Atonement and the Logic of Resurrection in Hebrews 9:27–28:

Jesus' Ministry to Lead Believers for Salvation into Heaven

A Very Little While after Individual Death and Judgment

A Dissertation

Presented to

The Faculty of

the School of Theology

Southwestern Baptist Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by
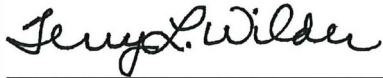
William W. Henry Jr.

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Approval Sheet

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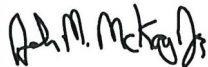
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Abstract

Atonement and the Logic of Resurrection in Hebrews 9:27–28:
Jesus' Ministry to Lead Believers for Salvation into Heaven
A Very Little While after Individual Death and Judgment

This project probes the question of Jesus appearing to the dead waiting for him in Hebrews 9:27–28. It searches for correspondence with the possibility of immediate resurrection in Matthew 27:52–53; 1 Corinthians 15:12–58; 2 Corinthians 4–5, and Philippians 1:21–24; 3:17–21. Living readers usually overlook the overarching discourse context of Hebrews 9:27–28 and presume a traditional proof text for only Jesus' earthly second coming. Neither second coming features nor speculation for future earthly resurrection of the flesh of believers ever emerge in Hebrews, which should be puzzling.

Research appraises the thesis that Jesus now intercedes a very little while after death at judgment to bring into heaven people who believe in his offering for sin, in the same way God promptly raised him in salvation *from* the dead into heaven, recaps Hebrews 9:27–28, as the true conversation of the exposition, exhortation, and rhetoric. Rather than a tangential topic, contextual analysis explores if the text functions as an interconnected macro conclusion/summary. The rhetoric clarifies proper teaching conversation about what Jesus, as the Christ, achieves for salvation completion in the tabernacle of the heavens and co-ministerial teaching accountability when before Jesus in heaven. Hebrews 1:1–4 initiates discourse topics/subtopics that track by corresponding cognates, related referents and phrases, and OT midrash in a narrow path to this

conclusion about Jesus' present ministry for approaching believers after death at an individual judgment. Examination of the functional units of text that govern these discourse lines searches for a cohesive message that Jesus, now, promptly at death leads bodily into heaven those who believe in his offering for their sin—just as God both promptly raised him, as a bodily, complete, eternal-place spirit, at the instant of death on the cross, to inaugurate the promised, new covenant benefits as Christ, and confirmed his spirit, eternal-place redemption by the sign of his fleshly resurrection.

Investigation of this thesis begins with word studies for lexical meaning by correspondence to the most probable to least possible extant first-century sources. Readers then explore the spatial, background, *aiōn*-field theology behind the discourse. Topic consistency evaluates next by discourse and thought-structure analysis within a natural Greek chiasm. The assessment traces the functional groupings of text above the sentence level that conceptually map God's speech about death, judgment, intercession, and salvation from the discourse introduction through each discourse unit conclusion and section transition. In the footnote discussion, the resultant macrosummary contextually compares with other corresponding first-century conversation that relates to Jesus' present ministry. Also, the discussion differentiates common missteps that influence listeners toward either a postmortem, inferior quality of bodiless soul or complete closure of a believer's immediate access into heaven, when at death inheriting the indestructible life of the promise of God, who cannot lie.

William W. Henry Jr., MATh, MD, PhD
Supervisor: Terry Wilder, PhD
School of Theology
Southwestern Baptist Theological Seminary, 2023

To

my wife Tammy,

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

and my family, friends, and enemies,

for their love, support, and testing, as
I have sought to increase faith understanding
about the growing city of believers in the heavens.
Hebrews 11:13–16

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List of Abbreviations

Biblical and Other Ancient Sources

AKJV Authorized King James Version

BHS *Biblia Hebraica Stuttgartensia: SESB Version.* Electronic ed. Stuttgart: German Bible Society, 2003.

DSS Dead Sea Scrolls

LXX Rahlfs, Alfred. *Septuaginta: With Morphology*. Electronic ed. Stuttgart: Deutsche Bibelgesellschaft, 1979.

MT Masoretic Text

NA^{28} *Nestle-Aland Novum Testamentum Graece. Edited by* Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger. 28th Edition. Westphalia: Deutsche Bibelgesellschaft, 2012.

NRSVApo *The New Oxford Annotated Apocrypha*. Edited by Michael D. Coogan. New Revised Standard Version. 3rd edition. Oxford: Oxford University Press, 2007.

NT New Testament

OG Old Greek

OT Old Testament

OTGP Penner, Ken and Michael S. Heiser. *Old Testament Greek Pseudepigrapha with Morphology*. Bellingham, WA: Lexham, 2008.

OTP *The Old Testament Pseudepigrapha*. Edited by James H. Charlesworth, 2 vols. New York: Yale University Press, 1983.

PAGM Borgen, Peder, Kåre Fuglseth, and Roald Skarsten. *The Works of Philo: Greek Text with Morphology*. Bellingham, WA: Logos, 2005.

PAE Philo. *Philo*. Translated by F. H. Colson, G. H. Whitaker, and J. W. Earp. Vol. I–X. LCL. Cambridge, MA: Harvard University Press, 1929–1962.

ST Second Temple

STL	Second Temple Literature
VUL	*Biblia Sacra Iuxta Vulgatam Versionem*. 3rd Edition ed. Stuttgart: Deutsche Bibelgesellschaft, 1969.
VULAp	Weber, Robertus, and R. Gryson. *Biblia Sacra Iuxta Vulgatam Versionem. Apparatus Criticus.* 5th Revised Edition. Stuttgart: Deutsche Bibelgesellschaft, 1969.

Periodicals and Series

ABR	*Australian Biblical Review*
ACCS	Ancient Christian Commentary on Scripture
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AnBib	Analecta Biblica
ANRW	*Aufstieg und Niedergang der Römischen Welt*
AUSS	*Andrews University Seminary Studies*
AYBC	Anchor Yale Bible Commentary
Baker NTC	Baker New Testament Commentary
BBR	*Bulletin for Biblical Research*
BBRSup	*Bulletin for Biblical Research, Supplements*
Bib	*Biblica*
BSac	*Bibliotheca Sacra*
BT	*The Bible Translator*
BTB	*Biblical Theology Bulletin*
BTS	Biblical Tools and Studies
BZ	*Biblische Zeitschrift*
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte Zur Zeitschrift für die neutestamentliche Wissenschaft
CBQ	*The Catholic Biblical Quarterly*

CBQMS	The Catholic Biblical Quarterly Monograph Series
CRINT	Compendia Rerum Judaicarum ad Novum Testament
CTJ	*Calvin Theological Journal*
CurBR	*Currents in Biblical Research*
EKKNT	Evangelisch-Katholischer Kommentar zum Neuen Testament
EvQ	*Evangelical Quarterly*
ExAud	*Ex Auditu*
FAT	Forschungen zum Alten Testament
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GTJ	*Grace Theological Journal*
HeBAI	Hebrew Bible and Ancient Israel
HTR	*Harvard Theological Review*
HTS	Harvard Theological Studies
ICC	The International Critical Commentary
Int	*Interpretation*
IVPBBCNT	The IVP Bible Background Commentary: New Testament
JBL	*Journal of Biblical Literature*
JJS	*Journal of Jewish Studies*
JETS	*Journal of the Evangelical Theological Society*
JR	*Journal of Religion*
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement
JSOT	*Journal for the Study of the Old Testament*
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JTI	*Journal of Theological Interpretation*

JTS	*Journal of Theological Studies*
KEK	Kritisch-Exegetischer Kommentar Über Das Neue Testament
LHBOTS	Library of Hebrew Bible/ Old Testament Studies
LNTS	Library of New Testament Studies
LCL	The Loeb Classical Library
LSTS	The Library of Second Temple Studies
MAJT	*Mid-America Journal of Theology*
McNTS	McMaster New Testament Studies
MSJ	*The Master's Seminary Journal*
MTS	Münchener theologische Studien
NAC	The New American Commentary
Neot	*Neotestamentica*
NICNT	The New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NovT	*Novum Testamentum*
NovTSup	Supplements to Novum Testamentum
NTS	*New Testament Studies*
NSBT	New Studies in Biblical Theology
OBT	Overtures to Biblical Theology
ÖTK	Ökumenischer Taschenbuckkommentar zum Neuen Testament
PRSt	*Perspectives in Religious Studies*
RCT	*Revista catalana de teología*
ResQ	*Restoration Quarterly*
S & CB	*Science & Christian Belief*
SA	Sciences in Antiquity

SBG	Studies in Biblical Greek
SBFA	Studium Biblicum Franciscanum Analecta
SBL	Society of Biblical Literature
SBLSBS	Society of Biblical Literature Resources for Biblical Study
SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Literature Monograph Series
SBT	Studies in Biblical Theology
SCS	Septuagint and Cognate Studies
SJSJ	Supplements to the Journal for the Study of Judaism
SJOT	*Scandinavian Journal of the Old Testament*
SJT	*Scottish Journal of Theology*
SNTSMS	Society for New Testament Studies Monograph Series
SPhiloA	Studia Philonica Annual
SR	*Studies in Religion*
SSBT	Studies in Scripture & Biblical Theology
StudNeot	Studia Neotestamentica
SubBi	Subsidia Biblica
SUBBTO	*Studia Universitatis Babeş-Bolyai Theologia Orthodoxa*
StBibLit	Studies in Biblical Literature
StC	Studia catholica
SNT	Supplements to Novum Testamentum
SwJT	*Southwestern Journal of Theology*
TBN	Themes in Biblical Narrative
TD	*Theology Digest*
TJ	*Trinity Journal*

TLZ	*Theologische Literaturzeitung*
TTCCRBS	T&T Clark Critical Readings in Biblical Studies
TynBul	*Tyndale Bulletin*
VC	*Vigiliae Christianae*
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WTJ	*The Westminster Theological Journal*
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAC	*Zeitschrift für Antikes Christentum*
ZNT	*Zeitschrift für Neues Testament*
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*
ZTK	*Zeitschrift Für Theologie Und Kirche*

Additional Abbreviations

ABD	*The Anchor Bible Dictionary.* Edited by David Noel Freedman. 6 vols. New York: Doubleday, 1992.
ANE	Ancient Near East
BCE	Before the Common Era
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilber Gingrich. *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000.
BDF	Blass, Friedrich, Albert Debrunner, and Robert Walter Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 1961.
BNTS	Wallace, Daniel B. *The Basics of New Testament Syntax: An Intermediate Greek Grammar*. Grand Rapids: Zondervan, 2000.
BTLNTG	Cremer, Hermann. *Biblico-Theological Lexicon of New Testament Greek*. Edinburgh: T&T Clark, 1883.
CE	Common Era

CHAL   Holladay, William Lee, and Ludwig Köhler. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: Brill, 2000.

CNTTS   *The Center for New Testament Textual Studies: NT Critical Apparatus*. Edited by Bill Warren. H. Milton Haggard Center for New Testament Textual Studies. New Orleans, LA: New Orleans Baptist Theological Seminary, 2010.

COED   *Concise Oxford English Dictionary*. Edited by Catherine Soanes and Angus Stevenson. Oxford: Oxford University Press, 2004.

DBT   *A Dictionary of Biblical Types*. Edited by Walter L. Wilson. Peabody, MA: Hendrickson, 1999.

DI   Level 1 Discourse Introduction (fig. 11)

DJG   *Dictionary of Jesus and the Gospels*. Edited by Joel B. Green, Heannine K. Brown, and Nicholas Perrin. 2nd ed. Downers Grove, IL: InterVarsity Press, 2013.

DLNT   *Dictionary of the Later New Testament and Its Developments*. Edited by R. P. Martin and P. H. Davids. Downers Grove, IL: InterVarsity Press, 1997.

DNTB   *Dictionary of New Testament Background:* Edited by Craig A. Evans and Stanley E. Porter. Downers Grove, IL: InterVarsity Press, 2000.

DOTP   *Dictionary of the Old Testament Prophets: A Compendium of Contemporary Biblical Scholarship*. Edited by Mark J. Boda and J. Gordon McConville. Downers Grove, IL: InterVarsity Press, 2012.

DPL   *Dictionary of Paul and His Letters*. Edited by Gerald F. Hawthorne and Ralph P. Martin. Downers Grove, IL: InterVarsity Press, 1993.

DUC   Level 2 Discourse Unit Conclusions/Summaries [pl. UC] (fig. 11)

DTIB   *Dictionary for Theological Interpretation of the Bible*. Edited by Kevin J. Vanhoozer, Craig G. Bartholomew, Daniel J. Treier, and N. T. Wright. Grand Rapids: Baker Academic, 2005.

DVNT   Harden, J. M. *Dictionary of the Vulgate New Testament*. Society of Promoting Christian Knowledge. London: Macmillan, 1921.

EDEJ   *The Eerdmans Dictionary of Early Judaism*. Edited by John J. Collins and Daniel C. Harlow. Grand Rapids: Eerdmans, 2010.

EDNT   *Exegetical Dictionary of the New Testament*. Edited by Horst Robert Balz and Gerhard Schneider. 3 vols. Grand Rapids, MI: Eerdmans, 1990–.

EDSS	*Encyclopedia of the Dead Sea Scrolls*. Edited by Lawrence H. Schiffman and James C. VanderKam, 2 vols. Oxford: Oxford University Press, 2000.
EDT	*Evangelical Dictionary of Theology: Second Edition*. Edited by Walter A. Elwell. Grand Rapids: Baker Books, 2001.
ETS	Evangelical Theological Society
FGT	Functional-grouping of text above the sentence level
GELS	Muraoka, T. A. *Greek-English Lexicon of the Septuagint: Chiefly of the Pentateuch and the Twelve Prophets*. Leuven: Peeters, 2002.
GGBB	Wallace, Daniel B. Greek *Grammar Beyond the Basics - Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan, 1996.
GHAIS	Muraoka, T. A. *A Greek ≈ Hebrew/Aramaic Two-Way Index to the Septuagint*. Leuven: Peeers, 2010.
GHCLOT	Gesenius, Wilhelm, and Samuel Prideaux Tregelles. *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*. Bellingham, WA: Logos, 2003.
GNTG	Blass, Friedrich. *Grammar of New Testament Greek*. Translated by Henry St. John Thackeray. London: Macmillan, 1911.
HAL	*The Hebrew and Aramaic Lexicon of the Old Testament*. Edited by Ludwig Koehler, M. E. J. Richardson and Johann Jakob Stamm. Leiden: Brill, 1994–2000.
JE	*The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day*. Edited by Isidore Singer. 12 vols. New York: Funk & Wagnalls, 1901–1906.
L&N	Louw, Johannes P., and Eugene Albert Nida, eds. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. 2nd ed. New York: United Bible Societies, 1989.
LGDNT	Runge, Steven E. *The Lexham Discourse Greek New Testament*. Bellingham, WA: Lexham, 2008.
LSJ	Liddell, Henry George, Robert Scott, Henry Stuart Jones, and Roderick McKenzie. *A Greek-English Lexicon*. Oxford: Clarendon, 1996.
MCS	Macro Conclusion/Summary of Hebrews 9:27–28

MHT	Moulton, James Hope, and Wilbert Francis Howard. *A Grammar of New Testament Greek: Accidence and Word-Formation.* 4 Vols. Edinburgh: T. & T. Clark, 1963–.
MM	Moulton, James H. and George Milligan. *The Vocabulary of the Greek Testament*. London, 1930.
NA28App	Nestle, Eberhard, and Erwin Nestle. *Nestle-Aland: NTG Apparatus Criticus*. Edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, 28th revidierte Auflage. Stuttgart: Deutsche Bibelgesellschaft, 2012.
NDBT	*New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander and Brian S. Rosner. Downers Grove, IL: InterVarsity Press, 2000.
NDT	*New Dictionary of Theology*. Edited by Sinclair B. Ferguson and J. I. Packer. Downers Grove, IL: InterVarsity Press, 2000.
NIDNT	*New International Dictionary of New Testament Theology*. Edited by Lothar Coenen, Erich Beyreuther, and Hans Bietenhard. Grand Rapids: Zondervan, 1986.
S	Level 1 Discourse Section (fig. 11)
ST	Second Temple
SbPt	Level 4 Discourse Unit FGT Support Subpoint (fig. 11)
STr	Level 1 Discourse Section Transition(s) (fig. 11)
TDNT	*Theological Dictionary of the New Testament*. Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–2006.
TLBD	*The Lexham Bible Dictionary,* eds. John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. Bellingham, WA: Lexham, 2012.
TNIDB	*The New Interpreter's Dictionary of the Bible*. Edited by Katharine Doob Sakenfeld, 5 vols. Nashville: Abingdon, 2006–2009.
UC	Level 3 Discourse Unit FGT Conclusion/Summary [sg.] (fig. 11)
UI	Level 3 Discourse Unit FGT Introduction (fig. 11)
UPt	Level 3 Discourse Unit Point (fig. 11)

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[1] Large figures are in Appendix 1.

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[2] Large tables are in Appendix 2.

Preface

The fascination of the places described in the biblical narrative of Hebrews inspires for many an interest in biblical cosmology/cosmogeny. Due to images beyond earthly geography, this project focuses narrowly upon the commonly held notion of a perpetual heavenly place for eternal life at death when promptly seeing Jesus and other brethren in completed salvation (Heb 11:13–16; cf. Matt 27:52–53; 1 Cor 15:12–58; 2 Cor 4–5, and Phil 1:21–24; 3:17–21).[3] This global faith claim arouses interest in the sense of the language portraying the optimistic destiny in the unseen heavens for deceased believers by the gospel, so-called, with atonement of sin through the ability of Jesus, as the Christ, to prepare and provide the way (Heb 9:27–28; cf. John 14:1–6).

My pre-dissertation research mapped the narrative of Jesus' heavenly journey as

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[3] E.g., in the Spring of 2018 Billy Graham passed away at age ninety-nine. As president of the Southern Baptist Convention, Steve Gaines, in *The Baptist Press*, said, "Billy Graham is with Jesus. He has seen and talked with our beloved Savior." Baptist Press Staff headlined, "Billy Graham, 99, now in 'the presence of God," *Baptist Press*, Wednesday, February 21, 2018, accessed February 21, 2018, www.bpnews.net. Frank S. Page, president of the SBC Executive Committee reflected, "Heaven is a richer place today." Ibid. Franklin Graham, in a press release from the Billy Graham Evangelistic Association, lovingly wrote, "My father's journey of faith on earth has ended. He has been reunited with my mother and has stepped into eternal joy of Heaven in the presence of his Savior, in whom he placed his hope." Franklin Graham, email, *Billy Graham Evangelistic Association*, February 21, 2018, accessed February 21, 2018, www.BillyGraham.org. Grandson, Will Graham, tweeted, "Even though my grandfather has physically died, he is very much alive in heaven. And you will see him there one day if you have asked Jesus to forgive you of your sins and made him Lord of your life." Will Graham, *Twitter*, February 21, 2018, accessed February 22, 2018, Will Graham@(tellagraham). Even Billy Graham in his last column for the Gaston Gazette wrote, "By the time you read this, I will be in heaven." Billy Graham, "Billy Graham\My Answer," *Gaston Gazette*, February 21, 2018, accessed February 21, 2018, www.gastongazette.com. Graham testified just before his 100th birthday and death that the features of Jesus coming with his angels and trumpets apply to each individual believer at death. *Billy Graham. An Extraordinary Journey: One Ordinary Man. One Ordinary God* (Charlotte, NC: Billy Graham Evangelistic Association, 2018).

exemplar upon the typological outline of the earthly tabernacle parallels with plural heavens (Heb 8:1–6). Jesus' ministry models open heavenly access to the holy places of the living God, and symbolically links eternal life with postmortem promises in heavenly places. However, prolonged fruitless attempts to completely harmonize the background and language of long held traditions urged search for better tools to interpret the biblical claims.[4]

Subsequent inquiry led in 2011 to Dr. David Allen at Southwestern, who had written the New American Commentary on *Hebrews*.[5] He graciously accepted guidance of a Masters level thesis on related tabernacle mapping topics.[6] His later PhD Seminar on atonement, in relation to attendance of the ETS section from 2013 to 2018 on the place and timing of atonement in Hebrews, sparked even greater interest.

During prospectus development, Dr. Terry Wilder, as PhD Supervisor, nudged for a narrow text with prospects for a thesis question to further explore assertions about the spatial-temporal background previously studied in multiple research and seminar papers concerning the place and timing issues of atonement and salvation. Surprisingly, the chosen text of Hebrews 9:27–28, when investigated by the tools of lexical semantics,

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[4] E.g., Adrian Rogers, *A Place Called Heaven* (Memphis: LoveWorthFinding Ministries with Adrian Rogers, 2012), 6. Rogers answers the question, When do we arrive? stating, "The next thing we need to know is that the saved go to heaven immediately upon death." However, Rogers also taught a flesh body resurrection at the earthly second coming in complementary separate events. Cf. Matt 11:25; John 3:10; 12:34; 14:1–12; 21:23. The cosmic restricted views of Israel and the early disciples logically led to incorrect theological conclusions. In later footnote discussion, I address these in light detail. They are still popular and provide a large reservoir for future research.

[5] David L. Allen, *Hebrews*, NAC (Nashville: B&H, 2010).

[6] William W. Henry Jr., "The Cosmology of the Heaven(s), Tabernacle, and Sanctuary of the Priestly Work of Christ in Hebrews 8–10" (MATh thesis, Southwestern Baptist Theological Seminary, 2015).

biblical theology, and discourse analysis, appears to summarize *Auctor's* previous exposition on the matters of question in the recent atonement debate. No dissertation level inquiry has been done on this text, due to an assumed concrete warrant of tradition for parenesis about the earthly second coming. This project presents exploration of *Auctor's* macro conclusion/summary of Hebrews 9:27–28 in search for correspondence with the view of prompt eternal life in heaven after death.

In the sermon of Hebrews that had been circulated as a letter among the churches and later canonized into the NT, the author (*Auctor ad Hebraeos*) entreats his listeners, "Let us run with steadfastness the race set before us!" (Heb 12:1).[7] In many ways, *Auctor's* race analogy (Heb 12:1–13) about God's training of his children as partakers with Jesus in his ministry applies to this race before me. The tough training corresponds to the living activity of a dissertation that explores *Auctor's* statement about the people who are waiting for the fulfillment of biblical promises of salvation by the ministry of Jesus' atonement and intercession on approach to God after death for judgment.

There is much still to learn in and by cartographic studies of the heavens. In this dissertation, 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.[8] If there is any error, it is solely my own inaccuracy for not listening more carefully to

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[7] I use the *Nestle-Aland Greek New Testament*, 28th Edition for Greek NT text. Other Hebrew, Greek, Latin, and Aramaic texts supply the source. All English translations are mine unless otherwise noted. For simplicity, the nomenclature of Hurst and Buck is used, where (*Auctor ad Hebraeos*) refers to the author of Hebrews. This application offers the advantage that Hebrews views primarily through a lens as both a literary and an oral work by one author. See L. D. Hurst, *The Epistle to the Hebrews: Its Background of Thought*, SNTSMS 65 (Cambridge: Cambridge University Press, 1990), 4.

[8] Truth as accurate perception of the unseen realities of God's promises, now not seen, cannot be fully understood except by revelation of the Holy Spirit (1 Cor 2:9–10).

God's speaking of his Word. As always, readers are encouraged to try the spirits to see if they are of God or of the world (1 John 4:1–6; Matt 24:5).[9]

I offer special thanks and gratitude to my family for listening to numerous conversations dominated by a focus on the eternal-place heavens—at times they are ready to let me go there before my finished race. Also, along the way in a race that spans over forty-years, God sent (1) many friends who listened and ran part of the way with encouragement and support,[10] (2) grace-filled hospitals and patients who allowed incessant sharing about the kingdom of the heavens and faith in Jesus as the way to God's dwelling,[11] (3) patient assemblies of believers small and large who heard much commentary on the cartography of the gospel of Jesus Christ in the heavens,[12] (4) professors who heard constant conversation and read research and seminar papers,[13] and (5) the students and scholars at SWBTS, ETS, BBR, and SBL, who were approachable to discussion about a subject foreign to their ears due to the formal closure of the biblical

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[9] Not everything taught builds correctly on the foundation of Christ, even among those who claim Jesus is the Christ (Matt 7:21–23; 22:41–45). In compiling this work by faith in seeking understanding, all spiritual teaching should be tested before adoption by others.

[10] These include Buddy Ritter, Thurman Cossey, Danny Bradley, Rusty Roebuck, Gary Self, David Avery, Brad Sullivan, Bob Cooper, Larry White, Ronnie Toon, Lewis Hershey, Rich Beyers, Gene Tulberg, Eddie Cox, Jim Sproles, and Stacy Reed.

[11] This includes, in Arkansas, Ashley County Medical Center, St. Bernard's Regional Medical Center, Northeast Arkansas Baptist Medical Center, and Izard County Medical Center in Calico Rock. In Texas, Faith Community Hospital in Jacksboro and USMD Surgical Center in Fort Worth. Special thanks to Southern Emergency Services, Concord Medical Group, and TeamHealth for schedule accommodation.

[12] This includes, in Arkansas, Hickory Ridge Missionary Baptist, Hickory Ridge; Gethsemane Missionary Baptist, Walnut Ridge; Butterfield Missionary Baptist, Malvern; Temple Baptist Church, Jonesboro, Oak Grove Missionary Baptist, Jonesboro; First Baptist of Crossett; Mount Olive, Crossett; and First Baptist Church of Batesville.

[13] This includes professors Tim Deahl, Hal Dixon, John Howell, Jason Duesing, Robert Caldwell, S. Aaron Son, David L. Allen (Thesis Supervisor), John Taylor (first-year PhD Supervisor/NT Major), Craig Blaising (BT Minor), Mark Taylor, Ryan Stokes, Paul Hoskins, and Terry Wilder (Supervisor).

Chapter 1

Get Ready…Get Set:
Introduction to Hebrews 9:27–28 Macro Conclusion/
Summary About Entrance into Heaven

Introduction

This chapter sketches the "Get Ready!…Get Set!" preparations for exploration of

the two paths outlined by Hebrews 9:27–28. Surprisingly, reader conceptions for a *place*

of destiny and continuance of life *immediately* at death never emerge. The global faith

perception by many for prompt heavenly entrance by both Christ and people, when

mapping *Auctor's* corresponding spatial-temporal guides suggest possible tension with

the lengthy postponements and alternative endpoints for salvation often presumed upon

authorial intensions. However, the delayed sense heard for salvation fulfillment is rarely

questioned. Usually, the text functions in the academy as a warrant for the earthly second

coming with an added recent proposal for logical discourse about fleshly resurrection.

For exploration of this observation, first, this chapter offers more questions that

suggest tension concerning the place and time assumed in the Hebrews 9:27–28 narrative.

Then a thesis statement ensues for evaluation of a possible route hardly anticipated in the

academy regarding the destiny and time of arrival for some people in relation to this first-

century afterlife summary. Next, samples of conversation are briefly introduced that raise

concerns surrounding a believers lengthy eternal life interruption and projected finish

locale of popular positions. A methodology for charting an ancient and neglected

teaching about the prompt heavenly shepherd ministry by Jesus as Christ follows. For

study foundation, readers are then encouraged to train their thoughts by familiarization with *Auctor's* words provided in categories of the appendix tables to facilitate accurate assessment. Finally, a conclusion summarizes preparations before beginning Chapter 2, in search for word correspondence with an often-unconsidered journey regarding the completion of salvation a very little while after death as described in Hebrews 9:27–28.

Place and Time Questions about
Auctor's Main Conclusion

"*Where* are we going *when* we die?" The response of most believers in Jesus, as the Christ, and his gospel, condenses to a simple answer, I am going to Jesus in heaven.[1] An optional translation of Hebrews 9:27–28 encompasses this thought in more complexity. *Auctor's* context could conclude his expositional summary with sense that after the appointed time of death, Christ, who as an offering for sins, and who similarly endured the same experiences of death and judgment, for salvation after death at judgment of people waiting for him, will appear ἐκ δευτέρου χωρὶς ἁμαρτίας ("from a second *place*/*position* [heaven] without sins," Heb 9:28).[2]

This non-traditional reading of Hebrews 9:27–28 supports a strong connection with immediate *heavenly* entrance. The validly requires exploration of the context of Hebrews. In this setting, *Auctor* advances hope as present living with Jesus after fleshly death that instantly begins bodily with rising to God (cf. Heb 6:18–20; 10:5).

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[1] Cf. Paul's temporal endpoint as "the result to depart and to be with Christ" (Phil 1:22–24).

[2] This possible translation does not exclude the common NT options concerning Jesus' future appearing to again minister on earth (Acts 1:11). Jesus may ἔρχομαι/παρουσία ("come"), ὁράω/φανερόω ("appear"), and φέρω/ἄγω ("bring") people both during approach to God at individual death (Heb 1:3c; 10:35–39; 13:20; cf. John 14:1–6; 1 Thess 5:6–11; 1 Cor 4:5; 2 Cor 5:10; Col 3:1–4; 1 John 2:28, 3:1–3) and bring the fleshly dead who are alive in heaven with him to meet in the air all those remaining alive in the flesh at his return for ministry (Matt 24; Acts 1:11; 1 Thess 4:13–18; 2 Thess 2:1).

Tension about *Auctor's* Main Conclusion

The academy commentary since this first-century statement *overwhelmingly* delays and reroutes this expected completion after death to an earthly locale. Even with other texts supporting believers *living* with Jesus in heaven after death, the inquiring mind quickly startles to a puzzling realization. The faith acceptance of the answer of 'going promptly to Jesus in heaven' based upon any biblical text tracks inversely proportional to religious knowledge about traditional options.[3] Theology and philosophy easily obscure the expectation 'to Jesus in heaven' by the present ministry of Christ with myriads of questions, clarifications, thematic interests, schemes, and unknowns.

The sound of other viewpoints, however, creates distraction from hearing God's speech in the text's condensed claims. Jon Laansma, when surveying the explosion of interest in Hebrews in the modern era, remarks, "In many respects, the book remains a 'riddle', though not for attempts to unlock it."[4] Any agreement of modern hearing on the thematic message of Hebrews remains elusive due to assumptions arising both before and since the first-century summary statement.

The barrier of a modern culture and a different language, distanced from the first-century author and recipients, stands foreboding as the most ominous obstacle. This situation creates perplexing hermeneutical and methodological challenges. Errors of "parallelomania" muddle the time and place of salvation.[5] Hebrews 9:27–28 explores

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[3] Since before writings of the NT, rational conceptions have plagued possible messianic understanding (cf. Matt 11:25; Mark 8:33; Luke 19:11; 24:21; John 3:10; 12:34; Jas 2:5).

[4] Jon C. Laansma, "Hebrews: Yesterday, Today, and Future: An Illustrative Survey, Diagnosis, Prescription," in *Christology, Hermeneutics and Hebrews: Profiles from the History of Interpretation*, eds. Jon C. Laansma and Daniel J. Treier, LNTS 423 (New York: T&T Clark, 2012), 8.

[5] Samuel Sandmel, "Parallelomania," *JBL* 81 (1962): 1–13.

upon a different spatial-temporal background that is like attempting sense of a narrative

about playing American football on a European soccer field. Primarily, academic

interpretations mainly consist of parallel conclusions derived from long held conceptions

about the heavens and earth, which the adherents assimilate into orthodox traditions.[6]

Since the circulation of Hebrews, much of *Auctor's* play-by-play of both Jesus'

ministry "to atone" (Heb 2:17–18) for sin and his subsequent, high-priestly intercession

(Heb 7:25–26), omit the actual participation of people in heaven simply due to spatial-

temporal conceptions retained from long before the first-century that are often codified

into prescribed traditions. A situation develops where the optional *background* of biblical

aiōn-field [apocalyptic] revelation concerning people collapses into the limited orthodoxy

and expectation of a visible *cosmic-field* fulfillment.[7]

For example, the anti-evolution apologetic of the recent era added to

developments of the Enlightenment, now strongly shapes the assessment of all of God's

historical activities as only within a cosmic-field with features of both short duration and

earth limited experience. With this background setting, current inquiry of God's speech

often hears the afterlife of people in the biblical text with ears accustomed to a cosmic-

limited humanity. The resultant textual dissonance and disorientation of compressing

aiōn-field language, pressures readers toward a myriad of new, continually evolving,

cosmic-field restricted, salvation solutions. Martin Luther examples common steps

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[6] Walter Bauer, *Orthodoxy & Heresy in Earliest Christianity* (Mifflintown, PA: Sigler, 1996). Bauer correctly finds the terms "heresy" and "orthodoxy" as inappropriate and anachronistic. He also observes "heresy" sometimes antedates "orthodoxy."

[7] The term *cosmic-field* maps visible, material, spatial-temporal reality and *aiōn*-field includes unseen substance-reality of any *heavenly* invisible movement in space and time narrative. The *cosmic-field* is a subset of the spatial-temporal reality of *Auctor's aiōn*-field background apocalyptic language.

toward this muted heavenly theme that modulates away from an eternal-place heavenly

hope (Heb 11:13–16; 12:22–24), toward a *dark-creation* Eden restoration.[8] Collectively,

these dampen hearing a first-century optional understanding of atonement and the present

hope after death of joining Jesus in the eternal substance-reality of the unseen kingdom.

In first-century understanding, the lexeme κόσμος ("cosmos, world, universe")

encompasses all recent observable creation, often with a focus on people.[9] It is

unfortunate this term also operates as a referent for the unseen heavens in skirting over

the different word choices of *Auctor*. The Greek lexemes αἰών and οἰκουμένη expand

broader creation conceptions than his use of κόσμος. The term αἰών also includes more

comprehensively the eternal creation of unobservable material beyond God himself.

The referent οἰκουμένη encompasses God's order and rule in dominion over

unobservable substance creation.[10] Within the αἰών and current οἰκουμένη, everything

created consists of stuff in the first-century known as ὑπόστασις ("substance-reality," cf.

