurate contextual conceptualization of given space-time cosmological referents.

In Chapter 1 the topic of cosmology of God's creation as background for the author of Hebrews is introduced. For his homily all referents used for specific locations in God's creation can accurately be cartographically mapped in relation to other referents in space-time. God communicates accurate information in a unity of Scripture harmonious across all authors without error.

Chapter 2 establishes the key hermeneutic of biblical language in the phonology, morphology, and syntax of οὐρανός, σκηνή, and ἅγιος used by the author of Hebrews in Hebrews 8-10.<sup>4</sup> After establishing the synchronic first century options of grammatical function, it also traces the diachronic historical lack of preservation for an accurate first century synchronic translation<sup>5</sup> of the key word οὐρανός.<sup>6</sup> The chapter

---

the author's meaning of the statement? One could in error by avoiding the space-time of the statement determine the author meant Babe Ruth got to run home where he lived. The same type error is made of biblical space-time information where referents are interpreted out of proper cosmological space-time context.

<sup>4</sup>Black, *Linguistics for Students of New Testament Greek*, 138. Black writes, "The distinctiveness of the Bible is therefore not to be found at the lexical or morphological level, but at the syntactic level. Hence the entire text must be taken into account before the meanings of its component words and sentences can be determined. This means that the same sequence of words can have a different meaning in a different context."

<sup>5</sup>Allen, *Hebrews*, 206. Allen writes concerning translators treatment of the referent for "him" in Hebrews 2:7 where the TNIV changes "man" to "mere mortals." Allen writes, "Translating it this way

establishes a high probability for a grammatical text for plural heavens in the current structure of the created cosmos. Establishing the text is the first step necessary for determination of a specific cosmology for the author of Hebrews. It also argues against the scholarly assumption of the general lack of grammatical difference in the singular and plural οὐρανός in application to the entire Canon.<sup>7</sup>

Hermeneutically establishing the author's cosmic view requires more than the support of biblical language in syntax.<sup>8</sup> This chapter evaluates two more hermeneutical steps for establishing the context.<sup>9</sup> First, is the exegesis of the semantics of the sentence meanings in using the referents οὐρανός, σκηνή, and ἅγιος by the author of Hebrews in

---

excludes a legitimate interpretative possibility. Reference to 'The translation 'mere mortals' (TNIV) instead of 'man' (NIV) is problematic on three fronts.' Translation of the grammatical plural to singular regarding heaven does the same in eliminating the possibility of the sense meaning of plural heavens.

<sup>6</sup>Wallace, *Greek Grammar*, 4. Wallace writes, "Most lexicologists and many lexicographers have recognized the priority of synchrony over diachrony. (*Synchrony* has to do with the language as used at a given time; *diachrony* looks at a language throughout its history or, at least, over a much longer period of time.) Grammarians (notoriously those of ancient Greek), however, have been much slower to change from long-standing practices. In this work synchrony also takes priority over diachrony. Specifically, it is assumed that light shed on the NT will come mostly from Greek writings that fall within the Hellenistic period (roughly from 330 BCE to 330 CE)." This chapter follows the same priority of synchrony with an even narrower time band of meaning restricted to the first century New Testament authors. Most modern cosmological understanding is derived from the wrong sources. Rather than the exegesis of the canonical teaching of Scripture which accurately expresses the synchronic meaning of the important spatial referents, many are to easily accepting of non-canonical sense of uninspired authors. Non-canonical opinions are greatly varied.

<sup>7</sup>Black, *Linguistics for Students of New Testament Greek*, 124-25. "The principle of polysemy is frequently ignored in exegesis, leading to what Barr calls the fallacy of *illegitimate totality transfer*. This occurs when the various meanings of a word in different contexts are gathered together and then presumed to be present in any single context." The multiple uses when applied to any single text innately created the appearance of the lack of a unified consistent pattern. Therefore the Greek word οὐρανός will not have exact meaning in every case nor should it be claimed there is no specific meaning until proper research has been done on each individual use.

<sup>8</sup>James Barr, *The Semantics of Biblical Language*, (London: Oxford University Press, 1961), 39. While semantics of sentence meaning is greatly assisted by philology, morphology, and syntax James Barr warns against "the idea that the grammatical structure of a language reflects the thought structure of those speaking it."

<sup>9</sup>Silva, *Biblical Words and Their Meaning*, 138-41.



Hebrews 8-10. Then this proposed semantic cosmic meaning will be compared to other uses of cosmic referents by other New Testament authors.

The key question asked in this chapter is what possible sense meanings do these words cosmologically signify for the author of Hebrews Κεφάλαιον “main point” (Heb 8:1) of the sermon? This chapter argues that the author syntactically assembles uses of these key referents revealing a sense meaning of a distinct cosmology based on the Tabernacle pattern that represents God’s entire created universe (Appendix: Figure–1). It further argues that the author of Hebrews cosmology is the same as other New Testament authors.

The following main canonical contextual cosmological clues are considered.<sup>10</sup> First, there is the linguistic change in the plural-singular interplay of οὐρανός. A key question is what was the rationale for the author’s grammatical plural-singular exchange in Christ’s spatial journey between God’s Sanctuary and this earth? In a second major cosmological clue, one finds a gradated consecrated spatial meaning of ἅγιος. A key question asked is what does the substantive use of ἅγιος in Hebrews in reference to temple theology and Jesus’ high priestly work teach about God’s dwellings in relation to

---

<sup>10</sup>In this thesis the discourse of canonical authors is developed while purposely avoiding non-canonical records. See Allen, *Hebrews*, 10-11, 256. Also George W. MacRae, “Heavenly Temple and Eschatology in the Letter to the Hebrews,” *Semeia* 12 (1978): 184-86. MacRae comments on the tripartite structure based on the Temple structured universe of Josephus and Philo. Most modern cosmological understanding is blurred by derivation from the wrong sources. Rather than the exegesis of the canonical teaching of Scripture which together accurately expresses the synchronic meaning of the important spatial referents, many are to easily accepting of non-canonical sense usage. Such acceptance leads to confusion and often rejection of a distinct cosmology since non-canonical opinions are greatly varied and lack Holy Spirit inspiration to assure unity of views. While the author of Hebrews and others may have been aware of the teachings of Philo, the proximity of the recent tradition of the teachings of Jesus (cf. Heb 9:8) significantly trumps Philo for any sense meanings implied.

the current situation of sin in the cosmological creation of the heavens and earth?<sup>11</sup> For the third major contextual cosmological clue, the use of σκηνή provides the Yom Kippur Tabernacle typological theology of the priestly work of Jesus Christ moving about in the heavenly cosmos for the reality of the typified shadow and outline of the movements and work of the High Priest (cf. Heb 8:5). The author of Hebrews tethers these together in explanation of Jesus priestly function in order to draw believers to God's presence and to encourage resistance in falling away by repentance of sin in cleansing of consciences to live by faith.

### **The Context of Biblical Cosmology in Hebrews 8-10**

#### **Semantics of Hebrews 8:1-2**

**Semantic Range of the Author's Meaning.** The author's possible word sense uses of ουρανος, αγιος, and σκηνή in the first century era carried for readers a range of possible meanings. These are determined by phonemes, morphology, syntactical use, Second Temple Jewish theology, Jewish mystical apocalyptic teachings, and early church theology.<sup>12</sup>

---

<sup>11</sup>Calvin Robert Schoonhoven, *The Wrath of Heaven*, (Grand Rapids: Eerdmans, 1966), 8. Any determination of meaning for any aspect of the current cosmology of heaven must consider "both positive and negative characteristics."

<sup>12</sup>David A. DeSilva, "Heaven, New Heavens," In *Dictionary of the Later New Testament and Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: InterVarsity Press, 1997). DeSilva expounds on the common Jewish and Greco-Roman cosmic background ideology available in the first century. For first century peoples Plato and Aristotle were part of a diverse range of ideas similar to the diversity of modern times. Plato's ideas were more figurative whereas Aristotle's were more of a reality. Also Barker, "Beyond the Veil of the Temple: The High Priestly Origins of the Apocalypses," 6. Barker conjectures of Philo's treatment of the creation stories, "the creation of the invisible world beyond the veil of the temple and then the visible world as its copy, is not an example of the Platonizing of Hellenistic Judaism but rather a glimpse of the priestly world even of his time." He concludes that perhaps the author's approach shares some similarity to Philo given his readership. Also J. Andrew Overman and William Scott Green, "Judaism: Judaism in the Greco-Roman Period," In *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992). Overman and Green discuss the

The referent οὐρανός in the first century had sense option meanings of a singular heaven or plural heavens depending on the context.<sup>13</sup> BDAG defines the plural writing, “2. transcendent abode, heaven (the pl. is preferred for this mng...)” a. as the dwelling-place (or throne) of God...”<sup>14</sup> It should be translated “in the heavens” but as noted in Chapter 2 it has not been properly translated grammatically for five hundred years. This thesis argues based on the typology of the Tabernacle for the possible Semitic meaning of a three heavens application that is spatially real for the framework of God’s salvific activity through Jesus as High Priest. It further argues that the grammatical plural as a referent for the three heavenly realms of the cosmos are currently functionally necessary due to sin. Analysis of the author’s second use of οὐρανός in contrast as singular (Heb 9:24) sets up a plural-singular interplay that demonstrates why God is currently active in multiple heavenly realms of a temporary differing levels of holiness due to the tension of sin in the cosmos.<sup>15</sup> Many scholars rightfully recognize both the

---

common views of the symbolism of the temple in the diaspora. Concerning Philo as representative of common ideas they write, “Philo allegorizes the Temple, the priests, and the legislation associated with the cult to represent platonic types imbedded in the very structure of the cosmos.” Also Allen, *Hebrews*, 184. Allen notes that in Jewish thought, the inner sanctuary and outer courts of the temple served to symbolize heaven and earth. Allen makes the heaven singular following the more modern diachronic traditional influence of the last 500 years.

<sup>13</sup>Black, *Linguistics for Students of New Testament Greek*, 122. Black writes, “. . . to know what a word means we must consider its context. Meaning is then extracted from the passage in which the word is found. Hence it is not legitimate to say that the ‘original’ meaning of the word is its ‘real’ meaning, unless that meaning coincides with the usage of the word under consideration.” Also Caird, *Language and Imagery*, 183. He reminds concerning linguistic awareness, “the rule was laid down that the meaning of a sentence is that which the author intends to convey or express by it.”

<sup>14</sup>BDAG, s.v. “οὐρανός.” This thesis disagrees with this application of the plural in isolation to the Sanctuary of God’s throne. As noted the plural best fits the entirety of the created cosmos as a statement of God’s omnipresent work in the plan of atonement back to himself. It is mentioned to support the existence of a distinct local contextual meaning implied in its usage.

<sup>15</sup>The levels holiness of the current heavens due to sin was a real meaning option as expressed in second century BC Pseudepigraphic literature available in the day of the author of Hebrews. If the author is a priest writing to priests as previously proposed, then there would probably be familiarity with this work which describes a three layer heaven divided in holiness due to sin. The first is dark because of the

singular and plural forms of οὐρανός have no particular distinct global authorial meaning canonically with the sense of either singular, plural, or figurative language determined by each individual context.<sup>16</sup>

For the sense meanings ἅγιος BDAG remarks it was, “orig. a cultic concept, of the quality possessed by things and persons that could approach a divinity.”<sup>17</sup> Further, when used as a substantive, it usually referenced a holy thing, person, or place with ἅγια, ων, τὰ as a sanctuary.<sup>18</sup> The sense idea of sanctuary is that of a place where one could approach divinity. Such divinity was considered to dwell in holy places or a consecrated sanctuary. Louw-Nida adds, “the interior (either the outer or the inner of the two rooms) of the sanctuary of the Jerusalem Temple or of the earlier Tabernacle or of a corresponding ‘spiritual holy place,’ perhaps regarded as being in heaven—‘the holy place.’”<sup>19</sup>

---

presence of sin, the second much brighter and more lustrous, and the third the Great Glory in the Holy of Holies superior to all in holiness. See *Testament of Levi*, ed., James H. Charlesworth, trans. H. C. Kee, vol. 1, *The Old Testament Pseudepigrapha*, (Peabody, MA: Hendrickson, 1983), 788-95.

<sup>16</sup>Louw-Nida, s.v. “1.5, Οὐρανός, Οὐ.” Louw and Nida write, “. . . either singular or plural without distinction in meaning.” Louw and Nida do not say that semantically that plural οὐρανοῖς cannot have a authorial sense meaning of plural heavens, just that there is no *distinct* singular or plural meaning contained in the referent for the grammatical number of the substantive. In other words, the singular may refer to multiple individual areas or the whole of plural heavens. Likewise the plural could refer geographically to two or more realms or the whole or many heavens. There is no distinction of meaning that is the same exact formula for each use. Each meaning must be determined by each authorial cosmic context. This is further discussed later in the semantics of the text.

<sup>17</sup>BDAG, s.v. “ἅγιος.”

<sup>18</sup>Ibid.

<sup>19</sup>Louw-Nida, s.v. “7.35 ἅγια, ων.” Their work further states, “The outer room of the sanctuary may be referred to in some languages as simply ‘the first room of the holy Temple’ or ‘the first holy room of the Temple.’ The ‘holy of holies’ may be referred to as ‘the most holy place’ or ‘the second holy room of the Temple’ or ‘the interior holy room of the Temple.’ What is important here is the degree of holiness, not so much the actual location within the Temple. It is for this reason that for the ‘holy of holies’ many translators use ‘the most sacred place’ or ‘the very, very sacred room.’ In this type of context the term ‘sacred’ may be rendered as ‘dedicated especially to God’ or ‘consecrated to God.’”

While the author mainly appears to use the Septuagint<sup>20</sup> for Old Testament references, if the readers were Jewish priests<sup>21</sup> as the letter hints, then it is important to know possible Jewish priestly thoughts about τῶν ἁγίων. James Swanson provides the Hebrew equivalent, “sanctuary, i.e., a building dedicated in service to God, a place in which the Lord is normally present when ritual and moral purity are practiced (Ex 35:19; Ps 20:3[EB 2]), note: this can refer to a moveable Tabernacle building, or a permanent temple building.”<sup>22</sup>

The ἁγίων of Jesus destination as High Priest in the sense of the author then coincides with the theme of Yom Kippur. It could then have three meanings to readers in usage. First, it could either refer to the type of the earthly sanctuary of the antitype of the Tabernacle. Second, the referent could imply the sanctuary of the heavens. This understanding would mean the entire cosmos of the created universe as God’s Sanctuary. Third, with the focus on the discourse on the spatial destination of Jesus work of High Priest and the destination of his minister service λειτουργός, a final sense option is the area of the Holy of Holies as God’s Sanctuary. The best choice for the author of Hebrews follows in further discussion of its uses.

The syntactical meanings for σκηνή by the Hebrew author could imply the Tabernacle as a whole or the individual distinct sections of the Holy Place and the Holy

---

<sup>20</sup>Lindars, *The Theology of the Letter to the Hebrews*, 124-25.

<sup>21</sup>Allen, *Hebrews*, 65-66.

<sup>22</sup>James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (Oak Harbor: Logos, 1997), s.v. “שָׁרָף (qō•dēš).” Further domains include, “שָׁרָף הַיְיָ (hă- qō•dēš) holy place, i.e., a part of a building which is separated and dedicated to the LORD, with limited human access (Ex 26:33a)” and “שָׁרָף שָׁרָף (qō•dēš qō•dēš) Most holy place, i.e., a part of a building which is separated and dedicated to the LORD, with very limited human access, with a unique feature of being the central area of a worship building or tent where the LORD has his Presence (Ex 26:33b), note: further study may yield more domains.”

of Holies within the Tabernacle itself. It also could reference either the Tabernacle on earth or the Tabernacle of the heavens. In this discourse section of Hebrews 8-10 the author uses the singular σκηνης with comparative adjectival modifiers in distinct reference to each of the different areas of the Tabernacle Holy of Holies and the Holy Place (cf. Heb 9:1-4). By describing the referent σκηνης “tabernacle” with ἀληθινῆς “true,” the author of Hebrews by comparison with the other σκηνη is limiting the sense meaning of the referent to the Holy of Holies. His priestly readers would immediately clue in to the idea of their former ministry in the Holy of Holies.<sup>23</sup>

Confusion of this referent use enters when ἅγιος is used contextually with σκηνη in adjectivally modified syntactical forms. When modified by comparative adjectives like ἀληθινῆς the referent of σκηνη can refer either to the earthly or heavenly Holy of Holies in unity with the Day of Atonement theme.

For the reader’s consideration, the author’s main point as the foundation for which his argument is constructed includes a ἀρχιερέα “high priest” (Heb 8:1) who does his intercessory work in the presence of God in his domain ἐν τοῖς οὐρανοῖς “in the heavens” (Heb 8:1). In particular the author is interested in Jesus as τῶν ἁγίων λειτουργὸς “a minister of the Sanctuary” that is appositionally identified with another similar referent τῆς σκηνης τῆς ἀληθινῆς “the true Tabernacle” which must then be added to the possible “word” meaning by the author for the recipient. Collectively these referents help to clarify for the “sense” meaning of the particular word for the

---

<sup>23</sup>Zane C. Hodges, “Hebrews,” In *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 800. Hodge writes, “The ‘true tabernacle’ is the heavenly sphere where that service takes place.” Also Charles C. Ryrie, *Biblical Theology of the New Testament*, (Dubuque, IA: ECS Ministries, 2005), 230. Ryrie comments, “The true tabernacle is real and perfect—Heaven itself—and that in which Christ ministers today. Reality must be divorced from materiality in this concept.”

“intentional” meaning which the speaker expects in the sentence.<sup>24</sup> While each referent is obviously different in “sense” meaning,<sup>25</sup> categorically these are purposely lumped together in apposition using commonly understood words of Jewish mystical language<sup>26</sup> to convey to the readers the author’s intended cosmological meaning in the kerygma of the first century church.

**Background Semantic Contribution to the Discourse.** The author uses the phrase τῶν ἁγίων “Sanctuary” as part of an appositional clause in this sentence to exegetically qualify ἀρχιερέα “high priest” of ἔχομεν ἀρχιερέα “we have a high priest” (Heb 8:1). The substantive use of τῶν ἁγίων provides evidence of his spatial cosmological view of the domain of God where the reality of this intercession takes place. Categorically the sanctuary in the author’s mind is both associated in meaning with “the right hand of the majesty in the heavens” and “the true tabernacle which the Lord pitched, not man.” Each phrase descriptively references Jesus’ participation in the transcendent God’s dominion at his intersection with creation. This relates τῶν ἁγίων “Sanctuary” with God’s dwelling with Jesus as High Priest, at God’s throne where God dwells as King over his creation,<sup>27</sup> and in the true Tabernacle the Lord pitched without help from man.

---

<sup>24</sup>Caird, *Language and Imagery*, 39.

<sup>25</sup>Black, *Linguistics for Students of New Testament Greek*, 125. To put this in linguistic terms, synonyms do not have identical spheres of reference.

<sup>26</sup>Scott D. Mackie, “Heavenly Sanctuary Mysticism in the Epistle to the Hebrews,” *The Journal of Theological Studies* 62, no. 1 (2011): 77-117.

<sup>27</sup>Timo Eskola, *Messiah and the Throne: Jewish Merkabah Mysticism and Early Christian Exaltation Discourse*, Wissenschaftliche Untersuchungen Zum Neuen Testament 2 Reihe, vol. 142, (Tübingen: Mohr Siebeck, 2001), 202-207. Eskola sees a relationship between early church Christology and the Jewish mysticism of the Second Temple period.

The τῶν ἁγίων “Sanctuary” and σκηνῆς “tabernacle” are in parallel construction allowing some scholars to equate the two in hendiadys.<sup>28</sup> Others make the τῶν ἁγίων “Sanctuary” the Holy of Holies.<sup>29</sup> The shortened form does not necessarily imply reference to the holy place because in the Hebrew language the text in Leviticus 16 has a shortened single word form that was used to designate the holy of holies.<sup>30</sup> This shortened form was kept in the LXX which was heavily used by the author.<sup>31</sup> Even in the abbreviated form the author here is consistently using τῶν ἁγίων “of the Sanctuary” and καὶ τῆς σκηνῆς τῆς ἀληθινῆς “and the true Tabernacle” for intentional sense meaning for his readers of the same place of the Holy of Holies. Had the author meant to distinguish

---

<sup>28</sup>Philip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews*, The New International Commentary on the Old and New Testament, (Grand Rapids: Eerdmans, 1977), 289. Hughes writes, “It is our understanding, then, that the author of the Epistle to the Hebrews means here not two things but one; that is to say, that the sanctuary into which Christ has entered is the same as that tent which is described as ‘true’ and ‘greater and more perfect.’” See full discussion of other optional interpretations 283-290. Contra view see Allen, *Hebrews*, 458-59. Along with other referenced scholars, Allen concludes “The author’s reference to the ‘sanctuary’ indicates the entire tabernacle and not just the inner sanctuary.”

<sup>29</sup>Hughes, *A Commentary on the Epistle to the Hebrews*, 282. Hughes comments that “The phrase τῶν ἁγίων λειτουργός is susceptible of a variety of interpretations. A number of patristic authors treated the genitive τῶν ἁγίων as masculine and accordingly interpreted the phrase to mean ‘a minister of the saints,’ which in itself is appropriate enough. Alcuin explains that ‘the souls of the saints are this tabernacle in which he ministers with eternal joy.’ If, however, the genitive is understood as being neuter, then two other possibilities arise: either ‘a minister of holy things,’ which is how Luther took it—and it is worth remarking that Philo uses the same expression, in the order λειτουργός τῶν ἁγίων, of the levitical priest in this sense (*Legum Allegoriae* iii.135; cf. *De Fuga* 93); or ‘a minister of the sanctuary,’ which is the accepted interpretation today, the sanctuary intended being the heavenly holy of holies. The justification for this conclusion is our author’s repeated designation of the wilderness holy of holies as τὰ ἅγια (9:8, 12, 24, 25; 10:19; 13:11; in 9:2 it is used of the holy place; cf. also τὸ ἅγιον in 9:1 and ἅγια ἁγίων in 9:3). It can hardly be doubted that this usage, within the immediate context, in which Jesus is conceived as having entered as our High Priest into the heavenly holy of holies, determines the authentic understanding of the expression here.”

<sup>30</sup>Franz Delitzsch, *Commentary on the Epistle to the Hebrews*, trans. Thomas L. Kingsbury, 3rd ed., vol. 2, Clark’s Foreign Theological Library, Fourth Series, vol. XXVIII, (Edinburgh: T. & T. Clark, 1876), 66. Delitzsch writes, “In the Old Testament, likewise, שֶׁבֶט, τὸ ἅγιον, is not infrequently the abbreviated term for שֶׁבֶט הַקֹּדֶשׁ (Lev. 16:16, 17, 20, 23, 27), as being the holy place κατ’ ἐξοχ.”

<sup>31</sup>Marie Isaacs, *Sacred Space: An Approach to the Theology of the Epistle to the Hebrews*, Journal for the Study of the New Testament Supplement, (Sheffield, England: Sheffield Academic Press, 1992), 48.



specific nuances of the referents he would have likely included these in the discourse.

Another interpretative key is the adjective ἀληθινῆς “true” in modification of σκηνῆς “Tabernacle.” The author would likely follow the first century common conception of the general Tabernacle σκηνῆς representing spatially the entire cosmos.<sup>32</sup> However, as will be shown in his other uses of ἅγιος in parallel with σκηνῆς, when having modifying adjectives (cf. Heb 9:11-12), he is grammatically implying a quality of comparison that distinguishes this area of the Holy of Holies and portion of the Tabernacle from others. The word tabernacle means dwelling and refers to the dwelling of deity.<sup>33</sup> All rites performed in the other areas of the Tabernacle are directed towards the true and more perfect room of the Holy of Holies.<sup>34</sup>

The implied comparison of the author has three possibilities. First, a comparison between the full earthly Tabernacle and the full heavenly Tabernacle meaning the heavenly Tabernacle is the true one relative to the earthly Tabernacle. Second, there could be a comparison of the earthly holy of holies and the heavenly Holy of Holies. Finally, the comparison could be between the heavenly Holy Place and the heavenly Holies of Holies. In the latter two comparisons, either way the adjective “true” qualifies the Holy of Holies.

The first possible use of true in comparison of the full earthly and heavenly

---

<sup>32</sup>Beale, *The Temple and the Church's Mission*, 26. Also Jon D. Levenson, “The Temple and the World,” *Journal of Religion* 64, no. 3 (1984): 283. For this first century possible sense meaning see also MacRae, “Heavenly Temple and Eschatology in the Letter to the Hebrews,” 182-87. MacRae traces optional sense meanings from Jewish apocalyptic literature as the Sanctuary being a symbolic representation of the created universe.

<sup>33</sup>BDAG, s.v. “σκηνή.”

<sup>34</sup>Menahem Haran, *Temples and Temple Service in Ancient Israel*, (Winona, IN: Eisenbrauns, 2010), 220-21.

Tabernacles is unlikely for several reasons. First, the author specifically mentions “a High Priest, which sat at the right hand of the throne of the Majesty in the heavens” (Heb 8:1) before the other two spatial descriptions. This area implies a location in or just beyond the heavenly area of the Holy of Holies. The throne of God with Jesus sitting beside the Father at this right hand is viewed as opposite the rest of the current creation. As noted in the author’s choice of the pronoun διὰ in other references spatially of the Holy of Holies, this realm of the heavens can be traveled through to get to the throne. Second, the focus of this text is upon the author’s main message is the activity of the high priest in the Holy of Holies where Christ now serves in heaven with no comparative reference here to service in the earthly sanctuary. In fact later one of the author’s points is that Christ did not and does not conduct his ministry “in the sanctuary made with hands” (Heb 9:24).

In summary, by use of οὐρανός, σκηνή, and ἅγιος in Hebrews 8:1-2 the author specifies the special location of the service of Christ as the Sanctuary of God’s domain of the heavenly Holy of Holies. For the author’s argument, Jesus is ministering seated at the right hand of the throne both in the heavens and in the Sanctuary True Tabernacle. Further, for the author’s argument, Christ is ministering in a real local place “in the heavens.”

### **Semantics of Hebrews 8:5**

**Syntactic Range of the Author’s Meaning.** The author of Hebrews continues use of referents for spatial orientation of his readers to the place of the function of Jesus’ ministry as High Priest. The author’s possible word sense for ἐπουράνιος by use of the plural adjective as a substantive would imply the more general concept category of

heavenly matters, things, or places. The adjective τῶν ἐπουρανίων functions as an attributive genitive usually modifying the noun.<sup>35</sup> This would allow if masculine form for the possible use as heavenly ones in modification of οἵτινες “who” with antecedent ἀρχιερεὺς as a reference to Jesus. It also could possibly modify by its position if neuter, the dative neuters ὑποδείγματι καὶ σκιᾷ λατρεύουσιν, “to outline and to shadow” with implication that these are outlines or shadows of heavenly matters, things, or places. In context the implication is probably both since the main point is Jesus priestly work in the spatial referents he has noted.

Also the unmodified σκηνή is used as a general referent for the overall actual building and function of the Tabernacle build by Moses. For the author’s argument the readers are taken to God’s directions to Moses in Exodus 25:40 where he was warned that the σκηνή has to be created exact in every way. Specific instructions are recorded in the chapters of the Old Testament dealing with the σκηνή.<sup>36</sup> This warning of exactness even included divided areas as part of the outline and shadow of heavenly matters separated by inner and outer veils.

**Background Semantic Contribution to the Discourse.** The author here takes the reader from specific to general. In the sentence covering Hebrews 8:4-6, the author connects the activity of the work of the earthly priesthood ὑποδείγματι καὶ σκιᾷ λατρεύουσιν “serve to outline and to shadow” (Heb 8:5) as a type with the antitype of his subject ἀρχιερέα “High Priest” (Heb 8:1).

---

<sup>35</sup>Wallace, *Greek Grammar*, 86-87.

<sup>36</sup>Lerry W. Fogle, *Blueprint for the Kingdom: The Purpose of the Tabernacle in the Wilderness*, (Frederick, MD: Lerry W. Fogle, 2011), 4. Fogle writes, “We should carefully examine these fifty chapters in the Old Testament because the tabernacle in the wilderness was an *example* or *shadow* of heavenly or spiritual things.”

For the Tabernacle, the inclusion of the warning to Moses reveals the typology not only includes the content meaning of the service in the ministry of High Priest, but also includes the outline and shadow as spatial referents to heavenly divisions specified in the pattern itself by which the High Priest was spatially traveling in completion or fulfillment of his ministry.

### **Semantics of Hebrews 9:2**

**Semantic Range of the Author's Meaning.** The author continues details of the "first" earthly σκηνη "Tabernacle" reminding readers of its common name λέγεται Ἅγια "to be called the Holy Place." If the readers were priests as mentioned earlier, then they would understand their exact location in the Tabernacle and the comparative differences the author is pointing out in his descriptions. The author's symbolic application would also include this area.

The range of Ἅγια would in the text be understood as a designation for the local place at the front of the ἅγιον κοσμικόν "earthly sanctuary" (Heb 9:1) described with some detail by the author. The word implies a less holy space when compared to use with other space as will be seen in discussion to follow. It is also called the "first" showing how the author speaks of it as a separate Tabernacle from the "second," both independently and distinctly called by the author a "Tabernacle."

**Background Theological Contribution to the Discourse.** The text again shows the author's association of the term ἅγιος with σκηνη "Tabernacle," but in the general sense of including both sections of the earthly σκηνη. In contrast as the first, the author will imply for the sake of argument that this is the lesser, less true, or less perfect σκηνη in comparison to that to follow.