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[8] The term *dark-creation* serves as a biblical geographic descriptor (Heb 12:18; cf. John 1:5; 12:35, 46; Acts 26:18; Col 1:13). Both earthly Eden and the prophetic earthly conditions promised in other canonical texts, which are like Eden (cf. Isa 51:3; Ezek 36:35), function as an antitype of the true type of unseen heavenly realities (cf. Ezek 28:13). Martin Luther held to heavenly access after death but his translation of the Greek plurals of οὐρανός ("heaven") as singular help modern translations maintain earthly kingdom paradigms taught formerly by educated church elders since the fourth century CE. See William W. Henry Jr., "Chapter 2: The Text of Biblical Cosmology" in Henry, "The Cosmology of the Heaven(s), Tabernacle, and Sanctuary of the Priestly Work of Christ in Hebrews 8–10," 28–62.

[9] Cf. BDAG, "κόσμος," 561–63. Bauer remarks, "The other philosoph. usage, in which κ. denotes the heaven in contrast to the earth, is prob. without mng. for our lit." Cf. Edward Adams, "Graeco-Roman and Ancient Jewish Cosmology," in *Cosmology and New Testament Theology*, eds. Jonathan T. Pennington and Sean M. McDonough, LNTS 355 (London: T&T Clark, 2008), 5. Adams writes, "Cosmology seeks to explain the origin, structure, and destiny of the physical universe." Cf. M. R. Wright, *Cosmology in Antiquity*, SA (New York: Routledge, 1995), 3–8; Charles H. Kahn, *Anaximander and the Origins of Greek Cosmology* (Indianapolis, IN: Hackett, 1994).

[10] A lack of modern conceptions about the unobservable eternal creation results in no current single English gloss to delineate the functional weight of their contextual meanings. Cf. David M. Allen, "'Forgotten Ages': Times and Space in Hebrews 1:2," *BT* 61, no. 3 (2010): 144–51. The lexemes αἰών and οἰκουμένη are errantly translated "world, universe" in a sensed equivalence to the visible creation "world."

Heb 11:1), in an interim observable and unobservable duality (cf. Heb 11:3).[11] All created visible and invisible substance-reality moves through space, experiences time, and at the present remains at a coordinate location of relationship to God's holiness. Everything collectively exists as God's οἶκος ("house," Heb 3:4; 10:21) and σκηνή ("tent, tabernacle," Heb 8:1) within provisional boundaries of the plural heavens and the visible earth (figs. 1–3). The visible and some invisible regions exist either temporary or decaying apart from God's immediate presence (cf. Heb 1:10–12; 12:18–19, 25–27). The invisible creation endures eternally for measureless time (cf. Heb 1:2; 9:11; 12:27; 13:14; cf. 2 Cor 4:18).

This brief spatial-temporal background context for God's speech in Hebrews and perhaps any other biblical narrative, serves as the control to govern narrative events of

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[11] Jason A. Whitlark, "Cosmology and the Perfection of Humanity in Hebrews," in *Interpretation & The Claims of the Text: Resourcing New Testament Theology*, eds. Jason A. Whitlark et al., Essays in Honor of Charles H. Talbert (Waco, TX: Baylor University Press, 2014), 118, 121. Whitlark contends, "…that, according to Hebrews, God has structured his creation with two key realms: a mortal and an immortal one. Both realms simultaneously exist, though, as we will see, they are temporally related concerning the Christian community's experience of them…Again, there are two simultaneous 'created realms'—the present mortal realm where God's faithful people eagerly wait to enter into God's immortal resting place."

See further, Dale Basil Martin, *The Corinthian Body* (New Haven, CT: Yale University Press, 1995), 1–37. Martin asserts the conclusions from modern Cartesian philosophy that dominate scholarly categories and dichotomies today were only a minor option in first-century thinking. René Descartes rejected the ancient definition of the study of nature as the sum of all things. He constructed the category of nature to include only those parts of the universe that could be observed "scientifically." This of necessity resulted in a new category of the "supernatural" and "nonmaterial" in contrast to the "physical" or "material" scientifically sensed world. The redefinition provided him freedom to scientifically study the observable world without regulation by the state church. In this newly invented "physical" or "material" world, this supernatural category could not be analyzed as reality by rational means. Adapting this new dualism as compatible opposites, common-sense theological development led to modern scholarly assertions that this supernatural spiritual reality is either timeless or psychological in only a matter of the mind. Instead, first-century thinking primarily held to a "hierarchy of essence." Martin calls the unseen "stuff" for lack of a good English term. This unseen and invisible substance creation is identified in the NT by the term πνευματικός ("spiritual") and can only be known by revelation, since it is inaccessible by rational scientific study. Biblical revelation never portrays this reality of *spiritual substance* as timeless, psychological, or absolutely inaccessible by the substance of the visible cosmos.

referents in verbal activity.[12] For proper interpretation, one must accurately determine the

narrative *background field*, the features of *referents* involved, and *verbal movements* as

understood by the listeners of the original message—without adaptation to either other

preconceptions or later anachronistic deductions.[13] Distortion of the original sense heard

exponentially increases by use of another space-time background field.[14] The

interpretative result by a cosmic-field constriction for people either ignores or

spiritualizes gospel activity in the invisible creation described by *Auctor*.[15] Any temporal

description of spatial movement must remain in the background reality utilized by the

speaker of Hebrews without orphaned typological antitypes or metaphoric reduction of

heavenly types for conformity with modern hearing foreign to the original intent.

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[12] Jon C. Laansma, "The Cosmology of Hebrews," in Pennington and McDonough, *Cosmology and New Testament Theology*, 125, 127. Laansma correctly recognizes "…cosmology is certainly *there* behind and within the Letter's theology and argument" (italics Laansma). He further states, "Cosmology may not be the main theme in this homily but it cannot be construed as extraneous to the book's actual interests and so it must be considered as an aspect of its *theology*" (italics Laansma).

[13] Karen Wenell, "The Kingdom of God as 'Space in Motion': Towards a More Architectural Approach," in *Constructions of Space III: Biblical Spatiality and the Sacred*, eds. Jorunn Økland, J. Cornelis de Vos, and Karen J. Wenell, LHBOTS 540 (New York: Bloomsbury T&T Clark: 2016), 135–50. Wenell recognizes a current imbalance between space-based and time-based kingdom of God scholarly studies since the groundbreaking early twentieth-century influence of Weiss and Schweitzer combined with Dalman's definition of the kingdom of God as "kingly rule." She rightly critiques the "prioritizing of context" in spatial studies, to the neglect of the message of actual text. Her critique applies easily to scholarly studies in Hebrews, which often neglect the spatial-temporal background language as it appears in the text. Rather, scholars speculate preconceived theoretical differences of space-time concepts, with Jewish as a temporal emphasis and Hellenistic as spatial emphasis. The actual text cannot carry the weight from sources outside the text of the modern proposed division between Jewish and Hellenistic concepts.

[14] Peter Cotterell and Max Turner, *Linguistics & Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 1989), 96. Cotterell and Turner, concerning author/listener/reader presupposition pools warn, "If we do not share the presupposition pool of the intended hearer/ reader we are prone to misunderstand; perhaps even totally."

[15] E.g., *COED*, s.v. "spiritual." In this era the term "spiritual" senses as "relating to or affecting the human spirit as opposed to material or physical things." In modern context, to *spiritualize* refers to negation of the possession of the features of material substance, thereby considering something with spiritual attributes as a presumed, *non-material*, eternal, unseen creation. In the first-century context of *Auctor*, the modern, contrasting, material-spiritual categories most often now utilized are not so neatly separated where the material cannot enter the spiritual realm.

Thesis about the Places(s) of *Auctor's*
Macro Conclusion/Summary

The key question concerns the place and timing of the atonement for believers and their subsequent salvation experience in Christ as expressed in the MCS of God's speech in Hebrews 9:27–28. When and where do believers need and receive literal intercession from judgment for sin after death, by the priestly ministry of Jesus as the Christ, who has completed atonement for sins? An answer should be governed by the background αἰών and οἰκουμένη of the reality envisioned by *Auctor*.

The academy is far from monolithic concerning the when and where of Jesus' atonement.[16] Recent conversation about Hebrews among evangelicals attempts to unite atonement and salvation, as part of a lengthy *process* yet complete, that hinges not *only* on the completion of the suffering of the cross but includes perpetual atonement and the logic of Jesus' fleshly resurrection to heaven—with no one yet saved, or ever in heaven.[17]

This project investigates if Jesus' enthronement and exaltation describe a separate promised covenant feature from Jesus' suffering ἱλάσκομαι ("to atone," fig. 1 no. 4) regarding a two-fold ministry of Christ expressed in Hebrews. Further, the inquiry asks if exaltation and enthronement occur during Jesus' human death experience promptly after the events of heavenly justification, immediately at his rising *of* the dead from the cross (fig. 1 no. 2), and before his unmentioned and assumed fleshly ἐγείρω ("rise") *from* the dead in his visible proof of ἀνάστασις ("resurrection," fig.1 no. 5, cf. John 2:18–22).

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[16] Robert B. Jamieson, "When and Where Did Jesus Offer Himself? A Taxonomy of Recent Scholarship on Hebrews," *CurBR* 15, no. 3 (2017): 347–49.

[17] Cf. David M. Moffit, "Further Reflections on Hebrews, Sacrifice, and Purity" (paper presented at the annual meeting of the Evangelical Theological Society, Baltimore, MD, 21 November 2013). In defense of the implications of his work upon the atonement meaning of the cross, Moffit clearly states he views the resurrection of Jesus and ascension to the Father as part of the *process* of atonement. In his view, atonement would include the sacrifice of the cross but expands to accension after fleshly resurrection.

In relation to *Auctor's* earthly tabernacle "outline" (Heb 8:5, fig. 2), the analysis asks if God expects the teaching of the listeners to "imitate" the same sequence events of Jesus at death (fig. 2 no. 1) in approach to the throne for judgment (fig. 2 no. 2), where Christ "…will appear for salvation from a second *place/position* without sins to those who are eagerly awaiting him" (Heb 9:28) to intercede a very little while after death at judgment (fig. 2 no. 3). Additionally, it asks if Jesus' shepherd intercession (Heb 13:20) allows believers "entrance" to the Father into the holy of holies (fig. 2 no. 4–5) with other "brethren" (Heb 2:10–13) before the later corporate resurrections "to complete" (Heb 11:39–40) those still living.

The research examines if both crucifixion and fleshly resurrection occur as polar endpoints of a sequence of death and rising movements due to accomplishment of atonement for sin before God in heaven promptly at Jesus' death (fig. 10). If true, then does achievement of atonement initiate a process of heavenly events *after* Jesus' human sacrificial offering on the cross that occur *before* his fleshly resurrection, that promptly continue in his subsequent heavenly journey of approach as the forerunner and exemplar for entrance into the way which leads to the Father in heaven (Heb 1:3–9; 6:19–20; 12:2; see fig. 1)? This possible scenario appears in conversation among scholars.[18] Yet, there has been no investigation to test the propositions of the speculated sequence of events,

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[18] Joachim Jeremias, "Zwischen Karfreitag und Ostern: Descensus und Ascensus in der Karfreitagstheologie des Neuen Testamentes," *ZNW* 42 (1949): 194–201; Knut Backhaus, *Der Hebräerbrief.* (Regenburg, Germany: Friedrich Pustet, 2009), 87. Cf. Wilfried Eisele, *Ein Unerschütterliches Reich: Die Mittelplatonische Umformung Des Parusiegedankens Im Hebräerbrief*, BZNW 116 (Berlin: de Gruyter, 2003), 84–85; Henrich Zimmerman, *Das Bekenntnis der Hoffnung: Tradition und Redaktion im Hebräerbrief*, Bonner biblische Beiträge 47 (Köln: Hanstein, 1977), 201; Martin Karrer, *Der Brief an die Hebräer*, 2 vol., ÖTK 20 (Gütersloh: Gütersloher, 2008), 2:170–71. Christopher Rowland and Christopher R. A. Morray-Jones, *The Mystery of God: Early Jewish Mysticism and the New Testament*, eds. Pieter Willem van der Horst and Peter J. Tomson, CRINT 12 (Boston: Brill, 2009), 169–73.

especially since Hebrews 9:27–28 serves as a warrant for salvation at the second coming.

Based upon the lacuna for research testing these conjectures, this project explores
for evidence that supports if *Auctor's* message, as summarized in the unit conclusion
[UC] of Hebrews 9:27–28 (1) emphasizes Jesus' two-fold ministry concerning his
completed offering of atonement on the cross and logic of his continual, post-
resurrection, priestly intercession *in heaven* "to save" (Heb 5:7; 7:25). Also, if (2) for
those who have believed in faith (Heb 11:6), that Christ appears for salvation during a
prompt similar approach to God after death (Heb 4:16; 7:25–26; 10:22; 12:22–24; fig. 2).
Further, if (3) this promised intercession for salvation occurs in a corresponding
resurrection experience with Jesus as the Christ (Heb 6:19–20), in the way of the holy
places (Heb 9:8), after fleshly death, and before the later proof for his rising to God of
fleshly resurrection (Heb 11:39–40; cf. John 2:18–22). This project appraises the thesis
that Jesus now intercedes a very little while after death at judgment to bring into heaven
those who believe in his offering for sin, in the same way God promptly raised him in
salvation from the dead into heaven, recaps Hebrews 9:27–28, as the true heart
conversation of *Auctor's* entire exposition, exhortation, and rhetoric.

With the lens of the proposed thesis, *Auctor* addresses the recipients' need for
endurance in a proper teaching ῥῆμα ("conversation," Heb 1:3b) concerning their
confession of eternal-place hope by Jesus' atonement and heavenly salvation soon after
death at judgment.[19] It is unfortunate modern glosses utilize the English "word" for both

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[19] *Auctor* chooses the verbal noun ῥῆμα ("conversation") as his term for proclamation of messianic
salvation. Cf. BDAG, "ῥῆμα," 905. Bauer remarks, "Gener. the sing. brings together all the divine
teachings as a unified whole, w. some such mng. as *gospel,* or *confession.*" *Auctor* does not use the verbal
noun of the word ευαγγελιον ("gospel") to describe God's salvation work in Christ. He does use the verbal
activity εὐαγγελίζω ("to proclaim good news," Heb 4:2, 6) concerning both past and present gospel

ῥῆμα and λόγος, leading to an *illegitimate totality transfer* fallacy.[20] With some overlap, the term λόγος usually refers the revelation speech-action from God, whereas ῥῆμα refers to external conversation about words, speech, or teachings concerning the actual source λόγος. *Auctor's* exhortation for proper conversation about Jesus, as the Christ, governs all confession about the Word [speech-action] of God (Heb 4:12–13).

Background to the Place(s) of *Auctor's*
Macro Conclusion/Summary

Contextual Background

Once neglected, the sermon of Hebrews by an unknown author in the early decades of the newly-formed Christian churches now claims an explosion of academic attention. After enduring challenges, its place in the Canon for now remains secure. Hebrews occupies a unique place on the margins of transition from the OT to the NT.[21] *Auctor's* extensive use of the LXX supports a likely provenance of a Judeo-Hellenistic synagogue by an author with probable rabbinical training and rhetorical literary skill.

Hebrews is the only extant record of a complete, orated, congregational message

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reception. The theme ῥῆμα ("conversation") has a close connection to other NT writers use of the term εὐαγγέλιον ("gospel," Rom 1:16). Salvation is promised when a person believes after hearing the "conversation" about God's ability as Christ, in the personal intercession of Jesus to bring people to himself by entrance into heaven at judgment after death (cf. Rom 10:17). This "conversation" theme introduces in the Ch. 4 DI (Heb 1:1–4) as the first of three adjectival participles sequencing the ministry of the Son. *Auctor* states φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ (…while bringing all things by the conversation of his ability, Heb 1:3c; cf. Rom 1:16). Most modern English translations use the word "power" for δύναμις, which loses the specific activity of the gospel in exchange for a general descriptive characteristic about God in relation to his creation. *Auctor* encourages and warns his listeners concerning a need for proper *conversation* of God's speech and exegetes the OT as God's speech in detail.

[20] Cf. James Barr, *Semantics of Biblical Language* (Oxford: Oxford University Press, 1962), 218.

[21] The background for this exploration Hebrews views as sermon of early date 66–70 CE likely from Rome after early victories in the Jewish War (66–70 CE), to Jewish Christians in a synagogue. The recipients were pressured by growth of Jewish nationalism and further messianic expectation to fall away from Christian confession, congregational assembly, and teaching, in return to former Jewish cultural norms. Cf. David L. Allen, *Hebrews*, NAC (Nashville: B&H, 2010), 23–93.

from the NT period.[22] It is internally labeled as "word of exhortation" (Heb 13:22; cf.

Acts 13:15). The *Sitz im Leben* is likely a well-crafted homily designed for a synagogue

gathering, with a cohesive letter-ending for circulation (Heb 13:22–25).[23] The sermon

genre matches common first-century expositional-exhortative midrash of two OT texts

(cf. Acts 13:14–31, 42, 44; Luke 4:16; 18:4).[24]

Rather than primarily evangelistic in concern for listeners personal salvation, the

sermon provides assistance for some "brethren," "holy brethren," "sons," and "his

people," to *again* resist persecution and pressures to teach inaccuracy concerning Christ

(Heb 10:32–35; 12:3–4).[25] *Auctor* encourages his audience to hear and imitate what God

ἐλάλησεν ("spoke," Heb 1:1–2), for a proper ῥῆμα ("conversation," Heb 1:3b; 6:5), as

διδάσκαλοι ("teachers," Heb 5:12) with τελειότης ("maturity, completeness," Heb 6:1)

τοῦ Χριστοῦ λόγον ("of the Word/message of Christ," Heb 6:1). This thematic purpose of

Hebrews supports a monotheistic secondary christological didactic.[26] *Auctor* primarily

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[22] Peter Walker, "A Place for Hebrews? Context for a First-Century Sermon," in *The Letter to the Hebrews: Critical Readings*, ed. Scott D. Mackie (New York: T&T Clark, 2018), 376–88.

[23] For recent structural considerations of Hebrews, see Albert J. Coetsee, "Die sprekende God in die boek Hebreërs: 'n openbaringshistoriese studie" (PhD diss., North-West University, Potchefstroom, 2014), 41–80.

[24] Gabriella Gelardini, "Hebrews, An Ancient Synagogue Homily for *Tisha be-Av*: Its Function, Its Basis, Its Theological Interpretation," in Gelardini, *Hebrews: Contemporary Methods-New Insights*, 107–127; F. F. Bruce, *The Epistle to the Hebrews*, NICNT, rev. ed. (Grand Rapids: Eerdmans, 1990), 25–26. Contra, Joseph Heinemann, "The Triennial Lectionary Cycle," *JJS* 19, no. 1 (1968) 41–48.

[25] Allen, *Hebrews*, 61–70. *Auctor* calls his listeners ἀδελφοὶ ("brethren") nine times, ἀδελφοὶ ἅγιοι ("holy brethren"), and τὸν λαὸν αὐτοῦ ("his people") once. The previous experience of persecution when coming to Christ and returning to their previous foundation strongly supports believers who after a season of peace face new challenges in the practice of their faith. This carries great weight against the likelihood of a second less grounded or apathetic generation as supposed by some interpretations of Hebrews 2:3. Contra, I. Howard Marshall, "Soteriology in Hebrews," in *The Epistle to the Hebrews and Christian Theology*, eds. Richard Bauckham et al. (Grand Rapids: Eerdmans, 2009), 253–72.

[26] Notably, *Auctor* places more emphasis on the actions of the Son's τῆς δυνάμεως ("ability," Heb 1:3ff; 7:16) as a person during his similar experience of human death (2:9–18), than his [Jesus'] identity as

counsels believers in proper hearing and teaching maturity of their "confession" (Heb

3:1; 4:14; 10:23), in an *effective* salvific christological λόγος (Heb 2:1–4).[27] This God-

centered revelation begins in the DI (Heb 1:1–4) with the subject-predicate ὁ

θεὸς…ἐλάλησεν (God…spoke, Heb 1:1–2).[28] On this foundation, the homily orates

God's speech—what God did and continues to do by the Son, as the Christ fulfillment in

Jesus, that the listeners should hear and teach in maturity in their "conversation."[29]

Recent Background Discussion

In recent years David Moffitt's book *Atonement and the Logic of Resurrection in*

the Epistle to the Hebrews has triggered a flurry of discussion.[30] As part, the "Invited

Section on the Epistle to the Hebrews of the Evangelical Theological Society" meetings

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ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ ("being the radiance of his [God's] glory and representation of his substance-reality," Heb 1:3). His thematic exegesis supports issues not on the latter, with his listeners over *who Jesus is as the Christ*—but the former, about *what Jesus humanly was able to do* as God in fleshly death as the Christ that was incongruent with what his listeners were tempted to repetitively do and teach.

[27] In his "Introduction," Ceslaus Spicq, concerning the contents of the Hebrews epistle, comments, "A la différence de celle Saint Paul, la théologie of l'Épître aux Hébreux est théocentrique et non christocentrique." Ceslaus Spicq, *L'Epitre Aux Hébreux*. Traduction, notes critiques, commentaire (SBi). (Paris: J. Gabalda, 1977), 41; Cf. Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 1993), 66. Ellingworth comments, "…if Christology is the centre of the epistle's teaching, that Christology is rooted in teaching about God."

[28] Allen, *Hebrews*, 95. Allen comments, "The structural weight of the entire 72 words in Greek rests upon a single finite verb *elalēsen* and its subject *ho theos*: 'God…has spoken.' The author's use of rhetorical techniques such as alliteration, meter, rhythm, phonetic and semantic parallelism, syntactical/semantic repetition, and chiasm are all evidenced in this sentence."

[29] Coetsee, "Die sprekende God in die boek Hebreërs," 122–23. Coetsee discovered, that 73% of the time, the author used something spoken in the past, to apply either urgently to the present or as a reality in the perfect. This urgent present in authority of God speaking allowed the author to command his listeners that God was still speaking today, and they needed to listen and properly teach what God says.

[30] David M. Moffitt, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*, NovTSup 141 (Boston: Brill, 2011).

in 2018 completed six years of papers focused on atonement in Hebrews.[31] Mainly,

concerning Moffitt's proposals, the presentations in the early years incited vigorous

debate over when and where Jesus made his offering of atonement based upon

Hebrews.[32] The argument stimulated a taxonomy of recent scholarship by Robert

Jamieson on the issue.[33]

Academy dialogue often openly negates possible spatial-temporal background

features behind *Auctor's* views and assumes "clear" dichotomies perhaps foreign to him.

For example, Victor (Sung Yul) Rhee writes concerning eschatology,

> Thus it is *clear* that eschatology set forth by the author of Hebrews is not based on
> Philo's spatial idea of the invisible world, but on the Jewish understanding of the
> temporal idea…Thus far, the discussion has been centered around whether the
> eschatology of Hebrews is spatially or temporally oriented. The evidence
> indicated that the temporal idea is more convincing.[34]

The background spatial-temporal debate erects an impossible false dichotomy between

the temporal and spatial language in Hebrews.[35] *Auctor* includes detailed spatial-temporal

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[31] Jon C. Laansma, George Guthrie, and Cynthia Long Westfall, eds., *So Great Salvation: A Dialogue on the Atonement in Hebrews*, LNTS 516 (New York: T&T Clark, 2019).

[32] I. Howard Marshall, "Yes, But…Testing the Exegetical Basis for David Moffitt's Proposal" (paper presented at the annual meeting of the Evangelical Theological Society, Baltimore, MD, 21 November 2013). The death of Howard Marshall perhaps prevented publication into *So Great Salvation* of the discussion push-back to David Moffitt in the first 2013 session. Cf. Michael Kibbe, "Is It Finished? When Did It Start? Hebrews, Priesthood, and Atonement in Biblical, Systematic, and Historical Perspective," *JTS* 65, no. 1 (2014): 25–61; Kenneth L. Schenck, "'Through His Own Blood' (Heb 9:12): Did Jesus Offer His Blood in Heaven?" (paper presented at the annual meeting of the Society of Biblical Literature, Atlanta, GA, 22 November 2015).

[33] Jamieson, "When and Where Did Jesus Offer Himself?," 338–368.

[34] Victor (Sung Yul) Rhee, *Faith in Hebrews: Analysis within the Context of Christology, Eschatology, and Ethics*, StBibLit 19 (New York: Lang, 2001), 50–51, (italics mine).

[35] Ernst Käsemann, *Das wandernde Gottesvolk. Eine Untersuchung zum Hebräerbrief*, FRLANT (Göttingen: Vandenhoeck & Ruprecht, 1961). Käsemann interprets spatial orientation in both a present and future eschatological lens. However, he does not feel the present is emphasized as much as the future. However, it is impossible for time to exist without movement through space.

background information of his present era and spoke his message under the assumption his readers would already understand it (see fig. 4).

The author-reader interaction with narrative operates much like how the modern listener of a play-by-play football game would understand the organization of the field as one's mind follows the movements and activities of the players.[36] In similar mental mapping, original readers could follow the movements of Jesus in a play-by-play manner on their perceived background field of God's salvific efforts. The author and readers really believed these described, unseen places existed (Heb 11:13–16). Craig Keener recognizes, "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."[37]

Modern solutions plausibly miss *Auctor's* first-century understanding by negation of any promised, present, and heavenly entrance for people. In the early last century, in dissatisfaction with the realistic achievement of their earth-centered views, the academy moved from a present earthly fulfillment involving a thick social gospel. The new options view salvation promises as inaugurated, internally realized, and/or future at the end of the age. However, the retained closed transcendent heaven for people on the same limited cosmic-field still rationally leaves no present place for continuous eternal living for the dead in a prompt resurrection or allowance for *Auctor's* present ministry of Christ, as shepherd, leading believers into the unseen accessible reality of heaven.

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[36] Peter Gould and Rodney White. *Mental Maps*. Boston: Allen & Unwin, 1986.

[37] Craig S. Keener, "Hebrews 8:1–5–The Heavenly Tabernacle" in IVPBBCNT (Downers Grove, IL: InterVarsity, 1993). Cf. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis* (Grand Rapids: Baker Books, 1998), 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 expositional material." He points out that this spatial theology is textually driven from the author's exegesis of spatial points of reference in Ps 110:1 and Ps 8.

Several "clear" dichotomies of modern scholarship need revisiting for better understanding of the process of rising to God after death heard in first-century background descriptions. For example, concerning the evidence suggesting the cosmic limitation of people after death, John Collins warns against the simple adversarial dichotomy of the Greek belief in immortality of the soul and Jewish belief in the flesh resurrection.[38] Neither argued assertions are sustainable by the evidence at hand. The possibility that *Auctor* describes complete, immediate living, in afterlife activity of believers apart fleshly resurrection, is ripe for further investigation by the removal of errant antithetical warrants no longer supporting the traditional superstructure of cosmic-field restriction.

Methodology for Evaluation of *Auctor's* Macro Conclusion/Summary

The thesis herein explores the feasibility of a "paradigm shift" entailing a change in the background field behind the message in Hebrews.[39] It tests an *aiōn*-field background for the narrative concerning the atonement and logic of Jesus' resurrection in Hebrews 9:27–28 as promptly after his death with experience upward into the way of the holy places before fleshly resurrection (fig. 1). It also evaluates Jesus' post-resurrection priestly intercession *in heaven* promptly after fleshly death for immediate resurrection for those who believe in faith in a near parallel experience (fig. 2).

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[38] John J. Collins, "The Afterlife in Apocalyptic Literature," in *Judaism in Late Antiquity, Part 4: Death, Life-After-Death, Resurrection and the World-to-Come in the Judaism of Antiquity*, eds. Alan J. Avery-Peck and Jacob Neusner (Leiden: Brill, 2000), 129.

[39] Thomas S. Kuhn, *The Structure of Scientific Revolutions*, 3rd ed. (Chicago: University of Chicago Press, 1996).

In methodological overview, the appraisal progresses with this chapter as introduction, three subsequent chapters in consideration of the thesis, and a conclusion. It applies the tools of lexical semantics, Koine Greek grammatical-historical exegesis, discourse analysis, narrative analysis, and rhetorical analysis. These tools pale in comparison to *Auctor's* understanding of "the Holy Spirit's presently revealing these things," (Heb 9:8; cf. 1 Cor 2:9–16) available to all believers. Priority centers on *God's speech* as the primary evidence above that of the secondary tools and secondary sources. Also, for completeness, historical major shifts in NT studies possibly influencing other views in an alternative cosmic-field away from *Auctor's aiōn*-field will be addressed.

The arrangement for exploring evidence for the proposed thesis will first encourage frequent reflection upon *Auctor's* lexical choices found in Appendix 2. Properly understanding his contextual meaning begins by becoming acquainted with his lexical choices more than those who write/speak later, with other words about his words. The table lists are not prescriptive for *Auctor's* meaning.[40] Meaning (semantics) always resides at the syntactical level of the sentences, literary devices, discourse rhetorical units, and thematic, cohesive interconnections of the collective work. The initial exercise, therefore, is not to determine meaning, which is a task which must follow later. Thus, this chapter seeks a familiarity with the cohesive word pool so that variant background options and proposals quickly raise suspicions for proof texting.

Chapter 2 first lays foundation steps for successful identification of the discourse

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[40] Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville: B&H, 1994), vii. Young observes, "Many grammars assume that what a particular structure meant before the Koine Greek period dictates what it means when used by NT 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."

lexemes employed by *Auctor*. Lexical analysis of the words of Hebrews 9:27–28 samples

probable to possible sources for evidence of meaning corresponding to the proposed

thesis. A modified sampling method assists to filter his large word pool noted in the

tables 1–4 due to the impossible magnitude of diachronic word studies for every word

from all possible sources in a study of this size.

Collectively, the meaning of the lexical units assemble into a proposed *Biblical*

Theology of *Auctor* through a theocentric lens.[41] Chapter 3 analyzes the background

aiōnfield for cohesive mental mapping of the thesis in *Auctor's* discourse and rhetoric.

Rather than modern systematic categories and issues of later debates pressed upon his

text, the assembled biblical theology attempts to tease out *Auctor's* own categories with

his terms. Admittedly, this is a challenging task due to the impossibility of eliminating

one's own presuppositions, the powerful pressure of later traditions, the overwhelming

scholarly superstructure built upon alternative views in specialist technical language, the

acknowledged cultural temporal distance, and the Greek to English gloss language

obstacles. However, the method has a higher probably discerning *Auctor's* theology and

philosophy to answer the propositions posed concerning Hebrews 9:27–28 than the more

common method of pressing modern categories from later issues and unrelated technical

terms. Thus, the assembled biblical theology seeks to place the sermon in *Auctor's* own

contextual philosophical and theological paradigm.

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[41] Andreas J. Köstenberger and Richard D. Patterson, "Method of Biblical Theology," in *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*, eds. Andreas J. Köstenberger, and Richard D. Patterson (Grand Rapids: Kregel, 2011), 697–99. Biblical Theology aims to understand a passage of Scripture in its own historical setting. Further, Scripture is studied "…*on its own terms*, that is, pay special attention, not merely to the concepts addressed in Scripture, but to the very words, vocabulary, and terminology used by the biblical writers themselves" (italics Köstenberger, 698).

Chapter 4 builds upon previous lexical semantics and biblical theology with discourse analysis and exegesis.[42] It adds rhetorical, narrative, and story analysis along with first-century interpretation methods from *Auctor's* use of the OT. It evaluates the validity of the overall function of the lexical parts within the whole sermon on a first-century apocalyptic background. Specifically, it assesses if Hebrews 9:27–28 functions as a *macro conclusion/summary* [MCS], a proposed discourse function by Teun van Dijk, whose methods are utilized in discourse analysis by Linda Neeley.[43] Theoretically, in Greek rhetorical discourse, embedded unit conclusions together should form a MCS. If an accurate proposition, then the derived semantic meaning of the embedded discourse conclusions should integrate into a MCS congruent with Hebrews 9:27–28. Once formed, this MCS compares with the thematic assertions set forth in the thesis. Exegesis of these units answers the question whether the proposed theme of Hebrews 9:27–28 fits the other DUC themes.

In later footnote discussion the resultant compiled MCS compares with points of contact with other language of NT writings concerning possible spiritual living after death. Future research can include additional points of contact with other contemporary canonical and noncanonical writings. These NT works are mined for both continuity and

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[42] For introductory principles, see "Chapter 7: Discourse Analysis: Getting the Big Picture," in David Alan Black, *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*, 2nd ed. (Grand Rapids: Baker Books, 1995), 170–72; Robert A. Dooley and Stephen H. Levinsohn, *Analyzing Discourse: A Manual of Basic Concepts* (Dallas: SIL International, 2001).

[43] Teun A. van Dijk, *Some Aspects of Text Grammars: A Study of Theoretical Linguistics and Poetics* (Parris: Mouton, 1972), 6, 10–11. Cf. Linda L. Neeley, *A Discourse Analysis of Hebrews,* Language and Culture Archives (Dallas: SIL International, 1987), 28.

discontinuity with the derived context for *Auctor's* referents, verbal actions, of spirit existence in relation to requirements to enter the places of God's holiness. The question addressed focuses on whether other primary writers maintain that believers not only see Jesus, as the Christ, at his coming to earth, but also at his coming in intercession for those approaching by transformation to a complete, bodily spirit by God at death.

The result of Chapters 2 through 4 compares with arguments against the thesis throughout this work. Brief survey provides possible historical, theological, and philosophical changes and alternatives that project away from the proposed thesis both before, during, and after the first-century written recorded sermon.

Finally, Chapter 5 summarizes the findings, lists the compiled evidence for the thesis, provides experiential observations learned during the dissertation investigation, and proposes areas for future research. It concludes with an invitation to believe for approach to Jesus by faith, for entrance of the way of the holy places to God, and for freedom at eternal-place judgment to eternal-place life.

Conclusion

This chapter introduces questions about a link between the summary of God's speech found in Hebrews 9:27–28 and the simple faith for living approach and entrance promptly after death to Jesus in the unseen heavenly kingdom that may be heard in Hebrews. Is it possible the faith of the general body of believers, who believe they are going to Jesus when they die, have it right? The evidence of the possibility of the answers to this question in the affirmative explores in Chapters 2–4. After review of the words spoken by *Auctor* in Appendix 2, the next step in the investigation proceeds in Chapter 2.

Chapter 2

Go! First Steps: The Word(s) to Place(s)
in Hebrews 9:27–28

Introduction

Auctor exhorts his audience "Let us run with perseverance" (Heb 12:1).
Analogous to running, this chapter starts the "Go!" It covers foundational steps for
determining the meaning of *Auctor's* word choices within his intended understanding.

The thesis listens to the first-century summation of God's speech in Hebrews
9:27–28 with tools of linguistic analysis. The first step establishes familiarity with
Auctor's chosen words more than commentary about those words. Steps following briefly
review the thesis question, translation difficulties, and related traditions against
translating Hebrews 9:28 with ἐκ δευτέρου as an idiom with both spatial and temporal
weight, rather than the usual temporal only rendering. A summary of common first-
century hermeneutics follows. How *Auctor intended* and how his *audience received* his
words greatly enhance understanding. The next step introduces challenges of first-century
Jewish apocalyptic [*aiōn*-field] language. Interpreter outlook toward this background
field for revelation has weight for predeterminations about *Auctor's* word meaning. Also,
the next step reviews the sense of the traditional translation.

Continuing toward an efficient stride, next, a methodology which stratifies both
available first-century sources and later related resources from "most probable" to "least
possible" is applied. This evaluation technique enables evidence stratification and
necessary filtering of available options for word meaning (fig. 9). The method provides a

foundation for a sampling of *Auctor's* available sources and historical evidence for thematic and verbal correspondence with his word pool. Determination of the overall theme and common verbal associations of his available sources enables selection of his most probable intended meanings. Finally, a chapter conclusion, summarizes the findings in preparation for a smooth and steady stride in Chapter 3 toward the contextual background for the meaning of *Auctor's* words in Hebrews 9:27–28.

Step 1: Basic Lexical Semantics

Basic principles of lexical semantics provide a starting point for the optional place(s) explored.[1] Not unlike running techniques, certain communication rules regulate the essentials for successful understanding. After determination of genre and background, the interpretative movement must focus on identification of the most probable "referent" and "sense" intended for word choices. A *referent* is what in a context is being spoken about, and the *sense* is what is being said about the referent.[2] The sense of *Auctor's* referents in speech consists not only in the public meaning of definition, etymology, sound, or feeling, but must consider *Auctor's* own meaning in tone and context. *Auctor's* meaning is not automatically homogeneous with others.[3]

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[1] Principles of lexical semantics assist to determine authorial meaning. This tool should not be held as the only ultimate *key* to proper interpretation of meaning. The method of first identifying word meanings, as a reduction and simplification of the overall complexity of God's provision of communication, provides only some of the necessary components for the overall context that determines authorial meaning of speech. E.g., Tuen A. van Dijk recognizes that the mental activity of a listener/reader assembled context does not contain a recitation of *each individual word* with associated meanings. Rather, it always *summarizes* speech meaning as much greater than the sum of the individual meanings of the words. Van Dijk calls this mental construction the "SUMMARY" (caps van Dijk) as the "macro-structure" of the meaning of a text. Van Dijk, *Some Aspects of Text Grammars*, 6, 10–11.

[2] Caird, *The Language and Imagery*, 39.

[3] Caird reminds, "The danger here is that we should think of culture in fixed and exclusive terms." George B. Caird, "The Meaning of Meaning," in *The Language and Imagery of the Bible* (London:

Table 6–Modern English Words Unknown by *Auctor*

Modern Words Unknown by *Auctor*		
trinity	Philonic	supernatural
dualism	Platonic	transcendent
monistic	mysticism	dichotomy
non-material	Sanctuary	trichotomy
hell	rapture	church
universe	cosmology	dispensation
afterlife	disembodied spirit	anthropology
intermediate-state	apocalypticism	pseudepigrapha
apocalyptic (adj.)	Gnosticism	session
apocalypse [genre]	biblical theology	heavenly tabernacle

Understanding *Auctor's* meaning requires learning *his* language in *his* culture. Interpretative steps must filter available lexical data for the most suitable glosses for *Auctor's* intended understanding. Tables 6 and 7 list both post-sermon words unknown by *Auctor* and *Auctor's* words with different modern meaning. Awareness of these anachronistic hazards guards against misinterpretation. Regarding differences in word meanings, David Black recognizes, "However, few words retain their original meanings throughout their history and migration from one language to another."[4]

The tables provide words often freighted with other meanings. Caution should be observed in translation with meaning foreign, limited, expanded, or oblique to *Auctor*. It is best to maintain concept and summary terminology as close as possible to his words and meanings as determined by his *aiōn*-field, first-century usage. Table 7 lists drift in word meanings since the sermon that can alter interpretative perceptions.

Duckworth, 1980), 53.

[4] Black, *Linguistics for Students*, 122.

Table 7–*Auctor's* Lexemes with Different Background Meaning

Greek	*Auctor's Aiōn*-field Meaning	Cosmic-field Meaning
οὐρανός [space]	substance heaven(s) [plural]	material/+ non-material
ἡμέρα [time]	day(s) [both earthly and eternal time]	day(s) [earthly only/heaven timeless eternal present]
διαθήκη	covenant(s) [present & future fulfillment at death]	covenant(s) [only future eschatological fulfillment]
ναός	temple [type - all creation of invisible substance heavens]	temple [local creation in transcendent–timeless heaven]
σκηνή	tabernacle/tent [type–all/part(s) of creation]	tabernacle/tent [local creation only in heaven]
ὑπόστασις	reality and substance of the heavens and earth	forensic perceived assurance, confidence on earth
πνεῦμα	spirit [substance-reality]	spirit [non-material]
κατάπαυσις	rest [after death with Jesus]	rest [peaceful fleshly life]
λαλέω	God's speaking/revealing acts	audible speech of God
ῥῆμα	conversation [about λόγος]	Word [Scripture or Revelation]
λόγος	God's Revelation in/by Christ	Word [Scripture or Revelation]
δύναμις	ability [specific gospel acts from death to resurrection]	power [general trait of God's sovereign omnipotence]
προσέρχομαι	approach [life-worship + after death approach to Jesus]	worship [type elevation as reality only in fleshly life]
εἰσέρχομαι	enter [at death after judgment led by the Shepherd Jesus]	worship [type elevation as only reality in fleshly life]
ἐσχάτου τῶν ἡμερῶν τούτων	during these last days [present and future]	at these last days [mainly future only]
αἰών	eternal-place(s); All/part(s) of eternal & temporary creation	world/universe [visible] or age/eternity/everlasting [time]
οἰκουμένη	ordered dominion over αἰών of eternal-places from eternity past	God's rule over only rational visible creation of Genesis
υἱός	Son [human/God]	Son [God/human]
ἐκκλησία	assembly [earthly antitype + believers in heaven as type]	church [local, on earth only]
ἀποθνῄσκω	death [flesh + eternal unseen relationship away living God]	death [flesh only]
κρίσις	judgment [at fleshly death]	judgment [future only]
ἀποκάλυψις	revelation [all figurative as a reality of seen and unseen truth]	revelation [figurative only, limited reality to cosmic truth]
κόσμος	earth and celestial host	all creation beyond God
πνεύματος ἁγίου	holy *place* spirit [person]	Holy Spirit [God]
πνεύματος αἰωνίου	eternal-place spirit [person]	Holy Spirit [God]
πατρὶ τῶν πνευμάτων	the Father of spirits [people]	only fleshly life now & future [no place for fleshly dead]
πνεύμασιν δικαίων τετελειωμένων	to spirits of righteous having been completed [in heaven]	only fleshly life now & future [no place for fleshly dead]

Step 2: Proposed Word Meanings
Avoiding Solution Missteps

The proposed thesis for exploration rests on evidence with contextual weight for

addition of *place*/*position* sense to the idiomatic force of ordinal idiom ἐκ δευτέρου χωρὶς

ἁμαρτίας (Heb 9:28) that corresponds to Jesus' position in the *aiōn*-field background

governing the message. The option translates that Christ will appear for salvation "from a

second *place*/*position* without sins," which concerns the holy space location of his

enthronement for his present ministry of the new covenant.[5] In this option, the gen.

adjectival construction "out of a second…without sin" links with the same previous

adjectival construction δευτέραν (Heb 9:7) about the "tabernacle, which is called holy of

holies" (Heb 9:3)—"from, out of" Christ will appear. As an ordinal idiom serving in a

unit summary of previous exposition, it has both adjectival and adverbial space and time

properties determined by context.

Proper testing should explore whether the listeners and later first- to third-century

readers likely heard, based on the Greek ordinal adjectival/adverbial construction under

the weight of the previous exposition, an idiomatic meaning of "from a second

place/*position* without sin."[6] If true, this statement evokes *Auctor's* thick conceptions of

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[5] In this optional proposal, the nom. sg. Ἅγια (Heb 9:2) designates the "holy place" and combined form Ἅγια Ἁγίων (Heb 9:3) refers to the "holy of holies." The native koine Greek gen. pl. ἁγίων (Heb 8:2; 9:3; 9:8; 10:19) and acc. fem. sg. ἅγια (Heb 9:12, 24, 25) in the tabernacle context then consistently serve as a referent for the collective recently achieved heavenly (holy places) by Jesus' entrance (appendix 2 table 9). For discussion, see Jody A. Barnard, *The Mysticism of Hebrews: Exploring the Role of Jewish Apocalyptic Mysticism in the Epistle to the Hebrews* (Tübingen: Mohr Siebeck, 2012), 92–93.

[6] Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: Brill, 1974), 163. Nida and Taber in their chapter, "Testing the Translation" state, "…there should not be anything in the translation itself which is stylistically awkward, structurally burdensome, linguistically unnatural, and semantically misleading or incomprehensible, unless, of course, the message in the source language has these characteristics (the task of the translator is to produce the closest natural equivalent, not to edit or to rewrite)."

Jesus' continual *second ministry* as Christ as an active, heavenly, priestly mediator from the right hand of God after completion of atonement (cf. Heb 1:3, 13; 8:1; 10:12; 12:2). Jesus appears quickly to individually meet approaching believers after fleshly death for salvation in continuance of their possession of eternal life.

By this construction as his main UC, *Auctor* summarizes four synchronized tracks of his exposition in sections 1–2 (Heb 1:1–10:18): (1) testimonial faith in hope after *death* for a heavenly inheritance, (2) God's *judgment* of Jesus' offering at his substitutionary human death, (3) Jesus' current heavenly ministry of *intercession*, and (4) *salvation* into a present, new, covenant relationship for believers resulting in forgiveness of sin during approach to God in heaven after death. These parenetic pathways come together in Hebrews 9:27–28, which functions as the main MCS.

Evidence for this proposal faces obstacles. First, it builds on a minority theological position, both historically and among modern scholars, of life promptly after fleshly death.[7] The possibility that even Jesus experienced *continued living* in approach to God "according to the ability of an endless life" (Heb 7:16), and "through a spirit of an eternal-place himself" (Heb 9:14) after fleshly death and before fleshly resurrection cuts

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[7] E.g., Jesus corrected the theology of the Sadducees in Mark 12:18–27, by revealing that Moses taught by the Scriptures, that God is the God of the "living" Abraham, Isaac, and Jacob—even after their fleshly death. For Jesus, the present tense Ἐγώ εἰμι ὁ θεὸς τοῦ πατρός σου ("I am the God of your fathers," Exod 3:6 LXX) evidences a continuous *living* relationship with God for these patriarchs, even after death. Jesus promises, "the one who hears τὸν λόγον μου ("my word" [Jesus' speech-action as the Christ]) and believes him who sent him, ἔχει ζωὴν αἰώνιον ("continually has eternal-place life") and does not come into judgment, but μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν ("has moved from death into life")" (John 5:24). The recurrent phrase ζωὴν αἰώνιον ("eternal-place life") has both temporal and spatial weight as life in the eternal-places. The pres. tense in Jesus' hermeneutic carries force for continuous possession of a life that is fulfilled by uninterrupted extension of life for entrance into the eternal-place creation. The perf. tense suggests completion of everything necessary for the present effect of further movement from death to life (cf. John 5:25–32). Paul's language of comfort for grieving Thessalonian believers over their recent dead in comparison to most others, speaks of present conscious alertness in a domain of light for the believing dead, in comparison to a destiny in suffering of drunken darkness for unbelievers (1 Thess 5:1–11).

across the theological structure of traditional cosmic-field limited views.[8] A continuous

state of death requires assimilation of all Jesus' postmortem heavenly activity into

ascension after fleshly resurrection (Mark 16:19; Luke 24:51; Acts 1:2, 9, 11, 22). This

includes for adherents, Jesus' atonement of sin, movement in "the way of the holy

places" (Heb 9:8), his rising *of* [all] the dead *people*, judgment and vindication by God,

rising *from* the dead, approach, passing through the heavens, entrance, offering, and

bringing/leading—into the heavenly places.[9]

Biblical narrative about Jesus' approach in spirit, vindication in judgment,

entrance into the holy of holies, enthronement as God's Son, worship by angels, and the

first human in spirit birth (Heb 1:3c–14)—logically follows flesh resurrection in various

methodological rejection under the philosophical term *dualism* (table 6) for whole spirit

life outside of flesh.[10] Nothing humanly happens after death until after Jesus' resurrection

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[8] A major issue hinges on translation of δύναμις when linked with ζωῆς ἀκαταλύτου ("endless life," Heb 7:16). The word δύναμις carries weight of a potential ability to function in a certain sequence of actions. BDAG, "δύναμις'" 262–63. The modern English "power" carries more general, non-specific, possibilities of activities. Jesus continued living, specifically during the three-day period after death of the flesh until his resurrection, must carry more than a general potential of a possibility. The entire theology of the gospel hope and promise crumbles without this basic fact of Jesus' "endless life" (Heb 7:16) at his judgment by God, even temporarily after the situation of fleshly death in inactivity by crucifixion of the flesh body. The sense of δύναμις that tracks through Hebrews is addressed in the Ch. 4 DI (Heb 1:1–4).

[9] Richard D. Nelson, "'He Offered Himself': Sacrifice in Hebrews," *Int* 57, no. 3 (2003): 255. Nelson assumes, "Hebrews thus unites Christ's resurrection and exaltation/ascension into a single concept (13:20)." Cf. Patrick Schreiner, *The Ascension of Christ: Recovering A Neglected Doctrine* (Bellingham, WA: Lexham, 2020), 106–08; David M. Moffitt, "It Is Not Finished: Jesus's Perpetual Atoning Work as the Heavenly High Priest in Hebrews," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 157–75; Nicholas J. Moore, "Sacrifice, Session, and Intercession: The End of Christ's Offering in Hebrews," *JSNT* 42, no. 4 (2020): 521–41; David M. Moffitt, "Jesus as Interceding High Priest and Sacrifice in Hebrews: A Response to Nicholas Moore," *JSNT* 42, no. 4 (2020): 542–52.

[10] Steven M. Baugh, "Whose Spirit? Christ's Spirit or the Holy Spirit in Hebrews 9:14" (paper presented at the annual meeting of the Evangelical Theological Society, Denver, CO, 13 November 2018); Gerhard Lohfink, "Die Himmelfahrt Jesu – Erfindung oder Erfahrung?" Kleine Reihe zur Bibel 18 (Stuttgart: Katholisches Bibelwerk, 1972), 50. N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperCollins, 2008); idem, *The New Testament and the People of God*, Christian Origins and the Question of God (London: SPCK, 1992), 97; Scott D.

and return—which since for Jesus' correspondence with all human death (Heb 2:9–18),

extrapolates to believers with no conscious living after death until a fleshly resurrection.[11]

The second obstacle locates in the late fourth century CE, three hundred years

after *Auctor's* sermon. Since that time, Hebrews 9:28 rarely interprets with present spatial

force for those waiting.[12] However, the evidence of tradition weakens when critically

analyzed. Mainly, this limited option for only the earthly second coming fulfillment

appears quite late, as distant from the sermon in time, language, and culture. Use of the

tradition argument to counter or affirm a spatial translation follows the fallacy of the

argument from silence. Also, interpretation by allegorical symbolism later overshadows

Auctor's authorial-intended method for interpretation of God's revelation.[13]

Mackie, "Confession of the Son of God in Hebrews," *New Testament Studies* 53, no. 1 (2007): 114–129; idem, "Confession of the Son of God in the Exordium of Hebrews," *JSNT* 30, no. 4 (2008): 437–453; Jon Laansma, "Hidden Stories in Hebrews: Cosmology and Theology," in *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts*, eds. Richard Bauckham and Nathan MacDonald, LNTS 387 (London: T&T Clark, 2008), 9–18; idem, "Heaven in the General Epistles," in *Heaven*, eds. Christopher W. Morgan and Robert A. Peterson (Wheaton, IL: Crossway, 2014), 111–18; Kenneth L. Schenck, *Cosmology and Eschatology in Hebrews: The Settings of the Sacrifice*, SNTSMS (Cambridge: Cambridge University Press, 2010).

[11] E.g., Ellis, *Christ and the Future in New Testament History* (Boston: Brill, 2001), 120–128; idem, *Pauline Theology: Ministry and Society* (Eugene, OR: Wipf & Stock, 1997), 16–17, ref. 45.

[12] Erik M. Heen and Philip D. W. Krey, eds. *Hebrews*, ACCS New Testament 10 (Downers Grove: InterVarsity Press, 2005), 147. The earliest commentary on record by Ephrem the Syrian on Hebrews 9:28 in the late fourth century CE states, "'he will appear a second time,' not in order to die for the sins, for which he has already died once, but in order to appear in a new world, where there will be no sins on the part of those who in hope expect salvation through him." The statement demonstrates that by Ephrem the Syrian's time, any vertical hope of heavenly fulfilment in the context had changed emphasis more toward a temporal hope of an earthly "new world" fulfillment as only an ethical with earthly change.

[13] Leonhard Goppelt states, "Allegorical interpretation, therefore, is not concerned with the truthfulness or factuality of the things described." Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. by Donald H. Madvig (Grand Rapids: Eerdmans, 1982), 12. As a possible biblical hermeneutical method, allegorical interpretation overshadowed all other authorial intended revelation-interpretation methods by those religiously educated, until the sixteenth-century Reformation with the return to a desire for a literal interpretation of Scripture. William Baird, *History of New Testament Research*, 3 vols. (Minneapolis: Fortress, 1992–2013), I: xvii. Allegory primarily links referents to explain truth by correspondences of word-context patterns in symbolic language that does not carry weight of a representation of literal reality. NT writers found use for allegorical interpretation in

Step 3: *Auctor's* Intended Interpretation Methods

The once overshadowing method of allegory in biblical interpretation was joined

with the previous second-century CE transition away from hearing the eternal heavenly

language of canonical texts in the concrete reality intended by first-century authors. Once

revelation concerning the eternal ὑπόστασις ("substance-reality") of faith (Heb 11:1;

12:2) viewed as allegory, with no realistic corresponding connections, textual interpreters

ignored the authorial-intended methods of interpretation.[14] *Auctor*, primarily embraces

realistic links in methods of either direct prophecy, analogy, or typology.[15] His quotation

of OT texts consists mainly of a variant of the rabbinic Midrashic method.[16]

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their texts. E.g., Paul uses ἀλληγορέω ("allegorically speaking") in Gal 4:21–26.

[14] Everett Ferguson, *Backgrounds of Early Christianity*, 3rd ed. (Grand Rapids: Eerdmans, 2003), 544. Analysis for the *middot* or formal interpretative rules credited to Hillel are beyond the scope of this work. For *Auctor's* use of the second rule of *gezera shawa* ("verbal analogy"), see David A. deSilva*, Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle 'to the Hebrews'* (Grand Rapids: Eerdmans, 2000), 34–35. For critique, consider, Phillip S. Alexander, "Rabbinic Judaism and the New Testament" *ZNW* 74 (1983): 246. Alexander reports there is no evidence that this interpretational technique was unique to Judaism. He suggests, based on work of other scholars on the *middot* issue, that, "From their very nature the rules in question may be 'natural' to human discourse or argument, or typical in general of early rhetoric."

[15] E.g., by *direct prophecy*, *Auctor* conveys prophetic truth about living referents in the past, present, and future (Heb 11). By use of *typology*, *Auctor* reminds his listeners how Moses was told the priests of the "tabernacle" ministry "serve to outline and shadow ἐπουρανίων…("of the heavenly *ministry*," Heb 8:5). Moses was told "You will make everything according to the τύπον ("type"), the one being made known to you on the mountain." *Auctor* proceeds to explain the correspondence between the movements in the holy places of the earthly priesthood ἀντίτυπα τῶν ἀληθινῶν ("antitype of the true places," Heb 9:24). He further details Jesus' past movements (1) in the heavenly realities, (2) since resurrection in a present ministry in the "path of the holy places" (Heb 9:8–9), and (3) in future appearing from the holy of holies (Heb 9:28), which the earthly antitype literally represents, for a heavenly fulfillment in a greater way. Modern descriptions of typology invert the first-century terminology of Hebrews, Peter, and Philo.

[16] Gert J. Steyn, *A Quest for the Assumed LXX Vorlage of the Explicit Quotations in Hebrews*. (Oakville, CT: Vandenhoeck and Ruprecht, 2011), 406–07. Steyn recognizes that *Auctor* in his OT quotations places these mostly in pairs like the rabbinic Midrashic method with commentary or midrashim usually attached to the longer of the two quotations. Regarding *Auctor's* OT quotations, these often combine with typological interpretative functions to provide parenesis for Jesus' activities in the process of atonement. E.g., much of the evidence for Jesus' enthronement in Hebrews 1 comes from multiple consecutive OT quotations in direct prophecy, analogy, or typology.

Initially, scholars recognized first-century typological interpretation with realistic

links.[17] In this line, typology defines in this project as an author-chosen method for

revelation of truth, used heavily in *aiōn*-field background [apocalyptic] language, using

antitypes [visible cosmic-field examples, copies, and patterns] concerning people, places,

events, or institutions, that are linked in greater correspondence to other referents, as

either future cosmic-field antitypes/types, and/or, *types* of *aiōn*-field reality fulfillment in

places by people, in events and institutions (Figure 5–Definition of Typology in

Hebrews).

Diverse conclusions arise from tenuous attempts to harmonize this recovered

hermeneutic with long held cosmic-field constrained traditions without *aiōn*-field

substance-reality for people.[18] Typological realism, especially any spatial-vertical

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[17] Hans W. Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven, CT: Yale University Press, 1974). Frei discusses the collapse of traditional typology and narrative of the biblical text with the result of a loss or its reality for recent scholars. Cf. Goppelt, *Typos*, 7. Goppelt states, "The typological use of the OT in the NT has always provided an example of a more profound interpretation of the OT and has motivated the search for a meaning that goes beyond the literal grammatical-historical explanation." He recognizes, "For typological interpretation, however, the reality of the things described is indispensable. The typical meaning is not really a different or higher meaning, but a different or higher use of the same meaning that is comprehended in type and antitype." Goppelt, *Typos*, 12. Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Oxford University Press, 1988), 350f. Fishbane concludes, "Typologies of within the Hebrew Bible are broader than the mere 'historical'" (351, n. 94).

[18] Cf. Patrick Fairbairn, *Typology of Scripture*, 2 vols. in 1 (Grand Rapids, Kregel, 1989); John H. Stek, "Biblical Typology Yesterday and Today," *CTJ* 5 (1970): 133–62; Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield: Almond Press, 1983), 56–58; E. Earle Ellis, *Prophecy & Hermeneutic in Early Christianity*, New Testament Essays (Eugene, OR: Wipf and Stock, 1978), 165–69; Greg K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker, 2012), 13–22, 41–54; Francis Young, "Typology," in *Crossing the Boundaries: Essays in Biblical Interpretation in Honour of Michael D. Goulder*, eds. Stanley E. Porter, Paul Joyce and David E. Orton (New York: Brill, 1994), 29–48; Richard M. Davidson, "The Eschatological Hermeneutic of Biblical Typology" *TheoRhēma* 6 no. 2 (2011): 5–12; Paul M. Hoskins, *That Scripture Might Be Fulfilled: Typology and the Death of Christ* (Longwood, FL: Xulon, 2009), 17–36; idem, *Jesus as the Fulfillment of the Temple in the Gospel of John*, Paternoster Biblical Monographs (Eugene, OR: Wipf & Stock, 2007), 27–31; David L. Baker, "Typology and the Christian Use of the Old Testament," in *The Right Doctrine from the Wrong Texts: Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker, 1994), 313–30; Benjamin J. Ribbens, "Typology in Types: Typology in Dialogue,"

Figure 5–Definition of Typology in Hebrews [19]
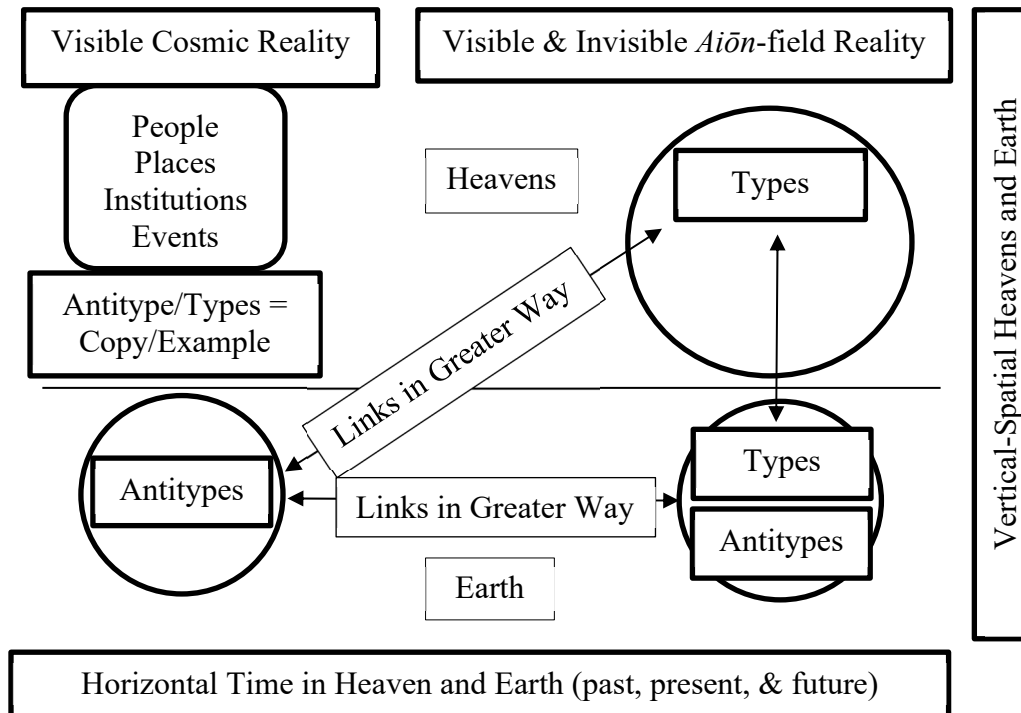
verbal movement about Jesus in the heavens promptly after death, often suffers, without

debate, toward only symbolic meaning.[20] Also, popular interests in horizontal future

eschatology only scantly consider realistic, vertical heavenly existence for people.[21]

For proper understanding of *Auctor*, this imbalance needs correction by additional

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Journal of Theological Interpretation 5, no. 1 (2011): 81–96.

[19] Antitypes always limit to the cosmic-field of historical observable reality and link with types both in the visible cosmic-field and/or unseen the *aiōn*-field reality that the antitypes are meant by their link to describe in greater correspondence. These antitypes or types may fulfill either historically past, present, or future and/or vertically in both the seen and unseen spatial realities as determined by context. Also, antitypes never replace antitypes. New antitypes link with change in truth of heavenly reality.

[20] E.g., Robert Jamieson lists scholars who view the vertical, heavenly, typological language of the place and timing of Jesus' atonement language in heaven as only symbolic. Jamieson, "When and Where Did Jesus Offer Himself?," 342–46.

[21] Davidson, "The Eschatological Hermeneutic of Biblical Typology," 5–48; idem, *Typology in Scripture* (Berrien Springs, MI: Andrews University Press, 1981), 99–100; 363–388.

realistic weight of his original spatial intentions in vertical movement of the Christ,

especially as linked in his typology. Appendix 1 figure 6a and 6b offer a balanced

approach for first-century hermeneutics in a simplified flowchart. This synthesizes more

from inductive observation of the biblical authors than from the later conclusions derived

from the discussion of the debate over first-century hermeneutics.[22]

Six observations can be deduced about first-century interpretation. First, each

method carries a distinct application for truth about a referent(s) and/or OT text(s) to

guide the understanding.[23] Second, interpretational methods are determined by authorial

intention—not later function as options for the reader/listener, to use for gain of

alternative insights into *the author's* text.[24] Third, these interpretation methods must

function seamlessly with natural language without later culturally conditioned

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[22] This application of revelation-interpretation can only support a modest claim that would be recognized by a first-century audience. Understandably, the *English* lexemes, syntax, and semantics are modern. Yet, the act of interpretation of revelation of truth in the first century could comfortably and logically follow, without objection, these guiding observations set forth. G. W. H. Lampe, and K. J. Woollcombe, *Essays in Typology*, SBT 22 (London: SCM, 1957), 29–30.

[23] The differences between each non-OT text interpretative method are determined by three factors in the context, (1) whether there is more than one referent linked by the truth expressed, (2) how the author links the truth correspondences between two or more referents under consideration as either literal reality or only nonrealistic symbolic figures of speech, or (3) whether the truth expression represents referent(s) in greater correspondence than the grammatical-historical context. E.g., the expression of truth of any narrative form (discourse, poetry, proverb, hymn, parable, psalm, or apocalyptic) about a single referent signals direct prophecy in a statement of truth. For two or more linked referents in comparative correspondence: (1) if no reality, then the method is allegory, (2) if only similar patterns of verbal movement and/or referent characteristics, then it is an analogy, and (3) if greater vertical and/or horizontal links, then it is typology. These categories anchor the interpretation of objects under consideration regardless of other contextual elements added.
   OT quotations typically determine in a similar fashion by three factors in the context: (1) If the meaning of the text is paraphrased, (2) if two texts are linked to provide greater meaning, (3) and if the text is considered a fulfillment of a past hidden event or experience. The affirmative determines the methods of Targumic, Midrashic, and Pesher, respectively. The negative means the text is interpretatively intended as a non-OT quotation textual method.

[24] Goppelt, *Typos,* 9. Hermeneutical methods do not have a layered function with some weight found in every possible method that a reader/listener can compile in a greater and overall meaning.

accommodation in meanings away from their normative significance.[25] Fourth, these

interpretation methods convey truth concerning people, places, objects, and/or

institutions, without inherent temporal or spatial weight in the method itself.[26] Fifth, in

the author's revelation choice of typology, the antitype-type correspondence in a text

does not later replace or apply to another antitype-type link in succession, unless the

connection is restated.[27] Sixth, typological links between an antitype and type as

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[25] Ibid., 8. An audience interpretational method should mean to the reader/listener no more than that which the author designed in normative application of lexical semantics of his context. There should be no hidden meanings to an author's text unless purposely cryptically designed when conveyed, and only then, when a text in some way signals as cryptic by the author.

[26] Literary rhetorical devices and both spatial and/or temporal elements for audience orientation may or may not be added to the surrounding context by the author. These may express truth about referents in humanly understood terms in two directions, either about: (1) the temporary visible and/or invisible, eternal, vertical realities, or (2) the earthly historical and/or heavenly, horizontal time movements. No revelation-interpretive method carries time or spatial weight. The context determines both the time elements of past [historical], present [eschatological], and/or future [eschatological] truth or any vertical elements of earthly or heavenly, spatial truth—nothing inherent in the author's chosen method. For verbal expression of truth about their chosen referents, after choice of literary form, biblical authors then choose a revelation-interpretation method. Next follows their added contextual information for orientation in choices of (1) either horizonal language elements (no time, all-time, past, past to present, present, present to future, or future), and/or vertical language elements (none, all creation, things under the earth, on the earth, and in the heavens) (2) and/or literary rhetorical devices "…such as alliteration, assonance, *inclusio*, and a host of others." See Allen, *Hebrews*, 29, n. 31 for sources listing those used by *Auctor*. The contextual vertical and horizontal aspects do not function as opposites but can variably combine as desired by the author.

[27] The historical activity links between antitype/type in typological referents carry weight in a ministerial function to reveal truth either in the temporary or eternal creation. Referent antitypes *fulfill* spoken truth in their appropriate context of place and time—but their revelatory links never *replace* one antitype with another in succession unless the link is restated anew. Revelatory-linked truth between referents is always truth and does not change, since spoken by God, who cannot lie (cf. Heb 6:18). E.g., the Sinai covenant reveals truth about the relationship between the eternal-place God in heaven and the people of the temporary creation. *Auctor* states about the earthly Sinai covenant, "but, one becoming obsolete and growing old near for destruction" (Heb 8:13). In the temporary, changing cosmos responding to God's salvation plan to bring his people to himself in the eternal-places of heaven, the heavenly typological content of Sinai covenant was fulfilled in Jesus as the Christ (cf. Matt 5:17). This completion also introduced his beginning fulfillment of the promises of the new covenant. The truth of the first covenant served for the duration of time and space appointed in its purpose. Its function ends with the new, but its spoken truth between the referents involved continues true for its appointed time and space. Truth does not replace truth, and truth does not transfer to another referent unless restated in a new revelatory link with a new referent. Therefore, linked revelation of truth concerning referents by direct prophecy, allegory, analogy, or typology is not succeeded by the connections with other referents. For further discussion on successionism, see Richard Ounsworth, *Joshua Typology in the New Testament*, WUNT 2, vol. 328 (Tübingen, Mohr Siebeck, 2012), 176–84. Ounsworth introduces this thought line in negating proposed ideas of supersessionism of the temple by *Auctor* after its destruction. Cf. Richard Bauckham and Trevor

ministerial parenesis serve to testify about gospel truth of salvation promises, not as a

means to obtain the salvation promises of entrance to God at judgment.[28] These guiding

observations that consistently shape first-century author-audience interpretation of truth

should guide modern evaluation of *Auctor's* message.