### **Semantics of Hebrews 9:3**

**Semantic Range of the Author's Meaning.** The author continues details of the “second” earthly σκηνη “Tabernacle” reminding readers of its common name ἡ λεγομένη Ἁγία Ἁγίων “which is called Holy of Holies.” If the readers were priests then they would understand their exact location in the Tabernacle and the comparative differences the author is pointing out in his descriptions.

**Background Theological Contribution to the Discourse.** By pointing out the two distinct areas of the Tabernacle the author is doing more than proving his own knowledge to his readers. The importance here is the understanding that there were typologically two areas which were utilized differently in service to God by the ἀρχιερέα “high priest” (Heb 8:1-5). This important comparison for further argument coming is clearly pointed out in Hebrews 9:6-7 stating,

Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

While under one layered roof, each by the author in meaning was considered a separate σκηνη “Tabernacle” due to the contrasting differences of what was represented typologically by furniture, restricted priestly access, frequency of access, and offerings presented.

### **Semantics of Hebrews 9:8-9**

**Semantic Range of the Author's Meaning.** The author's use of τῶν ἁγίων continues consistent with his first use of 8:2 in this discourse unit. The readers would understand the sanctuary of the holy of holies is again in the author's meaning.

**Background Theological Contribution to the Discourse.** After establishing a detailed contrast between the two distinct areas of the holy place and the holy of holies as part of his argument over the superiority of the new covenant of Christ over the old covenant, the author now gives Holy Spirit revelation interpreting the distinction. Before Christ, only the high priest entered the Holy of Holies of the sanctuary. No one else knew the way between these two separated spatial areas due to the veiled entrance. Also, as long as the first Tabernacle of the Holy Place exists, there must be a way of connection between the two. This way for believers to go from the Holy Place to the Holy of Holies was not exposed before Christ. Only the high priest could go the way through the veil between the two. By the High Priest work of Christ in the superior covenant, the Holy Spirit exposed the way for believers into the spatial reality of the Holy of Holies of the Sanctuary.

Further, this opening of a way to the Holy of Holies for believers symbolically exposes the weakness of the first covenant. By this knowledge of a way revealed by the Holy Spirit, the author inductively reasoned the meaning that this symbolized in the present time of his writing. It was, “which gifts and also sacrifices being offered with respect to the conscience are not enabling to make perfect the one worshiping” (Hebrews 9:10). The author’s point is the reason for it being ineffective in clearing the conscience was that by the cultic rituals of the first covenant the worshiper could not enter the way into the Sanctuary of the Holy of Holies of God’s presence. This in actuality, showed superiority of the new covenant by contrasting the typology of the first and second Tabernacles (Holy Place and Holy of Holies) and the priestly work of entering from the Holy Place through the veil to the Holy of Holies once a year.

It is tempting to follow the presupposition that this is only a statement of

comparison of the first and second covenant in omission of the author's cosmic point in the spatial distinction between the "first tabernacle" of the Holy Place and the "second tabernacle" of the Holy of Holies. The way refers not to the way of the first covenant compared to the way of the second covenant, but the spatial way between the cosmic antitype of the Holy Place and the Holy of Holies of the Sanctuary.

Another temptation is committing historical fallacy where application is made to the destruction of the Temple in 70 AD and the cessation of cultic rituals of the first covenant.<sup>37</sup> Care must be taken for comparison of the new and old covenants in the context without consideration of the spatial point of the contrast of the Holy Place and the Holy of Holies with the way in between.

The author mentions nothing about cessation of the first covenant in the immediate context. His purpose is to show the Holy Spirit has exposed the ineffectiveness of the first covenant by knowledge of the way for believers into the Sanctuary of the Holy of Holies by the new covenant of Christ. There is no longer a veil of separation that had previously existed before Christ's death. Now that the way opens the two realms, there is no longer a Holy Place in the heavens as far as believers are concerned.<sup>38</sup>

---

<sup>37</sup>Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, Rev. and expanded, 2nd ed., (Downers Grove, IL: InterVarsity Press, 2006), 89. Osborne mentions the fallacy of "***Misuse of subsequent meaning***. The opposite problem from etymology occurs when we read later meanings back into the biblical material." (bold italics Osborne's) The author gives no knowledge of the Temple destruction that caused cessation of sacrifices.

<sup>38</sup>The Scriptures still imply a separation of fallen powers away for the presence of the Holiness of God in his Sanctuary (cf. Eph 6:12; Jude 6). Therefore, where believers are concerned the heavenly Holy Place is relatively unimportant as after the pattern of Jesus at death (cf. Heb 4:16, 8:1, 9:24) only part of the path traveled in death by the spirit to the Sanctuary and the presence of Jesus (cf. Heb 6:19-20, 10:19-20). Until the eschatological recreation of the cosmos, it still exists (cf. Heb 9:8) and separates in the heavens those dwelling with God from evil (cf. Eph 6:12).

The implication under the new covenant is the Holy Place ceases to exist for the believer. The two areas are now spatially joined as one by Christ exposing the way beyond the veil into the Sanctuary of the Holy of Holies. Since the first covenant never did this for the worshiper, his conscience was not perfected as the one worshiping in light of the new covenant in Christ. While outwardly ceremonially clean in the flesh, before this entrance of Christ worshipers inwardly due to sin were not able to find the way into the Sanctuary of the Holy of Holies. The priest eating the daily offerings of worshipers in the Holy Place symbolized their fellowship in acceptance of God in forgiveness of sin was limited to the Holy Place at that time.<sup>39</sup>

### **Semantics of Hebrews 9:11-14**

**Semantic Range of the Author's Meaning.** The readers would then understand that Christ as High Priest entered into the Sanctuary of the Holy of Holies in heaven.<sup>40</sup> Also, this entrance was a one-time occurrence through his blood in the form of an Eternal Spirit when<sup>41</sup> finding eternal redemption.

---

<sup>39</sup>Alfred Edersheim, *The Temple, Its Ministry and Services as They Were at the Time of Jesus Christ*, (London: The Religious Tract Society, 1874, reprint, 2003), 133.

<sup>40</sup>Grudem, *Systematic Theology*, 626. Grudem writes, "And Jesus does not come into the inner part (the holy of holies) of the earthly temple in Jerusalem, but he has gone into the heavenly equivalent to the holy of holies, the very presence of God himself in heaven (Heb. 9:24)."

<sup>41</sup>Constantine R. Campbell, *Basics of Verbal Aspect in Biblical Greek*, (Grand Rapids: Zondervan, 2008), 34-39. Campbell covers the traditional aorist participle aspect of remoteness with temporal aspect before the action of the main verb. Contra Campbell also Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood*, vol. 1, Studies in Biblical Greek, (Peter Lang International Academic Publishers, 2003), 380. After listing evidence of exceptions to the original rule of thought, Porter states, "Despite this evidence, in many instances the Aorist Participle is antecedent and the Present coincidental. Rather than this residing with the Participle itself, however, verbal aspect and syntax must be taken into consideration." The context and syntax does not support the antecedent aspect. By this authors interpretation the atonement is complete by two requirements of Leviticus 17:11. Moses while providing the reasons for not eating blood states in the later portion, "because the blood, it with the soul really atones." Biblical death required both fleshly death and separation of the soul from the fleshly body to return to God. Therefore finding eternal redemption would occur when both



**Background Theological Contribution to the Discourse.** The author uses the phrase εἰς τὰ ἅγια as a spatial accusative to qualify the verbal action of Christ entering. The substantive use provides further evidence of his spatial cosmological view of the domain of God where the reality of this intercession takes place. Categorically the Sanctuary in the author's mind is associated with "the greater and more complete tabernacle not made with hands, which is not of this creation." Each phrase descriptively references Jesus' participation in the transcendent God's dominion at his dwelling with his creation free from sin.

### **Semantics of Hebrews 9:23-25**

#### **Semantic Range of the Author's Meaning.**

The semantic meaning of ἐν τοῖς οὐρανοῖς "in the heavens" as a repeated formula from Hebrews 8:1 reveals this purification required by God took place in the entirety of the created universe of the heavens.<sup>42</sup> This would include both the cross upon the earth within the heaven of the stars (cf. Heb 11:12)<sup>43</sup> and Christ traveling through the heaven of the Holy Place (cf. Heb 4:14) to the Sanctuary in the heaven of God's presence

---

the cross in the sacrifice of fleshly life of the blood and the once for all presentation of the soul in death were complete. At death in an eternal spirit Jesus by entering the Sanctuary inaugurated the way through the veil to the Father finding eternal redemption. The eternal participation in fleshly resurrection as the first Adam now occurs in the Sanctuary sitting on the throne at the right hand of the Father for continued intercessory work for those who come to God by him.

<sup>42</sup>Harold W. Attridge and Helmut Koester, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, Hermeneia-A Critical and Historical Commentary on the Bible, (Philadelphia: Fortress, 1989), 222-24. In the section "Excursus: The Heavenly Temple and Its Significance" Attridge and Koester write, "the true temple was not a heavenly prototype of earthly ones but was the cosmos as a whole."

<sup>43</sup>Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible*, (Grand Rapids: Baker Book House, 1988), 940. Elwell and Beitzel comment concerning the Semitic sense of heaven, "In addition to the atmospheric regions, the Hebrew idea of the physical heavens includes stellar space, which ultimately embraces the universe."

(Heb 9:24) (Appendix: Figure–1).

The author's uses of ἅγια here in the first century era carried images of the contrast of the Sanctuary of Christ and the earthly sanctuary of the high priest. The readers were to understand that Christ did not enter into just any man-made sanctuary, or enter often like the high priest entering the earthly sanctuary every year. This again gives more clues to the author's cosmology. The spatial location that is not man-made is utilized only one time in presentation to the Father in atonement, but eternally in participation to God as High Priest.

**Background Theological Contribution to the Discourse.** This construction and use of the plural heavens is not then referring to a building of the Tabernacle and Sanctuary in the heaven of God's presence as proposed by many scholars.<sup>44</sup> The main obstacle to a local Tabernacle in heaven is the blood sacrifice of Christ as part of the requirement of atonement did not take place in the now unseen heavens, but on the earth that exists now within the structure of the starry heaven (cf. Heb 11:12) which is typologically represented by the Outer Court of the Tabernacle system. This is discussed in more detail in Chapter 5.

The author uses the prepositional phrases with ἅγια as a spatial accusative to qualify the verbal action of Christ "entering" and "the high priest when himself entering." The substantive use provides further evidence of his spatial cosmological view. Just as the high priest, Christ verbally moves through space-time in his presentation to God.

---

<sup>44</sup>MacRae, "Heavenly Temple and Eschatology in the Letter to the Hebrews," 185-88. MacRae analyzes arguments of scholars for both a local Sanctuary Tabernacle in heaven and that of the heavenly Tabernacle as the created universe. This proposal stems from Moses being shown a pattern of the Tabernacle on the mount (cf. Heb 8:5) whereby the antitype is considered possibly an exact replica in heaven.

### **Semantics of Hebrews 10:19**

This designation gives the unit τῶν ἁγίων the semantic range of meaning as previously stated, which is consistently in this unit discourse translated by the word Sanctuary in reference to the Holy of Holies.

**Syntactic Range of the Author's Meaning.** The author's use of τῶν ἁγίων continues consistent with his first use of 8:2 in this discourse unit. The readers would understand the Sanctuary of the Holy of Holies is again in the author's meaning. Also, this entrance was inaugurated at Christ's presentation as High Priest. Further, it is metaphorically a living entrance that will continuously remain alive through the veil that separated the heavenly Holy Place from the Holy of Holies.<sup>45</sup> The opening of the veil between the Holy Place and the Holy of Holies of the cosmos is a living way since in actuality its creation is by the agency of the flesh of the sacrificial death of the cross and the great High Priest. It will never close, always remaining open for every believer in Christ at death. Like Christ, every soul who trusts in him travels for presentation to God (cf. Heb 9:27-28; 2 Cor 5:1-8).

**Background Theological Contribution to the Discourse.** The author uses the phrase τῶν ἁγίων as a genitive of direction to qualify the noun of the object of the preposition εἴσοδον "entrance." The substantive use provides further evidence of both his local spatial cosmological view of the domain of God where the reality of this intercession takes place (verse 19a) and the way of Christ's blood and flesh as the

---

<sup>45</sup>Daniel M. Gurtner, "The Veil of the Temple in History and Legend," *Journal of the Evangelical Theological Society* 49, no. 1 (2006): 113. Gunter concludes, "Similarly, in Hebrews its prohibitive function is penetrated by means of the sacrificial death of Christ."

instrument of access to God's presence (verse 19b-20).<sup>46</sup> Categorically, the Sanctuary in the author's mind is associated in meaning with an entrance between two distinct realms or heavens of the cosmos (cf. Heb 9:3, 6:19-20, 10:19).

The entrance was inaugurated by Christ as something new in that it was not there before his entry as implied by its association with the term way.<sup>47</sup> The entrance is also continuously living in the transcendental sense of space-time. It never closes. It provides a way through the veil into the Sanctuary of the dwelling of God for those who come to God by Christ.<sup>48</sup> The entrance gives believers confidence by both the way of Christ's flesh and a great High Priest over the house of God.

In summary, the author of Hebrews appears to have a definite cosmic view of Christ's priestly work across three realms or heavens based on the Tabernacle pattern. There is first the heaven of the sky containing the earth (cf. Heb 11:12). Second, there is also implied a realm less Holy that before Christ's entrance was in some way veiled from a third realm of heaven of the location of God's greatest dwelling presence without sin. Since the heaven before the Sanctuary created by the veil no longer exists for believers by Christ's entrance (cf. Heb 4:10,14; 6:20) and believer's confidence to enter beyond the

---

<sup>46</sup>Craig R. Koester, *Hebrews*, Anchor Yale Bible Commentaries, (London: Yale University Press, 2001), 443-44. Koester correctly outlines the parallel of verse 19 with verse 20 and while noting correctly the probable syntactical use of veil as instrumental, he mentions in discussion other scholars noting the probable incorrect possibility of both the instrumental and local implication by the author. Also Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, New International Greek Testament Commentary, (Grand Rapids: Eerdmans, 1993), 520-21. In discussion Ellingworth correctly establishes the local nature of the image of the veil for the author based on Hebrews 9:3. Without elimination of his local image, the author glides by instrumental use of  $\delta\iota\alpha$  as the flesh of Christ as the instrument for the local entrance to God's presence in his Sanctuary of the Holy of Holies. Also Allen, *Hebrews*, 512. Allen notes, "The focus is more on the means of access rather than the act of entering, though both are true."

<sup>47</sup>Koester, *Hebrews*, 443.

<sup>48</sup>Grudem, *Systematic Theology*, 626-27.

veil (cf. Heb 10:19-20) the author does not deal with the second heaven mentioned in his homily. In this cosmic view his grammatical singular use of οὐρανοῦ either implies the heaven of the sky with the earth (cf. Heb 11:12) or the heaven of the Sanctuary of the Holy of Holies of God's presence in fellowship and light (cf. Heb 9:24). As any natural use of the grammatical plural would, the use of the plural implies all three realms, heavens collectively, the two heavenly divisions currently not seen under the tent, or the two temporary divisions of the Genesis creation in the beginning.

### **The Context of Biblical Cosmology in Other Scripture**

The next important hermeneutic for proper cosmic contextual meaning as discussed in Chapter 1 is that of Scripture interprets Scripture. If the author's contextual usage has been correctly determined, it should due to the unity of Scripture hold true for all other New Testament authors. While there must be unity in the Canon, this is not to say other sense options of meaning were not part of possible early cosmic debate or presuppositions of non-canonical authors. This is noted by the textual change of οὐρανοῦ from plural to singular in Matthew 6:9 in the early second century work of the *Didache* mentioned earlier. This section will briefly sketch highlights of the Tabernacle cosmic pattern among their use of the plural-singular interfaces of οὐρανοῦ among canonical authors.<sup>49</sup>

The gospels typically use the plural for reference to the Father's dwelling relationship in creation (cf. Matt 5:16, 5:45, 6:1, 7:11, 7:21, 10:32, 10:33, 12:50, 16:17, 18:10, 18:14, 18:19, 23:9, 24:36; Mark 11:25; Appendix: Figure-2). The οὐρανοῖς

---

<sup>49</sup>Extensive analysis is beyond the scope of this Master's Thesis. Hopefully a dissertation will later further develop an analysis of every use of οὐρανοῦ in the proposed cosmic cartographic pattern.

“heavens” are not where God literally lives, for God is transcendent beyond the space-time of his creation (cf. 1 Kings 8:27; Isa 66:1-2; Acts 7:46-50; 17:24-25). The implication is God’s omnipresence in the creation of plural heavens (cf. Col 1:16; Heb 1:10; 2 Pet 3:5) in fellowship or dwelling together (cf. Ps 139:7-10). The current creation is stratified in dwelling levels of holiness for volitional creations in respect to the Father’s dwelling in fellowship (cf. John 1:18). The Father is currently present by proxy of the Holy Spirit and the Son of God (cf. Gen 1:2; John 5:19-47).

The Father’s will is only completely done in the Sanctuary of heaven as represented correctly by the singular “heaven” in believer’s prayers of entreaty (cf. Matt 6:10) and binding or loosing by the church (cf. Matt 16:18) (Appendix: Figure–3). In this plural-singular contrast of Matthew 6:9-10 and 18:18-19 one understands that concerning fellowship in holiness the Father is now distant spatially from the earth and from his children—not here, but there, yet involved in all and binding the churches decisions here on record there.

God’s involvement in all his creation as his kingdom is also noted by the plural phrase ἡ βασιλεία τῶν οὐρανῶν “the kingdom of the heavens” used only in Matthew thirty-two times (Appendix: Figure–2). As previously noted since God’s created kingdom is currently divided into heavenly realms of varied degrees of holiness due to sin, it makes the grammatical plural the correct option as a referent. It is functionally equal to the phrase τὴν βασιλείαν τοῦ θεοῦ “kingdom of God” in Matthew (cf. Matt 19:23-24) also being used by Luke and Mark more for non-Jewish audiences.

Another use of the grammatical plural is noted when authors speak of treasures or rewards at Christ’s coming. As noted in Chapter 2, theological presuppositions toward an amillennial view and general judgment for heaven on earth at Christ’s coming led pre

Luther German Bible translators to change the text from plural to singular when referencing rewards or treasure (cf. Matt 5:12, 19:21; 1 Pet 1:4).<sup>50</sup> For German theology there would exist only one heaven when rewards are given. However, the Holy Spirit correctly referenced the plural knowing at Christ's coming (cf. 1 Thes 1:10; Phil 3:20) for at least another one thousand years the current plural heavens would exist during the Day of Yahweh both during the tribulation of God's judgment (cf. Rev 12:12) and the blessings that follow (cf. 2 Pet 3:7,10,12,13; Isa 65:17, Col 1:5). The heavens remain plural until after a harvest of the firstborn is completed in the assembly of Jesus' church (cf. Heb 12:23, 25) when it is remade into one heaven and earth (cf. Heb 1:10-11; Rev 21-22) (Appendix: Figure-4). After this change in creation (cf. Rom 8:18-22) where Jesus gathers all things in the heavens into one (cf. Eph 1:10, Col 1:18), with further rewards anticipated at the presentation by Jesus of his completed church to the Father (cf. 1 Cor 15:24), the singular would also be correct (cf. Mark 10:21, Matt 6:20).

Another correct use of the grammatical plural occurs in the area of the location of angels as God's ministering spirits and messengers (Matt 18:10; 24:31, 36; Mark 12:25) (Appendix: Figure-2). Currently angelic work spans all three realms of heavens depicted by the Tabernacle. However the evil powers including angels who left their initial inhabited home are currently temporarily maintained in creation dark from God's

---

<sup>50</sup>With so many plurals in the gospels it is surprising that only a few synoptic conflicts occur in the singular and plural use of οὐρανοῦς. These occur at Mark 10:21 where the singular is written when both Luke 18:22 and Matthew 19:21 are plural. Only one witness has the plural which is an Aland category III text. It is most likely explained by the author's anticipated audience, but further contemplation and research will have to be done. A second conflict concerns Jesus statement about gathering the elect where the singular is found Mark 13:27 and the plural in Matthew 24:31. In Matthew the statement is comparative referencing the elect who are at the initiation of His coming both in the Sanctuary at one end and at the other end in the heaven of the sky on the earth. Mark is only referencing the furthest location of the elect in the heaven of the Sanctuary.

light (cf. Jude 6; Rev 21:23) with the plural correctly demonstrating current restriction to the first and second heavens (cf. Eph 6:12; Luke 21:26, Matt 24:29) (Appendix: Figure–5). Satan according to Jesus was cast from a singular heaven (cf. Luke 10:18) likely a reference to the heaven of God’s complete fellowship of light since witnessed by Jesus then with the Father preincarnate (cf. John 1:1-14) (Appendix: Figure–6). Satan is removed from the second heaven during the tribulation as saints are raised from the dead and descend during Jesus’ coming to earth (cf. Rev 12:9-12). Also, the stars fall from the grammatically singular heaven of the starry universe (cf. Mark 13:25; Matt 24:29; Rev 6:9) and of the birds which fly in the singular heaven (cf. Matt 13:32) (Appendix: Figure–7).

Further, the saints are comforted in the knowledge God provides for the departed soul from the earthly body what is needed at death in their movement in grammatically plural heavens (cf. 2 Cor 5:1-8) (Appendix: Figure–8). This likely references movement from the first heaven through the veil of the second heaven (cf. Heb 6:19-20; 10:19-20; Ecc 12:7) to the third heaven before receiving glorified bodies from the singular heaven (2 Cor 5:2), a probable reference to their location with Jesus in the Sanctuary where glorified bodies are received at his coming (cf. 1 Thes 4:16; John 14:1-6). Since at Jesus’ coming saints that are alive in the first heaven and deceased saints are with Jesus in the third heaven at both ends of God’s created cosmos, then Jesus is correct to say ἀπ’ ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν “from one extreme of the heavens as far as the other extreme of his” (cf. Matt 24:31).

Even Stephen correctly gazed into the singular heaven representing the third heaven to see Jesus at the right hand of the throne of God (Acts 7:55) (Appendix: Figure–8). He correctly uses the plural as he testifies ἰδοὺ θεωρῶ τοὺς οὐρανούς διηνοιγμένους



καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ “Behold, I see the heavens having been opened and the Son of man at the right hand of God” (Acts 7:56). Stephen stands in the first heaven and looks across the second heaven to the third to see Jesus.

In similar fashion at Jesus baptism the gospels record the plural heavens opened as not just a rift in air, but opening of realms of heavens different from anything ever seen or done with a voice across the heaven with the Spirit descending upon him from the third heaven to this heaven (cf. Mark 1:10-11; Matt 3:16-17). Luke records the grammatical singular as probable reference to the third heaven of the source of the voice and Spirit (cf. Luke 3:21-22) (Appendix: Figure–3). Either expression by reference to plural or singular would accurately explain the message intent of God’s approval from the separated realm of the Sanctuary of the third heaven.

Space does not allow discussion of Paul’s use of the adjective ἐπουρανίως in the local sense<sup>51</sup> for explaining God’s work in the heavens (cf. Eph 1:3, 20; 2:6; 3:10; 6:12).<sup>52</sup> Paul appears to have a definite plural cosmic view of the heavens by use of the comparative stating ἕως τρίτου οὐρανοῦ “as far as the third heaven” (cf. 2 Cor 12:2) concerning his revelation testimony. Many Pauline references above show extensive use of the grammatical plural in a particular cosmic view.

## Conclusion

This chapter attempted to establish the context for plural heavens in the cosmic

---

<sup>51</sup>W Hall III Harris, “The Heavens’ Reconsidered: Ouranos and Epouranios in Ephesians,” *Bibliotheca sacra* 148, no. 589 (1991). Also Andrew T. Lincoln, “Re-Examination of ‘the Heavens’ in Ephesians,” *New Testament Studies* 19, no. 4 (1973).

<sup>52</sup>God willing perhaps future work can develop all the uses of ἐπουρανίως with οὐρανος for more accurate contextual meaning of each use. The current work already greatly pushes the limits of a Master’s Thesis work.

view of first century church. First, the chapter developed upon the conclusions of Chapter 2 exegesis of the semantics of the sentence meanings in using the referents οὐρανός, σκηνή, and ἅγιος by the author of Hebrews in Hebrews 8-10. Then this proposed semantic cosmic meaning based on the Tabernacle divisions was compared to other plural and singular uses of οὐρανός by other New Testament authors.

The results strongly support a first century cosmic view of plural heavens based upon the Tabernacle theme of Yom Kippur. The fit is statistically significant almost near perfect with only a few minor problems. This near perfect fit cannot be explained by random stylistic preferences or metaphoric language. It is evident that the Holy Spirit in unity of the Scripture inspired early authors with a cosmology of the plural heavens. Each referent in his sermon is exegetically developed from Scripture and specifically designed to spatially demonstrate a cosmological dwellings of plural heavens of different levels of holiness due to sin by some of God's created beings. Since sin necessitated separation away from Himself, God requires the salvific priestly intercessory work by Jesus Christ for eternal redemption of atonement. As the author of Hebrews develops this encouraging story to fellow believers in crisis, he provides play-by-play coverage of this operation in the cosmos using the Tabernacle Yom Kipper motif as a background grid. If the recipients were previous priests,<sup>53</sup> they would understand the author's message for encouragement to faithfulness in service of the living God.

---

<sup>53</sup>Allen, *Hebrews*, 65-66.

## CHAPTER 4

### THE PRETEXT OF BIBLICAL COSMOLOGY

#### **Introduction to the Pretext of Biblical Cosmology**

“A text without a context is a pretext for a proof text.”<sup>1</sup> Further, going beyond or ignoring the context of the text is a pretext. A pretext omits careful exegesis for subjective eisegesis of false assumptions and teaching. The question arises is it possible that the proposal of plural heavens based on the Tabernacle antitype that can be cartographically mapped in the cosmos is eisegesis built upon theological bias as pretext away from the context of the message of Hebrews and other authors?<sup>2</sup>

In the first three chapters several important cosmological concepts are presented. First, in Chapter 1 the topic of cosmology itself is introduced as part of the background spatial information for the author of Hebrews discussion of the work of Jesus as High Priest. Also, due to unity of inspired Scripture these referents should always form a unified framework across all other biblical authors without error.

Second, Chapter 2 describes the language of the author of Hebrews recounting

---

<sup>1</sup>See footnote reference 1 in Chapter 3. Here the term “pretext” is used negatively. The Concise Oxford English Dictionary defines the term “an ostensible or false reason used to justify an action.” It origin is from the sixteenth century Latin “*praetextus* meaning ‘outward display’, from *praetexere* ‘to disguise’, from *prae* ‘before’ + *texere* ‘weave’.” See Daniel J. Treier, *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer et al. (Grand Rapids, MI: Baker, 2005), s.v. “Proof Text.”

<sup>2</sup>Carson, *Exegetical Fallacies*, 128. The theological presuppositions of the author of this thesis is listed in Chapter 1 section “Essential Elements.” There may be others which are not recognized at this time that will come to light in the critical review of this work. These will be welcomed in the testing of the theological conclusions of this proposal (1 John 4:1).

Jesus priesthood that involves three key referents οὐρανός, σκηνή, and ἅγιος. These provide a cosmological text of specific phonological, morphological, and syntactical information for communication to his readers. His grammatical choices involved singular and plural uses of οὐρανός. Due to cosmological theological presuppositions of the late fifteenth to early sixteenth century the plurals were successfully eliminated from the German to English biblical text. This unhealthy traditional mishandling of Scripture is maintained to this day on every level.<sup>3</sup>

Third, Chapter 3 considers the context of the author's use of the three key referents οὐρανός, σκηνή, and ἅγιος in Hebrews 8-10. It then briefly sketches the plural-singular interplay by other biblical authors in the proposed structural antitype of the current plural realms of heavens based on the typological outline and shadow of the Tabernacle. Successful applications of the individual contexts for plural and singular authorial choices for οὐρανός are statistically significant with only a few textual problems in a near perfect fit with the Tabernacle antitype model of the entire created cosmos.

This chapter now addresses the possibility that such cartographic application may actually propel a pretext away from the message and meaning of the Holy Spirit by the author of Hebrews about Christ's priestly work in the cosmos. First, it addresses major opposing arguments. Second, it also briefly discusses theological presuppositions that interfere with the proper contextual synthesis of biblical cosmology.

Long held traditions are never easily released due to the amount of ink written,

---

<sup>3</sup>See Allen, *Hebrews*, 206. Excellent scholars recognize as a problem translation which eliminates legitimate contextual meaning. Translation of plural to singular regarding heaven does the same by excluding a legitimate interpretative possibility simply based upon traditional views.

the hours of time invested, and the influential power of tenants holding their established contribution.<sup>4</sup> There are no direct objections to a plural cosmology of heavens in any of God's revelation of his Word. On the contrary, this thesis reveals harmonious support at every linguistic category without significant weakness. However, on every linguistic level proper semantic meaning of biblical cosmology encounters man-made obstacles that may actually lead to improper exegesis of Scriptures involving cosmological information. A brief summary of some of the scholarly arguments against a unified cosmology of Scripture is addressed.