Step 4: First-Century Apocalyptic
[*Aiōn*-Field] Word Stock

First-century literature, that both was possibly available to *Auctor* and containing

revelations of the heavens in language of substance-reality, often carried the label

"apocalypse" by the second century CE.[29] Modern analysis, upon rediscovery of these

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Hart et al. eds, *The Epistle to the Hebrews and Christian Theology*, 151–225.

[28] In the temporary earthly ministry of truth revelation, a referent ἀντίτυπα ("antitype," Heb 9:24; cf. 1 Pet 3:21) links as: (1) ὑποδείγματι ("examples, outlines, copies," Heb 4:11; 8:5; 9:23), (2) τύποι ("types, examples," Heb 8:5; cf. 1 Cor 10:6), and (3) τυπικῶς ("typological [adv.]," 1 Cor 10:11). A concise list of linked earthly antitypes includes revelation by the tabernacle/Temple, Israel, the Sabbath observance, the land promise, ceremonial law, local church, water baptism, Lord's Supper, the Lord's day of first day of the week, Christ's millennium rule on earth, etc. Antitypes function as examples of unsensed eternal truth within the temporary creation and never to replace the true referent "types" (cf. Heb 8:5) they represent in greater correspondence in the eternal-place creation. When their revelatory use in ministry completes, they may become obsolete, and other referents may reflect the circumstantial parenetic changes in space and time, but these are not referent-truth replacements in successionism. Also, these antitypes in ministry may fulfill eternal typological realities either negatively or positively. E.g., when Moses [antitype] strikes the rock (Num 20:11), the positive, desired typological ministry in example of speaking to God for his eternal provision of promised salvation crumbles. Thereby, in proper negative fulfillment, Moses in ministry [antitype] is not allowed in the promised land [antitype]. His ministerial failure does not negate his salvation in heaven by faith (Heb 11:23–28; [cf. "Sixth" observation above]). Moreover, Joshua [antitype] in his ministry for leading Israel into the land of promise [antitype] should not be interpreted that he replaces Moses either in salvation or ministry, but that both served truth as a referent antitype of Christ corresponding to Jesus [type] leading people to God in heaven [type]. Furthermore, this rule of referent-truth correspondences in ministry would hold true for verbal activity of examples of God's "people" referents. E.g., the antitype example of the fleshly people of the temporary local church in ministry on earth neither replaces the referent eternal type of the people of spiritual Israel now assembling at death in heaven (cf. Rom 9:8) nor the now-assembling church of the firstborn in heaven at death (Heb 12:22–24).

[29] Morton Smith, "On the History of ΑΠΟΚΑΛΥΠΤΩ and ΑΠΟΚΑΛΥΠΙΣ" in *Apocalypticism in the Mediterranean World and the Near East*, ed. David Hellholm, Proceeding of the International Colloquium on Apocalypticism, Uppsala, August 12–17, 1979 (Tübingen: Mohr Siebeck, 1983), 9–20. BDAG, "ἀποκάλυψις," 112. Cf. David Aune, "Apocalyptic and New Testament Interpretation," in *Method and Meaning: Essays on New Testament Interpretation in Honor of Harold W. Attridge*, eds. Andrew B. McGowan and Kent Harold Richards (Atlanta: SBL, 2011), 237–59. Aune traces the modern academic reclaiming of the genre of Jewish apocalypse in understanding from the third century BC. During the first

works in the mid-nineteenth century, initially viewed the typological frame of apocalypse

narrative from a different, well-entrenched, cosmic-field limited background.[30] For the

first one hundred years, until the 1970s, scholarship negativized such literature as esoteric

and away from mainstream Orthodox Judaism, which seemed more supportive of their

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century it was the "prime mover" in Christian views (242). His synthesis reveals a defining characteristic in the belief of two ages with both temporal and spatial aspects (245). In literature of this category, some emphasize open heavens for human interaction. Christopher Rowland observes, "Apocalyptic has a vertical dimension which is just as important as any predictions made about the future." Christopher Rowland, *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity* (Eugene, OR: Wipf & Stock, 2002), 2. Michael Vines argues one of the genre's most peculiar features concerns the relationship of time and space. Michael E. Vines, "The Apocalyptic Chronotope," in *Bakhtin and Genre Theory in Biblical Studies*, Semeia Studies 63, ed. Roland Boer (Atlanta: SBL, 2007), 112–14. Cf. Richard E. Sturm, "Defining the Word 'Apocalyptic': A Problem in Biblical Criticism," in *Apocalyptic and the New Testament: Essays in Honor of J. Louis Martyn,* eds. Joel Marcus and Marion L. Soards, Bloomsbury Academic Collections. Biblical Studies: Gospel Narrative (New York: Bloomsbury, 2015), 17–48. Cf. Phillip G. Ziegler, *Militant Grace: The Apocalyptic Turn and the Future of Christian Theology* (Grand Rapids: Baker Academic, 2018). Cf. John J. Collins, "Introduction: Towards the Morphology of a Genre," *Apocalypse: The Morphology of a Genre: Semeia 14* (1979):1–20. Idem, "The Genre Apocalypse Reconsidered," *ZAC* 20, no. 1 (2016): 21–40; idem, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*, 3rd edition (Grand Rapids: Eerdmans, 2016), 352. As part of his summary, Collins states, "Jewish apocalypses were not produced by a single 'apocalyptic movement' but constituted a genre that could be utilized by different groups in various situations…It also involved a conceptual framework which assumed that life was bounded by the heavenly world of the angels and by the prospect of eschatological judgment…The problems to which these revelations are addressed vary in kind…The constant factor is that the problem is put in perspective by the otherworldly revelation of a transcendent world and eschatological judgment."

[30] Barnard, *The Mysticism of Hebrews*, 172–75; Klaus Koch, *The Rediscovery of Apocalyptic: A Polemical Work on a Neglected Area of Biblical Studies and Its Damaging Effects on Theology and Philosophy*, SBT Second Series 22 (Naperville, IL: Allenson, 1970). Koch traces the positive scholarly development in rebirth of apocalyptic and the negative responses of established dogmatic tradition proponents. Cf. Ernst Käsemann, "The Beginning of Christian Theology," in *New Testament Questions for Today* (Philadelphia: SCM, 1969), 82–107. Käsemann, as a student of Rudolf Bultmann, declared, "Apocalyptic was the mother of all Christian theology" (102). Such a view surprised scholarship by declaring apocalyptic as mainstream in opposition to the dominant view which saw apocalyptic bordering on heresy. E.g., Hans Bietenhard, *Die himmlische Welt im Urchristentum und Spätjudentum* (Tübingen, Mohr Siebeck, 1951). Bietenhard claims the cosmological speculations in the NT are peripheral and form no essential part of the gospel. Contra Käsemann, "Zum Thema Der Urchristlichen Apokalyptik," *ZTK* 59, no. 3 (1962): 257–84. ET: *New Testament Questions for Today 108–37*. In his lengthy article he attempts to answer scholarly criticism over why he had claimed apocalyptic was the mother of all Christian theology (284). He argues that to ignore the apocalyptic context obstructs access to the hope of early understanding of the Easter kerygma, which was not just about resurrection from the dead (263). Cf. Wolfhart Pannenberg, "Redemptive Event and History," in *Basic Questions in Theology: Collected Essays, Volume I* (Philadelphia: Fortress, 1970), 15–80. As an unknown scholar at the time, a year before Käsemann, Pannenberg reintroduced the horizontal presuppositions spanning the whole of Christian theology of the apocalyptic background field. The spatial apocalyptic presuppositions are still currently in limited acceptance with little investigation or debate.

own long held assumptions.[31] From the orthodox perspective, John Collins defines the

modern *apocalypse* genre, stating, "'Apocalypse' is a genre of revelatory literature with a

narrative framework, in which a revelation is mediated by an otherworldly being to a

human recipient, disclosing a transcendent reality which is both temporal, insofar as it

envisages eschatological salvation, and spatial insofar as it involves another supernatural

world."[32] By adding "transcendent," "supernatural," and "otherworldly" noted in table 6,

John Collins brings in foreign sixteenth-century philosophical presuppositions in a

cosmic-field that points perpendicular to the *aiōn*-field used by *Auctor* and others using

"apocalyptic language" style of revelation.[33]

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[31] The assumptions, which built on the anachronistic foundations of second-century Judaism, by pressures previously noted above had changed substantially in both philosophy and theology.

[32] *Pace* John Collins, "Introduction: Towards the Morphology of a Genre," 9. Also, "The Genre Apocalypse Reconsidered," 28. Collins recognizes many of the elements of apocalyptic writings, "…bear structural weight, as they shape an implied view of the *world*. These were elements singled out in the definition, by reference to the manner of the revelation and to the *transcendent* reality, both spatial and temporal. The content of the genre implies a distinctive worldview" (italics mine). Collins agrees with Vines on the "temporal and spatial unboundedness of apocalypse" which "affords a divine perspective on human activity." Vines, "The Apocalyptic Chronotope," 113. However, the idea of the divine heavenly spatial and temporal elements as "transcendent" injects the questionable weight of modern philosophical categories foreign to the first century. After evaluation of the details of apocalyptic literature, Jean Carmignac, simplified his definition of the genre as "Genre littéraire qui décrit des révélations célestes à travers des symboles." Jean Carmignac, "Description du phénomène de l'Apocalyptique," in Hellholm, *Apocalypticism in the Mediterranean World and the Near East*, 165. Carmignac does not prove this simplified definition, but it more naturally fits the language of the first-century literature better than pressing it comparatively through a developed sixteenth-century philosophy or later eschatology.

[33] John Collins utilizes the term "apocalyptic" as adjectival. John Collins, *The Apocalyptic Imagination*, 1–52. He attempts to define the nomenclature of the discussion with the literary genre as "apocalypse" (3–14), the use of "apocalyptic" limited as an adjective (2), and "apocalypticism" (15–17), as reflective of varied social movements in reaction to problems addressed contextually in the literature. The term "apocalypse" refers to a group of literature collectively with vast differences but having some common particular traits and distinctive elements (3–14). The term "apocalyptic" as an adjective refers to usage of some of these traits and elements in description (2). Collins debunks correctly the "apocalyptic myth" which suggests "a worldview or a theology which is only vaguely defined but which has often been treated as an entity independent of specific texts" (2). As asserted above, the background-view or theology of first-century authors is not inherent in the genre or interpretational method and must be determined by the context. Also, Collins does concede, in other modern terms, another crucial point, that a constant trait within the apocalypse genre is a top-down revelation from the unseen heavenly reality, which he labels as "transcendent." This top-down emphasis is distributed differently than the various works with bottom-up earthy understanding, which Collins labels "history." (7, 352).

This definition was emended later by Adela Collins considering suggestions of David Hellholm and David Aune, to read that, "…apocalypse…intended to interpret *present*, earthly circumstances in light of the *supernatural* world of the *future*, and to influence both the understanding and the behavior of the audience by means of divine authority."[34] John Collins later claims, "All the apocalypses, however, involve a transcendent eschatology that looks for retribution beyond the bounds of history. In some cases (*3 Baruch, Apocalypse of Zephaniah*) this takes the form of the judgment of individuals after death, without reference to the end of history."[35] By pressing apocalyptic revelation of heavenly [*aiōn*-field] matters "future" into twentieth-century eschatology and into philosophical, non-historical, "transcendent" reality in modern views of heaven, both the revised definition by Adela Yarbro Collins and the summary of John Collins still ignore the *realized* vertical-horizontal *aiōn*-field motifs related to the *present* in continued living in death, which were conveyed in writings of the first century.

Rowland attempts to distinguish apocalyptic from eschatology by reserving to the latter the future hope of Judaism and Christianity. He claims apocalyptic literature was an attempt to understand more how things are *now* rather than predict the future.[36] The spatial and time elements of first-century apocalyptic language in typology, direct

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[34] Adela Yarbro Collins, "Introduction," in *Early Christian Apocalypticism: Genre Social Setting: Semeia 36*, ed. Adela Yarbro Collins (Decatur, GA: SBL, 1986), 7.

[35] John Collins, *The Apocalyptic Imagination*, 15. Collins recognizes the objection of Rowland, "…that there is not *distinctive* apocalyptic eschatology" (*ibid*., italics Collins). Rowland, *The Open Heaven*, 29–37, 71. He further states, "The genre is not constituted by one or more distinctive themes, but by a distinctive combination of elements, all of which are also found elsewhere" (*ibid*). These observations support the previous assertion that the horizontal elements in interpretation arise from the context and not the literary narrative frame or author-audience interpretation method.

[36] Rowland, *The Open Heaven*, 1–2.

prophecy, or analogy were established by the context; neither the genre frame nor the author-audience interpretative method that was used to convey space and time. Similarly, Adela Collins later takes the position in later work that spatial and time elements must function together when included in the text of an author. She bases this claim on the observation that *both* spatial and temporal elements, in differing degrees of emphasis depending on the contextual background, are most always present in literature employing apocalyptic language.[37]

The book of Revelation serves as an example of a pure apocalypse. Other NT books such as the Gospels, Hebrews, Ephesians, Colossians, 1 and 2 Peter commonly employ apocalyptic language and concepts.[38] Second-century Christian churches, commonly still fluid with Judaism in the diaspora due to their common heritage, preserved the apocalyptic literature of ST Judaism.[39] In the second century CE and later, many apocalypse type works appear which address various problems from diverse theological, noncanonical points of view.[40] However, two major pressures from both

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[37] Adela Collins in reaction to tendencies of scholarly polarization toward either mysticism or eschatology, later combines her definition with John Collins as support for her position, "…that the classic apocalypses combine the two concerns [eschatological & mystical dimension], so that contact with knowledge of the heavenly world provides an understanding of history and supports a particular way of life." Adela Yarbro Collins, *Cosmology and Eschatology in Jewish and Christian Apocalypticism* (Boston: Brill, 2000), 7. Adela Collins applies the assertions of E. D. Hirsch by interpretation of the apocalypses in two moments of "meaning" and "significance" as determined by and in fidelity with the intent of the author in context. E. D. Hirsch, *The Aims of Interpretation* (Chicago: University of Chicago Press, 1976), 79–81. Adela Collins based upon Hirsch, correctly claims that proper interpretation must include fidelity to both spatial and temporal elements in authorial context before modern interpretative application to the present.

[38] Collins, *The Apocalyptic Imagination*, 321–51.

[39] Daniel C. Harlow, "Early Judaism and Early Christianity," in *EDEJ*, 258.

[40] Yarbro Collins, "The Early Christian Apocalypses" in *Apocalypse: The Morphology of a Genre: Semeia 14* (1979): 60–121; Francis T. Fallon, "The Gnostic Apocalypses" in *Apocalypse: The Morphology of a Genre: Semeia 14* (1979):122–58. Rowland, *The Open Heaven*, 349–441; Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Grand Rapids: Baker Academic,

without and within the slowly diversifying Jewish and Christian cultures against heavenly

theological matters changed the attitudes and usage among leadership.

First, under the pressure of Jewish, messianic hope, the first-century revelation of

this literature for many readers was already interpreted with an endpoint as having only a

heavy, cosmic-field constrained fulfillment (cf. Luke 19:11; Acts 1:6).[41] This explanatory

view escalated tension in the ministry of Jesus, even resulting in his crucifixion (cf. Matt

2:2; 27:11, 29, 37; Luke 19:38; John 20:9). The same continued misuse and

misapplication by Jewish Zealots and sympathizers also generated extreme social,

political, and religious tensions with their Roman Empire relationships.[42] Resulting

Jewish violence against Roman imperial rule ensued, with the destruction of their temple

in the Jewish Wars from 66–70 CE.

In the second century, further uprising in the Diaspora Revolt of 115–117 CE

resulted in decimation or destruction of the Jewish settlements in Egypt, Libya, and

several other places. Later in recovery from another uprising in the devastating Bar

Kokhba Revolt of 132–135 CE, surviving Rabbinical Judaism of the diaspora heavily

suppressed apocalyptic genre writings, opting mainly for the OT Canon with emphasis on

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2005), 256–67; Martha Himmelfarb, *The Apocalypse: A Brief History*, Blackwell Brief Histories of Religion Series (Malden, MA: Wiley-Blackwell, 2010); George W. E. Nickelsburg, *Jewish Literature between the Bible and the Mishnah: A Historical and Literary Introduction*. 2nd ed. (Minneapolis: Fortress Press, 2005); Katell Berthelot, "Early Jewish Literature Written in Greek," *EDEJ*, 181–200.

[41] John J. Collins, "The Jewish Apocalypses," in *Apocalypse: The Morphology of a Genre: Semeia 14* (1979), 30–36.

[42] Anathea Portier-Young, "Jewish Apocalyptic Literature and Resistance Literature," in *The Oxford Handbook of Apocalyptic Literature*, ed. John J. Collins (Oxford: Oxford University Press, 2014), 145–46. Catherine Wessinger, "Apocalypse and Violence," in Collins, *The Oxford Handbook of Apocalyptic Literature*, 423–24; Arthur P. Mendel, *Vision and Violence* (Ann Arbor: University of Michigan Press, 1990), 30–45.

the Law in one's *earthly* relationship with God (fig. 4).[43] Modern negativism toward

apocalyptic concepts arose from this later position of Judaism that is antithetical to

Jewish STL of the first century.

Amid the Jewish movement that later became Christians, who both held in faith a

spatial "heavenly" hope and observed the escalation of conflict in the death of millions,

the leadership in later state-supported churches turned to the safer hermeneutic of

allegory (*Hist. eccl.* 7.14.1–3; *Cels.* 4.87; *Princ.* 2.11.2–3).[44] By the fourth century CE,

this method universally applied to the prophetic earthly kingdom and millennial texts,

regardless of authorial intent, to ease tensions toward peaceful interpretative solutions.[45]

Second, later Christians, in response to the pressure of heresy within by leaders

who considered themselves Christians, applied allegorical redefinition to the earthly-

heavenly, antitype-type correspondences of spatial typological revelation. The first major

heresy reaction surfaced from Christian incorporation of early Jewish gnostic elements

containing privileged knowledge of heavenly matters.[46] A criticism against apocalyptic

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[43] Ithamar Gruenwald, *Apocalyptic and Merkavah Mysticism*, AGJU 14 (Leiden: Brill, 1980); Gershom G. Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (New York: Jewish Theological Seminary, 1965); idem, *Major Trends in Jewish Mysticism* (Jerusalem: Schocken, 1961), 41–79. Cf. Phillip S. Alexander, "Mysticism," in *The Oxford Handbook of Jewish Studies*, ed. Martin Goodman (Oxford: Oxford University Press, 2004), 704–732; idem, *The Mystical Texts*, LSTS 61 (New York: T&T Clark, 2006); idem, *OTP*, 1:233–54. Cf. Timo Eskola, *Messiah and the Throne: Jewish Merkabah Mysticism and Early Christian Exaltation Discourse*, WUNT 2, vol. 142 (Tübingen: Mohr Siebeck, 2001).

[44] Paula Fredriksen, "Apocalypse and Redemption in Early Christianity: From John of Patmos to Augustine of Hippo," *VC* 45 (1991): 154–55.

[45] Ibid., 155–68.

[46] Scholem, *Jewish Gnosticism*, 34; R. McL. Wilson, *The Gnostic Problem: A Study of the Relations between Hellenistic Judaism and the Gnostic Heresy* (London: Mowbray, 1980), 64–96, 116–48. Wilson is probably correct, that the Gnostic error was not in the common parallels of the apocalyptic language from Judaism added with Hellenistic philosophy and mythology, but instead, the ideas and concepts in the context of how the common apocalyptic language of each was used. E.g., in the mid-third

language arose by the late second century in the reaction of Irenaeus and others against

the heresy.[47] Also, a second heresy arose in the new prophecy of Montanism with claims

for an imminent expectation of the descent of the New Jerusalem that instilled still more

reaction.[48] Early Christian apologists, like good surgeons, removed with wide margins the

cancer of perceived heresy (cf. Rev 2:2–3). The later nineteenth-century approach of the

religionsgeschichtliche school demonstrates a widespread problem in Christian churches

since the second century. Objections to perceived heresy viewed as non-Orthodox

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century, it is not the *aiōn*-field "diagram" or realities of human access to heaven after death that Origen refutes against Celsus (*Cels.* 6.24–39), but the incorrect concepts in its teaching containing Gnostic heresy. Also, Michael Allen Williams, *Rethinking "Gnosticism": An Argument for Dismantling a Dubious Category* (Princeton, NJ: Princeton University Press, 1996). Williams points out that many of the conclusions of generalized statements contained within the modern scholarly category of Gnosticism do not bear out in historical documents. In agreement with his argument, use the term of the "Gnostic" demarcates the heretical ideas themselves, rather than the modern broad conclusions against all apocalyptic language, or its vertical dualism. After his discussion of recent studies in review of the distinguishing features of Gnosticism and Apocalypticism, Dylan Burns comments, "Consequently, the traditional basis for associating 'Gnosticism' and 'apocalypticism' has been dissolved." Dylan M. Burns, "Apocalypses Among Gnostics and Manichaeans," in Collins, *The Oxford Handbook of Apocalyptic Literature*, 358.

[47] Irenaeus reputes strongly the Gnostic *privileged* knowledge of heavenly revelation and entrance of selected souls thereby into the heaven of God's domain before death and their denial of fleshly resurrection after death (cf. *Haer.* 5.31.9; 5.31.1). His defense negativized the apocalyptic language of the revelation of the heavenly matters in the gospel due to Gnostic association. This unfortunate side-effect for early Christian teachers such as Irenaeus and others eventually placed an imbalanced emphasis of the center of eternal-place hope, away from the time of death in approach/entrance into heaven which Irenaeus held (cf. Haer. 5.31). In his defense against heresy, Irenaeus allegorically interprets "flesh and blood" (1 Cor 15:50) as "fleshly works" (Haer. 5.13.3), rather than as a later general resurrection with fleshly transformation to spiritual bodies (cf. 1 Cor 15:35–50; 1 John 2:2). Thereby, he heavily weights the promises of a future hope as only the resurrection on earth. This involves a fleshly 'regeneration' to incorruption, which the believer initially receives by observance of another, allegorical, antitype elevation of drinking and eating Jesus' 'flesh' in the Eucharist (cf. *Haer.* 5.2.2, italics mine). Further evaluation of these and other patristic responses provide a topic for further research.

[48] E.g., Bruce Metzger, in analysis of the effects of Montanism in the mid-second century, writes, "The influence of Montanism in this regard was twofold: the production of new 'sacred' scriptures, and the development within the Great Church of a mistrust of apocalyptic literature, including even the Johannine Apocalypse. Some Catholics also rejected the Epistle to the Hebrews because of the use that Montanists made of vi.1–6." Bruce M. Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: Clarendon, 1987), 102. Metzger described the backlash of the anti-Montanist reaction that brought the Apocalypse of John under a cloud of suspicion because of its usefulness in supporting the 'new prophecy' (104). Some influential leaders in the eastern churches even removed it from their canon (105).

frequently reduces to flattened, general definitions, which often result in repudiation of all common parallel elements, rather than the erroneous concept itself.

These second-century tensions propelled church leaders in the direction of a preferred allegorical hermeneutic that gave rise to two major theological changes. The first change moved errantly toward a closed spatial reality. In consequence, the orphaned biblical earthly antitypes, that previously corresponded to heavenly types, were then escalated in replacement of the new vacuum for the types in the heavenly reality they portrayed.[49] The second change escalated biblical, prophetic, revelatory history of future earthly antitypes as *final termini*, having no links with heavenly types.[50] These symbolic antitypes became the salvific final endpoint of God's purposes rather than later fulfillment in their corresponding heavenly types in the eternal creation (cf. Rev 21–22).[51]

By the second to third century CE, extant writings of Christian leaders which embrace a limited cosmic-field for people, flatten NT biblical direct prophecy and

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[49] E.g., the church, then became the authoritative kingdom only on earth, emerged with little consideration of the heavenly corresponding type it represents (see fig. 4). Before this flattening, the earthly assemblies represented Jesus' building of his church, whereby, deceased believers currently are assembling in heaven with him when at the gate of Hades in death (cf. Matt 16:18). Also, the observances of baptism and eucharist became legally sacramental. Observers attained merely a legal incorruption on earth before God to await as inferior quality spirits for a possible later merited fleshly resurrection through the authority of the church and its sacraments, indulgences, and relics. Before modification, these contained an antitype-type symbolic correspondence where believers would follow Jesus' typological gospel pattern after death in the way of the holy places in heavenly events before return with Jesus.

[50] E.g., Jesus' millennial, messianic, kingdom rule and Israel's Edenic-like, land fulfillment (cf. Acts 1:6; 3:21) is elevated to final endpoints of God's desired goals, rather than being symbolic of later heavenly fulfilment of all things εἰς αὐτόν ("to himself," Col 1:20; cf. Eph 1:10). This rationally results in the concept of a general judgment, which occurs when Jesus returns to earth to be with his church. Cf. Eckhard J. Schnabel, *The Viability of Premillennialism and the Text of Revelation*, *JETS* 64, no. 4 (2021): 785–95.

[51] E.g., the issue of orphaned antitype escalation or degradation in typological interpretation forms the basis for most theological debate among the Christian faith and in Hebrews. Interpreters either intensify the antitype as the end or means of Christian hope, with no or little eternal heavenly expectation, or they reduce the antitype so flat in earthly fulfillment that it either ignores or blurs the symbolism to the heavenly corresponding type.

typological teaching about access and entrance into the eternal creation at death in such texts as Hebrews 9:27–28. The later patristic emphasis, which so heavily emphasized acknowledgment of an orthodoxy toward the future resurrection of the fleshly body, influenced interpreters to determine the promised transformation as an eternal fleshly life. These changes limit salvation to a merited incorruptibility by sin and death, without any of the revealed eternal creation transitions to a "heavenly body" or "spiritual body" (cf. 1 Cor 15:40, 47–49; 1 John 3:2; Phil 3:20–21).[52]

Step 5: Traditional Translation of Hebrews 9:28

This tradition, originating three hundred year after *Auctor's* writing, continues without critique, advocating in relation to *Auctor's* emphasis of the temporal adverb ἅπαξ ("once"), only the horizontal temporal preference for a translation of a "second *time*."[53] Few critically consider the obvious difficulty with the syntactical contortion, "will appear a second time without *reference* to sin" (NASB).[54] Mainly, the translation results in a

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[52] E.g., in the fourth century, Augustine in his *City of God* insists on the corporeality of this spiritual body (*Civ.* 22.21). A survey of second- and third-century extant patristic literature, both in defense against heresies and in theological parenesis, reveals little consideration for promises of the resurrection and bodily transformation of the flesh, away from obsolete vestigial functions in a decaying dark-creation (cf. Rom 8:11; 1 Cor 15:35–50; 1 John 2:2) to characteristics necessary for eternal living in the dwelling presence of God (Rev 21:3; Matt 5:8). By the fourth century, these bishops, like Israel before them, hope more toward the cucumbers, onions, and lentils of Egypt, than the milk and honey of the promised land (cf. John 3:17, see fig. 4). *Auctor* finds the same tendencies in his audience that he attempts to correct in his parenesis (Heb 3–4). Cf. Troels Engberg-Pedersen, *Cosmology and Self in the Apostle Paul: The Material Spirit* (New York: Oxford University Press, 2010).

[53] Zimmerman, *Das Bekenntnis der Hoffnung,* 201. Zimmerman recognizes the second coming option as from tradition of the early church rather than later redaction. Exploration in this project centers not on the tradition of the second coming theme itself, but whether this tradition should have become the only traditional option for the parenesis of *Auctor* and other NT authors.

[54] E.g., Daniel Wallace does not list this syntactical option for ἐκ with the genitive. The temporal aspect lists with weight of separation as "Temporal: *from, from [this point]…on.*" This option creates great theological tension with *Auctor's* claim of judgment after his appearing, if from the point of his appearing, there is no reference to sin. Wallace, GGBB, 371.

contextual shift to other unstated, biblical, overarching themes.[55] It also discounts the

natural, ordered, syntactical use and semantic meaning of *Auctor's* words, his excellent

Greek prose, the parallel contextual themes of the embedded DUC, and the possible

function of Hebrews 9:27–28 as a MCS of other surrounding thematic content.

Translation should hinge on whether interpretation provides "functional

equivalence" with *Auctor's* contextual meaning. Carson considers "functional

equivalence" replacing "dynamic equivalence," as a corresponding term for the same

translation theory.[56] Eugene Nida states,

> Dynamic equivalence is therefore to be defined in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language. This response can never be identical, for the cultural and historical settings are too different, but there should be a high degree of equivalence of response, or the translation will have failed to accomplish its purpose.[57]

This raises a question, if this traditional "prestigious" sense of "second time" would have

been immediately recognized, then applied by listeners and early readers. When ἐκ

δευτέρου is orphaned outside the heaven-earth, type-antitype, typological and apocalyptic

[*aiōn*-field] thematic frame, an array of proposals abound for this and other issues in

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[55] The alternative sense of Hebrews 9:28 considered avoids any question of orthodoxy, since both options are attested in Scripture. D. A. Carson comments on a comparable situation, "But it is *not* a matter of theological orthodoxy, since understanding the text one way does not mean that the translator (or the commentator) is *denying* the complementary truth but is merely asserting that the complementary truth is not in view here" (italics Carson). D. A. Carson, "The Limits of Functional Equivalence in Bible Translation," in *The Challenge of Bible Translation: Communicating God's Word to the World*, eds. Glen G. Scorgie, Mark L. Strauss, and Steven M. Voth (Grand Rapids: Zondervan, 2003), 88.

[56] Ibid., 65.

[57] Nida, *The Theory and Practice of Translation*, 24. Fundamental priorities are listed as: "(1). contextual consistency has priority over verbal consistency (or word-for-word concordance), (2) dynamic equivalence has priority over formal correspondence, (3) the aural (heard) form of language has priority over the written form, (4) forms that are used by and acceptable to the audience for which a translation is intended have priority *over the forms that may be traditionally more prestigious*" (14, italics this author).

Hebrews.[58] Ideas expand exponentially by antitype escalation into morphed earthly

replacements and successionism due to the void created from their neglected,

corresponding, heavenly types.

Step 6: Sifter for *Auctor's* First-Century Word Meanings

Both the amount of available first-century literature, and later commentary

providing interpretation surrounding Hebrews, collectively comprise another obstacle to

proper interpretation of possible spatial meaning.[59] A concise study, which should

include lexical analysis, requires a method to screen the evidence. After a quick review of

the word tables in the Appendix 2, readers probably already acknowledge tension; *Auctor*

is quite a Greek wordsmith.

This vast sea of information connected with postmortem themes in Hebrews

logistically overwhelms any *thematic* investigation. Narrow historical, and theological

topic or section studies, by nature, filter themselves. A quest concerning the words of

Hebrews 9:27–28 as a contextual MCS requires mastering a vast ocean. If not sifted, the

word meaning assembly of the tables easily burgeons into a colossal lexicon with

optional glosses and catalog of opinions.

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[58] James W. Thompson, "Outside the Camp: A Study of Hebrews 13:9–14," *CBQ* 40 (1978): 58–60. Cf. Eric F. Mason, "A Call to Renunciation of Judaism or Encouragement to Christian Commitment?," in Mackie, *The Letter to the Hebrews*, 400–02. James Thompson recognizes *Auctor's* earthly-heavenly link, rather than orphaned earthly solutions toward either rejection of Judaism or matters concerning community purity threats from eating unclean foods.

[59] Laansma, "Hebrews: Yesterday, Today, and Future," 1–3. Laansma finds confidence in the increased "…cultivation of historical work related to Hebrews, for it plays an essential part in the global ecosystem of meaning" (3). He comments, "We may confidently predict, in fact, that the gates to a richer harvest of the historical fruits will be opened precisely through a full integration of the theological and historical. In a global ecosystem, all the habitats and all the species are mutually sustaining" (n. 7). This project attempts a MCS of the "full integration" which Laansma predicts.

Consequently, a sampling method of the words is applied to sift the available information that follows two lines of stratification. The first line forms vertically by comparison of his words, cognates, and related thematic phrases to possible sources of influence upon *Auctor* by order of importance from highest to lowest. The second line forms horizontally, based upon their principal functions. His words are evaluated for meaning based on correspondence with his source authority, repetitions, discourse unit summary deployments, and his chosen historical narrative. These two lines function together forming a grid to sample *Auctor's* terms in Hebrews 9:27–28 for possible spatial weight in probable first-century sources. The results from the samplings filter out the most probable sense of the words. The grid results can be compared to the word translations and interpretations of commentaries, monographs, and articles for relevance in message cohesion.[60]

<div align="center">Vertical Filter Grid Line</div>

The first grid line involves vertical stratification of *Auctor's* words against other available first-century information, from most probable to least possible. It filters on the premise that even though sources may share a common language and themes of the first-century Hellenistic-Jewish culture surrounding *Auctor*, some sources have a higher probability for influence upon his meaning and audience understanding than others. A few sources have definite utilization with evidential direct influence. Other sources only distantly relate with possible indirect influence, either by correspondence of lexical root or form, Greek language and culture, or a common thematic topic, OT Scripture usage,

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[60] John W. Hilber, *Old Testament Cosmology and Divine Accommodation: A Relevance Theory Approach* (Eugene, OR: Cascade, 2020), 5–15; Andrew D. Streett, "New Approaches to the Use of the Old Testament in the New Testament," *SwJT* 64, no.1 (2021):14–17.