### **No Unified Distinct Discourse**

A main hurdle for a unified cosmology among students of the Bible is that there is no distinct discourse on God's specific framework for his cosmological organization of everything created beyond God himself.<sup>5</sup> No single author of the accepted Canon ever provided elaborate cosmic details. In biblical writings each author

---

<sup>4</sup>It is unfathomable the amount of energy required at this point in history to change an established incorrect cosmic view. First, to mention just a few, every modern translation committee would have to move to proper translation of the ninety plurals of οὐρανός in reversal of the decision of Martin Luther nearly five hundred years ago. It would be hard to follow the Holy Spirit rather than the traditions of the flesh. Also, scholars would have to rethink interpretations of a great deal of theology that are affected by cosmic truth in correcting mountains of past derived concepts built with an incorrect cosmic view. Further, as noted in Chapter 6, if this cosmic view proposed holds, many of the isolated dilemmas of theological debate naturally resolve leaving focused ministries without their chosen doctrinal agendas, thereby without purpose in division. In actuality, acceptance of a proper cosmology unifies the message of the church by correctly understanding the field upon which the gospel is played. DeSilva, *The Letter to the Hebrews in Social-Scientific Perspective*, 161-62. DeSilva writes, "Peter Berger speaks of the challenge of 'social engineering' facing the person who 'wishes to maintain the reality of a particular religious system.' It is not enough to have a plausible model of the cosmos, how it works, and where it is going (if anywhere); one must also have a social body that will keep creating and re-creating this image of the world for one another (i.e., a plausibility structure)." Unless others see the value of this proposal it then will fail to change cosmic views.

<sup>5</sup>Jonathan T. Pennington and Sean M. McDonough, "Conclusion," In *Cosmology and New Testament Theology*, ed. Jonathan T. Pennington and Sean M. McDonough (London: T. & T. Clark, 2008), 189-92.

always assumes their original readers will understand by providing their own mental addition of the commonly held cosmic background meaning for local referents as framework for their specific message.

The same is true in modern narrative communication about conveyance of specific plays of a baseball game. No commentator or writer pauses to explain the layout of the field before each play or even as part of the tradition of a game unless the known audience is naïve. Experienced readers or listeners can follow the action in a logical sequence upon a mental framework already present in their knowledge. The modern problem of cosmology is that over time the meanings of the referents and cosmic framework have changed or have been lost, not that a specific cosmic meaning did not exist or that biblical authors were not concerned about coherence of their cosmic narrative.

Assumptions about what did or did not enter the minds of biblical authors are a common biblical fallacy.<sup>6</sup> Since modern readers are not able to directly obtain the cosmology of the author of Hebrews they are left with redaction from what is written in comparison to the cosmological statements of other biblical authors while also avoiding the temptation of anachronism.<sup>7</sup> Modern lack of coherent cosmic knowledge cannot be pressed historically upon first century authors who are inspired by the Holy Spirit.

In Scripture a concordant real cosmic view of individual authors should always be assumed unless proven otherwise. If these descriptors were actually discordant

---

<sup>6</sup>Carson, *Exegetical Fallacies*, 135.

<sup>7</sup>Trueman, *Histories and Fallacies: Problems Faced in the Writing of History*, 109-140. Trueman writes, "One of the greatest temptations for historians, particularly perhaps for historians studying the history of ideas, is to impose on the past ideas, categories, or values that were simply nonexistent or that did not have the same function or significance during the time being studied."

metaphoric mirages the theology derived would self-destruct.<sup>8</sup> When the author of Hebrews lists the life decisions and actions of people of faith these examples did not seek perceived illusions, but concrete created ontological material space in blessings from God (cf. Hebrews 11). If the harmonious material reality of these referents as used by biblical authors does not exist both now and eschatologically, then what is the point of faith? Acknowledged cosmic disharmony would negate faith in supporting argument against both God and the reality God has promised through Jesus Christ (cf. John 14:1-6).

If the litmus test for theology is clear direct discourse, then many other current theological doctrines are also discredited. Further, the outworking of faith and reason in systematic theology or creedal statements can never stand. While a proposed cosmic cartographic mapping of God's creation may not be possible or correct if attempted, the lack of a unified specific discourse on the subject cannot nullify its existence. It must stand or fall based upon harmony with all Scripture alone (cf. 2 Tim 3:16-17).

### **Material Cosmology Not the Main Point**

Another obstacle in argument against using the Tabernacle as a pattern for the current organization of the cosmos is the position of not making the heavenly temple materialistic. Thomas Lea demonstrates the common misconception that all revelation only deals with Christ without reliable reference to other ontological reality.<sup>9</sup> The

---

<sup>8</sup>Laansma, *The Cosmology of Hebrews*, 127.

<sup>9</sup>Thomas D. Lea, *Hebrews, James*, Holman New Testament Commentary, vol. 10, (Nashville: B & H Publishers, 1999), 154. Lea writes, "Do these verses suggest that heaven contained a literal counterpart of the earthly tabernacle? The Jews often discussed this subject, but it is important for us to avoid making our view of a heavenly temple too materialistic. The priestly activity on earth pointed not to a physical temple in heaven but to the cross of Christ. It was on the cross that Jesus accomplished the real activity which affected our relationship with God."

example of Kistemaker and Hendriksen quoted in Chapter 1 suggests a similar claim.<sup>10</sup> It is noted that Lea in context references the possibility of a replica of the Tabernacle in heaven rather than the antitype being the overall cosmic heavens themselves. Either way, it still stands that while the cross and Christ are central to the kerygma and faith, according to the author of Hebrews the motivation of faith was stimulated by promises of ontological reality of space for believers (cf. Hebrews 11).

The Tabernacle provided by God to Moses purposed with the service of the high priest οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων “who serve to outline and shadow for matters of the heavens” (Heb 8:5). While Christ is central in the message, the cosmic reality upon which Christ’s priestly service takes place is part of the ontological reality τῶν ἐπουρανίων “of matters of the heavens” as noted by the plural use of the adjective as a substantive. The spatial outline and shadow of the type where the priestly work takes place is just as true. As such the author of Hebrews assumes his readers understand the Tabernacle organization and that Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς “We have a great high priest who has passed through the heavens” (Heb 4:14). The author connects the movements of the high priest in the Tabernacle as symbolic of movements of Christ in the current plural realms of the heavens. The author of Hebrews even implies separated realms from the realms of heavens where sinners are contained away from God stating of Christ in his priesthood and holiness κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος “having been exalted from sinners and becoming more exalted than the heavens” (Heb

---

<sup>10</sup>Kistemaker and Hendriksen, *Exposition of Hebrews*, 219-20. Kistemaker and Hendriksen write, “Because the Bible is a book about man’s redemption and not a revelation about heaven, we ought to let the Scripture speak. Where the Scriptures are silent, we must be reticent. All we know is that Christ entered the heavenly sanctuary that is not manmade (Heb. 9:24).”



7:26). Realizing Christ's position is in the heavens of the Sanctuary at the right hand of God's throne, then he is at the polar opposite in the cosmos next to the Father's presence away from darker realms that contain sinful creatures (cf. Heb 8:1, 1:3; Psalm 110:1).

It is in this connection of Christ's actual cosmic movements in real heavens that the author then can offer hope. He states that Christ as a forerunner offers in anchoring for the soul a steadfast hope εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος "entering itself in the inside of the curtain" (Heb 6:20). This would be more than figurative symbolism for the success of Christ's atonement work in creation. Chapter 5 discusses how Christ traveled in death through the heavenly realms as the first to go beyond the heavenly realm outside the veil representing division between the Holy Place to the Holy of the Holies of God (cf. Heb 9:24, 10:19).<sup>11</sup> The hope and confidence of the believer is to follow Christ beyond this dividing veil in heavenly realms to the singular heavenly realm of God's holiness (cf. Heb 9:24). While not the main point of his message in Hebrews 8:1, the material reality of plural heavens in levels of holiness due to sin represented by the Tabernacle is nevertheless present as part of the inspired message.

### **Traditions of Figurative Language**

The aforementioned application leads to another major obstacle of the traditions of figurative language in arguments that trend for more metaphorical instrumental applications for referent descriptions for heaven rather than real locative

---

<sup>11</sup>A main argument of Kenneth Schenck for a disorganized cosmology is lack of the mention of the outer chamber of the heavenly tent by the Hebrew author. See Schenck, *Cosmology and Eschatology in Hebrews*, 180. The veil whatever it may consist in heaven implies a realm divided from the space of the Holy of Holies (cf. Heb 9:3). The heavenly Holy Place outside the veil is now for believers no longer a dwelling place even though after the pattern of Christ, believers may travel through it to the Sanctuary at death (cf. Heb 4:14, 6:19-20). While still present for unatoned sinful creatures, it is no longer important in discussion for the hope of believers.

application. Heaven is seen more as the agency or instrument for a position near the presence of God in the heart of men here on earth that is depicted by the typology of the heavens than a real places created by God. Early at the end of the second century church doctrine became dominated by allegorical interpretation and figurative language. Difficult textual cosmological puzzles of heavenly realities are often spiritualized and termed as figurative metaphoric language in fallacy.<sup>12</sup>

Chapter 1 mentions that Caird proposes the determination of the precise nature for typology can be a difficult task due to “fear of the figurative.”<sup>13</sup> He indicates two different causes for such fears that apply to derivation of ontological reality from metaphoric language. First, it is predominantly used for either entertainment<sup>14</sup> or support for weak or false logical arguments for victory in debate of ideas.<sup>15</sup> Common issues of rhetoric that interfere with proper cosmology are addressed in the next section. Second, is the problem of transcendence in determining to exactly what detail of reality the symbolic descriptions refer. This struggle tempts many to only address the safe ground of the main message of a discourse while ignoring the framework on the background information when it is stated by biblical authors in symbolic language.

For example Schenck in analysis of cosmological referents in Hebrews states

---

<sup>12</sup>Carson, *Exegetical Fallacies*, 141.

<sup>13</sup>Caird, *Language and Imagery*, 132.

<sup>14</sup>A typical example is the message of some funerals, sermons of pastors for the deceased, or popular literature of books about heaven. Often occupants are depicted experiencing some previous joyous earthly activity or perceived satisfying experience on this creation. This author’s favorite is a doctor who for years on daily hospital rounds expressed hatred for his cows was described as now having a great time herding cows in heaven by his minister at his funeral.

<sup>15</sup>For an example of uncontrolled association of typological language see Beale, *The Temple and the Church's Mission*.

about Hebrews 9:11-12, “The author is not primarily thinking of structures of cosmology. He is making an eschatological argument.”<sup>16</sup> He argues for vague cosmological language designed for rhetorical purposes of exalting Jesus’ priesthood above that of the Hebrew cultus. While his rhetorical conclusions of the message of Hebrews are accurate, Schenck and others misread the background cosmological language. They perhaps commit the fallacy of the excluded middle<sup>17</sup> wherein the author of Hebrews in his design means his readers to understand both instrumental and locative meaning for the priesthood of Christ. It is Christ’s passage through the locative divided realms of real heavens to the Sanctuary of the Holy of Holies that in rhetoric the author uses for his instrumental conclusions.<sup>18</sup>

### **Advantages of Rhetoric**

Another major obstacle to proper cosmological understanding is that allowing for plural heavens concedes to argued ground of doctrines of faiths contrary to biblical teaching. Also, allowance for such plural cosmic reality to exist and function as part of the requirements of the sacrificial death of atonement that are developed in Chapter 5 treads on theological ideas of other denominational teachings and near peripheral claims of Christological heresies.

For example, as mentioned in Chapter 2 one of Luther’s problems with

---

<sup>16</sup>Schenck, *Cosmology and Eschatology in Hebrews*, 164. For Schenck and listed scholars the cosmological referents “are not straightforward literal expressions. . . The tent language serves to contrast the structures of the earthly cultus in order to sustain the rhetoric of the discourse and is somewhat peripheral to the author’s main concern.”

<sup>17</sup>Carson, *Exegetical Fallacies*, 90-92.

<sup>18</sup>Space does not allow complete testing of this proposal. Hopefully further investigation and work will test this possible conclusion at a later time.

Catholic dogma which on his mind before the writing of his September Testament in 1522 was the doctrine of purgatory. With German Bibles circulating since 1466 this doctrine was rightfully being rejected in German theological discussion as non-biblical. Luther as a second generation translator and theologian was standing on the work of others in fifty-six years of theological development. While speculative,<sup>19</sup> it is highly probable that in Luther's desire for an idiomatic translation that preserved present theological views, the change to grammatical singular for heaven successfully eliminated for the people any sphere of location for purgatory ideas in the promoted cosmic view.

In other examples three celestial heavens are supported in a different context of attainment by good works in Mormon theology.<sup>20</sup> Also, Jesus entering heaven in spirit at death are arguments supported by Seventh Day Adventism for worship on the seventh day of the week.<sup>21</sup> Further, proper cosmic formula might identify with some of the ideas of Jewish non-canonical mysticism and apocalyptic literature present at the time of canonical writings.<sup>22</sup> Finally, there are the landmines of Gnostic heresies that must be kept at a distance. This fear of incorrect identification with subjects utilized in debated theological ground prevents full consideration of some typological truth revealed in Scripture. It must be acknowledged that advantage in rhetoric is not valid grounds for rejecting sound biblical truth.

---

<sup>19</sup>This cannot be pressed to far without committing the fallacy of *post hoc, propter hoc*. See Carson, *Exegetical Fallacies*, 133. There are no known records for Luther's reason behind his grammatical change.

<sup>20</sup>Ed Decker, *Decker's Complete Handbook on Mormonism*, (Eugene, OR: Harvest House, 1995), 128.

<sup>21</sup>Allen, *Hebrews*, 471.

<sup>22</sup>The Testament of Levi demonstrates a cosmic organization of three heavens that are stratified due to sin in degrees of light and darkness. See *Testament of Levi*.

## Biblical Presuppositions

Many additional obstacles used as argument against acceptance of a plural cosmology with an active priesthood of Jesus at death for atonement come from biblical theological presuppositions. A few are here briefly mentioned.

### Genesis Perfection

A major presupposition for a plural cosmology is the theological concept of Genesis creation as perfection with no presence or suffering effects of sinful volitional creatures. For example Harold Attridge and Helmut Koester due to the statement of the Tabernacle “not made with hands” (Heb 9:11) rejects the notion that the Tabernacle could represent the entire cosmos.<sup>23</sup> While unstated, the likely presupposition is that this creation was initially perfect as all God has ever created. Since there is no record of any major cosmic reorganizational change due to the sin of man in the Genesis record, the initial creation is categorized based upon a stretch of the meaning of the Hebrew phrase וַיֵּבֶרֶתְיָהוָה אֱלֹהִים טוֹב מְאֹד “And behold! It was very good” (Gen 1:31). Most typically follow a dogma of initial created perfection progressing to sinful fall and destruction in Adam.<sup>24</sup> The logic follows that if this creation as the only cosmic creative act of God made in perfection, then the Tabernacle “not made with hands” could not possibly speak of the cosmos.

Many fail to recognize that anything God creates is always good for God’s

---

<sup>23</sup>Attridge and Koester, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, 222-23. Attridge and Koester write, “While the “tent not made with hands” (9:11\*) and “pitched by God” (8:2\*) might be the cosmos, the description of the “true tent” as being “not of this creation” (9:11\*) makes it highly unlikely that the true tabernacle is the cosmos.”

<sup>24</sup>Robert L. Plummer, *40 Questions About Interpreting the Bible*, 40 Questions Series, (Grand Rapids: Kregel, 2010), 152. Plummer writes, “From the outset, the Bible establishes that God created a perfect world, humans destroyed that perfection through their rebellion (Gen 1-3).”

purposes even when sin is present.<sup>25</sup> Creation is never good or evil in the sense of creation being able to volitionally choose any activity in violation of God's will. Man is the volitional representative of this entire created cosmos. Non volitional creation always does what God speaks or allows it to do. By simple comparison of the creation of Genesis with the new creation in Revelation the initial and current state of the cosmos is not perfect in the sense of as good as it can be. For example Adam's eating and metabolizing food with the seeds of plant life dying in decay to return in edible form before his fall (cf. Gen 1:28-30; 1 Cor 15:36-38) reveals creation was already functioning apart from God's light in an ecological system under the bondage of decay for life sustenance.<sup>26</sup>

Scripture is clear that God as Christ came into the world as σὰρξ "flesh" (cf. John 1:14) to return a lost portion of the kingdom back to the Father (1 Cor 15:20-28; Phil 2:5-11; Col 1:12-22, John 14:6). Christ came from real glory of heavenly conditions of the light of God's kingdom to the current earthly conditions of darkness apart from God's light (cf. John 1:1-26). God abides in full fellowship now with other creation that is characterized by inapproachable light (cf. 1 John 1:5; James 1:17; Psalms 104:1-2; 1 Tim 6:16; Eph 5:8). As part of the expanded decaying dark creation, the present form of σὰρξ has never seen nor can survive in the light of God's kingdom (cf. John 1:18; Exodus 33:18-23; Acts 9:17-19). The Adamic body as mortal was designed to survive independent of God's life sustaining light enduring by obtaining life sustaining energy in decay of other matter in a temporary dark creation with substitutionary lights (cf. Heb 1:10-12).

---

<sup>25</sup>Grudem, *Systematic Theology*, 272.

<sup>26</sup>Ingrid Faro, "What Is Evil and How Does It Work?" (Paper presented at the annual meeting of the Evangelical Theological Society, San Diego, CA, 20 November 2014).

Since God designed the principle of decay for life preexistent to man's fall, then man's sin did not cause the current cosmic darkness and decay apart from God's life sustaining presence and light in the present existing creation εἰς αὐτὸν τὸν οὐρανόν "into heaven itself" (Heb 9:24) without such decay. After man's sin only small adjustments were made to the cosmos designed to educate mankind in a limited way of his existence apart from eternal life in the actual presence of God (cf. Gen 3:14-16). Creation is adjusted by God as part of his revelation of his current relationship to those creations who are responsible for volitional decisions.

Schenck is correct in addressing the problem in the letter of Hebrews of the absence of the sin of Adam in discussion of the creation's inferiority and future destined annihilation<sup>27</sup> (cf. Heb 1:10-12; 12:25-29). While there is the mention of the contribution of the death of decay apart from God by the devil (cf. Heb 2:14-15) and the creation wearing out like a garment in decay (cf. Heb 1:10-12), there is no mention of Adamic cause for the separated holiness of the current cosmic conditions.<sup>28</sup>

Where traditional views fail there may be another possible answer to the present condition of the cosmos. The creation in the beginning and man in Adam could

---

<sup>27</sup>Schenck, *Cosmology and Eschatology in Hebrews*, 142-43. He writes, "While the author may not tell us of Adam's sin, it is also possible that these characteristics of the created realm served some purpose in God's plan from its foundation, as was the atoning role of Christ as 'high priest' and redeemer." In conclusion he further writes, "Finally, I speculated on the function and nature of the creation within the purposes of God. Gaps in meaning preclude a full understanding of the author's thought, and it is possible that the author saw Adam as the culprit behind the current state of the created realm. On the other hand, it is also possible that the author believed God had planned the redemption of the creation through Christ from the 'foundation of the world.'"

<sup>28</sup>The closest blame for cosmic separation from man's sin comes from Paul in Romans (cf. Rom 5:12). However his phrase εἰς τὸν κόσμον in contextual meaning of the letter refers in most cases to inhabitants of the world throughout the letter and not the entire created cosmos. Man is responsible for the death of man in an already separated cosmos due to sin's presence. It is the creation through man in redemption that is returned to the Father in his holiness and fellowship (cf. Eph 1:10; Rom 8:18-23). It may well have been separated before the sin of man.

be part of God's plan for already present evil that required divided realms of the heavens with God coming as creation himself in love for the purpose of redemption from before Genesis 1:1 (cf. Heb 4:3; Matt 25:44; Titus 1:2; 2 Tim 1:9). Darkness created in the present heaven of the universe away from his creation in light could possibly have been made to temporarily contain volitional creations whom in precosmic decisions chose to leave God's presence of light long before the sin of Adam and may function as part of the Genesis plan execution (cf. Jude 6; 2 Pet 2:4).<sup>29</sup> More will have to be done in evaluation of this possible conclusion that easily supports the plural heavens both in Genesis origin and now divided due to sin in levels of holiness.

### **Identity of True Tabernacle**

Other theological presuppositions that conflict with plural heavens focus around the identity of the phrase *διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς οὐ χειροποιήτου* "through the greater and more perfect tabernacle" (Heb 9:11) by which redemption takes place. Some believe this to be Christ himself.<sup>30</sup> Others consider this a referent to a local Tabernacle in heaven.<sup>31</sup> Either of these would negate the plural heavens cosmic model proposed for the author of Hebrews in this thesis.

The proposal of this Tabernacle representing symbolically the resurrection body of Christ has two main problems. First, this as interjection of a new idea does not fit

---

<sup>29</sup>Few scholars today entertain the possibility of a precosmic fall of angelic creations that necessitated the present structure of the cosmos. For discussion see Paige Patterson, *Revelation*, vol. 39, The New American Commentary, (Nashville: B & H, 2012), 215.

<sup>30</sup>Franz Delitzsch, *A System of Biblical Psychology*, trans. Robert Ernest Wallis, 2nd ed., (Edinburgh,: T. & T. Clark, 1867, reprint, Kessinger Publishing), 516. Delitzsch refutes this view.

<sup>31</sup>MacRae, "Heavenly Temple and Eschatology in the Letter to the Hebrews," 186.



with the discourse theme of the Day of Atonement. Second, such cryptic symbolism would be out of character with the rest of the letter. This is discussed in more detail in Chapter 5.

The second proposal of a small antitype of the Tabernacle in heaven also has flaws in application. One major problem is Jesus sacrifice was symbolically in the area of the Outer Court in the Day of Atonement motif. This would likely represent the crucifixion on the earth within the first heaven in a plural cosmic model. Since Jesus was not sacrificed in heaven in the heavenly Tabernacle antitype, but on the earth, the symbolism of a local Tabernacle antitype in heaven also fails due to gross inconsistency. As explained in more detail in Chapter 5 the best fit is that the overall Tabernacle represents the cosmos with the Tabernacle not made with hands representing the Sanctuary of heaven in God's presence τοῦτ' ἔστιν οὐ τᾶύτης τῆς κτίσεως "that is not of this creation" (Heb 9:11).

### **Conflicting Eschatological Views**

As noted in Chapter 2, theological presuppositions toward an amillennial view and general judgment for the purpose at Christ's coming to establish heaven on earth led pre-Luther German Bible translators to change the text from plural to singular when referencing eschatological events. Luther simply changed in excess what German scholars had been trending for fifty-six years so that cosmic views of Scripture would better harmonize with their proposed theology.

A temporary plural cosmology of heavens divided due to sin brings a death blow to amillennial views of general judgment in a singular heavenly kingdom being established on this earth at the return of Christ along with the often added return to

Edenic Genesis perfection. The problem is most theology has been derived without understanding the cosmic field. It is like trying to assemble the meaning of a baseball play without knowledge of the proper organization of the field. A brief survey of the plural and singular interfaces is explained in Chapter 3. Progressive dispensational views harmonize perfectly with the original and present plural heavens cosmology of Scripture with the final eschatological singular heaven coming at the final presentation of Christ's kingdom to the Father when the last enemies of sin and death are conquered victoriously.

### **Semantic Weight of Greek Language Structures**

A final obstacle addressed is that of traditional views of the plurals for οὐρανός in Greek language structures. It appears many scholars do not feel the plurals for οὐρανός can carry the semantic weight of plural realms of heaven in the current cosmos. The scholarly drift away from the possible semantic option of the grammatical plural actually representing existing realms of heavens is addressed in Chapter 2. Scholars oddly in a rare move regarding οὐρανός chose to follow classical Greek above real available Semitic and Hellenistic choices and purport diachronic semantic meaning above the synchronic.

This thesis demonstrates that οὐρανός and cognates harmonize perfectly within the unity of Scripture on every level of Greek language structure. The grammatical plural for οὐρανός from morphological form to sentence syntax to semantic meaning to discourse structures to canonical functions can accommodate the existence of plural heavens in the cosmos with little if any weakness.

### **Conclusion**

The question addressed in this chapter concerned the possibility that the

proposal of plural heavens based on the Tabernacle antitype that can be cartographically mapped in the cosmos may be a pretext. If a pretext then it may be eisegesis built upon theological bias as pretext away from the context of the message of Hebrews and other authors. This postulation would be considered affirmed as pretext if there were sound arguments against the assertion.

The proposal of plural heavens in the current cosmos is argued against or blocked by scholars on every possible level. Major obstacles proposed are briefly addressed which on a superficial level seem to show no conclusive evidence against it. Further as is demonstrated in Chapter 5 the proposal strengthens the argument of the author of Hebrews rather than distracting from it. The encouragement of the work of Christ as High Priest is carried out within a coherent structure of God's created cosmos represented by the type of the Tabernacle. It is admitted more work needs to be done in each of the areas of contra argument addressed. If this proposal engages the merit of scholarly conversation in theological debate, criticism in time will yield more arguments against it that will need to be considered.

## CHAPTER 5

### THE SUBTEXT OF BIBLICAL COSMOLOGY

#### **Introduction to the Subtext of Biblical Cosmology**

A subtext is the underlying theme of a piece of literature or theology. In previous chapters this work has introduced the subject of biblical cosmology for proposal of a cartographic unified structure for the author of Hebrews and other canonical writers. Also, the text, context, and possible pretext are addressed for a proposal of current temporary plural cosmic heavens. This chapter evaluates Hebrews 9:11-14 as a test case of the proposed biblical cosmology for the subtext meaning of the author to his readers regarding the cartographic spatial movements and activity of Christ in atonement. The cosmic oriented test questions for a play-by-play from the text to answer are first, did Jesus literally carry his own blood into the Sanctuary of heaven? Second, when did Jesus enter the Sanctuary for atonement? The integration of cosmology and theology derived can assist in resolution of these questions and others like them.

God richly designed the liturgy of the Israelite Tabernacle service as a type of ontological heavenly realities.<sup>1</sup> As mentioned previously, the author of Hebrews in

---

<sup>1</sup>Trotter, *Interpreting the Epistle to the Hebrews*, 197. Trotter writes, “The writer of Hebrews makes use of typology from the outset.” Also Osborne, *Evangelical Dictionary of Theology*, 1222-23. Also Caird, *Language and Imagery*, 36. It is important to recognize that biblical types are approximations and one of many important methods of revelation of ontological reality designed by the Holy Spirit (cf. Heb 9:8). They can have many shades of meaning. For applications of biblical typology this thesis will follow the principle of restriction to that which is clearly determined by Scripture by either absolute deductive truth or strong premises of inductive reasoning without allegory or spiritualization.

reference to the service of the priests writes in Hebrews 8:5, “who of the heavenly matters serve to outline and to shadow.” After elaborating on the legal requirement of God’s Law<sup>2</sup> of blood purification he writes in Hebrews 9:23, Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρῖζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας. “Therefore it is compulsory for the copies of these heavenly matters to be purified, but the heavenly matters themselves with better sacrifices than these.” Once a year for nearly 1400 years on Yom Kippur,<sup>3</sup> the high priest confirmed typologically the necessary spatial priestly work before God for the sin of the people.<sup>4</sup> This symbolism included a two-step process of blood sacrifice in the Outer Court and then a presentation of blood in the Sanctuary of the Holy of Holies.<sup>5</sup>

It is clear that the Scripture supports the importance of the actual sacrificial

---

<sup>2</sup>The Hebrews’ author references a theological premise in Hebrews 9:21 from Leviticus 17:11 as support for the legal requirement of blood for forgiveness. The reason for this requirement of not eating blood is stated as כִּי־הַדָּם הוּא בְּכֹשֶׁשׁ בְּכַפֵּר which literally translates “because the blood it with the soul really atones.” This paper will argue upon the theological foundation that God’s legal requirement for covering sin involved not just the blood of the sacrifice of the flesh, but the blood “with the soul” of the sacrifice in the complete biblical meaning of death. The two distinctive requirements of the sacrificial presentation of both blood and life clarify how Christ legally presented himself as sacrifice to God for covering of sin. The LXX used primarily by the Hebrew author read τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται translated literally, “for its blood for the soul will appease.” The LXX translators interpreted the Hebrew preposition כַּ as ἀντὶ meaning against or on behalf of. The LXX emphasis is on the soul of the individual needing atonement. The Hebrews’ author’s exegetical use of Leviticus 17:11 in context develops the presentation to God including the נַפְשׁ soul of the sacrifice itself. The soul given by God (cf. Gen 2:7) then at death (cf. James 2:26) is thus returned in presentation to God (cf. Ecc 12:7, Acts 7:59-60) as part of the definition of biblical death. The NASB captures the Hebrew meaning better stating, “for it is the blood by reason of the life that makes atonement.”

<sup>3</sup>F. F. Bruce, *The Epistle to the Hebrews*, rev ed., The New International Commentary on the New Testament, (Grand Rapids: Eerdmans, 1990), 212-13. Bruce describes some of the historical aspects surrounding the day.

<sup>4</sup>This rough calculation based on this author’s preference for the early date for Moses instructions for the Tabernacle.

<sup>5</sup>I. Howard Marshall, “Soteriology in Hebrews,” In *The Epistle to the Hebrews and Christian Theology*, ed. Nathan MacDonald et al. (Grand Rapids: Eerdmans, 2009), 270-71. Marshall describes the two stages involved in the soteriology of the Hebrews’ author. For further details of the events of the Day of Atonement also see Edersheim, *The Temple*, 303-24.

blood of Jesus Christ as required for the atonement of sin.<sup>6</sup> What is not clear for many is whether Jesus actually made a presentation of his own literal blood in the heavenly Sanctuary after the pattern of the movements typologically commanded in Leviticus 16. An understanding of the organization, function, and attributes of the cosmology of God's creation sheds great light on Jesus' actions in atonement for sin.

Not every aspect of the type of Yom Kippur is literally fulfilled. One example is the scape goat, which symbolically shows the sins of the people under the old covenant as temporarily removed by Christ away from the Father's justice.<sup>7</sup> Also, on that day the High Priest in order to fulfill all the commands of Scripture actually entered the Holy of Holies four times and offered the sprinkling of blood forty-three times.<sup>8</sup> The type in itself does not demand a literal presentation of blood offering in heaven. One must rely only upon revelation of Scripture to determine what is real versus what is otherwise figurative in Christ's actual sacrifice of blood atonement.

As mentioned, the best source for determination of the cosmic question of the presentation of real blood in heaven is found in the detailed cosmology of the book of Hebrews.<sup>9</sup> In this letter of exhortation the Hebrews' author combines "exposition and exhortation"<sup>10</sup> to encourage his readers during some crisis of decision. He wishes these

---

<sup>6</sup>Lindars, *The Theology of the Letter to the Hebrews*, 125. As evidence for the argument that "the permanent efficacy of Christ's sacrificial death is a major contribution to the theology of the New Testament" Lindars lists John 1:29; Acts 13:8; Rom 3:25; Eph 1:7; Col 1:14; 1 Tim 2:6; Tit 2:14; 1 Pet 2:24; 1 John 2:2; and Rev 1:5.

<sup>7</sup>Edersheim, *The Temple*, 319-23.

<sup>8</sup>Ibid., 316.

<sup>9</sup>Lindars, *The Theology of the Letter to the Hebrews*, 26-41.

<sup>10</sup>Guthrie, *The Structure of Hebrews*, 113.

distant fellow believers to contemplate the superiority of the priesthood and new covenant of Jesus so that they will mature in faith and not fall away. Further, he encourages them in repentance to draw near to God with a cleansed conscience and to live by faith (cf. Heb 6:18-20; 9:11-14; 10:19-25; 13:22).

The arguments of the discourse section of Hebrews 8:1-10:18 form the third final section of the second division of the letter.<sup>11</sup> The author first writes exposition of Jesus as High Priest exegetically unpacking the theological significance of the Tabernacle as an outline and shadow of his ministry in the heavenly Sanctuary. Next, he shares that Jesus in a better ministry mediates the new covenant prophesized in Jeremiah 31. In Hebrews 9:1-14 he then contrasts the limitations of the first covenant with this new covenant by detailing the heavenly significance of the priestly service in the distinct areas of the Tabernacle. Providentially in the exposition of 9:11-14 the author illuminates cosmological details of the legal blood requirements to enforce the greater effectiveness of Jesus' service as a High Priest. The author's exegesis best answers the question of a requirement and presentation of real blood in heaven while also detailing the movements of Jesus in the created cosmos.

After the pattern of Yom Kippur, David Moffitt argues "that Hebrews does not locate the moment of atonement at the point of Jesus' death on the cross."<sup>12</sup> Moffitt holds to atonement completion in the fleshly resurrection at "his presentation of his atoning offering—that is his *life*."<sup>13</sup> Such a position would be clearly a cosmic correction

---

<sup>11</sup>Allen, *Hebrews*, 91.

<sup>12</sup>David M. Moffitt, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*, Supplements to Novum Testamentum, vol. 141, (Boston: Brill, 2011), 42.

<sup>13</sup>*Ibid.*, 42-43.

for years of Scholarship based upon Pauline theology that localizes sacrificial completion of the atonement at the death of the cross on the Day of Atonement rather than days later at post bodily resurrection exaltation in the Sanctuary of heaven.

Since the New Testament is silent on the presentation of blood, rather than ask if Jesus presented his blood in heaven, it may be best to ask was such a presentation literally required in God's Law of atonement as defined in Leviticus 17:11. Also, does the New Testament text allude to completion of atonement at death on the Day of Atonement before Jesus fleshly resurrection and exaltation in heaven?

The test for the proposed Hebrews cosmology is determining who is required where, what is required where, and when it is required where. Answers will be determined from theological principles derived from exegesis of the Greek text of Hebrews 9:11-14. Translations will be provided with consideration of textual variants. Attention will be focused on the function of the semantic meaning of the text in relation to the old covenant versus new covenant motif. Also, special attention will be taken in elucidating the author's distinctive treatment and heavenly contrast of the spatial areas of the Tabernacle. This chapter purposes to exegetically mine this section for information about the requirement of the blood atonement before the Father while answering the cosmological questions proposed. From this text, then argument is developed and discussed with final conclusion based upon inductive reasoning of the text of Scripture.

This chapter will argue that the Hebrews' author theologically demonstrates a Christology of Jesus' atonement completed by the biblical definition of the event of death in the pattern of the Day of Atonement. Further, after the blood sacrifice of the cross, in completion of biblical death, Jesus without his fleshly blood then presents his Eternal Spirit to God in heaven in the Sanctuary of the Holy of Holies. Finally, in this fulfillment



of the Leviticus 17:11 requirements, atonement was already complete before Jesus' bodily resurrection and ascension when entering into heaven for his present continual participatory eternal high priestly intercessory work.

### Exegesis of Hebrews 9:11-14

#### Personal Translation With Variants

11 In contrast with all of this, Christ when himself appearing a High Priest, the one who is begetting<sup>a</sup> good things through the greater and more complete tabernacle not made with hands, which is not of this creation;

12 Also not through the blood of goats and of calves, but through his own blood he entered once for all into the sanctuary,<sup>b</sup> when he himself finding eternal redemption.

13 For if the blood of goats and bulls and ashes of a heifer, sprinkling those having been defiled, sanctifies for him ritual cleansing of the flesh.

14 How much more the blood of Christ, who through an eternal<sup>c</sup> spirit, he offered himself blameless to God, it cleansing our<sup>d</sup> conscience from dead works for it to serve the living God?

<sup>a</sup>**begetting.** In Hebrews 9:11 γενομένων is preferred by Westcott-Hort, and NA<sup>28,14</sup>; with Tregelles and Robinson-Pierpont opting for μελλόντων<sup>15,16</sup>; translated "one who is purposing or intending." Bruce Metzger gives γενομένων a B rating indicating that the textual choice is almost certain.<sup>17</sup> Metzger comments,

Although both readings are well supported, on the whole γενομένων appears to have superior attestation on the score of age and diversity of text type (( $\mathfrak{P}^{46}$ ) B D\* 1739 it<sup>d</sup> syr<sup>p, h, pal</sup> Origen *al*). The presence of the expression τῶν μελλόντων ἀγαθῶν in

---

<sup>14</sup>Eberhard Nestle and others, *Universität Münster. Institut für Neutestamentliche Textforschung. Novum Testamentum Graece. 27. Aufl., rev.*, (Stuttgart: Deutsche Bibelstiftung, 1993), s.v. "Hebräer 9,11." Noted in witnesses ( $\mathfrak{P}^{46}$ ) B D\* 1739 pc sy<sup>(p),h</sup>.

<sup>15</sup>Michael W. Holmes, *Apparatus*, s.v. "Hebrews 9:11." Noted in  $\aleph$  A D<sup>2</sup> I<sup>vid</sup> 0278. 33. 1881 m lat sy<sup>hmg</sup> co; Eus.

<sup>16</sup>Nestle, *Novum Testamentum Graece. 27*, s.v. "Hebräer 9,11."

<sup>17</sup>Bruce Manning Metzger, *A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies' Greek New Testament (4th Rev. Ed.)* (London: United Bible Societies, 1994), s.v. "Letter to the Hebrews: 9:11."

10:1, where the text is firm, seems to have influenced copyists here.<sup>18</sup>

Bateman thoroughly describes the textual issue with variants and probable cause.<sup>19</sup>

The choice of γενομένων supports Jesus as the source of good things whereas μελλόντων supports Jesus purposing or intending good things. Trotter purports the choice determines whether the author is discussing a past or future event.<sup>20</sup> The context seems to support the author describing the comfort of good things possessed rather than things in the future.

<sup>b</sup>**sanctuary.** In Hebrews 9:12 one witness P adds the words των αγιων for εις τὰ ἅγια των αγιων translated “into the Holy of Holies.”<sup>21</sup> The major compiled critical texts omit this variation. The exact spatial specification is left to be determined by context which does exegetically apply in context to the Holy of Holies.

<sup>c</sup>**eternal.** In Hebrews 9:14 αιωνίου<sup>22</sup> is preferred by major compiled critical texts over αγιου.<sup>23</sup> This is thought by Metzger to be an unnecessary substitution by copyists due to the unique wording meaning eternal spirit in comparison to the common wording referring to the Holy Spirit.<sup>24</sup> The unique wording supports application to Jesus due to purposeful differentiation from the common format for the Holy Spirit.

---

<sup>18</sup>Ibid.

<sup>19</sup>Bateman, *Charts on the Book of Hebrews*, 180.

<sup>20</sup>Trotter, *Interpreting the Epistle to the Hebrews*, 102.

<sup>21</sup>Michael W. Holmes, *Apparatus*, s.v. "Hebrews 9:12."

<sup>22</sup>Eberhard Nestle, *Novum Testamentum Graece*. 27, s.v. "Hebräer 9,14." Noted in witnesses P<sup>17vid.46</sup> N\* A B D<sup>2</sup> 0278. 33. 1739. 1881 m b sy.

<sup>23</sup>Ibid., s.v. "Hebrews 9:14." Noted in witnesses N<sup>2</sup> D\* P 81. 104. 326. 365. 629. 630. 2464 *al ar vg sa*<sup>mss</sup> bo.

<sup>24</sup>Metzger, *A Textual Commentary*, s.v. "Letter to the Hebrews: 9:14."

**our<sup>d</sup>**. In Hebrews 9:14 ἡμῶν<sup>25</sup> meaning ‘our’ is preferred by NA<sup>28</sup> and Westcott-Hort,<sup>26</sup> and; with Tregelles and Robinson-Pierpont<sup>27</sup> opting for ὑμῶν.<sup>28</sup> Metzger gives γενομένων a C rating indicating that the textual choice could not be decided by the committee further commenting, “The external evidence for the two readings ἡμῶν (A D\* K P 1739\* *al*) and ὑμῶν (ⲛD 33 81 1739 *al*) is rather evenly balanced. Metzger posits the former was preferred because the author uses the direct address only in the hortatory sections of his Epistle.”<sup>29</sup> Bateman contra Metzger postulates “the direct address seems equally mixed in the hortatory sections.”<sup>30</sup> Since the purpose of the author is to exhortation of fellow believers in understanding the need for repentance to clear their conscience, it would seem fitting for him to include himself in this motivation.

### **Exegesis: 9:11**

**Χριστὸς δὲ: In contrast with all this, Christ.** The subparagraph begins with δὲ translated “in contrast with all this” indicating a contrast<sup>31</sup> with the previous section.<sup>32</sup>

---

<sup>25</sup>Nestle-Aland, *Novum Testamentum Graece*. 27, s.v. "Hebräer 9,14." Noted in witnesses ⲛ D<sup>2</sup> 0278. 33. 1739<sup>c</sup>. 1881 m lat sy<sup>h</sup> sa bo<sup>pt</sup>.

<sup>26</sup>Holmes, *Apparatus*, s.v. "Hebrews 9:14."

<sup>27</sup>Holmes, *Apparatus*, s.v. "Hebrews 9:14."

<sup>28</sup>Nestle-Aland, *Novum Testamentum Graece*. 27, s.v. "Hebräer 9,14." Noted in A D\* K P 365. 1739\* *al* vg<sup>cl</sup> sy<sup>p</sup> bo<sup>pt</sup>; Ambr.

<sup>29</sup>Metzger, *A Textual Commentary*, s.v. "Letter to the Hebrews: 9:14."

<sup>30</sup>Bateman, *Charts on the Book of Hebrews*, 180.

<sup>31</sup>Wallace, *Greek Grammar*, 671. Wallace notes δὲ functions as a contrastive or adversative conjunction “if indicated by context.”

William Lane writes “δέ is the complement of the μὲν οὖν clause of 9:1 (‘Now on the one hand... But on the other hand’), announcing a major shift in the argument.”<sup>33</sup> This introduces the counterpoint of the author’s argument of 9:1-10 previously demonstrating the ineffectiveness of the old covenant in the distinctive areas of service of the sacrificial system to perfect the conscience of those worshiping.

The first sentence is syntactically complex.<sup>34</sup> The subject of the first sentence of the new section of the contrast is Χριστός. Χριστός appears previously in the letter four times (3:6, 14; 5:5; 6:1), the author teaching Christ as a faithful Son over his house, his readers could be partakers of Christ, Christ was chosen by God as High Priest, and his readers should mature beyond the basic theology of Christ. The readers would understand Χριστός as a nominative of appellation<sup>35</sup> to be Jesus who is God’s Son, through whom God has spoken, and who had become a High Priest.

**παραγενόμενος ἄρχιερέως: when himself appearing a High Priest.** After introducing the contrasted subject of Christ, immediately in the sentence before the main verb εἰσῆλθεν “entered” later in Hebrews 9:12, the author interjects a complex participial clause and two prepositional phrases.<sup>36</sup> These give additional information on the subject

---

<sup>32</sup>Ellingworth and Nida, *A Translator's Handbook on the Letter to the Hebrews*, 180. Ellingworth correctly notes since the clause “but” introduces is not in direct conflict with the immediately preceding clause before it, then it may be better to translate “but” as “In contrast with all of this.”

<sup>33</sup>William L. Lane, *Hebrews 9-13*, vol. 47B, Word Biblical Commentary, (Dallas: Word, 1998), 227.

<sup>34</sup>Runge, *The Lexham Discourse Greek New Testament*. Runge defines complex sentence as sentence that “contains subordinate clause components (i.e. sub-points, circumstances) preceding the main clause.”

<sup>35</sup>Wallace, *Greek Grammar*, 61.

<sup>36</sup>Lukaszewski and Dubis, *The Lexham Syntactic Greek New Testament: Sentence Analysis*. Lukaszewski defines the participle clause as “A dependent clause, often but not exclusively with relative

Χριστός.

The participle phrase begins with the παραγενόμενος parsed aorist middle nominative singular masculine. The aorist in aspect views the verbal action as a whole without regard detail of the action. Temporally it can indicate past time with reference to antecedent or concurrent time of the verbal action determined by the context.<sup>37</sup> The middle emphasizes the subject Χριστός participation in the action described.<sup>38</sup> Since a participle functions as a verbal adjective,<sup>39</sup> the verbal action of the subject it represents adjectivally is nominative singular masculine, which would be Χριστός.

The lemma παραγίνομαι was used lexically to mean “1. to be in movement so as to be present at a particular place, draw near, come, arrive, be present . . . 2. make a public appearance, appear . . . 3. to come to help, stand by, come to the aid of.”<sup>40</sup> Louw-Nida lexicon writes, “to come to be present at a particular place—‘to come, to arrive, to come to be present.’”<sup>41</sup>

The participle phrase is anarthrous syntactically functioning as an adverbial

---

force, in which the main verbal component is a participle and the subject is omitted.” The prepositional phrases are defined as “A phrase which is initiated by a preposition and which is therefore governed by the same in its function and force.”

<sup>37</sup>Wallace, *Greek Grammar*, 554-55. Wallace follows former understanding of the verbal aspect of the aorist tense in New Testament Greek. Contra Wallace for new developments in understanding see Porter, *Verbal Aspect*, 380. After listing evidence of exceptions to the original rule of thought, Porter states, “Despite this evidence, in many instances the Aorist Participle is antecedent and the Present coincidental. Rather than this residing with the Participle itself, however, verbal aspect and syntax must be taken into consideration.” The context and syntax does slightly support the antecedent aspect, but the force of the narrative and context of nearly simultaneous events of Jesus’ death brings into one motion the two verbal actions of entering and appearing as will be seen later in the thesis.

<sup>38</sup>Wallace, *Greek Grammar*, 414.

<sup>39</sup>*Ibid.*, 613-16.

<sup>40</sup>BDAG, s.v. “παραγίνομαι.”

<sup>41</sup>Louw-Nida, s.v. “15.86 παρέρχομαι.”

participle.<sup>42</sup> It is grammatically subordinated to the main verb of the sentence and when with an aorist verb action is contemporaneous with the main verb εἰσηλθεν. The expressed verbal action of the participle connects is “Christ . . . when appearing . . . entered.”

Delitzsch comments, “Παραγενέσθαι is the usual word for appearance or manifestation on the stage of history (comp. Luke 12:51; Matt. 3:1; 1 Macc. 4:46).”<sup>43</sup> Harold Attridge connects to the previous references to Christ’s becoming (γενόμενος) (Heb 1:4; 6:20; 7:26) with a more dramatic nuance meaning in several New Testament references to arrive.<sup>44</sup> Allen comments, “This particular participle, when used with the conjunction *de* at the beginning of a sentence as here, often indicates arrival at a destination.”<sup>45</sup>

The subject of the adverbial participle is ἀρχιερεὺς meaning “high priest.”<sup>46</sup> As continuance of the authors contrast, this is the fifteenth time the author has used the term high priest, ten in reference to Christ and five in reference to the Levitical high priest. After showing the inefficient work of the high priest in the first covenant, he now introduces for the emphatic tenth time Christ fulfilling the type of the Levitical high priestly cultus.

---

<sup>42</sup>Wallace, *Greek Grammar*, 622-24.

<sup>43</sup>Delitzsch, *Commentary on the Epistle to the Hebrews*, 75.

<sup>44</sup>Attridge and Koester, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, 245.

<sup>45</sup>Allen, *Hebrews*, 469.

<sup>46</sup>BDAG, s.v. “ἀρχιερεύς.”

The complete adverbial clause then could indicate purpose in intent.<sup>47</sup> If purpose, then the translation “Christ . . . to arrive a high priest . . . entered” would be inferred for the action. Since there is not a present tense participle following the main verb, it cannot be a result participle.<sup>48</sup> Thus, the action described does not result in Christ becoming a High Priest, “Christ . . . appearing . . . entered” for the purpose of a High Priest.

**τῶν γενομένων ἀγαθῶν: the one who is begetting good things.** Continuing the complex sentence is the words τῶν γενομένων ἀγαθῶν. The participle γενομένων functions morphologically as an aorist middle genitive plural neuter from the lexical form γίνομαι with a large range of semantic lexical meaning depending on context.<sup>49</sup> A simple rendering for participle usage would be “begetting” or more modern “originating” with the idea of bringing into existence. A textual variant is mentioned above.

Syntactically τῶν γενομένων would function as an attributive participle<sup>50</sup> modifying the noun “high priest” functioning as a relative clause as part of the complex participle clause defined. By sharing the work rendered by the high priest most translations render it as a temporal participle<sup>51</sup> and translate “to come” in line with the variant discussed above. It is possible since the author is arguing the superiority of Christ as High Priest that he is meaning a participle of result already as a benefit to the readers.

---

<sup>47</sup>Wallace, *Greek Grammar*, 635.

<sup>48</sup>Ibid., 638.

<sup>49</sup>BDAG, s.v. “γίνομαι.”

<sup>50</sup>Deppe, *Lexham Clausal Outlines*.

<sup>51</sup>Wallace, *Greek Grammar*, 623-24. Wallace mentions that almost all participles are temporal and this category is often overused by students. Is the author describing when this happens or why and how it happens? Semantics lean to the temporal.

This would render the translation “one who is begetting good things.” In the context the author is teaching the readers in an ‘already not yet’ era.<sup>52</sup> They currently live in sanctification by the priesthood of Christ (Heb 2:11; 10:10, 29; 13:12), while they await future perfection (Heb 10:14; 11:40, 12:23). According to Lane the “good things” while not defined here would be the purging of sins with full access to the dwelling of God.<sup>53</sup> These “good things” would already belong to the readers of Hebrews even though not completely given.

**διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς: through the greater and more complete tabernacle.** The author continues with διὰ which is a preposition<sup>54</sup> with meaning determined by gender and context. The preposition διὰ is used 667 times in the New Testament, twenty-seven times in Hebrews, and four times in this section. With the genitive object that follows it can have a range of meaning.<sup>55</sup>

The article τῆς appears before the adjective μείζονος. It is joined with a conjunction καὶ with the adjective τελειοτέρας. The object of the phrase is σκηνῆς. Morphologically each is in form genitive feminine singular. The article τῆς is from the lexical form ὁ with meaning and use determined by context. The word μείζονος is in

---

<sup>52</sup>See discussion Lincoln, *Paradise Now and Not Yet*, 54. Lincoln’s assessment of Paul’s “realized eschatology” is compatible with the early church including the author of Hebrews where “Heavenly existence has begun with the resurrection of Christ.”

<sup>53</sup>Lane, *Hebrews 9-13*, 236.

<sup>54</sup>Wallace, *Greek Grammar*, 356-56. Wallace describes prepositions as extended adverbs that govern a noun. He says generally, “prepositions that take accusative and dative case objects function adverbially, while those that take a genitive case object often function adjectivally.”

<sup>55</sup>*Ibid.*, 368-69. Wallace lists basic uses of agency: by, through; means: through; spatial: through; and Temporal: through (out), during.



form a comparative adjective<sup>56</sup> from μέγας meaning “greater.”<sup>57</sup> A second comparative adjective τελειότερας is given from the lexical form τέλειος meaning “perfect.”<sup>58</sup> The object of the preposition σκηνῆς is from the lexical form σκηνή meaning “tent” and is used in the sense of a Tabernacle as a dwelling place of God.<sup>59</sup>

Syntactically the prepositional phrase is part of the participle clause that continues to be modified by a preposition phrase and two appositional clauses<sup>60</sup> before the main verb εἰσῆλθεν “entered.” The use of the definite article τῆς specifies the object and translates “the,” with the comparative adjectives “greater” and “more perfect” describing the object σκηνῆς of the preposition διὰ.

Semantically the term σκηνῆς used by the author in context would reference the contrasted tented area of Tabernacle of the Jewish cultic system of Leviticus 16.<sup>61</sup> Allen describes other varied views with references which include Christ’s human body,<sup>62</sup>

---

<sup>56</sup>Ibid., 298-99.

<sup>57</sup>BDAG, s.v. “μέγας.”

<sup>58</sup>Ibid., s.v. “τέλειος.” Bauer gives the general meaning, “gener. ‘attaining an end or purpose, complete’.” His first meaning is that of “meeting the highest standard” and of things then the idea of “perfect.” It does not mean that something cannot be improved upon.

<sup>59</sup>Ibid., s.v. “σκηνή.”

<sup>60</sup>Lukaszewski and Dubis, *The Lexham Syntactic Greek New Testament: Sentence Analysis*. A prepositional phrase is defined as “A phrase which is initiated by a preposition and which is therefore governed by the same in its function and force.” An appositional clause is defined as “A clause, usually relative but also subordinate or infinitive, that is viewed as functioning epexegetically or to otherwise offer further nuance to another component of the same sentence.”

<sup>61</sup>Louw-Nida, s.v. “7.17 σκηνή.”

<sup>62</sup>John Calvin, *Calvin, John*, trans. John Owen, Commentary on the Epistle of Paul the Apostle to the Hebrews, (Bellingham, WA: Logos, 2010), 220. Calvin writes, “Though this passage is variously explained, yet I have no doubt but that he means the body of Christ; for as there was formerly an access for the Levitical high priest to the holy of holies through the sanctuary, so Christ through his own body entered into the glory of heaven; for as he had put on our flesh and in it suffered, he obtained for himself this privilege, that he should appear before God as a Mediator for us.” Calvin follows the presupposition that the text refers to the resurrection of the body of Christ.

the church, and the eucharistic body of Christ.<sup>63</sup> David Peterson correctly criticizes these views determining the best is considering σκηνη̃ς as a reference to the heavenly Tabernacle in line with the theme of the Day of Atonement.<sup>64</sup> Lane concludes based on the author's usual descriptions of Christ's body with σάρξ, the use of the cryptic symbolism σκηνη̃ς would be out of character for the letter.<sup>65</sup>

With all things considered, the Tabernacle motif is symbolically used in the New Testament in several different ways.<sup>66</sup> For consistency with the contrasted argument of the author of Hebrews 9:1-10, and in the context of Yom Kippur and Leviticus 16, it is best to consider διὰ as local and σκηνη̃ς as referring to the tented portion of the Tabernacle divided by the veil into the Holy Place and Holy of Holies.<sup>67</sup> Of the two areas of the σκηνη̃ς, the second of the Holy of Holies beyond the veil (Heb 9:3) would be

---

<sup>63</sup>Allen, *Hebrews*, 469-70.

<sup>64</sup>David Peterson, *Hebrews and Perfection: An Examination of the Concept of Perfection in the Epistle to the Hebrews*, Society for New Testament Studies Monograph Series, (New York: Cambridge University Press, 2005), 143. Also for a variation of the whole sanctuary see Koester, *Hebrews*, 409.

<sup>65</sup>Lane, *Hebrews 9-13*, 236-37.

<sup>66</sup>As evidenced in the writings of the New Testament there are both present and eschatological realities for believers that were positive Holy Spirit led conclusions from the study of Old Testament Temple theology. As God dwelt in the holy space of the temple, God dwelt in the sanctified body of Jesus (Mark 14:58). Also, God now actually dwells in the sanctified space of the body of a believer through the indwelling of the Holy Spirit (1 Cor 3:16-17, 6:19-20). Further, God now dwells in the midst of the space of the sanctified body of a local assembly of believers in Jesus Christ by the power of the Holy Spirit sent at Pentecost (2 Cor 6:16-18; 1 Peter 2:4-8). Eschatologically, God will dwell in the midst of his collective body of all assembled believers of his church (Eph 2:20-22), create a new Temple for his dwelling in the millennial reign (Acts 15:16), and dwell in the midst of the sanctified new creation and people following the millennial reign (Rev 21:1-3).

<sup>67</sup>For discussion of the differences in the terms σκηνη̃ and ἅγιος in Hebrews see Delitzsch, *Commentary on the Epistle to the Hebrews*, 80-81. For Delitzsch the σκηνη̃ is the Holy Place and ἅγιος is the Holy of Holies. While it is agreed that these refer to different realms of God's cosmos, the σκηνη̃ should generally refer to both areas under the tented portion of the Tabernacle. The author for the sake of his argument details the divisions of the σκηνη̃. He then refers to the high priestly work of Christ in the portion called the Holy of Holies on the Day of Atonement which is greater and more perfect than the first area of the Holy Place. The author specifically calls each distinct section a distinctive σκηνη̃ (cf. Heb 9:2-3).

greater and more perfect than the lesser and less perfect Holy Place of the first area mentioned by the author (Heb 9:2).<sup>68</sup> Lewis Chafer notes that the author recognized in the typology that there was a needed purification in the heavens according to Hebrews 9:23.<sup>69</sup> Divided heavens would give place for the souls of deceased saints outside the veil before the Holy of Holies there awaiting Christ's purification by his blood for entrance into the Holy of Holies (cf. Eph 4:8-10; Col 1:15).

The preposition *διὰ* then is understood not as the spatial area<sup>70</sup> of Christ in his appearing a High Priest, but spatially the local area where Christ traveled "through" to the right hand of the throne of the majesty in the heavens. For Jewish cosmology God was viewed as transcendent beyond the heavens (cf. 1 Kings 8:27; Isa 66:1-2; Acts 7:46-50; 17:24-25). In this ontological framework then Jesus would travel through the Holy of Holies to reach the Father. The Holy of Holies represents the part of the heavenly cosmos in the immediate fellowship of God's holiness since it is free from all sin.<sup>71</sup>

---

<sup>68</sup>Haran, *Temples and Temple Service in Ancient Israel*, 220.

<sup>69</sup>Lewis Sperry Chafer, "Soteriology," *Bibliotheca Sacra*, no. October-December (1946): 8-11. Chafer writes, "Among the contrasts set up in Hebrews, chapters 8 to 10, between the typical ceremonies which foreshadowed Christ's death and that death itself, it is pointed out (Heb 9:23) that, as the tabernacle on earth was purified by the blood of animals, so the heaven 'things' were purified on the ground of Christ's blood when He, as High Priest, entered the heavenly realms." Chafer critiques Delitzsch's views of a sin free heaven contrasted to less a holy realm due his extension of grace to angels. Chafer has no other solution due to his presuppositions. Rather than angels requiring purification in grace, the purification is probably for those saints deceased outside the veil in the Holy Place awaiting purification by Christ. Few modern scholars address the cosmic location of souls awaiting purification, who are thought to be in heaven in Abraham's bosom, but not yet in the Holy of Holies since Christ has not come as forerunner (see ref 167 this chapter).

<sup>70</sup>Allen, *Hebrews*, 470. Allen writes, "The key to the passage concerns the interpretation of *dia* as either local or instrumental in vv. 11-12. If it is taken as instrumental in v. 11, the meaning would be "Christ is the high priest by means of." The best approach is to take *dia* as local in 9:11 and as instrumental in 9:12." Contra see Koester, *Hebrews*, 408-409. Koester opts for consistency making all uses of *διὰ* instrumental believing spatial interpretation commits violence against the proper exegesis of the text.

<sup>71</sup>Delitzsch, *Commentary on the Epistle to the Hebrews*, 80.

**οὐ χειροποιήτου: not made with hands.** The author adds to the prepositional phrase clarification. First is οὐ to negate the word χειροποιήτου meaning “made with hands.” It functions adjectivally from its position with the object of the preposition σκηνης. Syntactically the author adds these words to the previous prepositional phrase as the first of two parenthetical appositional clauses for further clarification. The σκηνης is qualified by the statement “not made with hands.”

Semantically the author is still speaking of the spatial location of Christ διὰ τῆς μείζονος καὶ τελειοτέρας σκηνης “through the greater and more perfect” area of the σκηνης of the Holy of Holies. This area of the heavenly cosmos is “not made with hands” which continues the contrast to the earthly type of the Holy of Holies the author mentioned in the first section of this argument. The earthly Tabernacle had been made by the hands of the Israelites making it an inferior outline and shadow of the area in heaven.