Figure 7–Source Filter for Word Meanings

Most Probable	LXX with Apocrypha
	Hebrew OT
Probable	NT Writings
Less Probable	Philo
Most Possible	DSS
	Pseudepigrapha
Possible	Talmud
Least Possible	Greco-Roman & Other
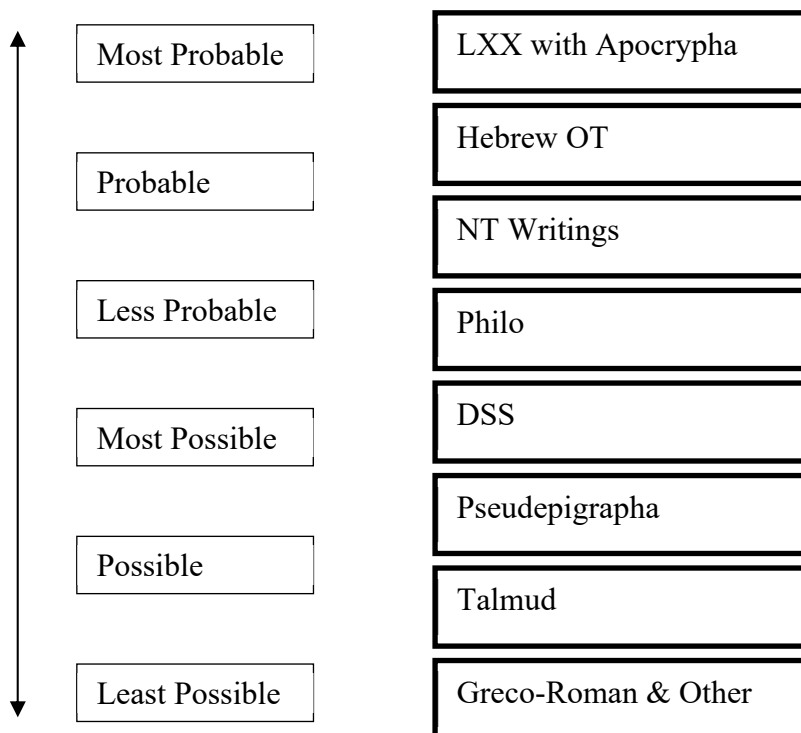
era, or locale. The possible sources that should be considered would include: (1) Hebrew

OT recension(s) similar to the MT, (2) Greek recension(s) of OG/LXX with apocryphal

writings, (3) other NT literature, (4) other circulating copies of the library of the DSS, (5)

Greek works of Philo, (6) Greek Jewish Pseudepigrapha, especially those with

apocalyptic language, (7) Jewish Talmudic literature, (8) and Hellenistic Greco- Roman

and surrounding cultural literature.[61] Figure 7 illustrates the vertical line filter.

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[61] *Auctor* had to communicate in language understood by an audience steeped in the literature available to the Hellenistic-Jewish culture. His verbiage should have verbal and thematic correspondence with the available literary works of the time. This necessity supports the inclusion of other categories for evaluation beyond the OT. However, it must be noted, that a possible knowledge or use in a level of correspondence with another literary work does not imply any sense of a personal or cultural recognition of revelation authority. *Auctor* probably only considered the OT and LXX as authoritative Scripture, as God speaking in revelation concerning the messianic hope of salvation in Jesus as Christ. The first-century Letter of Aristeas reflects a Jewish legend reaching back to the second-century BCE, that views both the LXX and Hebrew OT of equal authoritative value. Notwithstanding, the "authority" of the LXX resides in its use by the writers of the New Testament, not inherently.

Koine Greek served as the common language of the Greco-Roman Empire at the time of *Auctor's* sermon, which models immaculately written Koine Greek prose. Koine Greek served as the lingua franca in multiple recensions as the Greek OT text by the first century CE. This was due to few Jews of the diaspora knowing Hebrew and Aramaic as the primary language of Palestinian Jews.[62] The Hebrew OT was first translated into Greek in the mid-second century BCE with semantic fields of words weighted from Aramaic influence.[63] This Greek LXX includes the apocrypha of STL compositions.[64]

The LXX with the apocrypha serves as the most probable direct source of influence for *Auctor's* word meaning.[65] Several observations support this contention. *Auctor's* content utilizes the LXX with 38 Scripture quotations, excluding many allusions

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[62] Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* (Grand Rapids: Baker Academic, 2000), 20. David A. deSilva, *The Letter to the Hebrews in Social-Scientific Perspective*, vol. 15 (Cascade Companions. Eugene, OR: Cascade, 2012), 10.

[63] Jobes and Silva, *Invitation to the Septuagint*. Anne-Françoise Loiseau observes in his research, that the LXX semantic word fields reveal translators of the Hebrew OT had a strong Aramaic influence. Anne-Françoise Loiseau, *L'influence de l'araméen sur les traducteurs de la LXX principalement, sur les traducteurs grecs postérieurs, ainsi que sur les scribes de las Vorlage de la LXX*, SCS 65 (Atlanta: SBL, 2016).

[64] David A. deSilva, *Introducing the Apocrypha: Message, Context, and Significance* (Grand Rapids: Baker Academic, 2002); Daniel J. Harrington, S.J, *Invitation to the Apocrypha* (Grand Rapids: Eerdmans, 1999); R. K. Harrison, *Introduction to the Old Testament: with a Comprehensive Review of Old Testament Studies and a Special Supplement on the Apocrypha* (Grand Rapids: Eerdmans, 1969).

[65] Daniel J. Harrington, S. J., "The Old Testament Apocrypha in the Early Church and Today," in *The Canon Debate*, eds. Lee Martin McDonald and James A. Sanders (Peabody, MA: Hendrickson, 2002), 200–02. Apocryphal works, containing possible later redaction, must be evaluated on their historical merits since there is no direct evidence of verbal or thematic influence by quotation in the sermon. These works may have probable indirect influence. E.g., Hebrews 1:3 may verbally link with ἀπαύγασμα ("reflection") with Wis 7:26 and descriptions of the wisdom of God in similar passages (cf. Col 1:15–20; John 1:1–18). Also, Hebrews may find either indirect influence or common cultural thought with Wisdom of Ben Sira in the theme of "rest" in concordance involving the theme of death. From the perspective of finding comfort and rest in grief over one dead, in Sir 38:3, he states, "He will refresh/rest from work among the dead. Please Rest! In your remembrance and Be Comforted! On account of him when going out of his spirit" (Sir 38:3 LXX; cf. Rev 14:13). Harrington, *Invitation to the Apocrypha*, 86–87.

and echoes.[66] He does not directly quote the apocryphal books. Also, his selected

connections of narrative taken from the LXX witness provide his evidence for his claims

at two major points. First, he presents his chosen LXX textual and verbal links with a

christological lens as focused upon the Christ activity of Jesus. Second, he highlights the

ministry experiences both of Jesus and others related to Christ as a typological faith by

describing their referent antitype examples in the *aiōn*-field background expressed in the

LXX. Further, *Auctor* freely engages without necessary explanation, both Greek

rhetorical devices and Jewish OT hermeneutics.[67] The most probable source for *Auctor's*

word meanings should be derived from thematic and verbal correspondences of the words

in his chosen narrative with the authoritative Scripture of the LXX.[68] Therefore, the

contextual usage of his corresponding words in the Greek language, with the specialized

terms surrounding both faith and ministry in the LXX with the available Apocrypha,

carries the highest probable weight.

    A second probable source for *Auctor's* word meanings derives from an unknown

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[66] Gert J. Steyn, *A Quest*, 2, 378–412. Steyn states, "Apart from the fact that the author utilized a number of quotations from already existing early Jewish and early Christian traditions, there are definite indications, on the one hand, of an alternative *Vorlage* than that as represented in the eclectic editions of the LXX and NT today. But the unknown author of Hebrews himself, on the other hand, is also creatively involved in some stylistic and theological changes to his quotations" (412). George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, eds. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 919–93.

[67] Michael Wade Martin and Jason A. Whitlark, *Inventing Hebrews: Design and Purpose in Ancient Rhetoric*, SNTSMS 171 (New York: Cambridge University Press, 2018), 6–19. Cf. Paolo Garuti, O.P., *Alle Origini Dell'omiletica Cristiana: La lettera agli Ebrei; Note di Analysi Retorica*, SBFA 38 (Jerusalem: Franciscan Press, 1995), 7–31; DeSilva, *Perseverance in Gratitude*, 35–70.

[68] Barnabas Lindars, *The Theology of the Letter to the Hebrews*, New Testament Theology (New York: Cambridge University Press, 1991), 124–25; Steyn, *Quest*, 4; Simon J. Kistemaker and William Hendriksen, *Exposition of Hebrews*, vol. 15, Baker NTC (Grand Rapids: Baker Books, 1953–2001), 107.

Vorlage of the Hebrew OT text, that differs from the Masoretic text as known today.[69]

There appears weight of some direct influence, since some of his OT quotations,

allusions, and echoes mirror the Hebrew OT textual tradition.[70]

The circulating NT writings provide a third probable influence. These would

include the early Aramaic and Greek written traditions compiled cooperatively by the

main four apostolic-led missions historically detailed in the NT writings.[71] These

documents, for over thirty years before *Auctor's* sermon, circulated among the apostolic

missions until later replaced, due to destruction by intense persecution and ordinary

depreciation, by the surviving four gospels and other circulated letters. The written

Petrine and Pauline mission history of Acts, and later letters of Paul, John, and Peter find

less probable influence since created about or later than the same period. However, even

though the sermon contains no recognized direct NT quotations, *Auctor* does make

common use of OT messianic textual traditions with other NT writers, Philo, and the

DSS.[72] Further, due to his heart connection with fellow "brethren" and "faith" in

interpreting the OT through the lens of Jesus as Christ, *Auctor* would identify and

probably read circulating material of similar messianic hope.

A fourth less probable influence is that of Philo, a first-century Hellenistic Jew

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[69] Jobes and Silva, *Invitation to the Septuagint*, 20; deSilva, *Perseverance in Gratitude*, 32–33; Guthrie, "Hebrews," 922.

[70] Allen, *Hebrews*, 161–63.

[71] E. Earle Ellis, *The Making of the New Testament Documents* (Boston: Brill, 2002).

[72] Steyn, *Quest*, 379, 382–83, 404, 410. In his conclusion concerning *Auctor*, Steyn states, "He [*Auctor*] was familiar with the Scriptural reference tradition of early Judaism and that of early Christianity– with an 85% overlap between the quotations used by himself and those in the DSS, Philo and the NT."

from Alexandria.[73] *Auctor's* language highly corresponds both verbally and thematically

with the Jewish-Hellenistic culture of the diaspora in Egypt.[74] However, there is no

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[73] Ronald Williamson, *Jews in the Hellenistic World: Philo*. Cambridge Commentaries on Writings of the Jewish Christian World 200 BC to AD 200, vol. 1, pt. 2 (Cambridge: Cambridge University Press, 1989), 1–27. Williamson comments that Philo presents as a Jewish contemporary of the first-century early Christian movement in Judea. Contemporary with the ministry of Jesus, John the Baptist, and early Paul, Philo appears as a Jewish leader and elder, probably in his late fifties and living in Alexandria. Philo, later writing in his sixties or seventies, probably represents both a normative, devout, monotheistic Jew, and loyal citizen of the Roman Empire. He was geographically distanced by the diaspora from the events of Jesus' life and ministry and never mentions him. Williamson paints the life and faith of Philo through a twentieth century lens with modern terms of "transcendent," "supernatural," and "immaterial." For example "transcendent" translates the Greek κρείττων ("better," *Opif.* 8) as a comparative form of ἀγαθός ("good") to Philo's view of God and the eternal creation. Also, "immaterial" translates Greek ἀσώματα ("bodiless," *Praem.* 30). However, when Williamson's later philosophic terms are extracted away, Philo, from his own volumous literature, remains a first-century messianiac Jew with repentance of sin (ibid. 14) and faith (*Abr.* 268) in the mercy of God (*Praem.* 117). Further, he demonstrates an eschatological hope (ibid. 14) and believes he will see God (*QE* 2.51) in a restoration of Israel (*Praem.* 164–68) in changed bodily form and earthly conditions with the nations governed under the Law of Moses (ibid. 169–72, *Mos.* 2.17) by the Logos creator (*Alleg. Interp.* 3.96). He asserts the converts to Judaism who accept its moral law and its philosophical ideas and ideals–a place in heaven (*Praem.* 152).

In all his writings, Philo never mentions Jesus or Messiah but through his concept of the λόγος similar to both *Auctor* and the Apostle John, probably represents an OT salvific Jewish faith similar to the OT faith of Abraham and pre-Damascus road Saul of Tarsus. Yet, Philo expresses his faith with some of the langauge of Platonic philosophy of a Hellenized world due to his desired audience, much like *Auctor*. Cf. James W. Thompson, *Strangers on the Earth: Philosophy and Rhetoric in Hebrews* (Eugene, OR: Cascade, 2020). *Auctor's* use of the language Hellenistic philosophy very likely serviced the necessity to curtail ongoing persecution and possible martyrdom if an ordered worship of Emperor Caligula enforced against his Jewish rejection. Thereby, the language of both Philo and *Auctor* probably derive from a normative, first-century, apocalyptic symbolism with language of a future messianiac hope expressed in common cultural Platonic terms. The difference is that *Auctor*, like other similar Jews looking forward in faith as Philo, finds faith in Jesus as the beginning of the fufillment of the promises of the revealed OT Logos/Christ. Cf. Kenneth Schenck, *A Brief Guide to Philo*, 1st ed. (Louisville: Westminster, 2005), 73–76. Schenck avers that Philo was viewed favorably by Christians until the seventeeth century.

Modern background field changes of Christianity, in antitype escalation, resulted in antisemetism and negativization of the proper OT faith of Philo and other messianic Jews. E.g., for Paul, consider, Paula Fredricksen, "Paul, the Perfectly Righteous Pharisee, in *The Pharisees*, eds. Joseph Seivers and Amy–Jill Levine (Grand Rapids: Eerdmans, 2021), 112–35. Fredricksen argues that Paul claims that he achieved righteousness under the law faultlessly against the common *adversus Judaeos*, which devleoped later in organized Christianity. Paul of the NT is probably a faith-based messianic Jew, who believed in Christ for salvation as the Law revealed, even before his Damascus Road experience, where he pointedly understood Jesus is his Christ of the Law.

[74] Ronald Williamson, *Philo and the Epistle to the Hebrews*, Arbeiten sur Literatur und Geschichte des hellenistischen Judentums 4 (Leiden: E. J. Brill, 1970), 410; C. K. Barrett, "The Eschatology of the Epistle of Hebrews," in Mackie, *The Letter to the Hebrews*, 169–70; Kenneth L. Schenck, "Philo and the Epistle to the Hebrews: Ronald Williamson's Study after Thirty Years," in Mackie, *The Letter to the Hebrews*, 184–208; Ellingworth, *The Epistle to the Hebrews*, 28.

evidence of direct dependence on Philo.[75] Still, the language of Hebrews easily supports a

probable normative literary source, at least in Alexandrian provenance, and possible

cutting across the entire Jewish culture.[76] This observation finds some weight due their

common (1) selection of OT quotations,[77] (2) background apocalyptic *aiōn*-field with

Philo, NT writers, and the DSS,[78] (3) features of Middle Platonism,[79] and (4) use of

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[75] Williamson, *Philo*, 576–80.

[76] Source influences upon *Auctor* has oscillated from Philonic dependence in Ceslaus Spicq's commentary in 1952, to deconstruction by Ronald Williamson in 1970, then affinities with first-century apocalyptic traditions. Cf. Mackie, *The Letter to the Hebrews*, 184–86. Mackie avers, "Indeed, it is interesting that even though Williamson himself accepted that the author had come under Alexandrian influence, he was so preoccupied with the desire to distance Hebrews from Philo that he often went to the opposite extreme. Thirty years later, with a better understanding of both Hebrews and Philo, it seems possible to reach a more balanced conclusion" (186).
   This common Jewish cultural language often finds rejection because of tension between the philosophical ideas presented and their diversity from the now dominant background views. Williamson observes, "It is always, however, difficult for a modern mind to grasp wholly what it is that an ancient writer–especially one who is avidly devoted to both scriptural Judaism and Greek philosophy–had in mind, and one suspects more than once that what looks like an inconsistency, or a contradiction, does so because of the intellectual and religious viewpoint of the (usually non-Jewish) reader of his works." Williamson, *Jews in the Hellenistic World*, 103. Mackie concludes, "While we cannot prove that the author of Hebrews was dependent on Philo, we can plausibly assert that all three writers were passing on common Alexandrian traditions at these points." Mackie, *The Letter to the Hebrews*, 201. Therefore, Mackie correctly observes that the more balanced assumption points "with confidence to a common milieu." Ibid., 202.

[77] Steyn, *Quest for the Assumed LXX Vorlage*, 382–83. Steyn recognizes this represents more than a coincidence, that he picked such a large amount of same OT quotations. However, a common language or quotation source does not provide comprehensive evidence for completely similar views.

[78] Barrett, "The Eschatology of the Epistle of Hebrews,"169. Barrett claims, "It has been urged in this essay that certain features of Hebrews which have often been held to have been derived from Alexandrian Platonism were in fact derived from apocalyptic symbolism. This is in itself an important conclusion, but it is not the whole truth. The author of Hebrews, whose Greek style is so different from that of most of the N.T., may well have read Plato and other philosophers, and must have known that his images and terminology were akin to theirs. He had seized upon the idealist element in apocalyptic, and he developed it in terms that Plato—or, better, Philo—could have understood."

[79] Schenck, "Philo," 199–204. Schenck elaborates that both Philo and *Auctor* possess a three-tiered view of reality consisting of (1) God beyond all creation, (2) an eternal intermediary realm which served both as a copy/image/shadow of God and provided patterns for the sense-perceptible world, and (3) the temporary sense perceptible world which consisted of copies/images/shadows of the intermediary realm. Thereby, the λόγος, similar to the wisdom imagery of the Wisdom of Solomon, is viewed as a representation of the mind/thought of God in directives to his dualistic creation. Also, the tabernacle carries a Platonic interpretation as the copy and shadow of the heavenly tabernacle. Schenck, concerning this, avers, "I personally believe that we have in Hebrews 8:5 another instance where the author is thinking far more exegetically than ontologically" (203). However, Schenck admits, "Since Christ's entrance into the

typological interpretation as Philo under the pretext of all things hidden as allegory.[80]

Some Jews in Palestine resisted apocalyptic and platonic language due to focus on the

local temple ministry. For example, the Hasmonaean priesthood in power escalated the

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heavenly sanctuary corresponds to his exaltation to the right hand of God, it is tempting to see the heavenly tabernacle in Hebrews after the model of the universe as God's temple, a view that appears occasionally in Philo's writings" (204). Schenck footnotes this background-view in an apocalyptic lens with Platonic language and a dualistic view of creation beyond God, then held by both Philo and Josephus, showing that the view was widely held. He lists from Philo, *Somn*. 1.215; *Spec. Laws* 1.66; *Mos*. 2.88; *QE* 2.91 and Josephus, *Ant*. 3.123; 3:180–87 (204 n. 104). The term 'heavenly tabernacle' does not appear in Hebrews. Schenck, "Philo," 192. Schenck recognizes that, similar to Philo and Plato, *Auctor* may have a realistic body-soul dichotomy of corporeal/incorporeal substance different from the more modern Cartesian dualism of material/immaterial.

[80] Philo self-labeled as "allegory" his own interpretational method of searching for underlying meaning of an OT text (*Ios*. 28, *Prob*. 83). In *On Dreams* his prayer states, "O Sacred Guide, be our prompter and preside over our steps and never tire of anointing our eyes, until conducting us to the hidden light of hallowed words thou display to us the fast-locked lovelinesses invisible to the uninitiate" (*Somn* 1.164 PAE). Philo also used the Greek term τύπος metaphorically as (1) an impressed image (*Leg*. 1.61), (2) typologically with an Egyptian god as a type of Jethro, the father-in-law of Moses (*Ebr*. 36), and (3) typologically of the instruction to Moses on the Mount about that "invisible without substance with unseen form" as a "type of pattern" stamped on the mind of Moses (*Mos.* 2.76). He used the term ἀντίτυπος once typologically and metaphorically, concerning resistance by some to wax ἀντίτυπος ("impressions") from instruction of the invisible divine things being rejected on the soul, even as Laban is compared to Jacob (*Her.* 181). Philo's typological use of τύπος for the invisible and unseen substance of divine creation, and ἀντίτυπος for visible patterns or impressions, corresponds with the typology of *Auctor*.

The realistic greater correspondences of referents used by Philo match first-century typological interpretation—even when used in conjunction with his overarching, nonliteral, allegorical applications. Like allegory, Philo recognized typological interpretation in acknowledgment that the eternal creation can only be understood in the mind since the eternal cannot be seen rationally or empirically. Paul as a converted faith-based, messianic Jew, makes this same argument in 1 Cor 2:6–16. Spiritual understanding must be spiritually discerned, i.e., only in the mind till final arrival to reality. Philo's typology is often mistakenly cast as allegory, thereby missing the positive comparison with *Auctor*. Cf. Jonathan R. Trotter, *The Jerusalem Temple in Diaspora: Jewish Practice and Thought during the Second Temple*, SJSJ 192. New York: Brill, 2019, 195–200. In discussion of Philo's allegorical method, Trotter recognizes the tension with Philo's "reality," but in traditional bias against both Philo's dominant exegetical method and typological representation of the Temple as all creation, rejects the comparison.

Contra Sidney G. Sowers, *The Hermeneutics of Philo and Hebrews: A Comparison of the Interpretation of the Old Testament in Philo Judaeus and the Epistle to the Hebrews.* Basel Studies of Theology 1 (Richmond, VA: John Knox Press, 1965). Sowers concludes, "It should not be surprising that typological exegesis is totally absent from Philo's writing, and the word τύπος does not appear as a technical exegetical term there as it does in the N.T. and Apostolic Fathers" (91). Based upon Philo's usage in the above references, Sowers may have pushed too far his typology criteria. Cf. Williamson, *Philo*, 519–538. Williamson follows Sowers in a complete contrast between Philo's allegorical method and the typology of *Auctor*. Schenck offers a more balanced approach. Schenck, *Philo*, 194–95. He writes, "One significant area in which Williamson's treatment of Hebrews and Philo was seriously deficient was his discussion of their respective exegetical techniques. While it is true that Philo favored allegory and Hebrews' exegesis was more typological, those of Williamson's generation had latent biases that overemphasized the implications of this difference." Schenck goes on to demonstrate Philo's use of both literal and allegorical approaches.

intended antitype of the tabernacle as the final type of God' revelation, as demonstrated in their response against Stephen's statement thirty years before circulation of Hebrews (Acts 7).

Across the reaches of the diaspora, other circulating copies of the literary works contained in the DSS at Qumran provide a fifth most possible influence on *Auctor*.[81] The Jewish citizens there resided as more a part of the diverse first-century Hellenistic-Jewish milieu than as an isolated esoteric Jewish sect.[82] The scrolls display a multilingual people versed in Hebrew, Aramaic, and Greek. Further, they collected literature which presented both a strong messianic hope in apocalyptic language and a dualistic creation having both spatial and temporal verbal and thematic correspondences.[83] Still, beyond common OT quotations, fifty years of research cannot find one direct link to Hebrews.[84] Even though geographically distant, the contents of the Qumran library may not have been much different from the other reaches of the Jewish diaspora such as Egypt.

A sixth possible influential source comes from Jewish intertestamental

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[81] James C. VanderKam and Peter Flint, *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (San Francisco, CA: HarperOne, 2002); Eibert Tigchelaar, "Dead Sea Scrolls," *EDEJ* 163–180; Harold W. Attridge, "How the Scrolls Impacted Scholarship on Hebrews," in *The Bible and the Dead Sea Scrolls*, ed. James H. Charlesworth, vol. 3, The Scrolls and Christian Origins, 203–30 (Waco, TX: Baylor University Press, 2006).

[82] Attridge, "How the Scrolls Impacted Scholarship on Hebrews," 207. Attridge summarizes, "The contemporary scholarly consensus holds that the scrolls in a significant way illuminate aspects of the general Jewish milieu out of which Christianity, including the Greek-speaking variety evidenced in Hebrews, emerged, but that there is no direct literary dependence between this bit of Christian rhetoric and the scrolls. Most scholars would also agree that there are analogies between the community of the scrolls and the early Christian movement, occasioned by the common sectarian situation and eschatological orientation. The consensus is largely correct, although the publication of scrolls in the last decade has added important details to the picture."

[83] Hurst, *The Epistle to the Hebrews*, 43–66; Cf. Attridge, "How the Scrolls Impacted Scholarship on Hebrews," 208–30.

[84] Ibid., 230.

pseudepigraphic writings, especially those with apocalyptic language.[85] *Auctor* uses

similar language which makes him at least aware of the common frame of these writings.

A seventh possible source is that of a Palestinian influence upon *Auctor's* Jewish

educational background popular in rabbinic schools, which would provide some

knowledge of the Talmudic commentary literature.[86] These collections, compiled several

centuries before him in Babylon and Persia, contained running summaries, in Aramaic

commentary, of the fixed Hebrew OT text. Scholars working on *Vorlage* of the Hebrew

OT quotations do not mention direct influence of Aramaic semantic field

correspondences in Hebrews but note *Auctor's* exegetical method as close to midrash.[87]

This Jewish literature only carries an indirect influence from educational exposure.

The final, least probable influence is Hellenistic Greco-Roman and other distant

cultural literature, philosophy, mythology, and life. *Auctor* does use Greco-Roman

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[85] William Adler, "The Pseudepigrapha in the Early Church," in McDonald and Sanders, *The Canon Debate*, 211–28; Richard Bauckham, James R. Davila, and Alexander Panayotov, eds. *Old Testament Pseudepigrapha: More Noncanonical Scriptures* (Grand Rapids: Eerdmans, 2013); Daniel M. Gurtner, *Introducing the Pseudepigrapha of Second Temple Judaism* (Grand Rapids, Baker Books, 2020).

[86] Steven D. Fraade, "Targum, Targumim," *EDEJ* 1278–81. Talmudic commentaries in Aramaic likely functioned to accompany the authority of Scripture in the social context of the synagogue to both preserve and teach the fixed Hebrew OT text. Evidence suggest many of these groups were multilingual into late antiquity, especially in rabbinic circles, but also served those who no longer understood the then dead language of Hebrew. After reading in Hebrew, an Aramaic oral rendering in a rabbinic venue followed each verse of the Torah, or up to three verses of the Prophets, called a targum. The continued rabbinic practice of targum led to the learned oral teaching of the Mishnah. The writing of the oral teaching of the Mishnah into dialectical commentary formed the Talmudic commentary literature. Cf. Phillip S. Alexander, "Jewish Aramaic Translation of Hebrew Scripture," in Mulder and Sysling, *Mikra*, 217–53; idem, "Rabbinic Judaism and the New Testament," 237–46. Cf. Levine, *The Ancient Synagogue*, 147–51.

[87] Loiseau, *L'influence de l'araméen sur les traducteurs de la LXX principalement*, 249. Steyn recognizes correspondence to Midrash in *Auctor's* placement of commentary, or midrashim, particularly to the second quotation of each given pair of presented quotations. Steyn, *Quest*, 406–07. Allen comments on the statement of Eusebius in his *Ecclesiastical History* in *Hist. eccl.* 6.14 that Clement of Alexandria claimed Hebrews was written by Paul in Hebrew or Aramaic. He contends, "Few, if any, modern scholars would argue for a Greek translation of a Hebrew or Aramaic original." Allen, *Lukan Authorship of Hebrews*, 341–42.

Hellenized philosophical terms to relate to his audience.[88] Some of his analogies reveal

syncretism with secular areas of Greco-Roman life such as medicine, athletic games,

nautical terms, legal specifications of testaments, and the vocations of temple priest and

shepherd. There is no evidence of a line of influence from Greek-Roman mythology such

as "the redeemed redeemer," astral associations with the Greek-Roman gods, an anti-

imperial polity in reaction to god claims of the Roman Caesars, concerns of audience

participation in the Roman temple worship by eating meat offered to idols, or celebration

of Hellenistic festivals. His ethical and religious parenesis follow common Jewish lines

and issues with little regard for the more permissive polytheistic Greek-Roman and

surrounding Mediterranean society. While his common apocalyptic language of heavenly

living after death also thematically corresponds beyond Hellenism with other cultures

such as Persia and Egypt, *Auctor's* maintains a Jewish theological and philosophical

aiōn-field view that is normative as apocalyptic. Other surrounding first-century cultures

have the least possible influence upon his word pool.

The persecution that *Auctor* mentions more than likely came either from fellow

Jews that stirred a Roman reaction toward preservation of peace or the leadership of

imperial Rome.[89] Since probably written from Rome at the beginning of the Jewish War,

Auctor may anticipate Roman persecution and possible death more than the restoration

promises of the prophets in the renewed early war nationalism.[90] This may explain his

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[88] James W. Thompson, *The Beginnings of Christian Philosophy: The Epistle to the Hebrews*, CBQMS 13 (Washington, DC: Catholic Biblical Association of America, 1982).

[89] Allen, *Hebrews*, 621–22.

[90] Ellingworth, *The Epistle to the Hebrews*, 33, 547. Ellingworth concerning the term θλῖψις ("suffering") notes, "with, Is. 37:3. Frequent in the LXX in connection with declarations of war (1 Sa. [1

omission of his and other's personal information and his encouragement to maintain their assembling in worship, especially in the face of the possible "day" (Heb 10:25) that they would meet the Lord in death by such persecution in martyrdom.[91]

Other unlikely influences arise from issues surrounding either temple destruction or delay of the parousia.[92] *Auctor* applies the tabernacle ministry as temporary antitypes of the true eternal type in the heavens, similar to Stephen, and that in the true temple of all creation. If the proposal concerning Hebrews 9:28 finds any validity, then the promises of the second coming are not the major focus of *Auctor's* concern, but only part of the theme he conveys.

<div align="center">Horizontal Filter Grid Line</div>

The second grid line involves a historical survey of *Auctor's* thematic and verbal correspondences. Within the total word pool, *Auctor's* referent and verbal links of chosen authoritative, repetitive, conclusive, and historical narrative lexemes, intuitively suggest his theme, which would be remembered by his audience.[93] Figure 8 illustrates the

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Kgdms.] 17:10, 25f., 36, 45; 2 Sa. [2 Kgdms.] 21:21; 1 Chr 20:7; Sir. 47:4." Contra DeSilva, *The Letter to the Hebrews*, 52–53.

[91] Juliana Casey, "Christian Assembly in Hebrews: A Fantasy Island?" *TD* 30 (1982): 323–35.

[92] Martin Werner, *The Formation of Christian Doctrine: An Historical Study of Its Problem* (New York: Harper, 1957). Werner conjectures a crisis in the early church due to speculation over a delay of parousia that was taken up by scholars after the second World War. For critique of this conjecture, see Koch, *The Rediscovery of Apocalyptic*, 71–72. In apocalyptic messianic interpretation of Jesus as Messiah in the early church, there is no eschatological delay–Jesus comes in the last day either at death or his coming again to earth. The ideology of delay likely did not dominate again until rational theological solutions for the material kingdom transferred from heaven to earth.

[93] Van Dijk, *Some Aspects of Text Grammars*, 6, 10–11; idem, "Recalling and Summarizing Complex Discourse," 49–118; idem, *Text and Context*, 157. Van Dijk recognizes in the process of communication of a textual discourse, the audience does not remember all the individual words but forms a macrosummary from the author's macrostructure of the discourse. This literary crafted macrostructure is required for any text to be classified as a discourse. Building on van Dijk's observations, this filtering method attempts reduplication of an innate audience summarization. A macrosummary can form by

Figure 8–*Auctor's* Historical Thematic & Verbal Links

Common Authoritative LXX/OG Lexemes	Cognate Lexical Repetitions	Shared Discourse Unit Conclusion Summaries	Familiar Testimonial Historical Narrative
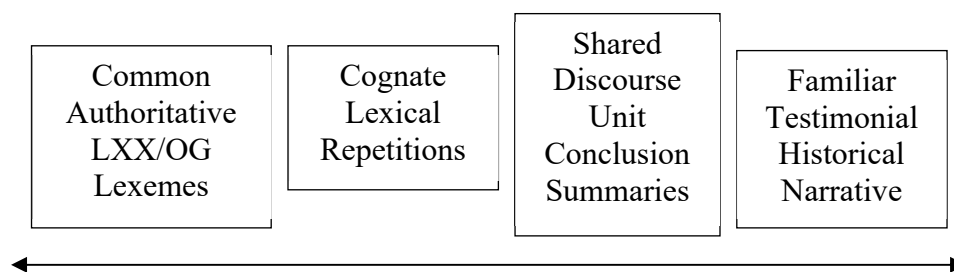
horizontal filter. His thematic MCS forms by blending words and their cognates in their function as referents, verbal nouns, and verbal activity.

The LXX is the source for *Auctor's* authoritative words. Most LXX quotations are introduced with some lexical form of God speaking. The blending of words, cognates, related phrases, and themes of his LXX quotations should provide weight toward his MCS. His lexical repetitions adds other summary weight.[94] These resonate with natural receptive importance, especially when unnaturally negativized with repeated ἅπαξ ("once," Heb 6:4; 9:7, 26–28; 10:2; 12:26–27) and ἐφάπαξ ("once," Heb 7:27; 9:12; 10:10).

Also, the word summaries of his DUC provide *Auctor's* own sifted summaries. An audience listening to discourse mentally assembles these together to affirm the MCS which *Auctor* rhetorically provides. Finally, his historical evidence of familiar testimonial narrative adds more weight to the overall summary desired to be understood by his audience. If crafted appropriately, when this rhetorical evidence blends, an audience then

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sampling *Auctor's* word pool for (LXX) translations of the Hebrew OT, repeated words, discourse unit conclusions, and historical narrative connections that make up the discourse macrostructure in Hebrews.