**τοῦτ’ ἔστιν οὐ ταύτης τῆς κτίσεως: which is not of this creation.** For further clarification the author begins with τοῦτ’ “this.” Syntactically the demonstrative pronoun τοῦτ’ functions in the clause as a substantive<sup>72</sup> in reference to “the person or thing comparatively near at hand in the discourse material, this, this one”<sup>73</sup> The purpose is to single out in a special way the object of the previous prepositional phrase σκηνης as antecedent. In the section it functions as the subject of another appositional clause of the parenthetical material.

The verb ἔστιν of the clause as an equative verb joins the rest of the clause as a

---

<sup>72</sup>Wallace, *Greek Grammar*, 322.

<sup>73</sup>BDAG, s.v. “οὗτος.”

predicate nominative showing what follows “is *approximately* the same as the subject.”<sup>74</sup> By the particle οὐ the author negates this proximity of the predicate nominative to the subject. The prepositional phrase ταύτης τῆς κτίσεως “of this creation” functions as the predicate nominative negated. This completes the participial clause beginning with παραγενόμενος (Heb 9:11).

Semantically the parenthetical appositional clause shares more of the author’s cosmological information about “the greater and more perfect tent” of the Holy of Holies. The Holy of Holies in the heavens where Christ appeared moving through it to the throne of God is “not of this creation.” The author with this statement enlarges his cosmological view of this creation as not the only ontological creation of God. The creation represented by the Outer Court (Heb 1:10-11) and probably the lesser Holy Place realm in heaven (Heb 12:26-29) is from a different temporary spatial creation by God. The current temporary heavens and earth will perish. This would imply as some scholars have recognized that the typological spatial area represented by the Holy of Holies is not of the Genesis 1 creation.<sup>75</sup> There exists other spatial creation of God in proximity to God’s holiness that itself is more holy than the rest of creation currently free from sin.

### **Exegesis: 9:12**

**οὐδὲ δι’ αἵματος τράγων καὶ μόσχων: But not through the blood of goats and of calves.** The author continues his contrast with a negative conjunction οὐδὲ meaning “and not.”<sup>76</sup> Syntactically the author signals by the negative conjunction οὐδὲ

---

<sup>74</sup>Wallace, *Greek Grammar*, 40.

<sup>75</sup>Delitzsch, *Commentary on the Epistle to the Hebrews*, 23.

<sup>76</sup>BDAG, s.v. “οὐδὲ.”

the second of three sections of the complex sentence to modify his contrasted subject Χριστὸς δὲ. The second use of the preposition δι' is not spatial as previously used by the author, but used as the instrumental means<sup>77</sup> with its object αἵματος. The object is modified adjectivally by the two genitive plural masculine nouns τράγων καὶ μόσχων connected with the coordinate conjunction.<sup>78</sup>

Semantically the author continues his contrast of the priesthood of Christ with the earthly high priest. The frequent offering of blood of goats and calves of the previous argument (cf. Heb 9:7), signifying the life of an animal, was required to execute the first covenant for the forgiveness of the people. Christ did not use animal blood to cover the sins of the people before God in atonement as the earthly high priests. Here the author demonstrates that a type approximates, but does not exactly picture the reality. If types were exact replicas of the antitype, then Jesus would be required to offer the blood of goats and calves.

**διὰ δὲ τοῦ ἰδίου αἵματος: but through his own blood.** The contrast language continues with the third use of the preposition διὰ and conjunction δὲ both mentioned above. Syntactically the author now linguistically signals by use of the contrastive conjunction<sup>79</sup> δὲ the final section of his information about subject Χριστὸς δὲ before the main verbal action of the sentence. The contrastive conjunction δὲ reminds readers of the previous statement to contrast. A prepositional phrase is signaled with διὰ functions instrumentally as the previous statement of the author. The adjective ἰδίου functions

---

<sup>77</sup>Allen, *Hebrews*, 470. Allen proposes, “The best approach is to take *dia* as local in 9:11 and as instrumental in 9:12” in referencing the scholars Bruce, Lane, and Ellingworth.

<sup>78</sup>Wallace, *Greek Grammar*, 667-68.

<sup>79</sup>*Ibid.*, 671.

adjectivally with the article τοῦ and modifies the object of the preposition αἵματος.

Semantically the author continues his development of thoughts centered on the blood of Christ. The word αἵματος “blood” is used nineteen times in Hebrews and is not introduced by the author until this argument concerning contrasting facts about the two covenants (Heb 9:7). The author’s use of blood five times in this argument stresses its central importance in understanding a major difference in the two covenants. While with the first covenant the sin of the people was purged of sins by the blood of animals, in the second covenant sin was purged by Christ’s own blood.

**εἰσῆλθεν ἐφάπαξ: he entered once for all.** After a lengthy clarification of information about the subject of the sentence Χριστὸς the author now is ready to provide the main verb of the thoughts of his argument. The action of the verb εἰσῆλθεν “to enter”<sup>80</sup> is modified by the adverb ἐφάπαξ meaning “once for all.”<sup>81</sup>

Syntactically the verb εἰσῆλθεν is aorist active form functions in the author’s narrative to share his account of Christ’s action from the perfective aspect<sup>82</sup> of a distance looking at the action as part of the whole event. As previously noted the aorist temporally narrates in the context events that take place before the time of the speaker.

Semantically, as a verb εἰσῆλθεν is intransitive since the action by the subject

---

<sup>80</sup>BDAG, s.v. “εἰσέρχομαι.” Bauer gives the possible semantic meanings as “1 to move into a space, enter, 2 to enter into an event or state, of pers.: *come into someth. = share in someth., come to enjoy someth.* 3 to happen, with focus on initial aspect, *happen, develop, of thoughts.*” Also Louw-Nida, s.v. “90.70 εἰσέρχομαι; εὐρίσκω.” Louw-Nida defines, “to begin to experience an event or state—‘to begin to experience, to come into an experience, to attain.’”

<sup>81</sup>Ibid., s.v. “ἐφάπαξ.” Bauer’s nuances for the adverb include, “1 pert. to being simultaneous, *at once, at one time.* 2 taking place once and to the exclusion of any further occurrence, *once for all, once and never again.*”

<sup>82</sup>Campbell, *Basics of Verbal Aspect*, 49-50. Also Porter, *Verbal Aspect*, 182.

does not act upon an object.<sup>83</sup> In context with the adverb ἐράπαξ the action of the subject Χριστὸς is punctiliar<sup>84</sup> in nature occurring once and instantaneous.<sup>85</sup> The author narrates this one time instantaneous event of “Christ entering” from a distance without particular detail of the action.

The verbal forms of εἰσερχομαι are used seventeen times in the book of Hebrews. A majority deal thematically with the entering God’s rest motif in Hebrews 3-4. Five speak of spatial entry into the Holy of Holies of the presence of God’s fellowship (cf. Heb 6:19, 20; 9:12, 25, 26).

**εἰς τὰ ἅγια: into the sanctuary.** Now with the subject and verbal action in mind, the author shares important cosmic information modifying the subject’s action for his argument. He begins with the pronoun εἰς meaning “in, into, toward, or to.”<sup>86</sup> This is followed by the article τὰ with the morpheme α giving recipients several morphological choices.<sup>87</sup> It is best declined as accusative neuter plural<sup>88</sup> with the lexical form ὁ. The

---

<sup>83</sup>Campbell, *Basics of Verbal Aspect*, 56.

<sup>84</sup>Wallace, *Greek Grammar*, 557. Wallace writes, “The aorist normally views the action *as a whole*, taking no interest into the internal workings of the action. It describes the action in summary fashion, without focusing on the beginning or end of the action specifically.”

<sup>85</sup>Campbell, *Basics of Verbal Aspect*, 86-87.

<sup>86</sup>BDAG, s.v. “εἰς.” While the primary meanings are listed, Bauer lists a very broad range of uses determined by context. Also Wallace, *Greek Grammar*, 369. Wallace summarizes primary meanings and uses as spatial: into, toward, in; temporal: for, throughout; purpose: for, in order to, to; result: so that, with the result that; reference/respect: with respect to, with reference to; advantage: for; disadvantage: against; In the place of ἐν (with its various nuances).

<sup>87</sup>The phoneme α in the Κοινή Greek language designates use as nominative feminine singular, nominative neuter plural, or accusative neuter plural. The chosen morphological form ἅγια can then function as either adjective form. Whether ἅγια is feminine or neuter in reference to the noun, it implies holy places, matters, or things in context. If it has the singular phoneme α, then a specific singular entity is inferred. If it has the plural phoneme α, it designates two or more, or at times metaphorically vastness of relative size. After analyzing the author’s syntactic and semantic use in the letter along with the use of τοῦ ἁγίου in Exodus 26:33-34 of the LXX, the better choice is making ἅγια a neuter.



object of the preposition ἅγια in agreement of case, number, and gender follows from the lexical form ἅγιος meaning “holy” and translated “sanctuary.”<sup>89</sup>

Syntactically, as noted the accusative and dative usually function adverbially to modify the action of the verb. From the context of the author’s contrast in the previous section, the prepositional phrase is best used in a spatial sense<sup>90</sup> to define for readers the cosmic place where Christ entered when appearing himself as High Priest (cf. Heb 9:7).

Semantically, the author uses ἅγιος uniquely in Hebrews 8-10 as a substantive adjective nine times (Hebrews 8:2; 9:2, 3, 8, 12, 25, 26; and 10:19). It is used to refer once in appellation of the earthly Holy Place with all others either the earthly or heavenly Holy of Holies in the author’s argument. By comparing other accompanying descriptors, when referring to the work of the high priest in the Day of Atonement pattern of Leviticus 16, Christ entered the heavenly antitype of the Holy of Holies.<sup>91</sup> For emphasis the author repeats this event in Hebrews 9:24-25.

The author of Hebrews appears to view this work of Christ as the High Priest entering into the Sanctuary once and for all for the sins of the people in the new covenant

---

<sup>88</sup>Allen, *Hebrews*, 307. Allen notes, “At first sight ἅγια looks like a nominative feminine singular describing and agreeing with σκηνή . . . ἡ πρώτη, and this would indeed be a legitimate way of construing it; but it is preferable to read it as a nominative neuter plural corresponding with the LXX term τὰ ἅγια for the ‘holy place.’ Montefiore, however, is one who prefers to interpret ἅγια as qualifying σκηνή (‘this Tent is called Holy’).”

<sup>89</sup>BDAG, s.v. “ἅγιος.” The uses of ἅγιος carried a range of meanings determined by phonemes, morphology, and syntactical use. Bauer writes “orig. a cultic concept, of the quality possessed by things and persons that could approach a divinity.” Further, when used as a pure substantive, it referenced a holy thing or person with ἅγια, ὡν, τὰ as a sanctuary. The semantic idea is that of a place where one could approach divinity. Such divinity was considered to dwell in holy places or a sanctuary.

<sup>90</sup>Contra see Koester, *Hebrews*, 408-09. Koester feels such application does exegetical violence to the text opting for a consistent instrumental application.

<sup>91</sup>Delitzsch, *Commentary on the Epistle to the Hebrews*, 80.

as a real ontological event. There is no hint of allegorical or figurative application in the text. He does not minimize the atoning death as seen in a summary of his argument for his next point in Hebrews 9:15 ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας “so that a death after taking place for redemption for those at the time of the first covenant of transgressions may receive the promise having been called for eternal inheritance.” In the author’s mind atonement for transgressions is connected to Jesus death and not to his resurrection in life.

The question that arises is when did Christ experience this one time entrance into the Sanctuary for atonement? Was it literally unnecessary being figuratively fulfilled in blood sacrifice death of the cross? The author of Hebrews does connect sacrificial death to redemption in his argument to follow (cf. Hebrews 9:15-28; 10:11-13). Also, if Christ factually entered the Sanctuary of the heavenly Holy of Holies for the process of atonement at death, did he actually offer his own blood in the presence of the Father after the Day of Atonement type when he arrived? Lastly, was the entrance necessary for atonement or was there another purpose for this entrance? At the conclusion of the exegesis of these passages and listing of basic theological conclusions, answers to these questions will be argued.

**αἰωνίαν λύτρωσιν εὐράμενος: when he himself finding eternal redemption.**

The author now completes the sentence of his argument beginning with the adjective αἰωνίαν meaning “eternal”<sup>92</sup> followed by noun λύτρωσιν meaning “redemption.”<sup>93</sup> In the

---

<sup>92</sup>BDAG, s.v. “αἰώνιος.” Bauer gives the main lexical definitions, “1 pert. to a long period of time, long ago 2 pert. to a period of time without beginning or end, *eternal* of God 3 pert. to a period of unending duration, *without end* .”

emphatic position the sentence closes with εὐράμενος which as a participle meaning “to find.”<sup>94</sup>

Syntactically αἰωνίαν functions adjectively modifying the noun λύτρωσιν. Together these function in the sentence as the direct object<sup>95</sup> of the adverbial participle εὐράμενος which modifies the main verb εἰσῆλθεν “he entered.” In the emphatic position εὐράμενος functions as an aorist middle participle expressing the verbal action as an adverbial participle of means.<sup>96</sup> What has taken place is the means for the entrance. As noted in aorist aspect the author is viewing the action as a whole from the outside without looking at the inside details of the action. Also, the time of the action of the aorist participle in relation to the action of the main verb is determined by context.<sup>97</sup> Peterson argues that since the parallel verse 15 asserts that redemption is the result of death then,

The latter focusses attention on the death of Christ as the means by which the remission of sins occurs and suggests that the participial clause αἰωνίαν λύτρωσιν εὐράμενος is related to the principle clause εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια as a

---

<sup>93</sup>Ibid., s.v. “λύτρωσις.” Bauer’s lexical definitions are “experience of being liberated from an oppressive situation, transf. sense of commercial usage ‘redemption of someth. for a price’: *ransoming, releasing, redemption* 2 abstr. for concr. *ransom(-money)*.”

<sup>94</sup>Ibid., s.v. “εὐρίσκω.” Lexical definition provided by Bauer are, “to come upon someth. either through purposeful search or accidentally, *find* 2 to discover intellectually through reflection, observation, examination, or investigation, *find, discover*, transf. sense of 1.”

<sup>95</sup>Wallace, *Greek Grammar*, 179. Wallace notes the direct object receives the action of the verb and limits the verbal action.

<sup>96</sup>Ibid., 628.

<sup>97</sup>Allen, *Hebrews*, 471-72. Allen provides possible uses of the participle with samples of respective scholars supporting each interpretation, “The result of this act is Christ’s “having obtained” our redemption (aorist middle participle, implying Christ’s full involvement in the action). The participle can be construed as indicating the results of Christ’s entering, the grounds of his entering (based on his death on the cross, he entered), or temporally (he entered after he obtained redemption). Contextually, it is difficult to determine which of these three construals was intended by the author.” The choice here by this author is based on arguments based on consideration of the context of death and Leviticus 17:11 theology of atonement used by the author which are explained later in this thesis.

*precedent*, rather than as a *coincident* fact.<sup>98</sup>

Semantically the author is emphasizing the sacrificial act of Jesus death in finding redemption is the means by which the subject Χριστός in the verbal action εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια “entered into the Sanctuary” of the Holy of Holies. Contra Ellingworth, it is still important to remember the author’s previous distinctions for understanding the point of his argument.<sup>99</sup> No other person had in any previous death entered into the Holy of Holies, for the Hebrews’ author has already pointed out to his readers that Christ is the forerunner enabling others with the hope εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος “which itself entering within the veil” (cf. Hebrews 6:19-20). While in previous deaths the spirits of the deceased returned to God (cf. Eccl 12:7, Acts 7:59-60), they did not yet enter into the Holy of Holies. The Hebrews’ author has just argued that an inferiority of the first Tabernacle is that a way into the sanctuary for other than the high priest had not been revealed (Hebrews 9:8). The superiority of the new covenant is that Christ entered the Sanctuary gaining eternal redemption by his death and providing a way into the Sanctuary at death for those who hope in Christ (cf. Heb 6:19-20; 9:24; 10:19-20).

An interesting caveat is the entrance into the sanctuary once for all is connected in the argument of the author to the death of Christ in the sacrifice of his blood and not to the bodily resurrection. Thus, if not figurative of the results of the cross as

---

<sup>98</sup>Peterson, *Hebrews and Perfection*, 137.

<sup>99</sup>Ellingworth and Nida, *A Translator's Handbook on the Letter to the Hebrews*, 190. Ellingworth writes, “Since verse 8, the writer’s main interest has no longer been in the two compartments of the ‘sanctuary.’” It is doubtful the author would have given such space for elaborate details if not used as an important part of his theological understanding of the heavenly details of Christ’s death. This thesis will argue for continuation of this important distinction for understanding events of Christ’s death in atonement.

some scholars propose, the literal act of entrance occurring once for all of Christ in the presence of God in the Sanctuary as forerunner took place at Christ's death and not his resurrection. This possible implication by the author will be further discussed in arguments to follow.

### **Exegesis: 9:13**

**εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως: For if the blood of goats and bulls and ashes of a heifer.** The author now introduces the second sentence of this section of his argument for the superiority of the second covenant.

Syntactically, the section through the main verb functions as a subordinate clause.<sup>100</sup> The beginning word εἰ is an adverbial conditional conjunction<sup>101</sup> signaling by the author a conditional clause and introduction of the protasis. The inferential conjunction γὰρ “gives a *deduction, conclusion, or summary* to the preceding discussion.”<sup>102</sup> The conjunction καὶ functions as a connective conjunction to add the list of additional elements to the discussion.<sup>103</sup> This list serves as the subject of the protasis.<sup>104</sup>

Semantically, the author introduces an evidence-inference conditional

---

<sup>100</sup>Lukaszewski and Dubis, *The Lexham Syntactic Greek New Testament: Sentence Analysis*. Lukaszewski defines this as, “A clause which offers nuance to the main clause. It does not contain a complete statement and therefore must always be in relation to an independent clause.”

<sup>101</sup>Wallace, *Greek Grammar*, 674.

<sup>102</sup>Ibid., 673.

<sup>103</sup>Ibid., 671.

<sup>104</sup>Deppe, *Lexham Clausal Outlines*.

sentence.<sup>105</sup> By the use of the nouns τράγων και ταύρων “goats and bulls” the author again gives inference to the Day of Atonement offerings with και σποδὸς δαμάλεως “ashes of a heifer” referring to the occasional sacrifice of the heifer whose ashes were mixed with water.<sup>106</sup>

**ῥαντίζουσα τοὺς κεκοινωμένους: sprinkling those having been defiled.** The author now verbally modifies his sacrificial list of the protasis. Syntactically, in this section the author uses a participle clause noted above. The function of ῥαντίζουσα in the author’s narrative is present tense form as an attributive participle.<sup>107</sup> The present tense portrays the verbal action in a near setting as if it is currently unfolding before the reader’s attention.<sup>108</sup> The author follows with τοὺς κεκοινωμένους which functions in the sentence as a substantive. As a perfect it carries imperfective aspect with present consequences that for stative verbs carries the meaning a continued state of defilement from sin.<sup>109</sup> The passive is used to show the subject receives the verbal action.<sup>110</sup>

Semantically, the author pictures for his readers in narrative form the sprinkling of the blood of the sacrificial animals on the Day of Atonement for those who

<sup>105</sup>Wallace, *Greek Grammar*, 683. Wallace writes, “Here the speaker infers something (the apodosis) from some evidence. That is, he makes an induction about the *implications* that a piece of evidence suggests to him.”

<sup>106</sup>Peterson, *Hebrews and Perfection*, 137. Peterson notes that the list implies “that all the rituals of the Old Covenant were only able to provide the participants with an outward purity, sanctifying only ‘for the purification of the flesh.’”

<sup>107</sup>Wallace, *Greek Grammar*, 86-88, 618. Wallace notes this “specifies an *attribute* or innate quality of the head substantive.” It must be blood or ashes sprinkling.

<sup>108</sup>Campbell, *Basics of Verbal Aspect*, 42.

<sup>109</sup>Ibid., 106-07.

<sup>110</sup>Wallace, *Greek Grammar*, 431.

have received defilement. This reminds the readers that the purpose for sprinkling was for those who had been in a state of defilement by sin.

**ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα:** sanctifies for him ritual cleansing of the flesh. The author continues the protasis with the verb of the sentence ἀγιάζει which portrays the verbal action of the subject τὸ αἷμα “the blood.” The preposition phrase πρὸς τὴν has the basic use of purpose.<sup>111</sup> With the object τὴν the sanctification of the blood is individually applied. A prepositional phrase in the accusative functions to modify the verb of the sentence thus translated blood “sanctifies for him.” The direct object καθαρότητα “ritual cleansing” is an adverbial accusative of manner<sup>112</sup> which qualifies the verbal action of ἀγιάζει “sanctifies.” The modifiers τῆς σαρκὸς function as an attributive genitive that “specifies an *attribute* or innate quality of the head substantive.”<sup>113</sup>

Semantically, the author reminds the readers of the purpose of the blood sacrifices of the Day of Atonement. The choice of the verb ἀγιάζει “sanctifies” regarding the purpose of the blood is an important use of the author portraying the verbal side of the adjectival substantive ἅγια. Since there are spatial dwelling levels of holiness for volitional creations currently outside God’s Sanctuary, those defiled must be sanctified by blood to enter the sanctified space of the Holy of Holies. The author has already stated the inferiority of the first covenant was that μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα “which not themselves enabling with respect to the conscience to perfect

---

<sup>111</sup>Ibid., 381. Wallace gives the basic uses of the accusative as, “1. Purpose: for, for the purpose of 2.Spatial: toward 3. Temporal: toward, for (duration) 4. Result: so that, with the result that 5. Opposition: against 6. Association: with, in company with (with stative verbs).”

<sup>112</sup>Ibid., 200.

<sup>113</sup>Ibid., 86.

who is serving” (Hebrews 9:9). The benefit for the individual in the animal sacrifice was sanctification in a ritual cleansing of the flesh that enabled the one sanctified to enter the Holy of Holies. In the form of the conditional clause, the author is about to infer from the understood benefit he sets up the protasis, that if his evidence is true then his apodosis is truer.

### **Exegesis: 9:14**

**πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ: How much more the blood of Christ.**

The author begins his evidence based truer condition for the believers of his letter with the interrogative pronoun πόσῳ meaning “how”<sup>114</sup> followed by the adverb μᾶλλον meaning “more.”<sup>115</sup> The subject for the author is the article τὸ with noun αἷμα meaning “above.” Of note changing the interrogative to a declarative reveals the main verb unstated as “is.” The author begins this section with an adverbial clause.<sup>116</sup> The interrogative πόσῳ is a quantitative pronoun normally asking “How much?”<sup>117</sup> In the contrast of the author of the protasis with the apodosis μᾶλλον quantifies the difference of the two asking “How much more?” The subject of the adverbial clause is τὸ αἷμα the blood. The blood is modified by the attributive genitive τοῦ Χριστοῦ.

Semantically, the author is encouraging a comparison of the subject of the blood of the sacrificial animals (Heb 9:13) with the blood of Christ. He wants his readers

---

<sup>114</sup>BDAG, s.v. “πόσος.”

<sup>115</sup>Ibid., s.v. “μᾶλλον.”

<sup>116</sup>Lukaszewski and Dubis, *The Lexham Syntactic Greek New Testament: Sentence Analysis*. Lukaszewski defines this as, “A clause which is functioning adverbially. Adverbial clauses usually are participial clauses which have been marked as adverbial clauses due to their force.”

<sup>117</sup>Wallace, *Greek Grammar*, 346.



to quantitate how much more the benefit of the blood of Christ for purification to enter the Holy of Holies is than the blood of the sacrificial animals.

**ὃς διὰ πνεύματος αἰωνίου: who through an eternal spirit.** This section begins a relative clause that modifies τοῦ Χριστοῦ “of Christ” determined by the fact that that a pronoun usually agrees with its antecedent in case, number, and gender.<sup>118</sup> The preposition διὰ used for the fourth time in this section is best used in the sense of instrumental means from the basic uses noted above. The word πνεύματος in the context does not have the adjective ἅγιος to signify the Holy Spirit of the third person of the Trinity. The modifying adjective αἰωνίου “eternal” as an attributive genitive shares a quality of the πνεύματος “spirit.” While some texts contain the adjective αἰου this is thought to be a copyist error as noted above.

Semantically, Christ is the “who” of the relative clause. Also the genitive propositional phrase διὰ πνεύματος αἰωνίου “through an eternal spirit” usually functions adjectivally and therefore modifies the subject noun of the clause or sentence which is Χριστοῦ.

In the book of Hebrews the author uses the word πνεῦμα twelve times. Five of these reference the third person of the trinity of the Holy Spirit with the adjective ἅγιος (2:4; 3:7; 6:4; 9:8; and 10:15). Two reference angelic spirits (1:7; 1:14). Three reference man’s spirit (4:12; 12:9; 12:23). Two including this passage possibly represent the spirit of Jesus Christ as the God-man (9:14; 10:29). Many scholars make this the Holy Spirit.<sup>119</sup> The author does not use his typical pattern for the third person of the Trinity. Also, the

---

<sup>118</sup>Mounce, *Basics of Biblical Greek*, 115.

<sup>119</sup>Koester, *Hebrews*, 410-411.

author all together mentions equally other spirits of angels, men, and possibly Christ in Hebrews. Further, nowhere is the instrumental use of the Holy Spirit connected to the blood offering of Christ in redemption. As will be developed later there is good argument that the means of Christ's blood διὰ πνεύματος αἰωνίου "thorough an eternal spirit" refers to his spirit at death before his resurrection in the complete requirements of human biblical death. However, it must be remembered determining whether this is Christ's personal spirit of life to his flesh or the Holy Spirit may be a false dichotomy in the fallacy of the excluded middle. It may be possible since Christ was conceived by the Holy Spirit as the God-man (cf. Matt 1:18, 20), that as God, Jesus life giving spirit to his flesh as man may be the Holy Spirit. In conception Jesus already had what believers receive in spiritual birth that makes them eligible for entrance into the Holy of Holies at death (cf. Eph 1:13-14; 4:30; Rom 8:16; 1 John 4:13).

**ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ: he offered himself blameless to God.**

Continuing the author begins this section with the reflexive pronoun ἑαυτὸν declined accusative, singular, masculine from the lexical form ἑαυτοῦ meaning "of himself." The verb of the relative clause is προσήνεγκεν parsed aorist active indicative third singular from the lexical form προσφέρω meaning "to offer."<sup>120</sup> The noun ἄμωμον follows declined accusative singular masculine from the lexical form ἄμωμος meaning "blameless."<sup>121</sup> The words τῷ θεῷ include the article in agreement with the noun. The article use is noted above and the noun declines dative singular masculine from the

---

<sup>120</sup>BDAG, s.v. "προσφέρω."

<sup>121</sup>Ibid., s.v. "ἄμωμος."

lexical form θεός meaning “God.”<sup>122</sup>

Syntactically, προσήνεγκεν “offered” in narrative describes the action of the subject of the relative clause Χριστοῦ, ὃς “Christ, who” from the outside point of view with no specific reference to the action with the action occurring before the speaking of the author. The reflexive pronoun ἑαυτὸν “himself” is the direct object receiving the action of the main verb προσήνεγκεν “offered,” with the subject ὃς “who” as the antecedent due to agreement in number and gender literally says “who offered himself.”

Wallace writes,

The force of the reflexive is *frequently* to indicate that the subject is also the object of the action of the verb. The pronoun thus “reflects back” on the subject. But since the reflexive pronoun also occurs as *other than* the direct object, this description is incomplete. On a broader scale, the reflexive pronoun is used to *highlight the participation of the subject* in the verbal action, as direct object, indirect object, intensifier, etc.<sup>123</sup>

The relative pronoun modifies Christ. The author thus uses ἑαυτὸν to highlight Christ’s participation in the offering. The direct object receiving the action of the verb προσήνεγκεν “offered” is ἄμωμον “blameless” functioning adverbially as an accusative of manner qualifying the action of the verb.<sup>124</sup> The words τῷ θεῷ “to God” function as a dative indirect object which receives the subject of the verb.<sup>125</sup>

Semantically the author’s point is when Christ entered through the Holy of Holies, his activity in the Sanctuary was to offer himself to God blameless. His blood and death on the cross in sacrifice had found redemption completing the atonement in the

---

<sup>122</sup>Ibid., s.v. “θεός.”

<sup>123</sup>Wallace, *Greek Grammar*, 350.

<sup>124</sup>Ibid., 200-201.

<sup>125</sup>Ibid., 140.

purging of sin. He as an eternal spirit at death enters in the Holy of Holies to appearing as a high priest not for the presenting of his blood, but himself with his indestructible life as High Priest (cf. Heb 7:16-17). This presentation is not for atonement which was complete at the cross, but for demonstration of the way of entrance into the Holy of Holies for fellowship in the plan and purpose of the will of God. Now in God's will Christ had become a Priest forever after the order of Melchizedek (cf. Hebrews 5:6).

**καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων: it will cleanse our conscience from dead works.** The author's thoughts continue next with the verb καθαριεῖ meaning "cleanse"<sup>126</sup> followed by the article and noun τὴν συνείδησιν meaning "conscience."<sup>127</sup> The pronoun ἡμῶν follows meaning "our" followed with the preposition ἀπὸ meaning "from."<sup>128</sup> The propositional phrase concludes with the adjective and noun νεκρῶν ἔργων meaning respectively "dead"<sup>129</sup> and "work."<sup>130</sup>

Syntactically, the subject of καθαριεῖ "will cleanse" is understood as αἷμα "blood" at the beginning of the sentence, stating literally "the blood of Christ will cleanse." The word συνείδησις serves as accusative direct object. The personal pronoun ἡμῶν functions as a possessive.<sup>131</sup> Some manuscripts have ὑμῶν "your." The only change in meaning is whether the author includes himself in this inference on the motivation of

---

<sup>126</sup>BDAG, s.v. "καθαρίζω."

<sup>127</sup>Ibid., s.v. "συνείδησις." Bauer gives nuances of "1 awareness of information about someth., *consciousness* 2 the inward faculty of distinguishing right and wrong, *moral consciousness, conscience* 3 attentiveness to obligation, *conscientiousness*."

<sup>128</sup>Ibid., s.v. "ἀπὸ."

<sup>129</sup>Ibid., s.v. "νεκρός."

<sup>130</sup>Ibid., s.v. "ἔργον."

<sup>131</sup>Wallace, *Greek Grammar*, 324.

the blood of Christ. The preposition ἀπό has the basic use of separation to distance νεκρῶν ἔργων “dead works” from συνείδησιν ἡμῶν “our conscience.”

Semantically, the author continues his apodosis of the greater motivating value of the blood of Christ more than the blood of the sacrifices of the old covenant. The blood of Christ can do something the blood of the first covenant could not do. It can perfect the inward conscience (cf. 9:9-10). The blood sacrifice of Christ’s atonement now allows Christ as High Priest to cleanse the believer’s conscience of dead works. The action of Christ as High Priest in his presentation after blood atonement is now a service the author is encouraging his readers to utilize.

**εἰς τὸ λατρεύειν θεῷ ζῶντι: for it to serve to the living God?** The author concludes this interrogative sentence and section of his argument beginning with the preposition εἰς meaning “into.” The infinitive λατρεύειν follows meaning “to serve” θεῷ “God.” The last is ζῶντι meaning “alive.”

Syntactically, εἰς functions with the basic use of purpose or result<sup>132</sup> when used with the article τὸ plus an infinitive translated “for it to serve.” As a pronoun, τὸ then has the antecedent συνείδησιν “conscience” meaning “for a conscience to serve.” The indirect object is θεῷ points out to whom or for whom the verbal action is to be done.<sup>133</sup> While θεῷ is anarthrous as a proper noun it would be translated definite. The participle ζῶντι functions as an attributive participle to modify the substantive θεῷ. The present tense as noted above views the verbal aspect from the inside at the details at the time of the present.

---

<sup>132</sup>Ibid., 611.

<sup>133</sup>Ibid., 140.

Semantically, the author calculates the advantage of the blood of new covenant as a cleansed conscience to serve a living God due to Jesus' presentation of himself in the capacity of High Priest in the Holy of Holies at his death. While under the old covenant the blood of animals made the outward flesh ritually clean, it could not clear the conscious of sin defilement for an inward permanent cleansing. As High Priest by the means of his death in blood atonement, Christ can cleanse the conscious of those who come to God by him forever. The point the author makes for these believers who are contemplating leaving the service of God because of some crisis is that just as Jesus serves God by the sacrifice of his life to God, even so these believers should do the same.

### **Biblical Cosmology and Theological Implications**

Prior to this thematic section the author has mainly developed the present continued participatory aspect of Christ's priesthood for his readers.<sup>134</sup> He now specifically focuses on theological principles spotlighted upon Christ's death. The Day of Atonement motif that contained cosmological background information was chosen to motivate his readers to service of the living God. If the readers had been former priests themselves, there would be no greater encouragement in God's service than to follow the example of the High Priest they typologically portrayed. As such this section perhaps serves as the most theologically significant section of the letter as the author unpacks the Day of Atonement symbolism that their former ministries portrayed.<sup>135</sup> The following

---

<sup>134</sup>Lane, *Hebrews 9-13*, 235. Lane makes an excellent point necessary for proper interpretation of this section. He writes, "The conception of Christ's death as a liturgical high priestly action is developed as a major argument in 9:11–28. Prior to this point in the homily, the high priesthood tended to be linked with Christ's present activity as heavenly intercessor (cf. 2:18; 4:15–16; 7:25; 8:1–2)."

<sup>135</sup>Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, 445. Also see Allen, *Hebrews*, 468.

statements are the author of Hebrews' Christological precepts of atonement applied in the proposed cosmological background from the previous exegesis.

### **Christ When Himself Appearing a High Priest**

The subject of the exegesis of Hebrews 9:11-14 is Jesus as High Priest on the Day of Atonement in execution of a new covenant. Jesus as the believers' present High Priest was previously introduced for consideration (Heb 3:1; 4:14-15). Also, Jesus' superiority as chosen by God in an eternal priesthood after the order of Melchizedek was presented (Heb 5:5-6, 10; 6:19-20; 7:24-27). The author then makes a thematic shift declaring his main epideictic point that Jesus is their High Priest (Heb 8:1).<sup>136</sup> He subsequently contrasts Jesus' high priestly execution of the new covenant with the replacement of the ineffective old covenant. Working in the Day of Atonement theme he now explains his Christology with specific spatial background cosmology.<sup>137</sup>

The author's first theological point contemplates the beginning of his high priestly intercession by giving an adverbial participle description of purpose about his sentence subject Christ. He concludes first that the actions of atonement described do not result in Christ becoming a High Priest, but "Christ . . . appearing . . . entered" for the purpose of a High Priest. The verbal action of "appearing" is part of the Day of Atonement typology. In the earthly Tabernacle copy the high priest would appear in the Holy of Holies for the purpose of atonement, which is viewed as part of the process of atonement. He did not become a High Priest on entering or because he carried the

---

<sup>136</sup>Allen, *Hebrews*, 439.

<sup>137</sup>Laansma, *Hidden Stories in Hebrews*, 12. Laansma writes, "Cosmology is not absent from 4:14-10:25 but it is certainly backgrounded as the writer concentrates on the high priestly ministry of the Son in the heavenly tabernacle."

sacrificial blood.<sup>138</sup> As a High Priest, Christ through his blood “appeared” to fulfill his purpose.

### **Christ Entered Into the Sanctuary**

The author explains the destination of the verbal action by the subject Christ as “Christ . . . entered” with a prepositional phrase used in a spatial sense to define for readers the place where Christ entered when appearing himself a High Priest (cf. Heb 9:7). In the ontological reality of the heavenly matters of the Tabernacle type, in the procedure of atonement “Christ . . . entered . . . into the Sanctuary.”<sup>139</sup> While scholars as noted above differ on the exact meaning of “into the sanctuary,” if one follows the Day of Atonement copy, the high priest entered the Holy of Holies at part of the cultic liturgy (Heb 9:3).

The Sanctuary without doubt refers to the heavenly reality of the Holy of Holies in the Hebrews’ author’s cosmology<sup>140</sup> based upon dwelling levels of holiness for

---

<sup>138</sup>John F. Walvoord, “The Present Work of Christ. V. The Present Work of Christ in Heaven,” *Bibliotheca Sacra* 122, no. 485 (1965): 5-7. After discussion of the views of many others in solution to the point when Jesus assumed his priestly office Walvoord concludes, “The priesthood of Christ, then, instead of resting on an earthly lineage, historic beginning, ordinances, or sacrifice, instead, originated in the eternal oath of God.”

<sup>139</sup>In Hebrews 8-10 the author uniquely uses the adjective ἅγιος in morphological form as a substantive nine times in description of the spatial aspects of the better covenant for believers. Except for one defined use in reference to the Holy Place (9:2), the other uses consistently have the referent of either the earthly or heavenly the Holy of Holies in unity with the Day of Atonement theme. Confusion of this referent use enters when ἅγιος is used contextually with σκηνή in adjectivally modified syntactical form. When modified by comparative adjectives the referent of σκηνή is also the earthly or heavenly Holy of Holies in unity with the Day of Atonement theme.

<sup>140</sup>DeSilva, *The Letter to the Hebrews in Social-Scientific Perspective*, 162. DeSilva writes, “The author of Hebrews writes within an environment of competing worldviews and plausibility structures, with the latter interacting in some powerful, persuasive, even coercive ways.” While Josephus, Philo, Qumran, and other Jewish literature shed some helpful light, these embrace common presuppositions of their day and are unreliable for determining Holy Spirit clarified revelation (Heb 9:8) about Christ’s atonement in cosmology of the creation. These generally foster misleading interpretations which hinder proper determination of an accurate biblical cosmology. While it is traditionally common for scholars to



volitional creatures within God's creation.<sup>141</sup> Most synthesis of the author of Hebrews cosmology fails to take into consideration realms of spatial dwelling levels of holiness for volitional creations due to sin.<sup>142</sup> For the author of Hebrews the heaven of God's dwelling in fellowship was veiled from a lesser heaven of holiness called the Holy Place (Heb 9:2). Both were separate in the author's mind from the heaven of the stars (Heb 11:12).<sup>143</sup> Based on the author's theology of plural heavens in levels of holiness one quickly notes three distinct heavenly areas for Jesus to pass through as High Priest (cf. Heb 4:14, 7:26).<sup>144</sup> The author called the Sanctuary "heaven itself" noting the singular

---

develop research from non-canonical literature, these are lightly considered in this paper in favor of a purely biblical evaluation. See Allen, *Hebrews*, 10-11.

<sup>141</sup>Guthrie, *The Structure of Hebrews*, 121-24. Guthrie points out that the argument of the author is spatial. He concludes with a lengthy list Scripture references, "In Hebrews an emphasis on spatial orientation to either heaven or earth resides primarily in the expository material." This is textually driven in the author's exegesis of Psalms 110:1 and Psalms 8 developing spatial points of reference for the priestly work of Christ in the cosmos. Also Haran, *Temples and Temple Service in Ancient Israel*, 174-88.

<sup>142</sup>For example see Edward Adams, "The Cosmology of Hebrews," In *The Epistle to the Hebrews and Christian Theology*, ed. Nathan MacDonald et al. (Grand Rapids: Eerdmans, 2009), 130. Adams asserts that "The author works with a two-story model of the created cosmos—heaven/s and earth." For a range of popular approaches to Hebrews see Kenneth L. Schenck, *Understanding the Book of Hebrews: The Story Behind the Sermon*, 1st ed., (Louisville, KY: Westminster, 2003), 84-85. Also Ellingworth, "Jesus and the Universe in Hebrews," 339. About the author of Hebrews cosmology Ellingworth writes, "Since, therefore, the author so seldom pauses to make explicit cosmological statements, and is never sufficiently interested in the subject to draw a comprehensive picture of the universe as he sees it, it is not surprising that this aspect of his thought presents obscurities and apparent contradictions." This author strongly disagrees with this portion of the statement due to his own presupposition of a unity of Scripture that includes cosmology in inerrant plenary verbal inspiration by the Holy Spirit. In a proper hermeneutical synthesis the author's cosmology will not have contradictions. Such contradictions are the result of theological presuppositions and fears of the rhetoric of other advanced interpretations.

<sup>143</sup>David A. DeSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle 'to the Hebrews'*, (Grand Rapids: Eerdmans, 2000), 28. DeSilva writes, "The author is not considering the visible sky (the 'heavens') as part of this superior realm. Rather, 'heaven itself' is somewhere beyond what can be seen: the 'vertical' dimension is, moreover, an expression of the worth of that realm 'beyond' (in which 'higher' becomes synonymous with 'better,' just as we speak of moving 'up' in the world). This better realm is not 'in the sky' but beyond 'this creation,' namely the 'heavens and the earth' (Gen 1:1) that are temporary and slated for an end."

<sup>144</sup>Contra Lincoln, *Paradise Now and Not Yet*, 185, 191-92. Lincoln's assessment of Paul's cosmology would logically apply as a representative of first century early church cosmology regardless of

emphatic reference (Heb 9:24). Therefore, if the heaven of the stars (cf. Heb 11:12) is used semantically for heaven and the Sanctuary is “heaven itself,” then the Holy Place<sup>145</sup> is a heaven in between as a less holy realm than the Holy of Holies.<sup>146</sup>

Before Christ entered into the heavenly Sanctuary, the way of this entrance was not known for believers seeking forgiveness of sins. After comparing the two distinctive realms of the first and second areas of the Tabernacle the author states,

---

authorship. Lincoln states about the Apostle Paul, “He holds to no fixed doctrine of the number of heavens and while most frequently he operates simply with a two-storey universe of heaven and earth, at other times, such as the hymn of Philippians 2 or in Romans 10:6ff, he can take over the three-storey schema with heaven, earth and a realm under the earth.” Later he concludes, “For Paul heaven and earth, though distinct aspects of reality, formed part of one structure, one created cosmos (cf. Col. 1:16; Eph. 3:9, 15; 4:6).” For New Testament authors there is one creation of God, with two major categorical realms of heaven and earth, and other subcategories of each of the major divisions due to the dwelling levels of holiness for volitional creations due to sin. Heaven has currently the Holy of Holies and the less Holy Place. Earthly has the visible creation and not visible creation far from God’s holiness under the earth. It is spatially demonstrated by literary descriptions of a baseball field. There is one field, with major divisions of infield and outfield. The two major divisions can be subdivided for literary description purposes. The created cosmos as a literary spatial ontological reality would find similar levels of expression according to their purposes. However, just like the understood framework of a baseball field, one must have a correct cosmic view to synthesize the proper meaning.

<sup>145</sup>Because the heavenly counter part of the Holy Place is not specifically mentioned in the author’s spatial language many scholars question its existence. See Schenck, *Cosmology and Eschatology in Hebrews*, 163. Linguistic and theological presuppositions prove to be major hurdles for scholars arriving at a consistent synthesis of the author of Hebrews’ spatial cosmology. For example Schenck writes, “I have significant doubts about the very existence of the outer sanctum in the heavenly tent because of the author’s theology of access. These factors led me to reconsider whether the instrumental reading fits in the context.” The instrumental position eliminates the cosmological reference of the text. While the heavenly reality of existence of the Holy Place cannot be proven with the absolute evidence of deductive logic of direct Scripture, the existence is strongly supported by inductive reasoning. If the Holy of Holies is spatially a heavenly reality, and if the Holy of Holies was separated from another heavenly realm as symbolized by a veil, and if the less holy heavenly created realm symbolized as separate from the Holy of Holies is distinct from both the Holies of Holies and the heaven of the sky, then a distinct heavenly reality exists beyond the sky that is less holy than the Holy of Holies.

<sup>146</sup>This three “heavens” cosmology would agree with the cosmology of Paul in the background of his vision explained in 2 Cor 12:1-4. Here Paul equated “the third heaven” with “paradise.” Brannon, *The Heavens in Ephesians*, 202. Brannon after evaluation of affirmative and contra sources writes, “In agreement with Bietenhard, we understand 2 Cor. 12.1-4 as a reference to one experience with parallel terminology wherein the third heaven is identified with Paradise.” Paul did not follow Jewish mysticism concepts of seven heavens. Contra Paula Gooder, *Only the Third Heaven?: 2 Corinthians 12:1-10 and Heavenly Ascent*, vol. 313, (New York: T. & T. Clark, 2006). With a cosmology based upon dwelling levels of holiness due to sin of God’s volitional creations, then there would be visible stars (first), Holy Place (second), and Holy of Holies (third). The evidence supports Paul’s cosmology was a consistent spatial reality much the same as the author of Hebrews.

By this rule clarifying by the Holy Spirit, not yet to have been exposed, that a way into the sanctuary continues while the first tabernacle having existence. Which is a symbol for the present time in which gifts and also sacrifices being offered are not enabling with respect to the conscience to perfect the one worshiping. (Heb 9:8-9).

The author concludes based on the rules of operation in between the two realms that the Holy Spirit clarifies at the present time there is a way from the Holy Place into the Holy of Holies for believers as long as the realm of the heavenly Holy Place exists.<sup>147</sup> In the previous daily sacrifices the priest would eat the offerings only in the Holy Place<sup>148</sup> symbolizing God's outward ceremonial cleansing for fellowship in the reality of the Holy Place. Prior to Christ, there was no way to the heavenly reality of the Sanctuary, since there was no permanent inward cleansing of the conscious from sin. Christ's death was a different death than all others before him because in it he opened the way through the veil from the heavenly Holy Place into the Holy of Holies (cf. Heb 9:3; 6:19-20; 10:19-20). The difference in Christ's death as defined by biblical death will follow in further evaluation of the exegesis of the author's text.

Before proceeding it must be noted that the textual connection to Christ's death in the Day of Atonement theme is supported by a minority of scholars.<sup>149</sup> The majority opinion due to multiple logical presuppositions is that this verbal action was fulfilled either figuratively or less commonly in the bodily resurrection of Christ. If this entrance

---

<sup>147</sup>The author also by this statement acknowledges the temporary nature of the celestial Holy Place that will no longer be needed in the New Heaven and New Earth (cf. Rev 21-22). As long as it exists there is a way through it into the celestial Holy of Holies for believers through the death of Christ (Heb 9:8).

<sup>148</sup>Edersheim, *The Temple*, 133.

<sup>149</sup>Moffitt, *Atonement and the Logic of Resurrection*, 17-19. Moffitt mentions two German Scholars Hans Windisch and Otfried Hofius who also follow this conclusion from the text. Moffitt does not critique this view. Due to language barriers consideration of the arguments of these authors is not possible at this time.

described in the Hebrews text adds the post bodily resurrection ascension to the required atonement several challenges arise. This would expand the heavenly reality of the Day of Atonement to a three-day Friday-Sunday operation. Also, such theology would not integrate well with the Pauline view of typological Old Testament atonement seemingly complete at the death of the cross.<sup>150</sup> Text driven scholars realizing the theme of the Day of Atonement and sacrificial death in their deliberation of this textual puzzle often opt for figurative language rather than reality.<sup>151</sup> Some in order to resolve post resurrection presuppositions attempt to explain this discrepancy by viewing Christ's later bodily ascension entrance into the Holy of Holies as simply symbolic for proof of the previous atonement completion in the death of the cross.<sup>152</sup> Others occasionally attempt to combine the cross and resurrection affirming atonement in a two-step process.<sup>153</sup>

In his arguments to encourage believers in the New Covenant, the author of Hebrews clearly connects "Christ . . . appearing a High Priest . . . entered . . . into the Sanctuary" as part of the atonement death process properly depicted by the pattern followed by the earthly high priest for 1400 years. The first question one should ask is whether Scripture can validate a reality that Christ entered the Holy of Holies on the Day

---

<sup>150</sup>Delitzsch, *Commentary on the Epistle to the Hebrews*, 95-96. Delitzsch notes "Whenever the sacrifice of Christ is typically and antithetically compared with the sacrifices of the Old Testament, it is His self-oblation on the altar of the cross which is the point of comparison."

<sup>151</sup>Allen, *Hebrews*, 471. Allen concludes, "In a figurative way, by his death on the cross, Christ entered the holy of holies in the temple and procured atonement once and for all."

<sup>152</sup>John R. W. Stott, *The Cross of Christ*, (Downers Grove, IL: InterVarsity Press, 2006), 233. Stott writes, "Of course the resurrection was essential to confirm the efficacy of his death, as his incarnation had been to prepare for its possibility. But we must insist that Christ's work of sin-bearing was finished on the cross, that the victory over the devil, sin and death was won there, and that what the resurrection did was to vindicate the Jesus whom men had rejected, to declare with power that he is the Son of God, and publically to confirm that his sin-bearing death had been effective for the forgiveness of sins."

<sup>153</sup>Marshall, *Soteriology in Hebrews*, 270-271.

of Atonement before jumping to symbolic figurative interpretation due to fear raised by presuppositions. Arguments that support such a proposition follow from other theological principles based on the exegesis of the Hebrews' author's text.

### **Christ Entered Through His Own Blood**

The author uses another instrumental prepositional phrase  $\delta\iota\alpha$  in the final section of his information about the subject of Christ saying "Christ . . . through his own blood, he entered." The requirement of God's Law in the legal requirements for sin atonement as defined in Leviticus 17:11 are at the forefront of the author's mind as noted immediately following this section of text (cf. Heb 9:22). He clearly understood the requirements of God for atonement for sin as the basis for the required death in the Day of Atonement.<sup>154</sup> Leviticus 17:11 is considered by many a definition of the atonement requirements.<sup>155</sup> The verse actually details two requirements in the biblical definition of death.

The first requirement of biblical death expressed in the reasoning for God's forbidding eating the blood of animals was "For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls (Lev 17:11, NASB)." The flesh is kept alive by the blood for if there is no fleshly blood there is no fleshly life.

---

<sup>154</sup>Gordon J. Wenham, *The Book of Leviticus*, The New International Commentary on the Old Testament, (Grand Rapids: Eerdmans, 1979), 28. Wenham notes, "[T]he death of the animal in some way substituted for the death of the guilty person is provided by the verb "to make atonement" (*kipper*), which regularly describes what the priest does in sacrifice. However, despite its frequent occurrence, its etymology and its meaning are uncertain. One possible derivation is from the Akkadian verb *kuppuru*, 'to cleanse' or 'wipe.' . . . Alternatively *kipper*, "to make atonement," may be derived from the Hebrew word *koṗer*, meaning 'ransom price.'"

<sup>155</sup>Mark F. Rooker, *Leviticus*, The New American Commentary, vol. 3A, (Nashville: B & H, 2000), 237. Rooker writes, "This verse is one of the clearest texts in the Bible describing the idea of expiation through substitution."

A few observations can be made about this first requirement. First, for this first requirement God had chosen for blood “on the altar” to make atonement for the souls of the people. The blood “on the altar” symbolized the fleshly sacrificial death of Christ in the Outer Court of the first heavenly cosmos on the earth at the cross.

Second, Jesus did not shed all his blood at the cross and now lives in the resurrection bloodless as purported by some.<sup>156</sup> What is required for atonement is the life of the flesh symbolized by the blood.

Third, the satisfaction of atonement was substitutionary with the life of the flesh of Christ for the life of the flesh of mankind. The blood was only a symbolic transfer of Christ’s life to man. There is no sacramentary or medicinal property in the blood itself that physically cleanses sin.

Finally, of interest is the observation that in the author’s Christology he never states that Jesus “with his blood” entered the heavenly sanctuary.<sup>157</sup> Further, no Scripture shows any fleshly blood of Jesus actually in the heaven. The fleshly blood of Christ is symbolically associated with the death of the cross in the giving of his fleshly life in substitution and ransom. This remains consistent in the early church Christology even though the high priest as part of the symbolism of God’s death requirements of substitution takes a container of blood to sprinkle in the Holy of Holies of the earthly sanctuary. So what does the blood in the sanctuary symbolize? The answer to this dilemma is found in the second requirement of atonement also developed as part of the

---

<sup>156</sup>Delitzsch, *Commentary on the Epistle to the Hebrews*, 85-86.

<sup>157</sup>The conglomeration of theories purported about the blood of Jesus is too lengthy to cover in this thesis. For development of these ideas see Hughes, *A Commentary on the Epistle to the Hebrews*, 329-54. This aspect is lightly discussed later in answer to the thesis question.

exegesis of the author's text.

### **Christ Who Through an Eternal Spirit**

Semantically, Christ is “who” of the relative clause. Scholars continue to debate whether the agency further describing Christ's blood is Christ's spirit or the Holy Spirit as previously exegetically noted. The minority opinion held by a few scholars is the clause references Christ's spirit.<sup>158</sup>

For a best fit solution it is helpful to consider what this relative clause has to do with the requirements of a biblical death on the Day of Atonement. As far as earthly observation is concerned, man can only see the first aspect of God's requirement of atonement which is fleshly death as noted in the Tabernacle motif. What happens after death is hidden in the tent representing unseen heavens of the cosmos. This death is determined by the sacrifice having no signs of life.<sup>159</sup> But there is another requirement of God in biblical death that cannot be seen in the flesh. It is noted at the final statement of Leviticus 17:11 stating, כִּי־הַדָּם הוּא בְּנַפְשׁ יִכָּפֵר. The statement is different than the first requirement of atoning death literally saying, “Because the blood, it with the soul really atones.” Biblical death has the second requirement.<sup>160</sup> It is the removal of the soul from

---

<sup>158</sup>Delitzsch, *Commentary on the Epistle to the Hebrews*, 96-98. Also arguments of Schenck, *Understanding the Book of Hebrews: The Story Behind the Sermon*, 81.

<sup>159</sup>Walvoord, “The Present Work of Christ,” 14. One of Walvoord's arguments for no blood being brought into heaven is that the sacrifice was complete before the high priest entered.

<sup>160</sup>Marshall, *Soteriology in Hebrews*, 271, 277. Marshall recognizes the soteriological value of Christ's work in heaven stating, “Consequently, 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.” Marshall in conclusion writes, “The author recognizes the two aspects of the sacrificial action of Jesus, the making purification for sin and the subsequent entry into heaven leading to his heavenly session. Thus there are *two stages* in the salvific act, the death and the heavenly activity of Jesus.” (Italics Marshall's) Marshall differs in the fulfillment making this application to the bodily resurrection and ascension. Also Gavin Ortlund, “Resurrected as Messiah: the Risen Christ as Prophet, Priest, and King,”

the fleshly body which occurs at fleshly death (cf. Gen 35:18; 1 Kings 17:21-22). No one can see the soul's removal from the body and its movement through the heavens to God's dwelling (cf. Eccl 12:7).

In the sentence the prepositional phrase *שֶׁנֶפֶשׁוֹ* syntactically functions as a *beth comitantiae* “indicating something that goes along with something else.”<sup>161</sup> It is the same construction and syntactical use as Genesis 9:4 commanding, “Only the flesh with its soul its flesh you do not eat.” The semantic sentence meaning of *שֶׁנֶפֶשׁוֹ* due to many possible syntactical word sense meanings has many possibilities.<sup>162</sup> The context of prophetic reference to Christ's death best determines the sentence meaning. Christ's soul experienced death which is the departure of his soul from his body in return to God.

So is there a biblical basis for Christ on the Day of Atonement fulfilling God's Law with the separation of the soul from the flesh in the completion of a biblical death? More important, does this involve entering the Sanctuary as posited above? The author in context already has connected the entrance of Christ as High Priest into the Sanctuary at his death with no mention of the fleshly resurrection. Also, with the God-man motif already developed by the author (Heb 1-2), Jesus in death like any other man (Heb 2:9-18) would possess a soul<sup>163</sup> as the second Adam (cf. Gen 2:7; 1 Cor 15:45). Christ's soul

---

*Journal of the Evangelical Theological Society* 54, no. 4 (2011). Ortlund also supports “sorteriological significance of the resurrection by considering it in relation to Christ's messianic offices of prophet, priest, and king.”

<sup>161</sup>Williams and Beckman, *Williams' Hebrew Syntax*, 99.

<sup>162</sup>Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* [BDB], electronic ed. (Oak Harbor, WA: Logos, 2000), s.v. “שֶׁנֶפֶשׁוֹ.” The Lexicon lists word sense options as “soul, living being, life, self, person, desire, appetite, emotion, and passion.”

<sup>163</sup>The spirit and soul are often used interchangeably in the Scriptures. Space in this paper does not allow the development of the creative makeup of man's nature as both flesh and spirit-soul with the



would return to God as any other man at biblical death (cf. Eccl 12:7; James 2:26). Also, Christ testified that on the day of his death, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ “today you will yourself be with me in Paradise” a couple of days before his bodily resurrection (cf. Luke 23:43). Further, at death Jesus commended his spirit into the hands of the Father (cf. Luke 23:46) which would imply the Father’s immediate care.<sup>164</sup> With his fleshly body in the grave, Christ could only be “in Paradise” and the Father’s “hands” διὰ πνεύματος αἰωνίου “through (by means of) an eternal spirit” (Heb 9:14). As previously noted Paul probably equated Paradise with the third heaven (cf. 2 Cor 12:1-4). In the early church cosmology of separation of holiness based on the Tabernacle pattern this would equate the heavenly Sanctuary of the Holy of Holies that Christ entered of which the author of Hebrews is writing. After Jesus’ bodily resurrection, ascension, and glorification to the right hand of God in the Holy of Holies of the Sanctuary, saints at death expected to go to Jesus in their spirit (cf. Acts 7:59).

The Scripture does support that Christ entered into the Sanctuary at his death on the Day of Atonement. Also, some New Testament passages<sup>165</sup> share how Jesus overcame death by the power of his spirit. Romans 1:4 states, “Who having been declared the Son of God in power according to a spirit of holiness by resurrection from the dead.”

Such interpretation fits the context of the author where his interrogatory

---

spirit-soul continuing to ontologically exist after fleshly death. For this consideration see Grudem, *Systematic Theology*, 472-89.

<sup>164</sup>It should be noted that Luke gives these two Christological statements during the death of atonement. Also, Luke mentions that Stephen expects to in his spirit go to Jesus in death. If he authors Hebrews as suspected, then these are important witnesses to Christ’s actions in death in fulfillment of tasting death for every man.

<sup>165</sup>Koester, *Hebrews*, 411. Koester also mentions other possible references to Jesus’ spirit as 1 Tim 3:16; 1 Pet 3:18; and possibly 1 Cor 15:45.

question contains both requirements of biblical death to motivate his readers writing, “How much more the blood of Christ (first requirement-‘the blood’), who through an eternal spirit (second requirement – ‘with the soul’), he offered himself blameless to God, it cleansing our conscience from dead works (result – ‘atones’) for it to serve the living God?” (Heb 9:14, parenthesis comments this author).

Also, as further support for the continuity of this context the author just after the passage of Hebrews 9:11-14 is still fixated on the death of the Day of Atonement (cf. Heb 9:15-16ff). The author’s emphasis in the text considered centers on the presentation of Christ as High Priest. Earlier he was writing of his continued participation in the office on behalf of believers after his bodily resurrection.

### **Christ Entered Once for All**

In context the adverb “once for all” modifies the verbal action of “Christ . . . entered.” It defines the action as punctiliar in nature occurring once and instantaneous. In context the author is writing about the action of Christ’s soul entering God’s sanctuary at death in fulfillment of the legal requirements for the atonement of sin. This again contrasts the new covenant benefit of the one-time substitutionary offering of Christ with the repetition required under the old covenant (Heb 9:6-7).