[94] Nicholas J. Moore, *Repetition in Hebrews: Plurality and Singularity in the Letter to the Hebrews, Its Ancient Context, and the Early Church*, WUNT 2, vol. 388 (Tübingen: Mohr Siebeck, 2015).

Figure 9–Sifter to Filter *Auctor's* Words

Auctor's Words	

Foreign Words

Later Commentary

Later Word Meaning

Distant Philosophical Meanings

Presuppositions

Remote Sources

Foreign Theological Meanings

Horizontal lines: *Auctor's* word authority, repetitions, discourse unit summary deployments, and chosen historical testimonial narrative	Vertical lines: *Auctor's* first-century probable to possible sources

Auctor's Macrosummary Word Meanings

cognitively ascertains and affirms the Hebrews 9:27–28 thematic MCS. Knowledge of

Auctor's word pool assists in eliminating unlikely influence by improbable available

first-century sources, historically later presuppositions, or foreign words or commentary

with weighted philosophical/theological terms with meanings for audiences later than the

first century. Figure 9 illustrates the sifting function of both vertical and horizontal lines.

These two lines form a sifter for interpretational glosses proposed either from historical

correspondences or from later writers since the sermon. Those word meaning options

closest to *Auctor's* theme in Hebrews 9:27–28 have a higher probability for

interpretational accuracy than those following other unrelated themes.

**Step 7: Sifting Sources with *Auctor's*
Words in Hebrews 9:27–28**

Evaluation of the proposed spatial translation necessitates the step of sifting the

words and phrases of Hebrews 9:27–28. The search domain limits to *Auctor's* most

probable to most possible sources unless findings in possible sources merit mention by

significant topical correspondence. The process samples available data for

correspondences in vertical and horizontal *aiōn*-field categories. This includes either

topological information or spatial-temporal activity related his available vertical and

horizontal substance-reality for words presented as evidence for his rhetorical claims.

<div align="center">"and in accordance with this"</div>

The connective-preposition combination καὶ καθ' followed by an acc. case object

in Greek discourse often syntactically functions as a device that can either connect

corresponding ideas or introduce a summarizing conclusion to previous statements.[95]

Auctor uses the device twice. His first use in UPt3 of unit D at Hebrews 7:20 introduces a

new subject of ὀρκωμοσίας ("oath").[96] The point compares correspondences between the

priesthood of Jesus with the Levitical priesthood.[97] His second use in his unit F UC at

Hebrews 9:27 signals correspondence of the MCS to both his immediate unit and the

overall discourse. His narrative asserts homogeneity in death by Jesus with all people.

<div align="center">"just as"…"so"</div>

For the acc. object of his conjunction-preposition καὶ καθ', *Auctor* adds a

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[95] BDAG, "κατά," 512. Bauer finds the usage in the acc. commonly as, "…marker of norm of similarity or homogeneity, *according to, in accordance with, in conformity with, according to.*" He, in this category, mentions a common contextual use as, "…the norm according to which a judgment is rendered, or rewards or punishments are given."

[96] Neeley, *A Discourse Analysis of Hebrews*, 87–88.

[97] Allen, *Hebrews*, 426–27.

correlative conjunction.[98] This device serves to join two clauses in some related degree.[99] The placement of clauses as the object of καὶ καθ᾽ indicate that these devices function together to frame his explanations of the correspondences within his previous parenesis.

The ὅσον…οὕτως ("just as…so") form appears in the LXX to establish the degree of a relationship between two assertions. With *Auctor's* two applications, the first, which emerges in Hebrews 7:20, functions in his historical parenesis concerning Melchizedek. The second, in Hebrews 9:27–28, frames his parenetic summary of the correspondence between the postmortem events of Christ and believers. This correlative conjunction does not appear in any of his LXX quotations or other DUC. Still, his use after καὶ καθ᾽ would provide weight for the provided comparative statements as his MCS for his overall point.

"it is reserved"

The verb ἀπόκειται appears 4 times in the LXX (Gen 49:10; 2 Macc 12:45; 4 Macc 8:11; Job 38:23).[100] Jacob's use of the term in Genesis 49:10 has weight for an expectation of messianic mediation for his son Judah. This messianic figure is presently reserved at his side until a time of rest, which occurs after his enemies are subdued and

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[98] Cf. *MM*, "ὅσος," 461. Moulton observes, "Καθ᾽ ὅσον, 'in proportion as,' is found in Hebrews 3:3; Hebrews 7:20; Hebrews 9:27."

[99] BDAG, "ὅσος," 729. Bauer signifies this use as, "pert. to degree of correlative extent." Cf. LN, "78.52 ὅσος, η, ον; τοσοῦτος, αύτη, οῦτον," 1:692. LN observes in the connection, "a degree of correlative extent—'to the degree that, to the same degree, as much as.'"

[100] BDAG, "ἀπόκειμαι," 113. Bauer's glosses from historical context find reference to put away for safekeeping in a time of need, a reserve for reward or recompense, or something reserved in result of an unavoidable circumstance. The main idea seems something exists that is reserved. The time or nature of what is reserved determines by context. Cf. LN "ἀπόκειμαι," 2:29. Louw-Nida glosses "put away," "exist," and "be necessary" perhaps adding the weight of the context to the word, and thereby, moving away from something laid up or reserved. Cf. MM, "ἀπόκειμαι," 63–64. After review of primary contextual uses and secondary literature, Moulton and Milligan state, "The word is common in the sense 'to be stored.'" For correspondence with Hebrews 9:27, they mention a late Alexandria reference quoted from *Epigrammata Graeca ex Lapidibus Conlecta*, ed. George Kaibel (Berlin: n.p., 1878), 416. It states, ὡς εἰδὼς ὅτι πᾶσι βροτοῖς τὸ θανεῖν ἀπόκειται ("as having known that for all mortals it is reserved to die").

all the peoples should obey him.[101] Jacob's prophecy seems to include uninterrupted

mediation for his son Judah by a future messianic coming to him.[102] The need for

mediation in possible protection harmonizes with *Auctor's* use of ἀπόκειται in Hebrews

9:27–28 in the subtopics of judgment after death.

The second- to first-century BCE author of 2 Maccabees 12:45 uses ἀποκείμενον

in possible reference to a reserved postmortem "grateful reward" for those who "fall

asleep" or die with godliness.[103] Judas Maccabeus had holy and pious thoughts of such

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[101] The LXX translates, "And the ruler will not depart from Judah, even the one himself leading the way from his side, until the one himself reserving should come to him, and he is the expectation of the nations" (Gen 49:10 LXX). The pres. mid./pass. ptc. ἀποκείμενα provides possible weight for Judah having a current reservation or laying up for the appropriate time by a ruler currently leading at his side. The pres. mid./pass. ptc. ἡγούμενος infers a present continual leading. Cf. LN, "ἡγέομαι," 1.464–65. Louw-Nida recognizes ἡγέομαι in a semantic field with προΐσταμαια, κατευθύνω, φέρω, and ἄγω. The latter two find expression in Hebrews five times and one time respectively as descriptive of Jesus' shepherd motif for mediation of believers raising up to God at death.

[102] The prophecy of Jacob, by singling out personal messianic mediation for his son Judah, may serve typologically in greater escalation as an antitype of a messianic coming from the tribe of Judah (Heb 7:14; cf. Num 24:17; Isa 11:1; Mic 5:2; Matt 2:6; Rev 5:5). The most likely place and time that Judah would personally need mediation by a ruler would involve the divine judgment of his eternal destiny at his death (Heb 10:26–39, cf. Luke 16:19–31). This eternal destiny decision predetermines as a judgment of condemnation until belief in God's personal provision for mediation (Heb 4:3; 11:6; cf. John 5:24–32).

[103] *GE*, "χᾰριστήριος." The term χαριστήριος ("grateful reward") refers to a reserved reward as a return offering of thanks from God for godly service. The terms κοιμάω and καθεύδω ("sleep") are commonly recognized, in Jewish literature, as a euphemistic reference to the event of dying with entrance into the created spiritual realm with resurrection. Cf. 4 Macc. 7:18–19; 16:25; Jub. 23:31; 1 En. 92:3; 100:5; Dan 12:2. The lexeme κοιμάω generally refers to the event of fleshly death whereas καθεύδω to the state of complete decay of the flesh in death. Cf. Paul N. Jackson, *An Investigation of Koimaomai in the New Testament: The Concept of Eschatological Sleep*. Mellen Biblical Press Series 45 (Lewiston, NY: Mellen, 1996). Contra Robert E. Bailey, "Is 'Sleep' the Proper Biblical Term for the Intermediate State?" ZNW 55, no. 3–4 (1964): 161–67. Bailey surmises the state of the deceased best follows the formula, "*in* Christ—*with* Christ," with "in Christ" in the present, and "with Christ," in the future and knowing nothing after death until later flesh resurrection. No evidence is presented that negates the possibility that the idiom "*with* Christ" begins at death or that "sleep" serves as a biblical term for the bodily spirit of the dead people *with* Christ before the resurrection of the earthly living. This observation from silence is weak.

   No work has been done for evaluation of "sleep" or "*with* Christ" in relation to the presence of an *aiōn*-field context in sources for these terms containing apocalyptic language. Chapter 3 and 4 will briefly explore OT and NT context for the *aiōn*-field background. Jackson, Cullmann, and Michel are correct to avoid modern baggage of "the intermediate-state." *Auctor* uses neither term, opting for ἀποθνήσκω (Heb 7:8; 9:27; 10:28; 11:4, 13, 21, 37) for the event of dying and νεκρός (Heb 6:2; 9:17; 11:19, 35; 13:20) to identify his subject as one dead.

reward after death. For Judas Maccabeus, such worship practice of atonement for the dead would only be valid if the dead were still alive due to their godliness. This implies a judgment event linked with prompt resurrection to God's presence. In reference to the sin of some fallen brethren, Judas made an atonement for those who had died so that they might be delivered from their sins at judgment for reward "which is being reserved."[104]

The first-century CE author of 4 Maccabees 8:11 recounts the second-century event of Antiochus Epiphanes' torture of Eleazer, his seven brothers, and their mother, who would not break God's Law when ordered to eat pig meat.[105] Antiochus threatens the seven brothers after torturing to death Eleazer stating that only the rack ἀπειθήσασιν ("is being reserved") for them ἀποθανεῖν ("to die") if they do not eat. This combination may echo, in Hebrews 9:27, the themes of persecution of faith found in Hebrews, as a reversal of the claims of Antiochus Epiphanies in the face of threats of martyrdom. Expectation of life rewards continues beyond reserved death at expected judgment that can be atoned.

After asking Job and his companions a series of questions exposing the limitation of man's knowledge, God derisively states in Job 38:23 LXX, "But you came into the treasures of the snow. But you have seen the treasures of the hail. But it is reserved to you for a time of enemies, in a day strife and dispute." God reveals metaphorically that these men had some treasury knowledge of the snow and hail. He then continues with more

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[104] The syntactical use of the adjectival pres. mid./pass. ptc. ἀποκείμενον, signifies a present reward. Nothing in the text implies a distantly future judgment. The gesture functioned not toward their salvation, but typologically, both for demonstrating the atonement covering of sin in salvation (2 Macc 12:42) and for rewards of the godly postmortem in a judgment at a prompt resurrection (2 Macc 12:44–45).

[105] *Ancient Texts*, "4 Maccabees," 55; NRSVApo, "4 Maccabees," 362. Walter Wilson dates the work 20–54 CE with a range of the late first-century BCE to first-century CE. The work thereby has a probably, since added as an Appendix to the Greek Bible, as contemporary and available to *Auctor*.

questions pointing out their knowledge within a human view meets with chaos and death

that ἀπόκειται ("is reserved") for them. The word associates with God's reserved

judgment as revealed in the chaotic visible cosmos.

NT authors also used ἀπόκειται (Luke 19:20; Col 1:5; 2 Tim 4:8; Hebrews 9:27).

Jesus refers to it in a parable with a nobleman's judgment of his servants. A servant had

been "reserving" his mina by sewing it in a facecloth. Since the word carries weight of

judgment from the LXX and MT above, the servant's own words appropriately reserve

the judgment he receives when he was brought into account.

Paul writes Colossians 1:5 to believers about their hope ἀποκειμένην ("reserved")

ἐν τοῖς οὐρανοῖς ("in the heavens"), which they heard in the word of truth of the gospel.

In the gospel sequence, the processes of salvation take place over plural heavens of both

the temporary and the eternal unseen kingdom (fig. 2). For the believer at judgment, is

reserved a journey of hope (Heb 6:18–20). Paul also states in testimony shortly before his

death, "There is reserved [ἀπόκειταί] for me a last thing, that of a crown of righteousness,

which the Lord, who is a righteous judge, will reward me in that day, but not only to me,

but also to all who have loved his appearing" (2 Tim 4:8). Paul's thoughts here center on

death—the time of his departure as being poured out as a drink offering (2 Tim 4:6).

With the completion of his ministry (2 Tim 4:7), his next move consisted of the judgment

of the Lord and the expectation of his ἐπιφάνειαν ("appearing"). Paul testified ἀπόκειταί

("there is reserved") a last thing for him of a crown of righteousness on that day.[106] In the

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[106] GGBB, 140. Paul places himself personally as a dat. of indirect object of the pass. ἀπόκειταί ("there is reserved") showing he receives the subject of the verb. The subject antecedent of ἀπόκειταί identifies in the dependent clause to follow as "the Lord, who is a righteous judge." Paul anticipated the personal intercessory judgment of the Lord as a righteous judge in reward of a crown of righteousness.

context of his life and teaching, "that day" of the Lord's judgment would refer to the day of his death—the time of his departure and being poured out as a drink offering before God (2 Tim 4:6; cf. Phil 1:23).[107]

Auctor only speaks ἀπόκειμαι once and avoids it in descriptions of death in his historical testimonials but his choice for introducing his summary conclusion is significant. In the first century, in other parallel writings, as laid out by surrounding context, ἀπόκειμαι dominantly sets for an audience the background *aiōn*-field of a reserved judgment linked with one's death.

<div align="center">"for people"</div>

The word ἄνθρωπος ("man, people") is ubiquitous in *Auctor's* world.[108] *Auctor* quotes from two OT texts of the LXX that use ἄνθρωπος in Psalms 8:5 LXX [8:4 MT] in Hebrews 2:6 introduces, in the form of parallel Hebrew poetry, the contrast of "man" and "the Son of Man," whom he interprets as Jesus.[109] Psalm 117:6 LXX [118:6 MT], in Hebrews 13:6, uses a rhetorical question, to remind of man's limitations when enduring persecutory harm, in respect to God's plans after this life. Also, *Auctor's* use of ἄνθρωπος ten times increases the weight of the substantive as a choice for his MCS. *Auctor* declares of his examples, "all these died corresponding to faith" (Heb 11:3). This

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[107] Paul uses both the verb ἀναλῦσαι ("to depart," Phil 1:23) and the noun ἀνάλυσις ("departure," 2 Tim 1:6) in reference to his own personal death. Combining these similar ideas, Paul anticipated, at the departure of his earthly death, an appearing of the Lord to be with Christ (cf. 2 Cor 5:6–8).

[108] GELS, "ἄνθρωπος," 37–38. Muraoka glosses LXX usage as either "man (with no particular reference to maleness), *human being*" or "w. special reference to male" (italics Muraoka), as in Gen 2:24. The terms "man," "men," or "mankind" herein carry no weight of male limitation unless specified. This writer attempts to follow a first-century worldview of *Auctor* as close as possible. However, an attempt for cultural accommodation of modern gender issues foreign is applied to the text by use of "people."

[109] Luke Timothy Johnson, *Hebrews: A Commentary*. New Testament Library (Louisville: Westminster John Knox, 2012), 90.

familiar narrative of the faith experience of people that pleased God as they looked for entrance into the heaven after death also supports the subtopic of ἄνθρωπος (cf. Heb 11:13–16).

The stability of meaning across the large numbers of *Auctor's* sources, the use in two OT LXX quotations of Psalm 8:5 LXX [8:4 MT] and Psalm 117:6 LXX [118:6 MT], his parenesis including multiple cognate subcategories, message repetitions, and his personal illustrations of familiar narrative about faith in death—all support ἄνθρωπος as a fitting choice for a summary conclusion of his correspondence between man with Christ in the comparative statements of the MCS.

<div align="center">"once"</div>

Audience contextual understanding beyond the ordinal function of the adverb ἄπαξ is determined from the temporal and spatial scope of the other referents in the MCS. In Hebrews *Auctor* quotes Haggai 2:6, commenting on the importance of ἄπαξ in the phrase Ἔτι ἄπαξ ("still once," Heb 12:26, 27). He uses a cognate form ἐφάπαξ ("once for all") 3 times, once in the UC of Hebrews 7:25–28.[110] Also, after concluding the parenesis of his rhetoric in Hebrews 9:26 with use of ἄπαξ, he places it twice more for emphasis in both of his corresponding summary statements in comparison of the death of man and death of Christ in Hebrews 9:27–28. These two statements both have ἄπαξ, and pair the adverbial terms with the adjectival object of preposition δεύτερος ("second," Heb 9:7; 9:27–28; cf. Jude 5). The first occurs in Hebrews 9:7 where εἰς δὲ τὴν δευτέραν ("but into the second *tent*") contextually refers to high priest movement into the holy of holies.

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[110] BDAG, "ἐφάπαξ," 417–18. For meaning in Hebrews, Bauer remarks, "taking place once and to the exclusion of any further occurrence, once for all, once and never again."

These observations support *Auctor's* word choice of ἅπαξ as a key understanding of the concluding corresponding statements of his MCS. Also, it is essential to note the term, in all probable and possible influences upon *Auctor*, carries only numerical or ordinal weight in narrative. Any implied temporal end, duration, repetition, or spatial activity must come from the surrounding context.

<div align="center">"to die"</div>

The verbal ἀποθνήσκω ("to die") appears often in *Auctor's* environment as an event common to humanity.[111] In the LXX it overwhelmingly indicates man's physical death in correspondence to the concept of Hades.[112] The LXX translators chose ἀποθνήσκω for 5 different Hebrew words related to physical death in the MT with links to concepts of Sheol.[113] It carries a meaning distinct from ideas of continued living or

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[111] The referent ἀποθανεῖν semantically functions as the subject of the sentence as the antecedent of the pronoun "it" in the main verb (appendix 3). Also, ἀποθανεῖν functions as the subject of the two corresponding statements in a MCS of his discourse narrative that tracks from the introduction.

[112] GELS, "ἀποθνήσκω," 53–54. Muraoka glosses the lexeme "to come to an end of one's physical existence." E.g., "But from the tree of which to know good and evil, do not eat from it, since that day you should eat from it, you yourselves will die to death" (Gen 2:17 LXX). This delineation is not as clear in the Hebrew of the MT, which has the literal phrase מֹות תָּמוּת (Gen 2:17 BHS), can translate "to die you will die" or for emphasis, "you will surely die." HAL, "מות," 562–63. In Gen 2:17 the LXX translators used θάνατος, as a noun in dat. masc. sing. form θανάτῳ, as a gloss, syntactically of a dat. of direct object, for the Hebrew infinitive verb form מֹות ("to die"). The LXX translators chose the Greek ᾅδης ("Hades") for the Hebrew שְׁאֹול ("Sheol"). GELS, "ᾅδης," 8. Muraoka glosses the term "Hades, the underworld as the abode of the dead." The term has correspondence with the verbal idea of physical death as both the location of the flesh and a postmortem moment before rising in resurrection. E.g., "Moreover, my flesh will dwell in hope, because you will not abandon my soul in Hades" (Ps 15:9–10 LXX [16:9–10 MT]).

[113] GHAIS, "ἀποθνήσκω," 14. Cf. Phillip. S Johnston, *Shades of Sheol: Death and Afterlife in the Old Testament* (Downers Grove, IL: InterVarsity Press, 2002), 69–85. Johnston recognizes the term as a personal description in narrative context as people "die" or experience "death." As a personal expression, "go down to Sheol" corresponds with "to die" in physical death, with visible understanding of the place of the body. The NIV translates it as "grave." Johnston observes that Sheol also can refer to postmortem activity in the underworld by the wicked and the righteous dead. In a wholistic flesh view, he limits people as an inseparable category, so that, a person cannot be considered in two places at once, as separable from fleshly living. This presupposition causes the OT Sheol descriptions to seem contradictory. The OT describes (1) the righteous in death as in Sheol (Gen 37:35, 42:38, 44:29, 31; Job 14:13; Ps 88:3; Isa 38:10), (2) the wicked speaking in the realm of the dead (Isa 14:9–10, Ezek 32:21), and (3) that only the righteous after entrance to the grave, then move on to the presence of the Lord in heaven in the way of life

from the state of θάνατος ("death"), a term often used to translate postmortem terms.[114]

The NT authors crafted sentences with ἀποθνῄσκω 111 times, with the infinitive

ἀποθανεῖν 16 times, mainly for physical death, with 1 textual use as figurative extension

(cf. Luke 16:22; Rev 3:2).[115]

Auctor chooses a form of ἀποθανεῖν 7 times.[116] It serves as his main thematic verb

in his D1´ UC concerning the πρεσβύτεροι ("elders," Heb 11:2) in Hebrews 11:13.

Auctor claims, "All these died in correspondence with faith," referring to their faith as

their ἐμαρτυρήθησαν ("testimony of approval," Heb 11:2) before God, after they had

died. It is a fitting term for his MCS, since the theme of physical death overshadows his

examples and illustrations of his testimonial narrative.

<p align="center">"but after this"</p>

The phrase μετὰ δὲ τοῦτο ("but after this") does not appear in the LXX. In

Hebrews, *Auctor* crafts the successive ordinal indicator on three occasions (Heb 4:8; 9:3;

9:27). The first, as part of his historical narrative, "concerning another he would not have

spoken after this day" (Heb 4:8), has temporal weight to signal another day after the day

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(Ps 16:8–11). So, how can one be both in Sheol, where one cannot escape, and at the same time, dwell in heaven? The logical conclusion in wholistic flesh only paradigms is that the terms must be figurative, with no conscious living until flesh resurrection, i.e., people no longer exist after death, but only in the mind and plan of God, as "in Christ." However, *Auctor's* normative of apocalyptic Jewish dualism allows for the mortal body to remain in the grave, whereas the soul/spirit body of the righteous rises to enter the presence of God to heaven in the way of life to await a collective completion with others (cf. Eccl 12:5–7).

[114] The Greek θάνατος usually served as a gloss of Hebrew words in context for the postmortem state after physical death. GHAIS, "θάνατος," 55. Like LXX translators, NT writers in an apocalyptic view, maintain this contrast (cf. Rev 9:6). Cf. Paul R. Williamson, *Death and the Afterlife: Biblical Perspectives on Ultimate Questions*. NSBT 44 (Downers Grove, IL: InterVarsity Press, 2018).

[115] E.g., "Now, he happened to die, the poor man, to be taken away by angels into the bosom of Abraham. Now also, the rich person died, and he was buried" (Luke 16:22).

[116] Hebrews 7:8, 9:27, 10:28, 11:4, 13, 21, 37.

of the original author of the OT text. In Hebrews 9:3, he says, "But after the second veil a

tent which is the one being called the holy of holies." The spatial emphasis has probable

weight to successive temporal events in the same discourse unit for the Hebrews 9:27

phrase μετὰ δὲ τοῦτο κρίσις ("but a judgment after this"). The context supports

probability that the first ordinal event and second are successive but closely connected

events.

<div style="text-align:center">"a judgment"</div>

As a verbal noun, the term κρίσις ("judgment") and the verbal form κρίνω ("to

judge") carries thematic significance in the LXX.[117] In the Pentateuch, κρίσις labels

God's judgments in the Law which determine land blessings.[118] In the prayer of Hannah,

there is recognition that the Lord ἀνέβη ("went up") εἰς οὐρανοὺς ("into heavens") where

κρινεῖ ("he will judge") the earth, and lift high the horn of his χριστός ("anointed one,

Christ").[119] In the prophets, it links with αἴρω ("to bring, to lead") and ἄγω ("to rise, to

bring") word groups, with εἰς θάνατον ("into death") of the suffering servant motif of

Isaiah.[120] A devoted reader, with an apocalyptic [aiōn-field] lens on the LXX in the early

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[117] BDAG, "κρίσις," 569; LN, "κρίσις," 1:363; BDAG, "κρίνω," 567–68; LN, "κρίνω," 1:358; GELS, "κρίσις," 331. Muraoka glosses the LXX lexeme usage as (1) "acting as judge," (2) "sentence," (3) "a decision taken," (4) "an act of righteousness," (5) "moral, ethical integrity," or (6) "a court proceeding." Cf. GELS, "κρίνω," 331. Here, Muraoka lists, (1) "to act as a judge over," (2) to take up a legal case for," (3) "to determine or pronounce as a verdict," (4) "to decide," (5) "to contest a legal case."

[118] E.g., "If you should hear the commandment of the Lord your God, which I commanded to you today, to love the Lord your God, to walk in all his ways, to keep his decrees, and his judgments, and you will live and you will become great, and the Lord your God will bless in all the land" (Deut 30:16 LXX).

[119] E.g., "The Lord went up into the heavens and he will thunder, he will judge the highest places of the earth, and he will give strength to our kings, and he will lift high the horn of his Christ" (1 Kgdms 2:10 LXX).

[120] E.g., "In which his judgment will humiliate one being raised, who will describe his generation? Because his life will be raised from the earth, because of the transgressions of my people he was brought into death" (Isa 53:8 LXX).

NT era, would likely sense concerning people, both a prompt individual judgment

between earth and heaven after death, and a later corporate judgment in final execution of

the pronounced penalty.

The LXX translators chose forms of κρίσις and κρίνω for multiple Hebrew and

Aramaic words in the MT which pointed to different details of judgment.[121] The LXX

κρίσις serves as a general term for all senses of the entire course of judgment as

determined by context, either in part or whole, involving charges/defense, testing in trial,

decisions, sentencing, and finally, deliverance or execution of a guilty verdict.

In the NT, κρίσις occurs 47 times. It follows the same senses as the LXX for the

processes of judgment-related senses with an apocalyptic [*aiōn*-field] emphasis.[122] The

importance of the term is supported from the LXX in the evidence that *Auctor* chooses

several scriptures which prominently feature God's judgment (Isa 26:11; Deut 32:35–36).

In his discussion of the unchangeableness of God, Philo recognizes the saving mercy of

God after running the course of life, during the postmortem individual phase of judgment

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[121] GHAIS, "κρίσις," 71.

[122] The NT contextually follows the LXX and MT by use of κρίσις in the sense of: (1) the word of the one making judgment (John 8:16), (2) the judgment of a claim (John 3:19; 12:31; Rev 18:10), (3) the decision of vengeance in judgment (Matt 23:33; Jude 15), (4) an interpretation in judgment (John 7:24), (5) the decision of rightness in judgment (John 5:30), (6) the dispute of a judgment (Jude 9), (7) and the Lord's judgment after death between the righteous and the wicked (Matt 3:29; John 5:24, 29; 2 Pet 2:9).

It is doubtful that the NT increase in commentary concerning God's eternal judgment represents a shift in thinking. It is more likely a shift in genre. The bulk of the early OT contains historical revelation from man's bottom-up perspective, with only occasional mention of matters from God's heavenly view. As often suggested, the scant *eternal creation* references should not be taken to mean that authors did not think of eternal-place postmortem matters but only this life. *Pace* Johnston, *Shades*, 16. However, ossuary and burial practices suggest otherwise, that the OT to NT emphasis is not contradictory. Also, the frequent OT historical connections of death, which contain statement concepts of activity in Sheol, negate ideas of Jewish head-in-the-sand living with their minds only upon the present temporary creation. The tabernacle service itself served as an outline of the both the temporary and eternal creation, with hope in the mercy and provision of God. Rather, the ST increase in eternal matters reflects changes in genre, with more postmortem reflection in the Psalms and Prophets, in a top-down eternal creation [*aiōn*-field] view. The NT expands the detail of this apocalyptic view of the idea of eternal-place judgment after rising of dead people (Heb 6:2) and salvation by faith in the intercessory gospel ability of Jesus, as the Christ (Heb 7:25; 9:28).

of the sin of man (*Deus* 74–76).[123] Also, *Auctor* speaks the specific term κρίσις twice

(Heb 9:27; 10:27) and cognates 7 times (Heb 4:12; 6:2; 9:27; 10:27; 10:30; 12:23).

Further, the Jewish Law contains parenesis of earthly judgment, which served as a

"shadow" of the activity of the eternal-places (Heb 10:1). He considers this antitype-type

connection of κρίματος αἰωνίου ("of an eternal-place judgment," Heb 6:2) as a beginning

teaching.[124] In *Auctor's* purview, the eternal-place judgment represents a process of

events where individuals who are suspected of charges in a dispute against them are

presented before a judge (Heb 4:12–13) to receive a verdict after πειράζω ("testing," Heb

2:18) of a trial.[125] If a verdict of guilty occurs, then the individual remains outside heaven

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[123] E.g., Philo asserts that all are unworthy of God's mercy and that all stumble during the course of life from birth to death. Philo speaks of God's individual judgment that takes place concerning the course of the entire life, probably after "death's burial" in the βύθια ("deep mud," *Deus* 76 PAGM). Philo does not connect this judgment with any later resurrection but postmortem. E.g., he writes, ἵν' οὖν ὑπάρχῃ τὸ γένος, κἂν πολλὰ τῶν εἰδικῶν βύθια χωρῇ, τὸν ἔλεον ἀνακίρνησιν, ᾧ πρὸς εὐεργεσίας καὶ τῶν ἀναξίων χρῆται, καὶ οὐ μόνον δικάσας ἐλεεῖ, ἀλλὰ καὶ ἐλεήσας δικάζει ("So that the people should exist, if more of persons should go into the deep mud, he tempers mercy, by which toward kindness and unworthy benefits, and not only he pities the ones having been condemned, but even condemns the ones having pity," ibid.) Philo deploys κρίσις in the sense of (1) the word of the one making judgment (*Drunkenness* 170, *Heir* 311), (2) the judgment of a claim (*Flight* 118), (3) the decision of vengeance in judgment (*Flight* 196), (4) an interpretation in judgment (*Creation* 109, *Dreams* 1.28), (5) the decision of rightness in judgment (*Heir* 162), (6) the dispute of a judgment (*Dreams* 2.24), (7) and the Lord's judgment after death between the righteous and the wicked (*Flight* 118, 196).

[124] This beginning teaching of eternal-place judgment of mankind presents for *Auctor* as a continual process of judgment containing past, present, and future eschatological events from the eternal perspective of "today" (Heb 1:5; 3:7; 3:13; 3:15; 4:7; 5:5; 13:8; cf. Acts 17:31).

[125] The DUC (Heb 2:17–18) of unit B (Heb 2:1–18) states, "For in which, he has suffered as one being put to the test, he is able to help the ones being tested." In *Auctor's* apocalyptic lens, the discourse unit develops Jesus' πειράζω ("testing") beyond the suffering of life and the cross to include the process of judgment at death. His evidence includes God's judgment of the Son spoken in unit A Upt1–2 (Heb 1:5–12) and the Son's experience of post-judgment glory and honor in events after his own judgment as a person in unit B Upt1–3 (Heb 2:5–16, esp. 9, 14).
    There is no evidence concerning either Jesus or the righteous dead enduring further testing of a future judgment after spiritual bodily transformation in rising to Jesus in heaven. Also, the cross cannot be seen as the only testing that Jesus endured, since another event of judgment for all men must occur after fleshly death (Heb 9:27). Jesus' judgment in the sequence events of death logically must both continue at fleshly death and precede fleshly resurrection from the dead with a verdict of righteous. If there is no verdict of righteousness for a person at judgment after death, there would not be a life continuing to resurrection but a further sequence of events toward a second resurrection of the great judgment and second

until a later time when the appropriate sentence is executed. If found righteous in

innocence, then the one charged is saved or delivered (Heb 7:25; cf. Ps 119:123).[126]

Auctor appropriately chooses κρίσις to signify typologically a judgment in the

eternal creation after death, in facing the presence of sin before God (cf. Heb 6:2; 10:26–

31; cf. Rev 11:18). He routinely, according to first-century practice, chooses either the

verb κρίνω, or verbal nouns κρίσις and κρίμα for the senses of continual individual

judgment in life (Heb 13:4), individual postmortem judgment (Heb 10:26–39), and a final

corporate judgment of all things "that can be shaken" for removal from God's Kingdom

presence (Heb 12:25–29). The text of the latter two senses both function as part of the

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death (cf. Rev 20:5–6). *Auctor* rhetorically employs the testing of Israel (Heb 3:12–4:13) as an antitype of the heavenly type of eternal-place judgment that occurs before entering with Jesus into heaven. One finds the antitype sequence of deliverance from Egypt, testing in the wilderness, and entrance by faith into the land. The heavenly type fulfills by deliverance from the dark-temporary world of slavery (Heb 2:14–15), testing in approach (Heb 4:11–13), and entrance by faith into the rest of heaven (Heb 4:14–16; 6:18–20).