### **Christ Finding Eternal Redemption**

The adverbial participle modifies the main subject and verb as “Christ . . . entered . . . into the sanctuary when he himself finding eternal redemption.” The temporal aspect of the aorist participle as determined by context of the Day of Atonement narrative

indicates concurrent results of the completion of God's requirement for atonement.<sup>166</sup> In a biblical death of flesh and departure of the soul to the Father Christ's redemptive work was complete. The gospel narrative of John shows Jesus' acknowledgment of the completion stating, "Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit" (John 19:30, NASB). Jesus' verbal expression τετέλεσται as perfect passive indicative literally translates "It has been finished" showing completed action with present effects. His fleshly death and separation of his soul now finished, atonement continues for the benefit of the legal stipulation for the souls of mankind as presented in Leviticus 17:11. In but a moment Jesus' Spirit would travel through the heavens through the veil outside the Sanctuary.

This completion of atonement is at biblical death and the once for all entrance in presentation in the Sanctuary. It is not delayed until the bodily resurrection and Jesus' continued participation in intercessory work represented earlier by the author of Hebrews. Also the righteous deceased located outside the veil in heaven (Appendix: Figure 9) immediately accompany Jesus when he makes this entrance into Paradise of the Sanctuary as his gift in grace to men (cf. Heb 2:14-18; Luke 23:43; Eph 4:7-10; Appendix: Figure 8).<sup>167</sup> If Jesus does not go to God in Spirit into the Sanctuary at death

---

<sup>166</sup>Ibid., 412-13. Contra Koester denies application to atonement opting for "cleansing from defilement rather than payment for ransom."

<sup>167</sup>While not specifically in the message of Hebrews the unity of Scripture in the organization of the cosmos does note that before Christ's entrance both the righteous and unrighteous were in what Jesus called ᾗδης "Hades" with the righteous in κόλπον Ἀβραάμ "the bosom of Abraham" (cf. Luke 16:22-23). See Luow-Nida, s.v. "1.16 κόλπος Ἀβραάμ" who notes this as an idiom for heaven as representing abiding in close fellowship figuratively being in their lap. Before Jesus' entrance beyond the veil as forerunner Abraham's bosom is distinguished from the Father's bosom (cf. John 1:18). Since the righteous were outside the veil in heaven before Jesus entrance this would represent by type the separated tent of the Holy Place. In Ephesians 4:8 Paul in writing of Jesus ascension upon high in giving gifts of grace to men uses a term ἡχμαλώτευσεν αἰχμαλωσίαν. See Luow-Nida, s.v. "E Prisoners of War (55.23-55.25)." Luow and Nida note this as an idiom stating, "The combination of words simply means 'to take many captives.'" It

in the example of tasting death for all men, then at death neither do saints today travel in spirit to the Sanctuary where Jesus now resides since he is the first as an example for others (cf. Heb 6:19-20). This denial of Jesus example in death does violence to other Scripture supporting the hope of spiritual existence with Jesus after death (cf. John 14:1-6; 2 Cor 5:1-8; Phil 1:23).

### **Christ Offered Himself Blameless To God**

Christ's soul entered the sanctuary at death while his body still hung on the cross with its blood. Upon arrival in spirit body he offers himself blameless to God (cf. Heb 7:15-17). No other person at death returning to God could enter the Sanctuary before God's presence due to sin.

### **Biblical Cosmology and Blood in Heaven?**

With the exegetical context and derivative principles of the background cosmology and Christology of the author established consider again the earlier questions. First, is the literal presentation of blood in heaven by Jesus as High Priest a requirement of atonement in compliance with the Day of Atonement typology? Then second, was

---

thus can be argued that Jesus at death ascended into Paradise of the Sanctuary through the veil that separated the heavens in his one-time presentation to the Father where he took those captive in sin and death with him and where the malefactor on the cross would meet them that day. While it could be argued that Jesus' spirit was restricted to Abraham's bosom until his fleshly resurrection, this is unlikely. This would do great violence to the Day of Atonement typology by delaying the way into the Sanctuary till Jesus' resurrection several days later. While with no resurrection salvation is not complete, the possible result of no resurrection could only mean Jesus did not complete atonement in his death, not that atonement required the resurrection. It was Jesus' righteousness as the atoning propitiation in turning away the wrath of God that meant death could not legally hold him thereby resulting in resurrection. Only Jesus' unrighteousness could have resulted in no resurrection. Ephesians 4:7-10 seems to mark off the spatial movements of the gospel that brought the gift of grace to men. In a three movement process Paul writes, "after rising into the heights, he took many captives, he gave gifts to men (Eternal Spirit presentation on Day of Atonement), but who is that raised except that also after he descending into the lower parts of the earth (Eternal Spirit decent to body in tomb). Who himself descended is also the one rising far above all things of the heavens in order to fulfill all things (Jesus' flesh resurrected for eternal participation" (parenthesis comments this author).

atonement already complete on the Christological Day of Atonement fulfillment before the resurrection, ascension, and exaltation in heaven in continued priestly work? The arguments for the affirmative and negation are listed and very briefly answered in reference to the previous work. First considered are two common reasons for the affirmative that do not find support in the context of Hebrews Christology or cosmology followed by several arguments against literal blood in heaven.

### **In the Pattern of Yom Kippur the High Priest Carries Blood into the Sanctuary**

The puzzle of a “multi-stage act of sacrificial offering” combined with the presupposition of the second soteriological stage as bodily resurrection causes many to deduce a literal offering of blood in heaven.<sup>168</sup> The argued position that the blood in the Yom Kippur offering in both instances symbolizes the life of the whole nature of man consisting of flesh and soul based on Leviticus 17:11 argues against the application and requirement of literal blood. Just as the blood at the altar in the Outer Court symbolized the life of the flesh, the blood sprinkled in the Holy of Holies symbolized the life of the soul in presentation to God.

It also must be remembered not to stretch types too far beyond what is revealed by revelation of the Holy Spirit in Scripture either by true deductive statements or strong inductive arguments. There is no record of the Holy Spirit of blood offered in heaven.<sup>169</sup> Also the blood offered by the priest was animal blood that was dead. Further, it does violence to proper exegesis to apply the text concerning Jesus’ blood as anything other

---

<sup>168</sup>Richard D. Nelson, “He Offered Himself: Sacrifice in Hebrews,” *Interpretation* 57, no. 3 (2003): 255-56.

<sup>169</sup>Bruce, *The Epistle to the Hebrews*, 200-01.

than instrumental.

### **Jesus Presents Himself (his life) in the Resurrection which Equals his Blood**

The omission of Jesus' presentation of his soul to the Father in death creates a false strained dichotomy. Phillip Hughes writes of the seventeenth century Socinians who based on the text of Hebrews 9:12-14 held the "view that it is in heaven, rather than on earth, that our High Priest offers the sacrifice of Himself."<sup>170</sup> To the other extreme are those who deny the soteriological effects of the heavenly priestly presentation passages considered in Hebrews demanding the sufficiency of the cross.<sup>171</sup> Those who are textually driven due to theological presuppositions will either spiritualize the text as figurative language or make concessions to attempt some harmony. Moffitt thereby concedes the Day of Atonement death theme of the text in justification of an extended period. In rejection of two-stage atonement he favors of a bodily resurrection with Jesus taking his own blood in life thereby completing atonement.<sup>172</sup>

The scholarly situation suffers from the fallacy of false disjunctions of the law of the excluded middle.<sup>173</sup> Moffitt noting the dichotomy writes, "Rather than Jesus' blood symbolizing his death in Hebrews, it seems more probable that, insofar as Jesus' blood functions as a symbol in the homily, Jesus' blood represents Jesus' life/living presence appearing in the presence of God."<sup>174</sup> The excluded middle is fleshly death and heavenly

---

<sup>170</sup>Philip Edgcumbe Hughes, "The Blood of Jesus and His Heavenly Priesthood in Hebrews. Part II. The High-Priestly Sacrifice of Christ," *Bibliotheca Sacra* 130, no. 519 (1973): 195.

<sup>171</sup>Ibid., 207.

<sup>172</sup>Moffitt, *Atonement and the Logic of Resurrection*, 42.

<sup>173</sup>Carson, *Exegetical Fallacies*, 90.

<sup>174</sup>Moffitt, *Atonement and the Logic of Resurrection*, 273.

presentation is both correct if one considers the presentation of the soul in complete biblical death.

### **Types are Approximations Only Outlining Heavenly Realities**

The following provides the negative list for the question posed.

In the proper hermeneutic types supplied by the Holy Spirit can only be applied as the Holy Spirit reveals in other Scripture.<sup>175</sup> The context above reveals in both instances of blood used by the high priest at fleshly death and in the sanctuary. Each respectively symbolically portrays the required blood sacrifice in death of the cross and the Eternal Spirit presentation of Christ—both required for legal atonement of sin. In essence blood in both uses by the high priest symbolized the complete nature of human life which consists of both life of the flesh and life of the soul. The fleshly life of blood of the cross typified by the animal sacrifice fulfilled the first requirement of atonement. The soul life typified by sprinkled blood in the sanctuary fulfilled the second requirement of atonement. “Because the blood, it with the soul really atones” (Liv 17:11).

### **The Antecedent of “himself” (Heb 9:14) is Jesus in the Eternal Spirit at Death Without his Blood of his Flesh**

At this presentation to God in the sanctuary the flesh and blood of Jesus were still at the cross. At death Jesus’ soul returned to God for a complete biblical death. Most interpretation omits consideration that of the nature of human life consists both of flesh and soul and that a biblical death involves both aspects (cf. 2 Cor 5:1-8; Phil 1:23). The author never mentions the fleshly resurrection in the context of this argument that appears

---

<sup>175</sup>Philip Edgcumbe Hughes, “The Blood of Jesus and His Heavenly Priesthood in Hebrews. Part I. The Significance of the Blood of Jesus,” *Bibliotheca Sacra* 130, no. 518 (1973): 100.

textually restricted to the high priest typology of the Day of Atonement. Adding the fleshly resurrection of Christ on the first day of the week stretches the text beyond the theme of the author.

### **The Author's Textual Use is Figurative So Blood is Unnecessary**

This approach is contrary to both the text and the canonical record of Jesus' soul experience in death as a reality. It is true that the argument of this paper treads on the debated ground of others with contextually different applications such as Mormon, Seventh Day Adventist, and perhaps some of the early Christological heresies. However, avoiding advantage in rhetoric is not a reason for omission of proper contextual interpretation. Also, lack of understanding or theological presuppositions are not valid reasons for unnecessary spiritualization of a text in approaching heavenly realities as figurative. It must be admitted that the author of Hebrews can hold in his Christology both a return of the soul to God in death in presentation and believe in the bodily resurrection of Jesus (Heb 13:20) in the continued participation of Jesus in high priestly work on the behalf of believers. Further study is needed on this possibility.

### **Conclusion**

The questions of this chapter for testing the proposed cartographic cosmology developed in the first three chapters were stimulated from discussions of the section "Letter to the Hebrews" of the 2013 meeting of the Evangelical Society in Baltimore. In this meeting the conclusions of the published doctoral thesis of David Moffitt entitled *Atonement and the Logic of Resurrection in the Epistle to the Hebrews* were energetically discussed. By providence this author's interests in Hebrews deals with biblical cosmology determined by the books spatial descriptions of the high priestly work of



Christ in Hebrews 8-10. While working on possible cosmology for this thesis and taking a conference course in “The Exegetical Study of Hebrews” under Dr. David Allen, the ideas presented by Dr. Moffitt in comparison of the context became a burning bush that would not go away.

The two key questions for this chapter were first, is the literal presentation of blood in heaven by Jesus as High Priest a requirement of atonement in compliance with the Day of Atonement typology? Second, was atonement already complete on the Christological Day of Atonement fulfillment before the resurrection, ascension, and exhalation in heaven?

For answering these questions an exegesis of the Greek text of Hebrews 9:11-14 was undertaken for contextual structure and meaning. From this exegesis theological principles were derived from the text. Resultant translations were also provided with consideration of textual variants. Attention was focused on the function of the semantic meaning of the text in relation to the old covenant versus new covenant motif. Also, special attention was taken in elucidating the author’s distinctive treatment and heavenly contrast of the spatial areas of the Tabernacle and Jesus’ atonement in light of biblical death involving both the life of the flesh and separation of the soul-spirit in return to God. This paper exegetically mined this section for information about the requirement of the atonement before the Father in light of Leviticus 17:11. Finally, after a discussion of theological conclusions, arguments for both affirmative and negative views were lightly discussed in contrast to conclusions based upon inductive reasoning of the text of Scripture.

This chapter argues that the author of Hebrews theologically demonstrates a subtext Christology of Jesus’ atonement completed by the biblical definition of the event

of death involving both the life of the flesh and separation of the soul-spirit in return to God in the pattern of the Day of Atonement. Further, on that same day after the blood sacrifice of the cross, Jesus without his literal blood then in completion of biblical death presents his soul to God in heaven in the Sanctuary of the Holy of Holies. Finally, in this fulfillment of the Leviticus 17:11 requirements, atonement was already complete before Jesus' bodily resurrection and ascension when entering into heaven for his present participatory eternal high priestly intercessory work.

Harold Attridge introduced the section of Hebrews 9:11-14 by writing, "In particular, this development will clarify the image of the 'blood' sprinkled in the heavenly inner sanctum."<sup>176</sup> After spending many hours in the text, this author could not agree more as noted by the stated conclusions that Jesus did not carry his literal blood to heaven and neither was he required to do so.

If the proposal is supported by the text, then such meaning will assist in understanding the atonement process within the created cosmos.<sup>177</sup> This author looks forward to further testing of these theological interpretations with fellow students of Scripture seeking God's truth. This small piece of research will be added to a dissertation developing more accurately the cosmology of the New Testament writers based upon the movements of Jesus for his atoning and priestly work as described in Hebrews. As

---

<sup>176</sup>Attridge and Koester, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, 245.

<sup>177</sup>In this model God's plan of redemption would progress through the following stages: problem-predestination-preparation-provision-propitiation-presentation-participation-proclamation-presentation. The problem is sin. God then planned in predestination. The Word made preparation of a temporary creation (1:10-11). Provision was made by incarnation of the Son of God as man (2). Priestly propitiation was settled in fleshly death and heavenly soul once for all presentation (2:17; 9:11-14). Jesus continues priestly office participation (7:24-26). The Hebrews' author shares the priestly work to encourage to proclamation (9:14). Faith in Jesus sacrifice for sin brings eventual presentation to the Father (Heb 12:22-29).

believed by the author of Hebrews, greater understanding of the cosmological High Priest ministry of Jesus Christ in permanently cleansing our conscience of dead works should motivate believers to service to the living God in personal self-sacrifice in the face of adversity in this world. The believer's encouraging hope is beyond the veil.

## CHAPTER 6

### CONCLUSION

#### **Introduction to the Conclusion**

This project began with the key question, can the Tabernacle typologically portray the existence of separated created plural heavens for the priestly work of God in Christ? It was born in the desire to study more on the topic of the heavens and the true Tabernacle in order to find out if the heavens are cosmologically plural after the pattern of the earthly Tabernacle type. If the proposal argued true, then others could understand better the priestly work of Jesus Christ in the heavens. Also, one could build better bridges to other faiths in a missional purpose in showing Jesus Christ as the only way to go to the Father in the Sanctuary of heaven from the current separated cosmic heavenly realm. Further, scholars have not synthesized a uniform cosmology even though many evangelicals opt for a unified plenary verbal inspiration of the Scriptures without error on every level. This failure has left charismatic teachers in charge of educating churches about God's cosmic creation.

The thesis of this work argues that the Holy Spirit inspired the grammatical use of the singular and plural of referents for heaven in a context of a temporary created cosmos consisting of different dwelling levels of holiness. Thereby, for the author of Hebrews the Tabernacle framework outlines and shadows the spatial background structure of three heavenly realms for the subtext message of the priestly work of Jesus Christ.

The work successfully derives on every linguistic-hermeneutic level a probable cosmological background structure by the author of Hebrews for the priestly work of Christ that also fits almost perfectly all other canonical author's cosmic contexts. Chapter 2 "The Text of Biblical Cosmology" carefully analyzes syntactically the textual usage for οὐρανός "heaven, heavens," σκηνή "tabernacle," and ἅγιος "Sanctuary" in Hebrews 8-10. This usage overwhelmingly supports in the grammatical structure for the author of Hebrews possible "sense" word meanings for his cosmological referents for a plural three heavens view in temporary levels of holiness. Further, the chapter reveals for the first time historical diachronic changes in meaning in translations in the early sixteenth century which continue to modern day. This change hinders current proper interpretation necessary to reconstruct the cosmic view of the author of Hebrews.

In Chapter 3 "The Context of Biblical Cosmology" the semantic sentence and "intentional" author word meaning of the cosmological theme of the discourse of the author of Hebrews 8-10 effectively develops the proposed first century plural heavens cosmic view. In the principle of the unity of Scripture the proposed cosmology of the author of Hebrews is then effectively compared to the cosmological view of other canonical authors. Outline figures based upon the Tabernacle are provided.

In Chapter 4 "The Pretext of Biblical Cosmology" arguments against topological application of the Tabernacle and Sanctuary in the cosmological plural heavens are briefly addressed. It is important to note there is not a single canonical statement against the proposed plural heavens cosmology and that opposition is mainly due to theological presuppositions.

Subsequently, in Chapter 5 "The Subtext of Biblical Cosmology" the subtextual meaning of Jesus' priestly work is cosmologically applied using the test text of

Hebrews 9:11-14. Also, a test question about whether Jesus blood is literally carried to heaven is subjected to both cosmological and theological principles integrated from this text to help delineate details of Christ's movements in the heavens. The plural heavens cosmos model supports Jesus' completion of atonement involving tasting death both by shedding of blood in sacrifice and a one-time presentation in his Eternal Spirit before the Father appearing as High Priest. This presentation was in Paradise of the Sanctuary of heaven itself on the Day of Atonement. This completion was days before his resurrection, ascension, glorification, and continued participation as High Priest forever.

Finally, Chapter 6 "Conclusion" summarizes the arguments for the proposed thesis. Also, for the author of Hebrews, it chronologically outlines his spatial Christological movements, his spatial soteriological anthropologic movements, and his spatial movements in cosmic changes necessary to deal with the problem of sin in God's kingdom. Lastly, this chapter closes with outcomes of its acceptance combined with later work.

### **Chronologic Topological Christology**

In the typological spatial pattern of the Tabernacle of matters in the heavens, the Day of Atonement motif, and the work of the high priest, the author of Hebrews shares encouragement for his readers for faithfulness in a time of crisis to serve Christ with a clear conscience. The following chronology lists referents and verbal action in Hebrews for the movements of Christ in the cosmos of plural heavens (Appendix: Figure-1).

1. [Unknown time] A Heaven-Sanctuary dwelling fully in God's fellowship not of this creation exists (cf. Heb 9:11, 24).

2. [In beginning]<sup>1</sup> Christ created the current temporary existing cosmos of plural heavens apart from God's Sanctuary in dwelling levels of holiness (cf. Heb 1:2, 10-12; 8:5; 11:3).
3. [4 BC] Christ born in the world as man and God's Son (cf. Heb 1:2, 5-6; 2:6-7, 14, 17; 4:14; 5:5, 8; 7:28).
4. [29 AD] Day of Atonement [DOA] – Blood sacrifice in Outer Court on the earth within the heaven of stars (cf. 2:18; 5:8; 6:6; 9:22-23; 10:12; 12:2-3; 13:10-12).
5. [DOA] – Christ as Eternal Spirit through the heavens (cf. Heb 4:14; 7:23; 8:1, 5; 9:14).
6. [DOA] – Christ through the veil before the Sanctuary (cf. 6:19-20; 9:12, 24; 10:19-20).
7. [DOA] – Christ's once for all in the Sanctuary presentation to the Father where judged blameless (cf. 4:15; 7:23, 27; 8:2; 9:12, 28).
8. [DOA] – Christ appears as a High Priest in the Sanctuary (cf. 2:17; 4:14; 5:5-6; 6:20; 7:15-17, 21-24; 9:11; 10:21).
8. [DOA] – Christ sits at the right hand of the throne of God (cf. Heb 1:3; 8:1; 10:12; 12:2).
9. [DOA] – Christ completes atonement in biblical death (cf. Heb 9:12, 14-23; 10:10).
10. [DOA] – Christ victorious over death and power of the devil in it (2:14, 18; 7:16; 9:12).

---

<sup>1</sup>While there is no direct statement of Scripture, it can be speculated in harmony with the Old Testament Hebrew dual form  $\text{הַשָּׁמַיִם}$  would be grammatically correct. This temporary creation of less holy realms of heaven of the Holy Place and the heaven of the sky of the universe containing the earth would equate two heavens as a pair. As speculation this cannot be pressed to far since there is not a Holy Spirit witness.

11. [Third Day]<sup>2</sup> Christ's spirit returns to fleshly body in resurrection (cf. 13:20).<sup>3</sup>
12. [Forty Days] Christ ascends to Sanctuary of Heaven for continued participation as High Priest forever at the right hand of God's throne (cf. Heb 1:13; 10:13, 21).
13. [Future] Christ removes current heavens remaking the cosmos (cf. Heb 1:11-12; 11:10).
14. [End of age] Christ rules all things created in subjection (cf. Heb 2:7-8).

### **Chronologic Topological Soteriology**

In the typological spatial pattern of the Tabernacle about matters in the heavens, the Day of Atonement motif, and the work of the high priest, the author of Hebrews shares encouragement in hope for man's salvation in coming to the Sanctuary of the Father by faith in Christ (Appendix: Figure-1).

1. [In beginning] Man created in the current temporary existing plural heavens cosmos that is that has different dwelling levels of holiness due to sin (cf. Heb 1:2, 10-12; 8:5: 11:3).
2. [? time] Man falls in sin and death (cf. 2:17; 5:3: 7:26-27).<sup>4</sup>

---

<sup>2</sup>If Jesus in his Eternal Spirit went to the heaven of the Sanctuary on the Day of Atonement, then why is there no Scripture dialogue speaking of three days of activity in this intermediate period before the resurrection? If the proposition of plural heavens is correct, then differences in gravity, mass, and velocity create relative time between the earth and the Sanctuary where Jesus resides (cf. 2 Peter 3:8; Psa 90:4). Jesus in Spirit would be in heaven a short time compared to three days and nights on earth. The time it took for Jesus in his Eternal Spirit to enter the veil, present himself for God's judgment, lead others, sit down at God's right hand, and since death could not in the Father's judgment hold him then return to his fleshly body in resurrection would encompass just a few minutes in the Sanctuary. There was no necessity for Christ to stay dead for a prolonged period of time in delay of resurrection except perhaps as proof to mankind of his death.

<sup>3</sup>This is the author's only mention of Jesus bodily resurrection from death. The author of Hebrews seems to focus for his message either on the High Priest presentation of Jesus on the Day of Atonement motif (cf. Heb 8:1ff) or the continued resulting participatory High Priest work in the reader's current time (cf. Heb 2-7). The point in the theme of the Day of Atonement was High Priest atonement and not resurrection or atonement days later.



3. [Fall till Christ's leading in Sanctuary] Way through the veil for man not revealed (cf. Heb 9:8-9).
4. [29 AD-DOA] – Deceased righteous spirits follow Christ through veil (cf. 6:19-20; 12:1).
5. [DOA to present] – Righteous saints since DOA hope to enter beyond the veil to Sanctuary (cf. 2:14-15; 4:16; 6:12; 7:25; 10:10, 14-20).
6. [Future] – Righteous saints inherit world to come (cf. Heb 2:5, 12-13; 4:9; 8:10-12; 9:28; 11:26, 35, 40; 12:22; 13:14).

### **Chronologic Topographical Cosmology**

In the typological spatial pattern of the Tabernacle of matters in the heavens, the Day of Atonement motif, and the work of the high priest, the author of Hebrews shares encouragement for his readers in God's plans for the cosmos. The following chronologically lists referents and verbal action in Hebrews for the movements of cosmos for habitation of those he creates in his image (Appendix: Figure–1).

1. [Unknown ages] Stuff beyond God himself not of this creation exists (cf. 9:12, 24).
2. [In beginning] Christ created the current temporary existing plural heavens cosmos veiled apart from God's Sanctuary and gradated in holiness (cf. Heb 1:2, 1:10-12; 6:19-20; 8:2-5; 11:3).
3. [Day of Yahweh] Christ creates New Heavens and New Earth (cf. Heb 11:16; 12:22, 25-26).

---

<sup>4</sup>The author of Hebrews assumes man under the dominion of sin and death without discussing the origin.

4. [End Day of Yahweh] Current cosmic plural heavens perish (cf. Heb 1:11-12).<sup>5</sup>
5. [End of this age] Christ brings a new world to come (cf. Heb 2:5; 12:27-28).

### **Outcomes and Later Work Based on this Thesis**

Once a systematic cosmology is derived, when applied to overall Scripture a unified cosmology in proper cosmic background referent fields logically excludes some doctrinal controversy by eliminating as unnecessary the debate of the following:

1. The question of the tribulation timing of the rapture and second coming as pre, mid or post tribulation by proposing one coming over heaven's time of a few minutes that spans seven years on earth in the fulfillment of the curse aspect of the Day of Yahweh.
2. The Genesis question of day duration on earth by showing hermeneutically a historical view of Yahweh's creative observation from heaven as a different span of time on earth.
3. The Genesis question of the perfect world lost by showing man as innocent in Eden in a cosmos of the three temporary created heavens already in dwelling levels of holiness before man's fall.
4. The heaven visitation question of modern sensational stories of the possibility of spirits entering heaven and returning to earthly bodies by showing a few minutes in heaven as many weeks on earth making the spirit travel experience of heaven revelations impossible except by visional special revelation and only reliable by canonical

---

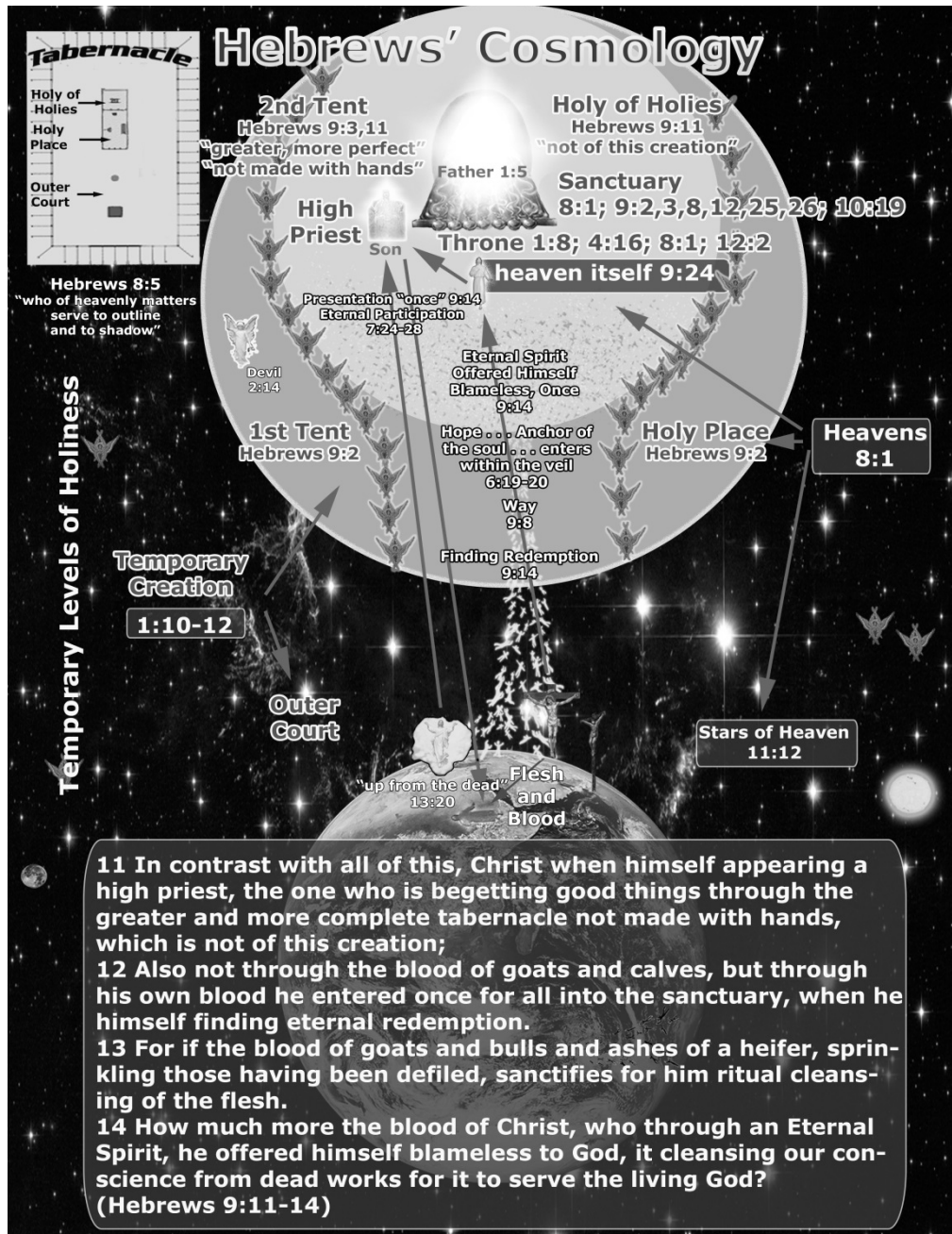
<sup>5</sup>Michael W. Holmes, *The Apostolic Fathers: Greek Texts and English Translations*, Updated ed., (Grand Rapids: Baker, 1999), 103, 123. Holmes writes, "The oldest known complete sermon by an unknown presbyter of the early second century shows the common cosmology inherited from the previous century" (103). 2 Clement 16:3 "But you know that the day of judgment is already coming as a blazing furnace, and some of the heavens will dissolve, and the whole earth will be like lead melting in a fire, and then the works of men, the secret and the public, will appear." While it cannot be pressed to far in first century cosmology the heavens that would dissolve would be the temporary of this creation with the Sanctuary remaining intact and unshaken.

authors.

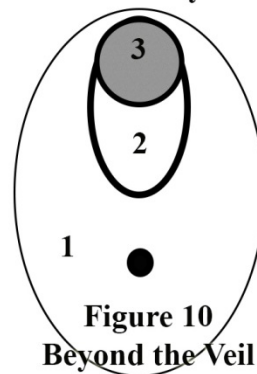
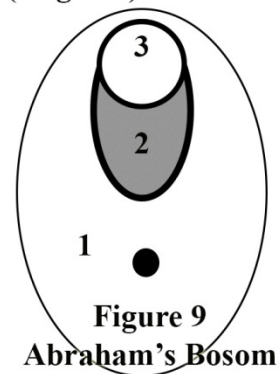
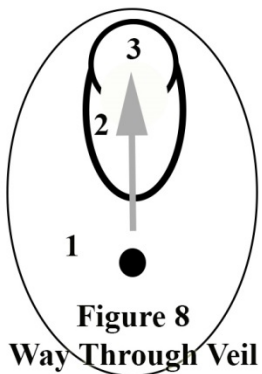
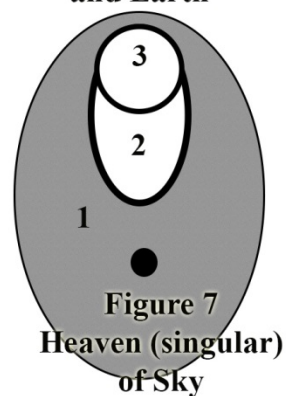
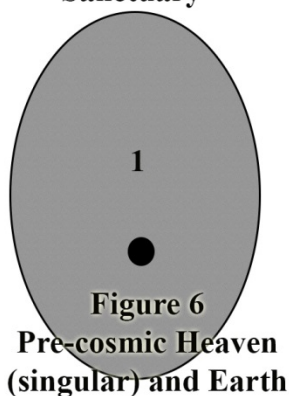
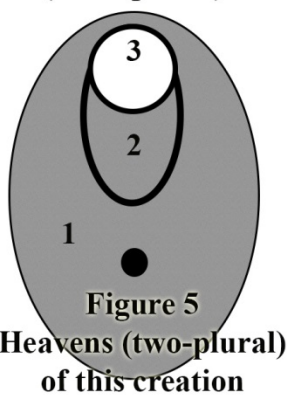
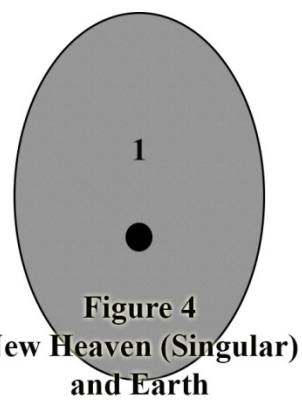
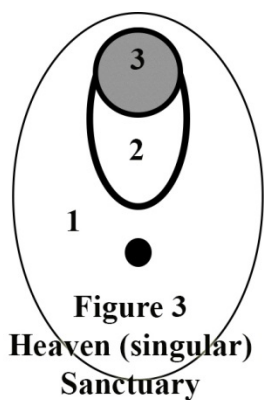
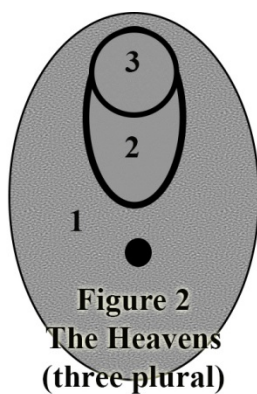
5. The future form question of the glorified body as like Christ by showing hope of resurrection body continuity as fleshly resurrection with transformation to creation resembling the form of Christ of eternity in the presence of the Father.
6. The Reformed-Arminian question of Soteriology by showing election as the Father's perspective outside of space-time creation in an eternal present with the perspective of the necessity of human personal choice in conversion as the work of Christ and Holy Spirit through his church in space-time creation.
7. The question of the effect of angelic fall on God's Kingdom by supporting a precosmic fall with no gap theory of time between Genesis 1:1 and 1:2—resulting in Genesis 1:1 as a necessary dark separated creation of two heavens of dwelling domains away from God's light and holiness.
8. The question of evil in Genesis and the cosmos before man's fall showing greater insight into man's possible purpose in God's plan.

APPENDIX

Figure 1



Figures 2 - 10



## BIBLIOGRAPHY

- Adams, Edward. "Graeco-Roman and Ancient Jewish Cosmology." In *Cosmology and New Testament Theology*. x, 213. Vol. 355 Library of New Testament Studies Ed. Jonathan T. Pennington and Sean M. McDonough. London: T. & T. Clark, 2008.
- \_\_\_\_\_. "The Cosmology of Hebrews." In *The Epistle to the Hebrews and Christian Theology*. 480. Ed. Nathan MacDonald, Richard Bauckham, Daniel Driver and Trevor Hart. Grand Rapids: Eerdmans, 2009.
- Alexander M.D., Eben. *Proof of Heaven: A Neurosurgeon's Journey into the Afterlife*. New York: Simon & Schuster, 2012.
- Allen, David L. *Hebrews*. The New American Commentary. Nashville: B & H, 2010.
- \_\_\_\_\_. *Lukan Authorship of Hebrews*. NAC Studies in Bible & Theology, vol. 8. Nashville: B & H, 2010.
- Attridge, Harold W., and Helmut Koester. *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*. Hermeneia-A Critical and Historical Commentary on the Bible. Philadelphia: Fortress, 1989.
- Barker, Margaret. "Beyond the Veil of the Temple: The High Priestly Origins of the Apocalypses." *Scottish Journal of Theology* 51, no. 1 (1988): 1-21.
- Barr, James. *The Semantics of Biblical Language*. London: Oxford University Press, 1961.
- Bateman, Herbert W. *Charts on the Book of Hebrews*. Grand Rapids: Kregel, 2012.
- Beale, G. K. *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*. New Studies in Biblical Theology, vol. 17, Edited by D. A. Carson. IVP Academic, 2004.
- Beekman, John, and John Callow. *Translating the Word of God: With Scripture and Topical Indexes*. Grand Rapids: Zondervan, 1974.

- Biran, Avraham. *Temples and High Places in Biblical Times: Proceedings of the Colloquium in Honor of the Centennial of Hebrew Union College-Jewish Institute of Religion, Jerusalem, 14-16 March 1977*. Hebrew Union College/Nelson Glueck School of Biblical Archaeology. Jerusalem, Israel: Nelson Glueck School of Biblical Archaeology of Hebrew Union College-Jewish Institute of Religion, 1981.
- Black, David Alan. *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*. Grand Rapids: Baker, 1988.
- \_\_\_\_\_. *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*. 2nd ed. Grand Rapids: Baker, 1995.
- Black, David Alan, and David S. Dockery. *New Testament Criticism and Interpretation*. Grand Rapids: Zondervan, 1991.
- Bluhm, Heinz Seigfried. *Martin Luther, Creative Translator*. St. Louis, MO: Concordia, 1965.
- Bock, Darrell L. "New Testament Word Analysis." In *Introducing New Testament Interpretation: Guides to New Testament Exegesis*. ed. Scot McKnight, 197 p. Grand Rapids: Baker, 1989.
- Brannon, M. Jeff. *The Heavens in Ephesians: A Lexical, Exegetical, and Conceptual Analysis*. Library of New Testament Studies, vol. 447. New York: T. & T. Clark, 2011.
- Brown, Francis, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. Oak Harbor, WA: Logos, 2000.
- Bruce, F. F. *History of the Bible in English: From the Earliest Versions*. 3rd ed. New York: Oxford University Press, 1978.
- \_\_\_\_\_. *The Epistle to the Hebrews*. The New International Commentary on the New Testament. rev ed. Grand Rapids: Eerdmans, 1990.
- Bultmann, Rudolf Karl. *The New Testament and Mythology and Other Basic Writings*. Fortress Press, 1984.
- Burpo, Todd, and Lynn Vincent. *Heaven Is for Real: A Little Boy's Astounding Story of His Trip to Heaven and Back*. Nashville: Thomas Nelson, 2011.
- Caird, G. B. *The Language and Imagery of the Bible*. London: Duckworth, 1980.
- Calvin, John. *Calvin, John*. Commentary on the Epistle of Paul the Apostle to the Hebrews. Translated by John Owen. Bellingham, WA: Logos, 2010.

- Campbell, Constantine R. *Basics of Verbal Aspect in Biblical Greek*. Grand Rapids: Zondervan, 2008.
- Carson, D. A. *Exegetical Fallacies*. 2nd ed. Grand Rapids: Baker, 1996.
- Chafer, Lewis Sperry. "Soteriology." *Bibliotheca Sacra*, no. October-December (1946): 3-24.
- Cheney, James Loring. "The Sources of Tyndale's New Testament." University of Leipzig: Ph.D. diss., 1883.
- Cremer, Hermann, *Biblico-Theological Lexicon Of New Testament Greek*. Edinburgh:T. & T. Clark, 1883.
- Criswell, W. A., and Paige Patterson. *Heaven*. 1st Living Books ed. Wheaton, IL: Tyndale, 1991.
- Decker, Ed. *Decker's Complete Handbook on Mormonism*. Eugene, OR: Harvest House, 1995.
- Delitzsch, Franz. *A System of Biblical Psychology*. Translated by Robert Ernest Wallis. 2nd ed. Edinburgh,: T. & T. Clark, 1867. Reprint, Kessinger Publishing.
- \_\_\_\_\_. *Commentary on the Epistle to the Hebrews*. Vol. 2. Clark's Foreign Theological Library, Fourth Series, vol. XXVIII. Translated by Thomas L. Kingsbury. 3rd ed. Edinburgh: T. & T. Clark, 1876.
- Deppe, Dean. *The Lexham Clausal Outlines of the Greek New Testament: SBL Edition*. Bellingham, WA: Lexham Press, 2011.
- DeSilva, David A. "Heaven, New Heavens." In *Dictionary of the Later New Testament and Its Developments*. ed. Ralph P. Martin and Peter H. Davids. Downers Grove, IL: InterVarsity Press, 1997.
- \_\_\_\_\_. *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle 'to the Hebrews'*. Grand Rapids: Eerdmans, 2000.
- \_\_\_\_\_. *The Letter to the Hebrews in Social-Scientific Perspective*. Vol. 15. Eugene, OR: Cascade Books, 2012.
- Drouhard, R. L., *The Lexham Bible Dictionary*. Bellingham, WA:Lexham, 2012.
- Edersheim, Alfred. *The Temple, Its Ministry and Services as They Were at the Time of Jesus Christ*. London: The Religious Tract Society, 1874. Reprint, 2003.



- Ellingworth, Paul. "Jesus and the Universe in Hebrews." *Evangelical Quarterly* 58, no. 4 (1986): 337-350.
- \_\_\_\_\_. *The Epistle to the Hebrews: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1993.
- Ellingworth, Paul, and Eugene Albert Nida. *A Translator's Handbook on the Letter to the Hebrews*. UBS Handbook Series. New York: United Bible Societies, 1994.
- Elwell, Walter A., and Barry J. Beitzel. *Baker Encyclopedia of the Bible*. Grand Rapids: Baker Book House, 1988.
- Erickson, Richard J. *A Beginner's Guide to New Testament Exegesis: Taking the Fear out of Critical Method*. Downers Grove, IL: InterVarsity, 2005.
- Eskola, Timo. *Messiah and the Throne: Jewish Merkabah Mysticism and Early Christian Exaltation Discourse*. Wissenschaftliche Untersuchungen Zum Neuen Testament 2 Reihe, vol. 142. Tübingen: Mohr Siebeck, 2001.
- Evans, G. R. *John Wyclif: Myth & Reality*. Downers Grove, IL: IVP, 2005.
- \_\_\_\_\_. *The Roots of the Reformation: Tradition, Emergence and Rupture*. Downers Grove, IL: IVP, 2012.
- Faro, Ingrid, "What Is Evil and How Does It Work?" Paper presented at the annual meeting of the Evangelical Theological Society, San Diego, CA, 20 November 2014.
- Fogle, Lerry W. *Blueprint for the Kingdom: The Purpose of the Tabernacle in the Wilderness*. Frederick, MD: Lerry W. Fogle, 2011.
- Ginzberg, Louis, Henrietta Szold, and Paul Radin. *Legends of the Jews*. 2nd ed. Philadelphia: Jewish Publication Society, 2003.
- González, Justo L. *The Story of Christianity: The Early Church to the Reformation*. Vol. 1. rev. and updt. ed., 2nd ed. New York: Harper One, 2010.
- Gooder, Paula. *Only the Third Heaven?: 2 Corinthians 12:1-10 and Heavenly Ascent*. Library of New Testament Studies, vol. 313. New York: T. & T. Clark, 2006.
- Gow, Andrew C. *The Contested History of a Book: The German Bible of the Later Middle Ages and Reformation in Legend, Ideology, and Scholarship*. Analecta Gorgiana 1079, Edited by George A. Kiraz. Piscataway, NJ: Gorgias Press, 2012.
- Gruber, L. Franklin. *The Truth About the So-Called "Luther's Testament in English," : Tyndale's New Testament*. St. Paul, MN: Ernst Mussgang, 1917.

- Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994.
- Gurtner, Daniel M. "The Veil of the Temple in History and Legend." *Journal of the Evangelical Theological Society* 49, no. 1 (2006): 97-114.
- Guthrie, George H. *The Structure of Hebrews: A Text-Linguistic Analysis*. Grand Rapids: Baker, 1998.
- H. Milton Haggard Center for New Testament Textual Studies. *The Center for New Testament Textual Studies: NT Critical Apparatus*. Edited by Bill Warren. New Orleans, LA: New Orleans Baptist Theological Seminary, 2010.
- Haran, Menahem. *Temples and Temple Service in Ancient Israel*. Winona, IN: Eisenbrauns, 2010.
- Harris, W Hall III. "The Heavens' Reconsidered: Ouranos and Epouranios in Ephesians." *Bibliotheca sacra* 148, no. 589 (1991): 72-89.
- Henry, Carl F. H. "Thesis Twelve: The Holy Spirit Superintends the Communication of Divine Revelation, First as the Inspirer and Then as the Illuminator and Interpreter of the Scripturally Given Word of God." In *God Who Speaks and Shows*. Vol. IV of *God, Revelation, and Authority*. Wheaton, IL: Crossway, 1999.
- Hodges, Zane C. "Hebrews." In *The Bible Knowledge Commentary: An Exposition of the Scriptures*. ed. J. F. Walvoord and R. B. Zuck. Wheaton, IL: Victor Books, 1985.
- Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids: Baker, 2002.
- Holmes, Michael W. *The Apostolic Fathers: Greek Texts and English Translations*. Updated ed. Grand Rapids: Baker, 1999.
- \_\_\_\_\_. *Apparatus for the Greek New Testament: SBL Edition*. Bellingham, WA: Logos, 2010.
- Houtman, Cornelis. *Der Himmel Im Alten Testament: Israels Weltbild Und Weltanschauung*. Oudtestamentische Studiën; Deel 30. New York: Brill, 1993.
- Hughes, Philip Edgcumbe. "The Blood of Jesus and His Heavenly Priesthood in Hebrews. Part I. The Significance of the Blood of Jesus." *Bibliotheca Sacra* 130, no. 518 (1973): 99-109.
- \_\_\_\_\_. "The Blood of Jesus and His Heavenly Priesthood in Hebrews. Part II. The High-Priestly Sacrifice of Christ." *Bibliotheca Sacra* 130, no. 519 (1973): 195-212.

- \_\_\_\_\_. *A Commentary on the Epistle to the Hebrews*. The New International Commentary on the Old and New Testament. Grand Rapids: Eerdmans, 1977.
- Hurst, L. D. *The Epistle to the Hebrews: Its Background of Thought*. Society in New Testament Studies Monograph Series, vol. 65. New York: Cambridge University Press, 1990.
- Isaacs, Marie. *Sacred Space: An Approach to the Theology of the Epistle to the Hebrews*. Journal for the Study of the New Testament Supplement. Sheffield, England: Sheffield Academic Press, 1992.
- Keener, Craig S. "Hebrews 8:1-5—The Heavenly Tabernacle." In *The IVP Bible Background Commentary: New Testament*. Downers Grove, IL: InterVarsity Press, 1993.
- Kiene, Paul F. *The Tabernacle of God in the Wilderness of Sinai*. Grand Rapids: Zondervan, 1977.
- Kistemaker, Simon J., and William Hendriksen. *Exposition of Hebrews*. New Testament Commentary, vol. 15. Grand Rapids: Baker, 1953-2001.
- Koester, Craig R. *Hebrews*. Anchor Yale Bible Commentaries. London: Yale University Press, 2001.
- Laansma, Jon C. "The Cosmology of Hebrews." In *Cosmology and New Testament Theology*. x,213. Vol. 355 Library of New Testament Studies Ed. Jonathan T. Pennington and Sean M. McDonough. London: T. & T. Clark, 2008.
- \_\_\_\_\_. "Hidden Stories in Hebrews: Cosmology and Theology." In *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts*. 254. Vol. 387 Library of New Testament Studies Ed. Richard Bauckham and Nathan MacDonald. London: T. & T. Clark, 2008.
- Landgraf, Paul David. "The Structure of Hebrews: A Word of Exhortation in Light of the Day of Atonement." In *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts*. 254. Vol. 387 Library of New Testament Studies Ed. Richard Bauckham and Nathan MacDonald. London: T. & T. Clark, 2008.
- Lane, William L. *Hebrews 9-13*. Vol. 47B. Word Biblical Commentary. Dallas: Word, 1998.
- Lea, Thomas D. *Hebrews, James*. Holman New Testament Commentary, vol. 10. Nashville: B & H Publishers, 1999.

- Levenson, Jon D. "The Temple and the World." *Journal of Religion* 64, no. 3 (1984): 275-298.
- Lincoln, Andrew T. "Re-Examination of 'the Heavenuies' in Ephesians." *New Testament Studies* 19, no. 4 (1973): 468-483.
- \_\_\_\_\_. *Paradise Now and Not Yet: Studies in the Role of the Heavenly Dimension in Paul's Thought with Special Reference to His Eschatology*. Grand Rapids: Baker, 1991.
- Lindars, Barnabas. *The Theology of the Letter to the Hebrews*. New Testament Theology. New York: Cambridge University Press, 1991.
- Louw, J. P. *Semantics of New Testament Greek*. The Society of Biblical Literature: Semeia Studies, Edited by Dan O. Via and William A. Beardslee. Atlanta, GA: Scholars Press, 1982.
- Louw, Johannes P., and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York:United Bible Societies, 1996.
- Lukaszewski, Albert L., and Mark Dubis. *The Lexham Syntactic Greek New Testament: Sentence Analysis*. Bellingham, WA: Logos, 2009.
- Luther, Martin. *Luther's Works: Letters I*. Vol. 48, Edited by Jaroslav Jan Pelikan, Hilton C. Oswald and Helmut T. Lehmann. Philadelphia: Fortress Press, 1999.
- Mackie, Scott D. "Heavenly Sanctuary Mysticism in the Epistle to the Hebrews." *The Journal of Theological Studies* 62, no. 1 (2011): 77-117.
- MacRae, George W. "Heavenly Temple and Eschatology in the Letter to the Hebrews." *Semeia* 12 (1978).
- Maile, J. F. "Heaven, Heavenuies, Paradise." In *Dictionary of Paul and His Letters*. ed. Gerald F. Hawthorne, Ralph P. Martin and Daniel G. Reid. Downers Grove, IL: InterVarsity, 1993.
- Marshall, I. Howard. "Soteriology in Hebrews." In *The Epistle to the Hebrews and Christian Theology*. ed. Nathan MacDonald, Richard Bauckham, Daniel Driver and Trevor Hart, 480. Grand Rapids: Eerdmans, 2009.
- McDonough, Sean M., and Jonathan T. Pennington. "Introduction." In *Cosmology and New Testament Theology*. x, 213. Vol. 355 Library of New Testament Studies Ed. Sean M. McDonough and Jonathan T. Pennington. London: T. & T. Clark, 2008.

- McKim, Donald K. *Historical Handbook of Major Biblical Interpreters*. Downers Grove, IL: InterVarsity, 1998.
- McKnight, Scot. *Introducing New Testament Interpretation*. Guides to New Testament Exegesis, vol. 1. Grand Rapids: Baker, 1989.
- Metzger, Bruce M., and Bart D. Ehrman. *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. 4th ed. New York: Oxford University Press, 2005.
- Metzger, Bruce Manning, *A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies' Greek New Testament (4th Rev. Ed.)*. London:United Bible Societies, 1994.
- Milligan, George. *The English Bible: A Sketch of Its History*. London: A. & C. Black, 1895.
- Moffitt, David M. *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*. Supplements to Novum Testamentum, vol. 141. Boston: Brill, 2011.
- Mounce, William D. *Basics of Biblical Greek: Grammar*. 3rd ed. Grand Rapids: Zondervan, 2009.
- Nelson, Richard D. "He Offered Himself": Sacrifice in Hebrews." *Interpretation* 57, no. 3 (2003): 251-265.
- Nestle, Eberhard, Erwin Nestle, Kurt Aland, and Barbara Aland, *Universität Münster. Institut für Neutestamentliche Textforschung. Novum Testamentum Graece. 27. Aufl., rev., . Stuttgart:Deutsche Bibelstiftung, 1993.*
- O'Brien, Peter T. *The Letter to the Ephesians*. The Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1999.
- Ortlund, Gavin. "Resurrected as Messiah: the Risen Christ as Prophet, Priest, and King." *Journal of the Evangelical Theological Society* 54, no. 4 (2011): 749-766.
- Osborne, Grant R. "Type, Typology." In *Evangelical Dictionary of Theology: Second Edition*. ed. Walter A. Elwell. Grand Rapids: Baker, 2001.
- \_\_\_\_\_. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Rev. and expanded, 2nd ed. Downers Grove, IL: InterVarsity Press, 2006.
- Overman, J. Andrew, and William Scott Green. "Judaism: Judaism in the Greco-Roman Period." In *The Anchor Yale Bible Dictionary*. ed. David Noel Freedman. New York: Doubleday, 1992.

- Patterson, Paige. *Revelation*. Vol. 39. The New American Commentary. Nashville: B & H, 2012.
- Pennington, Jonathan T. *Heaven and Earth in the Gospel of Matthew*. Vol. 126. Supplements to Novum Testamentum. Boston: Brill, 2007.
- Pennington, Jonathan T., and Sean M. McDonough. "Conclusion." In *Cosmology and New Testament Theology*. ed. Jonathan T. Pennington and Sean M. McDonough, x,213. Vol. 355 of Library of New Testament Studies. London: T. & T. Clark, 2008.
- Peterson, David. *Hebrews and Perfection: An Examination of the Concept of Perfection in the Epistle to the Hebrews*. Society for New Testament Studies Monograph Series. New York: Cambridge University Press, 2005.
- Piper, Don, and Cecil Murphey. *90 Minutes in Heaven: A True Story of Death & Life*. Grand Rapids: Revell, 2004.
- Plummer, Robert L. *40 Questions About Interpreting the Bible*. 40 Questions Series. Grand Rapids: Kregel, 2010.
- Porter, Stanley E. *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood*. Vol. 1. Studies in Biblical Greek. Peter Lang International Academic Publishers, 2003.
- Prime, George Wendell. *Fifteenth Century Bibles: A Study in Bibliography*. New York: A. D. F. Randolph, 1888.
- Robinson, Phil Alden, Kevin Costner, Amy Madigan, James Earl Jones, and Burt Lancaster. "Field of Dreams." United States: Universal Pictures, 1989.
- Rooker, Mark F. *Leviticus*. The New American Commentary, vol. 3A. Nashville: B & H, 2000.
- Runge, Steven E. *The Lexham Discourse Greek New Testament*. Bellingham, WA: Lexham Press, 2008.
- Ryken, Leland, Jim Wilhoit, Tremper Longman, Colin Duriez, Douglas Penney, and Daniel G. Reid. "Cosmology." In *Dictionary of Biblical Imagery*. Downers Grove, IL: InterVarsity, 2000.
- Ryrie, Charles C. *Biblical Theology of the New Testament*. Dubuque, IA: ECS Ministries, 2005.

- Schaff, Philip. *The Creeds of Christendom, with a History and Critical Notes: The History of Creeds*. Vol. 1. New York: Harper & Brothers, 1878.
- Schenck, Kenneth L. *Understanding the Book of Hebrews: The Story Behind the Sermon*. 1st ed. Louisville, KY: Westminster, 2003.
- \_\_\_\_\_. *Cosmology and Eschatology in Hebrews: The Settings of the Sacrifice*. Society in New Testament Studies Monograph Series. Cambridge University Press, 2010.
- Schoonhoven, Calvin Robert. *The Wrath of Heaven*. Grand Rapids: Eerdmans, 1966.
- Scofield, C. I. "Luke 24:52." In *The Scofield Bible Reference Bible*. New York: Oxford University Press, 1945.
- Silva, Moisés. *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. Grand Rapids: Zondervan, 1994.
- Stewart, Alexander. "Cosmology, Eschatology, and Soteriology in Hebrews: A Synthetic Analysis." *Bulletin for Biblical Research* 20, no. 4 (2010): 545-60.
- Stott, John R. W. *The Cross of Christ*. Downers Grove, IL: InterVarsity Press, 2006.
- Strand, Kenneth A. *German Bibles before Luther: The Story of 14 High-German Editions*. Grand Rapids: Eerdmans, 1966.
- \_\_\_\_\_. *Early Low-German Bibles: the Story of Four Pre-Lutheran Editions*. Grand Rapids: Eerdmans, 1967.
- \_\_\_\_\_. *Luther's "September Bible" in Facsimile: With Brief Historical Introduction*. Ann Arbor: Ann Arbor Publishers, 1972.
- Strong, James. *The Tabernacle of Israel: Its Structure and Symbolism*. Grand Rapids: Kregel Publications, 1987.
- Swanson, James. *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)*. Oak Harbor: Logos, 1997.
- Tappert, Theodore G. *The Book of Concord the Confessions of the Evangelical Lutheran Church*. Philadelphia, PA: Muhlenberg Press, 1959.
- Testament of Levi*. Vol. 1, 2 vols. The Old Testament Pseudepigrapha, Edited by James H. Charlesworth. Translated by H. C. Kee. Peabody, MA: Hendrickson, 1983.
- Tregelles, Samuel Prideaux. *An Account of the Printed Text of the Greek New Testament: With Remarks on Its Revision Upon Critical Principles. Together with a Collation*

*of the Critical Texts of Griesbach, Scholz, Lachmann, and Tischendorf, with That in Common Use.* London: S. Bagster and Sons, 1854.

- Treier, Daniel J., *Dictionary for Theological Interpretation of the Bible.* Grand Rapids, MI: Baker, 2005.
- Trotter, Andrew H. *Interpreting the Epistle to the Hebrews.* Guides to New Testament Exegesis, vol. 6. Grand Rapids: Baker, 1997.
- Trueman, Carl R. *Histories and Fallacies: Problems Faced in the Writing of History.* Wheaton: Crossway, 2010.
- Unger, Merrill. *Principles of Expository Preaching.* Grand Rapids: Zondervan, 1955.
- Wallace, Daniel B. *Greek Grammar Beyond the Basics: Exegetical Syntax of the New Testament.* Zondervan and Galaxie Software, 1999.
- \_\_\_\_\_. *The Basics of New Testament Syntax: An Intermediate Greek Grammar.* Grand Rapids: Zondervan, 2000.
- Waltke, Bruce K., and Michael Patrick O'Connor. *An Introduction to Biblical Hebrew Syntax.* Winona Lake, IN: Eisenbrauns, 1990.
- Walton, John H. *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible.* Grand Rapids: Baker, 2006.
- Walvoord, John F. "The Present Work of Christ. V. The Present Work of Christ in Heaven." *Bibliotheca Sacra* 122, no. 485 (1965): 3-15.
- Weber, Robertus, and R. Gryson. *Biblia Sacra Iuxta Vulgatam Versionem. Apparatus Criticus.* Stuttgart: Deutsche Bibelgesellschaft, 1969.
- Weeks, Noel. "Cosmology in Historical Context." *Westminster Theological Journal* 68, no. 2: 283-93.
- Wenham, Gordon J. *The Book of Leviticus.* The New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1979.
- Westfall, Cynthia Long. *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning.* Library of New Testament Studies, vol. 297. London: T. & T. Clark, 2005.
- Williams, Ronald J., and John C. Beckman. *Williams' Hebrew Syntax.* 3rd ed. Toronto: University of Toronto Press, 2007.



Wright, J. Edward. *The Early History of Heaven*. New York: Oxford University Press, 2000.

\_\_\_\_\_. "Biblical Versus Israelite Images of the Heavenly Realm." *Journal for the Study of the Old Testament*, no. 93 (2001): 59-75.

Wright, M. R. *Cosmology in Antiquity*. Sciences of Antiquity. New York: Routledge, 1995.

Young, Richard A. *Intermediate New Testament Greek: A Linguistic and Exegetical Approach*. Nashville: B & H, 1994.