[126] For *Auctor*, during Jesus' sequence as a person (Heb 2:9, 14), after fleshly death, he is arguably tested at judgment, found innocent of sin, and exalted above the heavens (Heb 7:26; fig. 1; cf. 1 Tim 3:16b; 1 Pet 2:23). People found guilty of sin endure darkness and gloom outside of the blessings of heaven (Heb 10:26–31; 12:18–21; fig. 3). This infers a "descent" of the fleshly body to the grave (cf. Luke 18:14) and the spirit body remaining in ᾅδης ("Hades") with failure to rise from the dead (cf. Luke 16:31) in exaltation to heaven, only if after judgment, found guilty (cf. Matt 11:23). In the apocalyptic view, "Hades," the "abyss," and the "cosmos, universe," which includes the earth, represent all temporary creation outside of the domain of the eternal-place heavens (cf. Gen 1:2 LXX; Rom 10:6–7; Eph 4:9). Jesus' decent into Hades or the cosmos as God in the flesh occurs in his conception and incarnation (Heb 10:5; cf. Matt 3:16; Matt 28:2; Mark 1:10; Luke 3:22; John 1:32–33, 51; 3:13; 6:33, 38, 41–42, 50–51, 58; Rom 10:6–7; Eph 4:8–10). At death, Jesus' body, in the likeness of all men (Heb 2:9–11), descends into a grave (cf. Matt 12:40; 16:21). His spirit bodily ascends from the realm of the dead in Hades outside the gates to heaven (cf. Matt 16:18) toward the reclaimed lesser holy realm of heaven by veil removal before approach to God after judgment (Heb 4:11–13; 9:27–28) in the way of the holy places (Heb 9:8). Since vindicated (cf. 1 Tim 3:16b; Rom 3:4), he enters as the first born-again person into the eternal, now greater and more perfect heaven of God's presence (cf. Heb 1:6; Col 1:18; Rev 1:5; John 3:13; Acts 2:34; Rom 10:6–7; Heb 9:14; cf. Ch. 4 Unit F UPt2 Heb 9:1–14)). Jesus takes with him those previously found innocent by faith (cf. Matt 27:52–53, Luke 23:43, Rom 8:29, Hebrews 2:11–13; 3:1; 12:23). After fleshly resurrection on the third day, he ascends in flesh into heaven, (cf. John 6:62; 20:17; Eph 4:8). The idea of descent outside of the eternal heavens to a place of the dead of Hades [hell], where others, who have been sentenced in judgment temporarily abide, does not harmonize with apocalyptic views. *Pace* Matthew Y. Emerson, *'He Descended to the Dead': An Evangelical Theology of Holy Saturday* (Downers Grove, IL: InterVarsity Press, 2019); Metropolitan Hilarion Alfeyev, *Christ the Conqueror of Hell: The Descent into Hades from an Orthodox Perspective* (Crestwood, NY: St. Vladimirs, 2009).

UC of their respective units. The term κρίσις is fitting for his MCS in Hebrews 9:27–28 for the past (cf. John 16:11), present (cf. John 12:33; Rom 12:2), and future intercession of Christ (cf. John 12:25).

<div align="center">"so also"</div>

Auctor adds the second part of the correlative conjunction οὕτως with καὶ, of the idiom καθ᾽ ὅσον…οὕτως mentioned above, to compare the two corresponding statements of his MCS.[127] The καὶ with the adverb οὕτως provides force of adverbial function with inferred meaning of comparison as "in the same way" or "likewise."[128]

Auctor uses the phrase three times. In Hebrews 5:3, he states, in reference to the offerings the high priest makes for the people, he must οὕτως καὶ ("in the same way") make them for himself. In Hebrews 5:5, he speaks the phrase found in Hebrews 9:28, Οὕτως καὶ ὁ Χριστὸς ("so also Christ"), as the subject of a second comparative statement with Aaron. The phrase functions to join the two main statements of his MCS of the unit discourse to demonstrate parallel correspondence in the ordinal events.

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[127] BDF, §453, 236. *Pace* A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research.* 4th ed. (Nashville: B&H, 1934), 966–67. Robertson comments "This is a classic idiom and occurs only in Hebrews, except once in Mark." On the relative comparative construction, Robertson states of Heb 9:27 that there is no comparative. He writes, "This is probably causal in idea, as is true of καθ᾽ ὅσον in 9:27, where there is no comparative, though we have the correlative οὕτως καί." Robertson recognizes the comparative function of the idiom but negates it in Heb 9:27 without stating his reasoning. This literary construction allows the probability that the two relative clauses of Heb 9:27–28 semantically, with the relative pronoun idiom construction, function comparatively, to develop the second adverbial clause as the reason or basis of salvation. The subjects of death and judgment for people in the first clause as a protasis compares to the death and judgment of Jesus' personal death and judgment in his offering for the sins of many people as an apodosis (appendix 3).This provides from the basis for salvation from death and judgment, that he will be appearing to those waiting for him. The question of where and when this truth occurs must come from the surrounding context.

[128] BDAG, "καὶ," 495–96. Bauer recognizes in this adverbial construction an additive relation in the contrast, stating, "In sentences denoting a contrast καί appears in var. ways, somet. in both members of the comparison, and oft. pleonastically, to our way of thinking." Louw and Nida translate it most often in six examples as "in the same way."

<center>"Christ"</center>

The substantive Χριστὸς ("anointed one") appears 46 times in the LXX.[129] The

term at the establishment of the cultic priesthood of Israel refers to ὁ ἱερεὺς ὁ χριστὸς

("the anointed priest," LXX Lev 4:3, 5, 16; 6:15 [6:22 MT]; 21:10, 12) in his

consecrated, ministerial activity of the sin offering, guilt offering, and grain offering.[130]

Hannah prophetically speaks, in a messianic foreshadowing, that the Lord "will

give strength to our kings and lift high the horn of his anointed [χριστοῦ]" (1 Kgdms 2:10

LXX [1 Sam 2:10 MT]).[131] Further, later in contrast to the priestly unfaithfulness of the

sons of Eli in violation of God's offering instructions, Yahweh says, "I will raise up

[ἀναστήσω] for myself a faithful priest" (1 Kgdms 2:35 LXX [1 Sam 2:35 MT]), who

will always walk himself through the tabernacle ministry.[132] God's judgment reveals the

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[129] GELS, "Χριστὸς," 600. Muraoka glosses the LXX lexeme usage as "1. *smeared:* *s* [subject] oil used to consecrate a priest," and "2. subst., *one on whom the act of* χρίω *has been performed:* Priest, b. 'messiah': God's,…Amos 4.13;…Hb 3.13" (italics Muraoka).

[130] This "anointed priest" offered up burnt offerings for atonement and God's forgiveness of committed unintentional sins, that had become known, by a person or the priest himself, the people of the congregation, a leader, or the people of the land. They also followed similar procedures in the guilt offering and the grain offering. In execution of the sin offerings, the anointed priest would "lay his hand on the bull and slay the bull before the Lord" (Lev 4:4) as a symbolic transfer of sins to the sacrificial animal. The priest then dipped his finger in the blood and sprinkled it seven times before τὸ καταπέτασμα τὸ ἅγιον ("the veil of the holy place," Lev 4:6). He then applied some blood on the horns of the altar of incense ἐναντίον κυρίου, ὅ ἐστιν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ("before the Lord, which is in the tent of testimony," Lev 4:7). The rest of the bull's blood was poured out at the base of the altar of burnt offering, which is at the doorway of the tent of testimony (ibid.). Specific fat and organs were then offered up on the altar of burnt offering with the ashes (Lev 6:11), the rest taken ἔξω τῆς παρεμβολῆς ("outside the camp") where it was burned. The priest would eat selected portions of the sacrifices in the first area of the holy place (Lev 6:15, 26, 29). The priestly path of movement in relation to the tabernacle areas in the activity of these offerings were continually repeated for the entire congregation, a leader, or the people of the land, with sight variations, where the elders would lay their hands on a bull (Lev 4:13–21), or the leader and people of the land would offer a male goat without defect (Lev 4:22–35).

[131] The use of Χριστὸς for the priests continued throughout the history of Israel (cf. 2 Macc 1:10).

[132] The LXX states concerning the faithful priest, ὃς πάντα τὰ ἐν τῇ καρδίᾳ μου καὶ τὰ ἐν τῇ ψυχῇ μου ποιήσει, καὶ οἰκοδομήσω αὐτῷ οἶκον πιστόν, καὶ διελεύσεται ἐνώπιον χριστοῦ μου πάσας τὰς ἡμέρας ("who will do all things that are in my heart and in my soul, and I will construct for him a faithful house, and he always will pass himself through before me my anointed priest," 2 Macc 7:35 LXX). The LXX

importance of both the obedience in the quality of the offerings, and the movement activities in the respective places of the tabernacle ministry.

By late in Samuel's life, Χριστὸς begins to embrace an application to kings serving before God and ruling over the people (1 Kgdms 12:5–6 LXX [1 Sam 12:5–6 MT]).[133] Later the Chronicler applies the term to the nation of Israel (1 Chr 16:22 LXX/MT). The lexeme Χριστὸς appears 10 times in the LXX Psalms and 5 times in the prophets about the antitypes of David, kings of Israel and other nations, early patriarchs, the people Israel, and prophetic events of messianic fulfillment.[134]

The LXX translators chose Χριστὸς for two Hebrew words in the MT which point toward individuals chosen for special purposes of God, with a strong messianic typological force of both priest and king fulfillment.[135] At the dawn of the NT, the

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translators choose a fut. tense διελεύσεται ("will go through") for the Hithpaʿēl form of וְהִתְהַלֵּךְ, which from the lemma הלך with meaning based on context "to walk about for himself" that signifies intensive reflexive action, possibly repetitive. Friedrich Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, eds. E. Kautzsch and Sir Arthur Ernest Cowley, 2nd English ed. (Oxford: Clarendon, 1910), 149. Based on the contextual contrast with Eli's sons, this *walk* references the *path* or *way* the anointed priest travels before Yahweh in intercessory offerings for sins in the tabernacle. The priest who Yahweh raises up will always be faithful in this intercessory walk before him. The statement, as a likely reference to Samuel (1 Sam 12:5–6), foreshadows typologically the path through the heavens of the ministry of Christ in the tabernacle of all creation (cf. Heb 8:1–6). The priestly language of the text of 1 Sam 2:35 from the Greek LXX interweaves throughout the message of *Auctor* (cf. Heb 2:17, 3:1–7, 14, 4:14, 5:5, 6:1, 9:8, 11, 14, 10:21, 23, 11:11).

[133] Cf. LXX 1 Kgdms 24:7, 11; 26:11, 16, 23; 2 Kgdms 1:14, 16, 2:5; 19:21, 23:1;[2 Chr 22:7 MT] 1 Sam 24:7, 11; 26:11, 16, 23; 2 Sam 1:14, 16; 2:5, [omitted MT], 19:21, 23:1; 2 Chr 22:7). However, this observation does not suggest the anointed ruler or king conceptualization came later. *Auctor* speaks of Melchizedek, to whom Abraham gave tithes, as both a ruler and prince of Salem (Heb 7:1–2). This suggests imbalance in neglect of the sacrificial Christ. Also, cultic sacrifices had been a main observance of humanity since the beginning, as suggested by the offerings of Cain, Abel, and Noah (cf. Heb 6:1–2, 11:4).

[134] Cf. LXX Ps 2:2; 17:51 [18:50 MT]; 19:7 [20:6 MT]; 27:8 [28:8 MT]; 83:10 [84:9 MT]; 88:39 [89:38 MT]; 88:52 [89:51 MT]; 131:10 [132:10 MT]; 131:17 [132:17 MT]; Isa 45:1, Lam 4:20; Dan 9 :26; Amos 4:13 [MT different]; Hab 13:3.

[135] GHAIS, "χριστός," 128. Muraoka lists: (1) מָשִׁיחַ, (2) נָגִיד "chief, prince" (Dan 9:26). Cf. HAL, "מָשִׁיחַ," 645; ibid., "נָגִיד," 667–68. Koehler glosses the lexeme from OT context for leaders appointed by God which include princes, kings, officers, court officials, and the high priest.

Μεσσίας ("Messiah" [Aramaic]) foreshadowing dominated the hope of Israel (John 1:41;

3:28), Samaritans (John 4:25, 29), and eastern nations (Matt 2:1–2) mainly toward the

sense of the earthly "anointed king" fulfillment (Matt 2:2; 22:42; Luke 3:15; 17:20;

19:11).[136] It would seem only a minority of Jews considered within the Levitical

tabernacle typology, the "anointed priest" as ἐν τοῖς οὐρανοῖς ("in the heavens") in an

apocalyptic [*aiōn*-field] view beyond the earth (Heb 8:1–2; 9:11, 24; cf. Luke 2:25–

32).[137] Some Jews, like the Sadducees, even denied the apocalyptic dualistic concepts of

the eternal creation and the possibility of continued living in an eternal unseen kingdom

after death (Mark 12:18–27; Acts 23:7–8).[138]

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[136] John shares the lexeme Μεσσίας as a Greek transliteration of the Aramaic מְשִׁיחָא for the Hebrew מָשִׁיחַ as the Χριστὸς in first-century conversation concerning the anointed priest/king. See BDAG, "Μεσσίας," 635.

[137] E.g., Jesus' main emphasis on his ministry centered on his role as fulfillment of the anointed priest (Matt 11:2–6; John 14:1–7). Ironically, he both was judged before Pilate over the secondary theme of anointed king (Matt 27:11–14; Luke 23:2; cf. Mark 15:32) and judged by the chief priest over his claim of his coming ministry as the anointed priest (Matt 26:59–68). This popular, imbalanced emphasis, mainly by leaders, about messianic king/priest understanding may explain Jesus' command for his disciples to not share their understanding of him as Χριστὸς (Matt 16:20; cf. Luke 4:41). In the balanced lens linked with a heavenly ministry at individual death and judgment, Caiaphas, the high priest, in his judgment of Jesus, pictures a reversal, where ἀπ' ἄρτι ("from now on") Jesus would be the one judging Caiaphas on approach to God after death (Matt 26:64; cf. Matt 7:21–23; Mark 14:61–62). Also, concerning Jesus' fulfillment of king and kingdom, the eternal temple not made with hands references his ministry in the temple of the plural heavens of all creation, which he receives by rising from the dead as the anointed priest, after his sacrificial death (Rom 10:4–7). In Jesus' present ministry as the anointed priest, he comes at death with his angels to meet those who taste death (cf. Matt 16:12–28; Hebrews 9:28). He now builds a kingdom of his assembled believers that is not of this world (John 18:36). Ch. 4 unit F explores observations based upon antitype-type principles, that the destruction of the temple of Jesus' body in relation to the earthy temple does not *replace* the temple typology but *fulfills* both the daily and annual Day of Atonement sacrifices. Also, *Auctor* follows this same rhetoric, whereby the sacrificial activities of the earthly covenant are no longer necessary due to incorrect typological teaching (Heb 8:13; cf. 2 Cor 3:14). Since Jesus has fulfilled the new covenant, as the necessary eternal-place offering, and continues priest/king service in providing a better covenant relationship, the new covenant allows confidence for entrance into heaven at eternal-place judgment after death for those who come by faith (Heb 7:23–25; Rom 6:8, 14:9).

[138] The Sadducean rational conclusion mainly toward a moral, social, kingdom emphasis on earth, with no apocalyptic, *aiōn*-field, background reality creatively existent beyond this visible world, has continued as a messianic cosmic-field option since before the writings and the gospel events of the NT. Further research is needed for the influence of this ancient view upon modern background *aiōn*-field vs. cosmic-field views (cf. Matt 23:13; 24:5; John 9:39; Acts 23:8; 1 Cor 3:19).

Writing to interpret OT texts, NT authors deploy Χριστὸς 529 times.[139] These reinforce proper messianic OT concepts (Luke 24:26; John 1:25; Acts 3:18; 17:3; 26:23) and rhetorically explain differences in the contemporary imbalance and errant perceptions of both revelatory antitypes and their unseen eternal reality in type fulfillment (cf. Luke 23:35; John 7:26–27, 31; 12:34; 1 Cor 1:23).

When Χριστὸς stands alone 275 times in statements of the NT, the syncretic emphasis from freighted title designations dissipates toward a focus upon the OT foreshadowing of the anointed priest and king. In these statements, the priestly offering and intercession emphasis overshadows NT parenesis under the mantra of "the gospel" (Rom 15:19–20, 1 Cor 1:17). This fulfills in the self-offering events of Jesus' death and rising to God (Luke 24:26, 46; Rom 5:8) and then continues to those who believe—with access to Christ in the eternal kingdom at individual death (Phil 1:21–23; 1 Cor 15:22–23; 2 Cor 5:8).

Also, when Χριστὸς stands alone in the NT, the contextual sense of expectant king for the antitype of the earthly kingdom occurs infrequently. Most examples occur after *Auctor's* message (cf. 1 Thess 4:16; Rev 1:5; 11:15; 12:10; 20:4, 6). This adds

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[139] In the NT, Χριστὸς pairs with "Jesus" 226 times, "Lord" 90 times, "heaven(s)" 11 times, "Savior" 11 times, "God" 120 times, "Son" 34 times, and "Son of man" 1 time. While functioning often with some force as titles, these designations are loaded with the freight from the OT which is often highlighted in their surrounding context. E.g., in Daniel 7:13–14 the term "Son of man" carries messianic kingly freight without mentioning Χριστὸς. Daniel was told that "the son of man" would travel up into heaven for presentation to the Ancient of Days. This presentation by others [angels] in heaven occurs before receiving the kingdom. Thereby, Jewish leaders by adding Ps 2 and other texts considered the "anointed king" as "the son of God" (Matt 26:63; cf. Luke 4:41). Jesus integrates the "son of man" prophecy of suffering in death with the "anointed priest/king" in being "lifted up" representing both the death of the cross and fulfillment of Daniel 7:13 in presentation to God in heaven which could not be understood by those only viewing the "anointed king" sense (cf. John 12:34). Also, he builds his kingdom in heaven upon the confession that he is "the Christ, the son of the living God" (John 16:16; cf. 11:27). Mark's gospel account runs under the title "the gospel of Jesus Christ, the Son of God" and details the suffering of the Savior (Mark 1:1) to counter expectations only for an "anointed king" upon the earth.

overwhelming weight that an audience, after considering the rhetoric and exposition of

the NT, would understand Χριστὸς alone as a reference to the anointed, priestly ministry

in the heavens in both his own past self-offering for sins of the people and his present

continuing intercession at approach to God in their own reserved death and judgment.

Auctor speaks Χριστὸς 12 times and the verb χρίω 1 time. The verb introduces the

concept of God's anointing in a LXX quotation of Psalm 44:7–8 [45:6–7 MT] concerning

God's judgment and enthronement of the antitype of the earthly king who becomes an oil

of exultation to his people.[140] *Auctor* also uses Χριστὸς in Hebrews 5:5 with links to

Psalm 2:7 LXX/OT and Psalm 109:4 LXX [110:4 MT] to support that Jesus was God's

chosen king-priest who did not choose himself.[141]

He also uses the noun Χριστὸς in both his MCS and his final UC of Hebrews

13:20–21. He integrates the two senses of Χριστὸς in type as both "anointed king" and

"anointed priest."[142] Further, he implies the Χριστὸς concept even motivates the faith of

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[140] The latter portion of the verse states, "For this reason, God, your God, anointed you an oil of exultation beyond your companions" (Ps 44:8 LXX). The implication of the acc. case ἔλαιον ("oil") receiving the action of God's anointing, implies the king becomes God's oil in a metaphoric sense to bring exultation to the people in an eternal kingdom that loves righteousness and hates lawlessness. Ch. 4 Unit A UPt1–2 (Heb 1:5–12) explores setting of the discourse in Hebrews 1:3–14 that provides details of *Auctor's* MCS concerning the death, judgment, salvation, and enthronement of Jesus by God before his resurrection and ascension for eternal participation as Priest/King. Thereby, Jesus, as God's Son at the right hand of the throne, becomes an oil of exultation (Heb 1:9) to those who believe on him for purification of sins in their own death and judgment.

[141] *Auctor* interprets both senses of eternal king and priest as both prophetically and simultaneously beginning fulfillment within the events of death to resurrection (see appendix 1 fig. 1).

[142] *Auctor*, in his main argument and parenesis, deploys "Christ" alone 9 times until his concluding summary remarks in Hebrews 10:10, where he speaks, "By which a will, we are people having been made holy through the offering of the body of Jesus Christ once for all." Two other deployments of "Jesus Christ" are Hebrews 10:10 and 13:21. This linking integrates the flesh offering of the son of God and the ministry of the anointed king/priest. Regarding his singular usage in Hebrews 3:6, *Auctor* initially integrates "Christ" and "son" in the house of all created things of which Moses was a faithful antitype in the tabernacle service (cf. Heb 8:5). In Hebrews 3:14 he tells his audience they had become fellow partakers in Christ "if we should hold fast the beginning of the substance-reality until the completion." By faith believers follow the reality of Christ through death and judgment into the final eternal kingdom. In

Moses in his decision regarding his relationship to Pharaoh (Heb 11:26).These observations concerning Χριστὸς reveal that the choice in the MCS serves *Auctor* as much more than a title. It invokes a foundation of antitype sacrificial teaching from the beginning concerning God's offering for sin, with promises of Christ appearing at eternal-place judgment.

<div align="center">"once"</div>

For syntactic analysis of ἅπαξ, see the same section above. In the first statement, ἅπαξ, as an ordinal adverb, modifies ἀπόκειται ("to die") but in the second corresponding statement, ἅπαξ modifies the adjectival ptc. προσενεχθεὶς ("who being offered") which modifies Χριστὸς (see appendix 3).

The use of "once" with the correlative conjunction "just as…so" in connecting the two statements in correspondence has significance for Χριστὸς in the activity to follow. As shown in the next section, Jesus fulfills the reservation of death and judgment, and functions in priestly activity of being both the offering and priest in intercession for sins.

<div align="center">"who being offered"</div>

Auctor's choice προσφέρω ("to bring") appears 161 times in the LXX and the cognate verbal noun προσφορά ("offering").[143] Verbally, these lexemes usually refer,

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Hebrews 6:1–2, concerning foundation matters in teaching and maturity, *Auctor* lists "the word of the beginning of Christ" as a reference to the traditional teachings of "Christ' from before the time of Moses to "the beginning." He asserts that the foundational teaching in the sacrificial system from Abel to Melchizedek to Aaron (see initial discussion this section above for Aaron and Levitical priesthood) contained repentance from dead works, faith toward God, ceremonial washings in purity laws, laying on of hands in transference of sins, and the rising up of the dead in eternal-place judgment at death. Hebrews 9:11, 14, and 24 detail the elementary typology of the anointed priest/king in death to resurrection.

[143] GELS, "προσφέρω," 492. Cf. LN, "προσεγγίζω," 1.191.

generally, to the offering of gifts or an appeal to another.[144] In the sacrificial tradition of

the LXX, the προσφέρω deploys 69 times in Leviticus and 31 times in Numbers alone,

with 30 times associated with the technical language of the ministry of the "anointed

priest" who presents and offers the required sacrifices up to the Lord for the atonement of

sins.[145] The verbal noun προσφορά does not appear in the Law and only appears once in

the Psalms (Ps 39:7 LXX [40:7 MT]).[146]

The NT authors choose προσφέρω ("bring, present, offer) 47 times and προσφορά

("offering, gift") 9 times. Excluding Hebrews, προσφέρω only refers to the technical

activity of the anointed priest 2 times, where usage still retains the same priestly sense in

word meaning as in the LXX and MT.[147] The verbal noun προσφορά, outside of Hebrews

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[144] E.g., in the first LXX translator choice, the Lord says to Cain concerning his rejection of his offering, "If you should offer rightly, but not apportion rightly, do you not sin? Be quiet! Its recourse is toward you, and you will master of it" (Gen 4:7 LXX). For the LXX translators, it appears the antecedent of the gen. αὐτοῦ ("it") was perceived as the sinful offering that was not correctly offered to show the proper symbolism of eternal matters in worship. The MT implies the need for the correct symbolism of a sacrifice "raising up" to God and translates, "Do you not desire raising up? And if you do not do right, sin in regard to the entrance of the offering lies down toward you. And you will rule in it [sin]" (Gen 4:7, brackets mine). *Auctor* also implies that the rejection of Cain's sacrificial offering was because it did not properly symbolize a testimony of faith in the ministry of the anointed Χριστὸς (Heb 11:4). In Hebrews 6:1–2, *Auctor* lists six foundation teachings of the priestly sacrificial offerings involving "the beginning word [speech-action] of the Christ" (Heb 6:1, brackets mine). He asserts that proper foundational teaching from the beginning of the sacrificial system embraces these six things, which would include Abel and Cain, Melchizedek, and Aaron. These are: (1) "repentance of dead works," (2) "faith upon God," (3) "teaching of ceremonial washings," (4) "laying on of hands," (5) "raising up of the dead," and (6) "eternal-place judgment." *Auctor* claims Jesus has fulfilled the earthly, sacrificial typology with its two covenants by the higher priesthood of Melchizedek (Heb 7:1–28), a continuance of the sacrifices of the priests in the days of Isaac (cf. Gen 47:22), and even Abel's sacrificial testimony of his faith in the beginning (cf. Heb 12:24).

[145] E.g., "This is the offering of Aaron and his sons, they will bring to the Lord in the day in which you should anoint them" (Lev 6:13 LXX [6:20 MT]).

[146] This textual choice in the Psalm by the LXX translators did not miss the attention of *Auctor*, who quotes the text as part of his rhetoric.

[147] E.g., Jesus told the leper after his healing, "but *please* go! *Please* show yourself! to the priest and *please* offer! concerning your purification, that instructed by Moses, for a testimony to them." (Mark 1:44; cf. Acts 21:26). Only Hebrews elaborates on the symbolic details of the sacrificial offerings of the "anointed priest," but other NT authors assume the same common first-century understanding by their audience. For discussion of the background of priestly offerings for the ritual impurity of leprosy, see

in each deployment by Paul, embraces either the sacrificial system of the Law or the

symbolism of Christ in it (Acts 21:26, 24:17, Rom 15:16, Eph 5:2).

    Auctor speaks προσφέρω 20 times in the same first-century general sense of the

required movements of the anointed high priests in ministry both in the daily תָּמִיד

("continual, daily," Heb 8:3–4; 10:11) and the annual יוֹם כִּפֻּרִים ("Day of Atonement,"

Heb 9:7, 25; 10:1).[148] He also chooses the verbal noun προσφορά 5 times, all

immediately after his discourse MCS of unit F UC of Hebrews 9:27–28. All placements

of προσφορά in the post MCS support of discourse unit F Pt4–Pt6 (Heb10:1–18) frame in

sacrificial contextual language. In this argument, *Auctor* summarizes the "offering" of the

"Christ" that God restored at judgment is a σῶμα ("body," Heb 10:5), rather than

antitypes about his ministerial self-offering that only picture the type of Christ's heavenly

body rise to ministry.[149]

    Auctor emphasizes this priestly typological interpretation of προσφέρω and

προσφορά in two LXX texts. The first is Psalm 39:6–7 LXX [40:6–7 MT] in Hebrews

10:5–9. After the negativizing of earthly sacrifices, he interprets as messianic the

transition of verses Psalm 39:6–7 LXX. He views these as the personal statements of one

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Matthew Thiessen, *Jesus and the Forces of Death: The Gospel's Portrayal of Ritual Impurity within First-Century Judaism* (Grand Rapids: Baker Academic, 2020), 43–68.

    [148] The scope of the antitype offerings emphasized by *Auctor* goes beyond the Day of Atonement to embrace all details of earthly covenant typology back to the beginning of the teaching of Χριστὸς (Heb 6:1–2). For recent interpretative issues surrounding the Day of Atonement, see Thomas Heike and Nicklas Tobias eds., *The Day of Atonement: Its Interpretations in Early Jewish and Christian Traditions*, TBN 15 (Boston: Brill, 2012). Ch. 4 units D–F discourse analysis explores the antitype spatial-temporal relationships of the daily and annual offerings with the types portrayed in the heavens.

    [149] Cf. Heb 10: 5, 8, 10, 14, 18. *Auctor* introduces this final discourse unit of the second main section with the typological language contrast of σκιά ("shadow") and εἰκόνα ("image," Heb 10:1). He continues to signal a typological lens between the earthly sacrificial ministry symbolizing the two-fold ministry by the anointed priest and the true reality therein portrayed about the two heavenly covenants of promise and fulfillment by Jesus as the Christ.

coming physically into the cosmos to do God's will, which in turn foreshadowed God's

desire for both his offering and priestly mediation later fulfilled by the body of Jesus.[150]

The second of *Auctor's* authoritative links in Hebrews 10:12 connects the priestly

movement of προσφέρω with Psalm 109:1 LXX [110:1 MT]. He claims, in contrast to the

repeated ministry of the antitypes, "but this one, who having offered one sacrifice for sins

for all time, sat down at the right hand of God."[151]

The lexeme προσφέρω ("to offer") only appears in the unit F UC of the main

discourse unit MCS. However, the activity subtopic does introduce the main discourse

unit in Hebrews 5:1 and continues 15 times throughout the priestly parenesis in the

second main section STr2 (Heb 5:1–10:18). In the third main section S3 (Heb 10:26–

13:21), it appears 2 times in his testimonials of Hebrews 11 and again in Hebrews 12

about God's offering of himself as a Father in training believers as sons in the ministry of

Jesus.[152]

Auctor utilizes προσφέρω in two faith testimonials. The first testimonial is that of

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[150] Ch. 4 Unit F Upt5 (Heb 10:5–14) explores possible OT interpretation by *Auctor* that the use of the Greek lexeme ὠτίον ("ear," Ps 39:6 LXX) and Hebrew אָזְנַיִם ("ear," Ps 40:6 MT) functions figuratively in synecdoche as part of a whole human person with a σῶμα ("body," Heb 8:5), who after his fleshly offering in death receives from God a spiritual body to become an interceding eternal-place priest continually coming into the κόσμος ("cosmos") for approaching believers.

[151] Ch. 3 explores the semantics of the attributive ptc. προσενεχθεὶς forming a dependent clause which modifies οὗτος ("this one"). Some manuscripts have αυτος ("he") for an adverbial participle phrase, "but *he* having offered one sacrifice for sins for all time, sat down at the right hand of God." Neither syntactical choice changes meaning of the semantic function. Ch. 4 explores the discourse analysis concerning Jesus' atonement offering as complete when he sits down for priestly intercession a moment after death.

[152] E.g., "You endure with respect to training, God offers himself to you as a son, for what son does a father not train?" (Heb 12:7). It is best to keep the priestly offering sense of the lexeme προσφέρω consistent with the rest of *Auctor's* message. With "God" as the nominative subject, then προσφέρεται can portray either the pres. pass. "God is offering to you as a son," or mid. "God offers himself to you as a son." In context, the middle voice carries better the weight of God's now speaking through his Son at the right hand of God, who presently trains sons in a better priesthood of the new covenant (Heb 12:1–17).

Abel in Genesis 4:7, whose correct offering in worship testified to his faith. The second

faith testimonial appears in Hebrews 11:17–19, stating, "By faith Abraham has offered

Isaac, when being tested, and was offering his only Son, the one [Abraham] receiving the

promise, to whom it was said that, 'in Isaac a seed will be called,' having himself

considered that even God is able to raise up from the dead people, by which he

[Abraham] received him [Isaac] back in a parable" (brackets mine).[153] For *Auctor*,

Abraham considered that God was able to raise up *from* the dead *people* [cf. resurrection

of the dead, Heb 6:2, i.e., all dead people], one offered as the promised σπέρμα ("seed")

of the covenant (Gen 22:18; cf. Heb 2:16).[154]

This supports a conclusion for *Auctor's* choice of προσφέρω as appropriate for a

MCS. The technical term functions as an attributive ptc. modifying Christ, to compare the

offering of Christ as equivalent to the first statement's assertion of death and subsequent

judgment. The implication of the two statements in the correlative conjunction is that

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[153] Ch. 4 unit D2´ SbPt2a (Heb 11:17–19) explores this activity of προσφέρω, where both Abraham and Isaac in Gen 22 testify as an antitype of the type of the anointed Christ, without Isaac having to die. God provides a substitute ram, which reveals the provision of the Christ, and which bestows continued living to Isaac (Gen 22:8–4). *Auctor* interprets Isaac's continued living by substitutionary atonement and their belief in rising *from* the dead one offered, as a παραβολή ("parable," Heb 11:19). For cognate meanings for parable, see BDAG, "παραβολή," 759. *Auctor* interprets Gen 22 as both typology with Christ and a narrative parable, with importance to illustrate heavenly truth.

[154] Abraham understood the messianic typology through the testimony of the sacrificial offering ministry of the anointed priest, that was available from the beginning. According to *Auctor* in Hebrews 6:1–2, part of the beginning teaching of the sacrificial system of the word of the beginning of Christ was ἀναστάσεως νεκρῶν ("rising up *of* the dead people," Heb 6:2). It is probable that Abraham's faith involved more than just Isaac's raising up in flesh from the dead but included both the raising up *of* all dead to God [including Isaac] for judgment and the hope of the one raising up *from* the dead concerning the promised "seed" who would fulfill the sacrificial/priestly Christ typified in the sacrifices before the Law and Aaron's anointed priesthood (Gal 3:16, 19, 29; Acts 3:35). Abraham's faith in the sacrifice of Christ, that his own sins would be atoned by one able to rise up *from* the dead, enabled him to perceive the promised "seed" upon Isaac and the same sequence of raising up to God in completion of heavenly living with a spirit body form (Heb 6:15; cf. 7:26; see appendix 1 fig. 2). Ch. 3 and 4 explores if this rising sequence, as determined pre-cosmic in heaven, and revealed by God from the beginning of man's sin, initiates a very little while after death at judgment, and before return to earth for ministry with Jesus. It is this concept that enabled Jesus to speak about the place of "Abraham's bosom" (Luke 16:22).

Christ, also in his offering to God, endured the same death and personal judgment to follow reserved for all people. *Auctor's* next syntactical unit, by choice of an adverbial inf. of purpose shares the reason Christ endured the same fate of death and judgment.

<p style="text-align:center">"for the purpose to bear many sins"</p>

Auctor's choice ἀναφέρω ("bring, carry, bear," offer) appears 155 times in the LXX. Most usage links it with technical ministry language to sacrificial offerings.[155] The term can refer either to the one bringing the offering for himself or to an anointed priest who, in intercession for collective "sin," brings an offering for all the people.[156] As part of the ritual in the ancient sacrificial observances, from the beginning of the inhabited world inherited by Israel, one would lay hands upon the offering in a symbolic transfer of sins for atonement (Gen 22:6; Exod 29:25; Lev 1:4, 10; 4:4–5, 15, 24, 33; 8:14, 18; 9:22; 16:21; cf. Heb 6:1–2). In the sacrificial usage of ἀναφέρω in the LXX, ἀναφέρω broadly embraces the bringing of varied kinds of offerings to the Lord. The meaning force often contextually included the imagery of symbolically bearing the sins of the one making the offering for atonement of God's judgment upon sin.[157]

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[155] Over half of these contextually link with the acc., either "whole burnt offerings" or "presentation of whole burnt offerings." For distinction, see LSJ, "ὁλοκάρπωμα," "ὁλοκάρπωσις," 1217. In Ezek 43:24 the LXX translators use for Ezekiel's offering instructions both general terms προσφέρω [previous section] and ἀναφέρω. The LXX translators leaned towards ἀναφέρω for the bringing of the whole burnt offerings and προσφέρω for offering activities involving approach to the presence of the Lord. Around 50 uses ἀναφέρω also link with an acc. θυσία ("sacrifice") as a broad term for various kinds of sacrifices specified in recorded OT instructions (cf. 1 Kgdms 6:15 LXX [1 Sam 6:15 MT]). With either term, the implication, figuratively for the one offering, is that the smoke of the offering approaches or ascends up to God to atone for sin and make one pleasing to God (cf. Gen 8:20–21; Num 18:17; Judg 20:38). For an example contextually linking these cultic technical terms, David says after his confession of sins and change of heart, "Then you will be pleased with a sacrifice of righteousness, then they will offer up upon the altar your young bulls" (Ps 50:21 LXX [51:21 MT]). David recognized God is pleased when the offeror and offering are right before him.

[156] GELS, "ἁμαρτία," 22.

[157] Cf. Deut 1:17. Moses instructed appointed judges in Israel ἀναφέρω ("to bring") matters of

The Greek NT deploys ἀναφέρω just 10 times, with broad sacrificial meaning, as

in the LXX.[158] For example, outside of Hebrews the word carries the imagery of

Abraham bringing up Isaac for sacrifice (cf. Jas 2:21). Yet, it is interesting that both

Matthew and Mark chooses it from many other cognate options to describe Jesus taking

his chosen disciples up on the mountain for his transfiguration before them (cf. Matt

17:1; Mark 9:2).[159] Similarly, Luke links the term to descriptions of Jesus being brought

up into heaven at his ascension (Luke 24:51).[160] Also, Peter links the sacrificial term with

the eternal spiritual realm in the context of following Jesus in suffering and possible

martyrdom (1 Pet 2:5) in following the movement of his pattern in being brought up to

God in death (1 Pet 2:24; cf. 1 Pet 3:18, [προσάγω as cognate of προσφέρω in previous

section]). In the NT, ἀναφέρω operates as a specialized term for linking earthly people in

transfiguration, ascension, or spiritual living in temporal-spatial movement in similar

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difficult judgment to him for the κρίσις ("judgment") of God. By continuing the priestly and offering observances in place from the beginning of people, Israel in their Law greatly expanded the typology of the atonement of God's judgment of sin.

[158] BDAG, "ἀναφέρω," 75; LN, "ἀναφέρω," 1.533.

[159] There are 35 cognates of the Greek root φέρω found 256 times in the Greek NT. The mountain imagery has apocalyptic connections (Heb 12:18–22; cf. Ezek 40:2; Rev 21:10; and 2 Bar. 76.3; 1 En. 25.3; 77.4–5, 87). The mountain symbolized God's eternal separated and restricted domain of heaven before the later typology of the tabernacle or temple. Cf. L. Michael Morales, *Cult and Cosmos: Tilting Towards a Temple-Centered Theology*, BTS 18 (Paris: Peeters, 2014); idem, *The Tabernacle Pre-Figured: Cosmic Mountain Ideology in Genesis and Exodus,* BTS 15 (Paris: Peeters, 2012); Nichifor Tănase, "From 'Veil' (κάλυμμα) Theology to 'face' (πρόσωπον) Christology. Body as a Veil Concealing Divine Glory–Direct Experience and Immediate Perception (αἴσθησις) of God," *SUBBTO* 62, no. 2 (2017): 119–82, esp. 122 n. 9. Tănase asserts, "The Tabernacle was meant to be a living extension of Mount Sinai. During the theophany, the mount was separated into three distinct zones of increasing degrees of holiness and restriction of access."

[160] E.g., Luke's broader application to Jesus' later bodily ascension indicates later interpretative meaning with emphasis upon the movement between earth and heaven that Jesus bodily opened for mankind in the gospel sequence from death to resurrection.

ways, following Jesus' example in being brought up to God in the eternal heaven.[161]

Auctor crafts ἀναφέρω 3 times and ἁμαρτία 25 times. The problem of ἁμαρτία ("sin") of the people and its priestly sacrificial purification and atonement before God thematically occupies his expressed thoughts (Heb 1:3; 2:17; 4:15; 5:1, 3; 7:27; 8:12; 9:26, 28; 10:1–18; 13:11). The term captures a place in his introduction and several DUC including the MCS. To all this, adding the example of Moses' faith in his choice of Christ above the pleasures of sin of Egypt in Hebrews 11:25–26 demonstrates its importance as a choice for his MCS.

Auctor speaks 11 cognates of the root φέρω 47 times, which includes introductory subtopic usage in the DI (Heb 1:1–4) and three out of six exposition DUC in this sermon, to express the imagery of both Christ's and the believers' movement at death between the temporary earth and God in heaven.[162] Functioning as an adverbial infinitive of purpose, the pres. inf. ἀναφέρειν (Heb 7:27) registers the present sacrificial offerings of the earthly priests.[163] For contrast, the aorist inf. ἀνενεγκεῖν (Heb 9:28) refers to Jesus' finished onetime offering of himself up to God. In both deployments as sacrificial technical terms, ἀναφέρω twice links in sacrificial language imagery the offering of a symbolic

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[161] In the NT, only Auctor links ἁμαρτία ("sin") and specifically ἀναφέρω ("to bear") as messianic sacrificial technical terms (cf. Heb 7:27; 9:28). Others use near cognates for other details.

[162] The theme of "bringing" in cognates of the root φέρω begins in Hebrews 1:3–4 of the DI. Auctor deploys cognates of φέρω in the discourse unit conclusions of Hebrews 7:25–28; 9:27–28; and 10:15–18. Ch. 4 explores the function of cognates of φέρω in the discourse unit conclusions. An interesting research topic to consider is whether Jesus bears sinners or sins in his movement to heaven. Both senses have good probability in that first he brings on himself the ἁμαρτίας ("sins") of the people once for all in substitutionary atonement, so that at fleshly death of people he brings the ἁμαρτωλούς ("sinners") who believe on him, to God, since their sins are atoned by their faith in God's ability.

[163] GGBB, 590–91. Wallace states the infinitive of purpose is used to indicate the purpose or goal of the action of the controlling verb to answer the question "Why?" It looks ahead to the anticipated and intended result and explains the "why?" Christ allowed himself προσενεχθεὶς ("being offered") sacrificially? So that in death, he might bring himself to God in substitution for the sins of the people.

Table 8–LXX δεύτερος with Object of Proposition ἐκ

2 Kgdms 14:29	ἐκ δευτέρου (gen.)	Absalom sent out a second time
3 Kgdms 19:7	ἐκ δευτέρου (gen.)	angel returned a second time
1 Chr 29:22	ἐκ δευτέρου (gen.)	Solomon made king a second time
Tob 1:22	ἐκ δευτέρου (gen.)	set him down from the second position
1 Macc 9:1	ἐκ δευτέρου (gen.)	Demetrius a second time to send
Jonah 3:1	ἐκ δευτέρου (gen.)	word of the Lord came a second time
Hag 2:20	ἐκ δευτέρου (gen.)	word of the Lord came a second time
Zech 4:12	ἐκ δευτέρου (gen.)	Zechariah answered a second time
Isa 61:7	ἐκ δευτέρας (gen.)	Israel will inherit a second time the land
Jer 1:13	ἐκ δευτέρου (gen.)	word of the Lord came a second time
Dan 2:7	ἐκ δευτέρου (gen.)	Daniel answered a second time

substitutionary sacrifice being brought up to God for judgment of ἁμαρτίας ("sins") εἰς τὸ

πολλῶν ("for many *people*," Heb 7:27; 9:28; cf. 9:26). *Auctor's* allusion in these to Isaiah

53:11–12 connects prophetically with the suffering servant motif popular in the NT for

supporting both the offering and anointed priestly work of Christ.[164] When added to other

expressions of spatial movement of μετατίθημι ("transfer"), προσέρχομαι ("approach"),

εἰσέρχομαι ("enter"), εἴσοδος ("entrance"), and τὴν τῶν ἁγίων ὁδὸν ("the way of the holy

places," Heb 9:8), the evidential weight of descriptive continued living movement in the

spiritual reality after death increases.

<div align="center">"from a second place without sin"</div>

The ordinal adjective δεύτερος appears 217 times in the LXX with 11 occurrences as an

object with the preposition ἐκ.[165]As the object of proposition ἐκ, it operates as second in

order of an ordinal event, modifying the subject in repeated verbal activity upon an object

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[164] George H. Guthrie, "Hebrews," in *Use of the Old Testament*, 919–993.

[165] GELS, "δεύτερος," 111. Muraoka glosses the LXX lexeme usage as "a. *second* in order," "b. *the other* of a pair," and "c. adv. δεύτερον 'for a second time.'" E.g., during Abraham's offering of Isaac, the LXX states, "And an angel of the Lord called to Abraham a second time from heaven" (Gen 22:15 LXX/MT)

or a continued state.[166] The gen. phrase ἐκ δευτέρου linked with ἅπαξ functions as an

idiom in shortened form for the understanding—out from the first event then a second

event.[167] The space and time of the subject, repeated ordinal activity, and any object acted

upon determines by the context.[168]Also, it carries both adjectival and adverbial weight by

indicating a second ordinal event in space and time both for the subject (adjectival) and

the main verb (adverbial).[169] As noted, in Tobit 1:22 (table 8), the second ordinal event

can be repeated and durative for each time the named parties sat down, as a statement of

an exercised position.[170]

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[166] BDAG, "δεύτερος," 220–21; LN, "δεύτερος," 1.606; EDNT, "δεύτερος," 1.291–92.

[167] Cf. Porter, *Idioms*, 154–56. Porter illustrates the preposition ἐκ has the restricted sense of "out of" as opposed to its partial synonym ἀπό with basic sense of "out from." *Pace* Moule, *An Idiom Book*, 71–74. The preposition ἐκ maintains relationship with the object that modifies the subject it governs. In ordinal or cardinal enumerated events, the subject can only be "second" or beyond if there exists a relationship to the first event of a subject. Porter notes the locative has the basic sense of "movement out of," from which the temporal and instrumental senses are metaphoric extensions. He states of the temporal use, "One of the specific applications of physical or spatial movement is temporal. The preposition ἐκ may be used of a restricted time from which someone or something has moved." In the instrumental use, ἐκ overlaps with the locative to indicate origin or source as the cause or agent which something comes out.

[168] Wallace, BNTS, 44. The genitive is usually related to a noun while the acc. is usually related to a verb.

[169] Robertson, *A Grammar*, 549–50. Robertson states concerning Greek idioms, "But the Greek uses the adjective often where the English has the adverb. That is, the Greek prefers the personal connection of the adjective with the subject to the adverbial connection with the verb." He further states concerning prepositional phrases, "These adjuncts have the substantial force of adverbs."

[170] LSJ, "δεύτερος," 382. Lidell lists the sense of second in order or rank. The literary ability and functionality as both adjectival and adverbial force carries great weight in the exploration of the thesis herein. As the phrase ἐκ δευτέρου χωρὶς ἁμαρτίας serves *Auctor* in Hebrews 9:28 adverbially, then the second ordinal event is the appearing of Christ discussed in the next section. As adjectival, then the phrase modifies Christ with meaning discussed in the previous section (see appendix 3). In an adjectival ordinal event, Christ "from a second place without sin" appears in his second ordinal ministry in a repeated and durative *position* of the anointed high priest as intercessor in the eternal-places (Heb 9:24; cf. 7:25). His first ordinal event as Christ was manifesting from heaven as the offering of sacrifice for sin (Heb 9:26). The first and second ordinal events of Christ as offering, and intercessor [presentation and participation] theologically align with the overall theme of *Auctor's* argument. Furthermore, when the phrase is taken adverbially in modification of appearing a second time, then the second ordinal event is Christ's appearing a second time *positionally* in the repeated and durative activity of the anointed priest. It is not impossible that this would include a sub focus on the one-time event of the second coming to earth. Ch. 3 background theology and Ch. 4 discourse analysis of syntactical relationships explores for a second coming theme of

In the NT, δεύτερος ("second") appears 43 times, with 5 of these in Hebrews.[171] Several NT uses craft the phrase ἐκ δευτέρου to identify a successive corresponding ordinal event in a different space and time. In the NT, any space and time emphasis of the successive second ordinal event, if any inequality at all, determines by the context surrounding the idiom and not the idiom itself. The adverbial unit χωρὶς ἁμαρτίας ("without sin") only occurs in Hebrews (cf. Heb 4:15; 9:28).

For *Auctor's* syntax in Hebrews 9:28, the idiomatic usage of ἐκ δευτέρου both adjectivally modifies Χριστὸς and adverbially governs the verbal activity of ὀφθήσεται ("will appear," see appendix 3). It can translate as either "a second *time*," "from a second *place*," or "from a second *position*," since the idiom simply specifies a successive second ordinal event in space and time. Any time (when), location (where), or position (subject) specificity for the second ordinal event must come from the surrounding context and related correspondence to the first ordinal event and not reader presuppositions.[172]

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the anointed king on earth in *Auctor's* MCS, the other DUC, or his parenesis. It also further investigates the presence the two-fold work of *Christ* in salvation as both offering and anointed priest for the sins of the people to bring them to a place without sin in the holy of holies of heaven, as the contextual comparison.

[171] BDAG, "δεύτερος," 220–21. Bauer makes an interesting point of the contrast in Jude 5, commenting, "τὸ δ. ἀπώλεσεν *the second time he destroyed* Jd 5 (NRSV renders 'afterward', but this is not to be construed as a difft. mng. for Jude's use of δ.: in Jude's pregnant statement the point lies in a contrast between two special moments of display of divine power, one in salvation, and the second in destruction)." With the Exodus motif event of Israel as an antitype, Jude's emphasis as possibly on the importance of faith in salvation for entrance into the type of the eternal-place kingdom needs further investigation.

[172] Translators usually render ἐκ δευτέρου as "a second time." However, for many, this indicates a presupposition that the second ordinal event is the second coming "once" to earth. Further exploration herein investigates the possibility that the corresponding summary statements of Hebrews 9:27–28 compare the death of people with the death of Christ. The living people waiting in the MCS context optionally could point to people *after* death and judgment and not those who have yet to die, who anticipate the described summary event of the previous exposition. The MCS point could sum that Christ appears as mediator during the judgment reserved for people *after* death (Heb 6:18–20; 7:25, 10:19–20), and not the unrelated corresponding truth that Christ comes in the distant future *for those living* to complete that salvation process (cf. Heb 11:39–40). The research considers that since the second coming to earth is never explicitly mentioned, perhaps Hebrews 10:25, 37 has more contextual weight for parenesis referring to Jesus continual coming at death for believers.

Auctor choses the ordinal δεύτερος 5 times. In Hebrews 8:7 the choice identifies the second *ministry*.[173] This second *ministry* does not identify only a onetime event at a particular place but a durative recurring position of Christ available in ministry by God. Next, in Hebrews 9:3 the ordinal δεύτερος identifies the place behind the veil called the holy of holies.[174] In his third use before Hebrews 9:28, *Auctor* deploys the ordinal for the second place/position in ministry of the high priest once a year.[175] Therefore, when *Auctor*, in modification of the subject of Christ, speaks ἐκ δευτέρου in Hebrews 9:28, the audience could more likely sense understanding "from a second *place/position*" in the recurrent ministry of his new second covenant ministry from heaven. Even *Auctor's* summation in Hebrews 10:9 can follow the same use of the ordinal about the second covenant stating, "he takes away the first to establish the second." The ordinal δεύτερος does not appear in any LXX quotation or any of *Auctor's* historical narrative except that of the ministry of Christ.

The adverbial modifier "without sin" governs what it follows. In the only other use in the NT, *Auctor* crafts the phrase in the summation of Hebrews 4:15 stating, "For

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[173] *Auctor* states, "For if the first there was blameless, a place should not be sought for a second" (Heb 8:7). *Auctor's* linking of τόπος ("place") with διαθήκης ("covenant") in context implies a durative force that applies an available position of relationship to multiple people, recurring over time to those who come to God in faith.

[174] *Auctor* comments in his parenesis on the tabernacle, "But after the second curtain a tabernacle, the one being called the holy of holies" (Heb 9:3). He speaks of a second dwelling place hidden beyond sight that typologically represents the highest heaven of God's dwelling. There God is pleased to receive an offering of Christ himself once for sin (Heb 9:26).

[175] "But into the second place once a year the high priest alone, he enters not without blood, for himself and the sins committed in ignorance of the people" (Heb 9:7). In *Auctor's* typology, Christ in the second place of the holy of holies is given a second position as anointed priest to continually minister for the sins of the people. He links the second position (Christ as intercessor of anointed priest) with the second place (holy of holies) in the second relationship (new covenant). These connections imply a possible correspondence in the first position (Christ as offering) with the first place (holy place) in the first covenant (sacrificial atonement).

we have not a high priest who is not continually able to sympathize with our weaknesses, but with all things in correspondence to likeness without sin." The statement claims Jesus Christ, as high priest in ministry, experiences without sin every weakness in all things and man's likeness. This strongly corresponds to Hebrews 9:28. The *subject* of Christ, in his second ordinal position *activity*, "will appear from a second place without sin" of the holy of holies at the right hand of the throne of God as high priest. The *objects* of this activity are people eagerly awaiting salvation at their individual judgment a very little while after death (Heb 10:37). The adverbial χωρὶς ἁμαρτίας does not apply to those eagerly awaiting salvation as discussed in the previous section. Salvation does not imply that those waiting are without sin but that their judged sin was atoned by Jesus, so that, they as holy people might enter the place of heaven without sin [holy of holies] brought by the priest without sin appearing from heaven (cf. John 5:24).[176]

<div align="center">"will appear"</div>

LXX translators implement the fut. pass. verb ὀφθήσεται ("to become visible, make appearance, present oneself") 22 times.[177] Forms of its lemma ὁράω ("see, observe, look at") are used 1754 times. The pass. of ὁράω does not link directly with "Christ" as subject, but it does link with "LORD" as subject in the pass. voice 16 times.[178] In

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[176] The NASB awkward translation, "without *reference to* sin," may miss the point of judgment after death. It infers that there is no address about personal sin after death when Jesus appears. This idea is foreign to the previous teaching of *Auctor* and other NT writers (cf. Heb 4:12; 6:2; 10:26–31; 12:23; 13:4; Matt 12:36; John 3:18; 5:22–30; 12:48; 16:8; Acts 17:31; 24:25; Rom 2:3, 5, 16; 14:10; 1 Cor 4:5; 11:29, 31–32; 2 Cor 5:10; 2 Thess 1:5; 2:12; 1 Tim 5:24; 2 Tim 4:1, 8; 1 Pet 4:5).

[177] GELS, "ὁράω," 411–412.

[178] *Auctor* integrates mainly the messianic LXX terms "son" and "Lord" with "Christ," and "Jesus" in his message (see appendix 2 table 1 "Words in Hebrews Linked with God). He begins with "Son" (Heb 1:2), enfolds "Lord" by a quotation from the LXX (Heb 1:10), and follows with "Jesus" fulfillment (2:9). He then adds "Christ" as "Son" (Heb 3:6) in the positive comparison of both the house of

Leviticus, the LXX translators chose the fut. pass. ὀφθήσεται to describe Moses' promise

that the "LORD" will appear to them after Aaron's προσέρχομαι ("approach") to the

"altar" as anointed priest, to make offerings for the atonement of the sins of the people

(Lev 9:4, 6; cf. Gen 22:14; 3 Kgdms 9:2 [1 Kings 9:2 MT]).[179]

In the NT, the fut. pass. ὀφθήσεται occurs only in Hebrews and the pass. voice

only occurs 22 times.[180] In these, the pass. form of ὁράω refers multiple times to the

appearances of Jesus to his disciples after his resurrection and sitting in enthronement (cf.

Luke 24:34; Acts 13:31; 1 Cor 15:5–8; 1 John 1:1, 3). These records fulfill his promise in

John 16:22 to appear to them. Jesus also appears to angels at his vindication in his

judgment (cf. 1 Tim 3:16).[181] Later, Jesus also appears to Saul of Tarsus on the road to

Damascus (Acts 9:17; 26:16). NT writers do not limit the appearance of Jesus to *one*

Moses and Jesus. The messianic term "Christ" when introduced implies the context of both his self-offering and ministry of his anointed priesthood. Such integration may provide the foundation in the MCS that "Christ…will appear." Jesus himself may make the same claim in John 8:56–58 as the Lord in the OT historical context appearing to Abraham (cf. Gen 12:7). If found plausible, such observations could provide substantial weight against an isolated temporal ordinal limitation for the lexeme ὁράω, since, in the LXX, the Lord appears in the narrative multiple times (cf. 3 Kgdms 9:2 LXX [1 Kgs 9:2 MT]).

[179] The early chapters of Leviticus contain much of *Auctor's* thematic cultic language. Mayjee Philip, *Leviticus in Hebrews: A Transtextual Analysis of the Tabernacle Theme in the Letter to the Hebrews* (New York: Lang, 2011). See Philp's appendix IV for the multitude of quotations, allusions, and echoes taken from Leviticus. Cf. Gen 22:14 LXX/OT where Abraham named the place where the Lord provided the ram in substitute for the offering of Isaac (cf. Acts 7:2). The text reads, "And Abraham called the name of the place there, 'the LORD saw,' so that they should say, 'In the mountain the LORD appeared'" (Gen 22:14 LXX). The aorist pass. ὤφθη by the LXX translators shows interpretation of the Hebrew Niphal imperfect יֵרָאֶה as reflexive for the literal "was himself seen" or "appeared himself" meaning. See C. L. Seow, *A Grammar for Biblical Hebrew*. Rev. ed. (Nashville: Abingdon, 1995), 288. Cf. 3 Kgdms 9:2 LXX [1 Kgs 9:2 MT], where the LORD appeared to Solomon a second time in a personal appearance.

[180] E.g., "…saying that the Lord truly was raised, and he appeared to Simon" (Luke 24:34).

[181] Angels often appeared for ministry (cf. Luke 1:11, 22:43; Acts 7:30). People concretely appear after death (and) without fleshly resurrection such as Moses and Elijah (cf. Matt 17:3, Mark 9:4). The hymn of 1 Tim 3:16b has a high probably of referring to Jesus appearing after death "in a spirit of an eternal-place" before angels in heaven in his common experience with mankind of death and judgment before God and before his fleshly resurrection (cf. Heb 1:5–12; 2:11, 14; 5:7; 9:27; cf. 1 Pet 2:23).

second space/time ordinal event after his resurrection or his ascension (cf. 1Cor 15:5–6).

In Hebrews, *Auctor* only chooses the pass. of ὁράω 1 time, in Hebrews 9:28 regarding his MCS. The syntax of future tense limits the appearance event to a forthcoming appearance after the events described in the two clauses, the first corresponding statement and the dependent clause of the second statement (see appendix 3, "Hebrews 9:27–28 Sentence Diagram). Functioning as the main verb of the second corresponding statement, with subject of Christ, the weight of any ordinal, positional, spatial, or temporal properties of the idiom ἐκ δευτέρου ("from a second…") must derive from context.

Auctor also chooses the lexeme in his LXX quotation of Exodus 25:40 in Hebrews 8:5, concerning God's warning to Moses before building the tabernacle stating, "For he says, Watch! You will achieve all things in correspondence with the type shown to you in the mountain" (Heb 8:5).[182] *Auctor's* insertion of πάντα ("all things, everything") possibly pushes his interpretation of the tabernacle typology to include more than just a static Christology. He construes that the spatial-temporal [*aiōn*-field] movements and actions of the priests in the first and second holy areas (Heb 9:1–2) of the tabernacle provides a background as antitypes for the christological typology. The addition of πάντα corresponds to his preceding assertion, where he states, "who serve to outline and to shadow *ministry* of the heavenlies" (Heb 8:5).[183] *Auctor* does not flatten the tabernacle ministry and everything ongoing in priestly service of the offerings to only

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[182] The LXX reads, "Watch! You will achieve ['all' not present] in accordance with the type which has been shown to you in the mountain" (Exod 25:9 LXX).

[183] This connection explains *Auctor's* deployment of many verbs of movement with his christological parenesis and faith that the Lord by making people holy will be literally seen (cf. Heb 12:14).

a static sacrifice.

In other historical testimonial narrative, *Auctor* chooses cognates of ὁράω to describe faith which centered on heavenly expectation in death.[184] Enoch by faith was taken up to heaven μὴ ἰδεῖν ("with the result to not see," Heb 11:5) death.[185] Abraham by faith ἐξεδέχετο ("was expecting/was looking," Heb 11:10) for a heavenly city in death. Moses ἀπέβλεπεν ("was looking/was paying attention," Heb 11:26) to promised blessings available in heaven after death through faith in Christ. About Moses, *Auctor* further states, "for he endured as one who is continually seeing the invisible *one*" (Heb 12:27). Concerning all *Auctor's* faith testimonies, ἀπέθανον ("they died," Heb 11:13; cf. Heb 9:27) without the promises in Christ, having confessed they are exiles and strangers on earth. Further about them, he states, "but ones having seen and ones themselves having welcomed from a distance" (Heb 11:13) the heavenly promises after death. As exampled

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[184] See discussion Allen, *Hebrews*, 568. Allen makes excellent observations about Pamela Eisenbaum and Robert Gordon, esp. n. 366 and n. 377 and associated text. Pamela M. Eisenbaum, *The Jewish Heroes of Christian History: Hebrews 11 in Literary Context*, SBLDS 156 (Atlanta: Scholars, 1997). Eisenbaum's thesis contends that *Auctor's* method of presentation of the list of the Jewish heroes of faith attempts to denationalize them from the land (187–88). Thereby, she describes them as distinctly Christian. Allen lists four characteristics of these Jewish heroes as elaborated by Eisenbaum (177–88). Allen writes, "First, most experience death or have a near death experience. Second, they all have the ability to see beyond their own day by their faith. Not only did they accomplish remarkable things by faith, but because of their faith they developed the capacity to look beyond their own lifetime. Third, they all experience some alteration of their status. Fourth, they all experience some form of marginalization (Allen, *Hebrews*, 568). Cf. Robert Gordon, "Better Promises: Two Passages in Hebrews Against the Background of the Old Testament Cultus," in *Templum Amicitiae*, ed. William Horbury, JSNTSup 48 (Sheffield: Sheffield Academic, 1991), 434–49. Gordon finds that death functions as a sub-theme in Hebrews 11, whereby, faith overcomes death to better promises than those on earth. Ch. 4 Unit D1′ and D2′ explore *Auctor's* presentation of historical testimonials, who as the Jewish heroes' following the path of Christ distanced themselves from earthly matters and looked beyond the land promise to fulfillment at death in the eternal-place of the heavens (cf. Heb 11:1–2, 4–5, 9–10, 12, 13–16, 19, 21–22, 26–27, 28–31, 33–35, 35– 37; 12:2, 9). For rhetoric in Hebrews focused beyond death, see, Thompson, *Strangers on Earth*.

[185] Enoch's death in Genesis has sparked several thousand years of Jewish and Hellenistic speculation with five collated pseudepigraphic books now known as 1 Enoch. *Auctor* in commentary on Enoch, exegetes the Genesis text without reference to the pseudepigraphic writings available, of which, he may have been aware. For *Auctor's* treatment of Gen 5:22–24, see, Allen, *Hebrews*, 547–48.

in these witnesses, he exhorts his audience to run, saying, (while fixing eyes upon Jesus,

the author and consummator of faith" (Heb 12:2).

<center>"to the ones eagerly awaiting him"</center>

The verb ἀπεκδέχομαι is not found in the LXX.[186] However, it does appear in the

NT 8 times where each use has a common connection with descriptive language to the

events of Christ's personal intercession at judgment. For example, Paul uses this term

three times (Rom 8:19, 23, 25) in his parenesis of the discourse unit of Romans 8:1–39.

There, he expounds on a corresponding MCS theme of Hebrews 9:27–28 concerning

God's judgment at death of the flesh, with a resulting blessing of continued life at peace

with God for those who with their spirit have received the Spirit of Christ (Rom 8:9, 14–

16). Like *Auctor*, Paul writes that Christ Jesus, who resides at the right hand of God,

ἐντυγχάνει ("intercedes," Rom 8:27, 34; cf. Heb 7:25) for those ἀπεκδέχομαι ("waiting

completion," Rom 8:19, 23; cf. Heb 9:28). After the indicative reality, that, μέλλετε

ἀποθνήσκειν ("you are about to die," Rom 8:13; cf. Heb 9:27), at the eternal-place of

judgment, they receive κατάκριμα ("no condemnation," Rom 8:1; cf. Heb 9:27). Paul

further adds the spatial aspect of the creation after their death. He declares though they

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[186] The root δέχομαι deploys in the LXX 62 times. Cf. GELS, "δέχομαι," 111. Muraoka glosses δέχομαι as (1) "to receive approvingly or willingly" (cf. Gen 4.11), (2) "to come to terms with, reconcile oneself with," (cf. Gen 50:17), 3) "+ dat. of beneficiary," (cf. Lev 22:25). The LXX translators chose the cognate ἐκδέχομαι 9 times. GELS, "ἐκδέχομαι," 159. Muraoka glosses ἐκδέχομαι as (1) "to receive (guest)," "welcome" (Micah 2:12), (2) "to be in store for," (Hosea 8:7), (3) "to take in charge," (Gen 43:9).

The addition of the preformative ἀπό- in the first-century Greek often inferred a perfective meaning. See MHT 2.298; *MM*, "ἀπεκδέχομαι," 56. Moulton describes ἀπεκδέχομαι as a rare word even in profane literature. Due to the rarity and the diverse BCE meanings, later meaning after the first century took on theological moorings. James Swetnam speculates that modern lexical senses of "eagerly awaiting" derive from the later Latin Vulgate translation of ἀπεκδέχομαι as *exspectantibus* ("to look for, await, expect") with later escalation to "eagerly await." James Swetnam, "On Romans 8,23 and the Expectation of Sonship," *Biblica* 48, no. 1 (1967), 106. Swetnam delineates from early twentieth-century lexicons two main senses of the lexeme determined by context either as temporal "to await" or cognitive "to infer, understand, interpret." The cognitive soteriological sense during waiting for Jesus at judgment has possibly dropped out of later lexicons.

live κατὰ σάρκα ("in accordance with the flesh," Rom 8:13), they enter judgment in spirit into a creation longing for their arrival (Rom 8:19) and not presently seen (Rom 8:24–25). By the dwelling of Christ's Spirit, they embark on a path in the purpose of God in Christ Jesus for reception in the glory of God (Rom 8:23).

In NT usage, it appears at least for Paul, Peter, and *Auctor*, that ἀπεκδέχομαι carries a nuanced perfective meaning of awaiting completion in the eternal-place at individual death for salvation by Christ's intervention at judgment before God, with situational spatial inferences of events in the spiritual realms of heaven.[187]

Auctor selects the term ἀπεκδέχομαι only once in this MCS. Since there is no direct evidence of previous use, conclusions cannot be pressed too far. The ἀπο- prefix, as common addition by NT writers in apocalyptic language to ἐκδέχομαι ("awaiting") is fitting due to its perfective force. It also may suggest a cognitive awareness for the believer both while living and during the probable waiting period at judgment for prompt completion of salvation.[188] The dat. phrase τοῖς αὐτὸν ("to him"), places Christ, as both appearing before alert believers and the receiving beneficiary, who willingly and

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[187] Cf. 1 Cor 1:7–8; Gal 5:5; Phil 3:20; 1 Pet 3:18–22. Both Paul, Peter, and *Auctor* probably ministered together at Rome in the 60s which may account for the common vorlage in use of ἀπεκδέχομαι. Peter even deploys the term concerning God's patience in the days of Noah before the flood, which functions as an antitype, like baptism, to typify the hope of salvation after death by being led by Christ to God.

[188] *Auctor* describes the believer's movement of προσέρχομαι ("approach") to the throne of grace in cognitive terms of παρρησία ("confidence, boldness," Heb 4:16) and πιστεύω ("to believe," Heb 11:6). His views of a cognitive experience in judgment drive his parenesis on maintaining a good συνείδησις ("conscience") during approach (Heb 9:9, 14; 10:2, 22; 13:18). The ideas of either non-existence or sleeping through/until judgment after death pending a flesh resurrection create tension with *Auctor's* cognitive concerns for one's conscience during approach, since judgment precedes the appearance of Jesus for salvation and subsequent later spiritual bodily return (Heb 9:27–28). Also, he even speaks of Enoch as μετετέθη ("being changed, transferred") without seeing death and not being found since God took him, which strongly implies continued cognitive animated living [not dead] when changing places to God's presence in heaven (Heb 11:4–6). Even Philo speaks of the dead rising up to heaven (*Alleg. Interp.* 2.58 PAGM).

approvingly receives them in into the eternal-places of heaven (Heb 4:14–16; cf. John 14:3).

<div align="center">"for salvation"</div>

The terms σωτηρία ("salvation, deliverance, peace, safety"), σωτήρ ("deliverer, savior") as verbal nouns, and the verbal σωζω ("to save, deliver, escape/depart safely") carry thematic significance in the LXX.[189] In the LXX, σωτηρία combines with κύριος over 35 times (cf. Gen 49:18 LXX/MT) and judgment once (cf. Isa 59:11 LXX/MT) in correspondence with *Auctor's* message of deliverance from God's judgment.[190] The first usage by LXX translators occurred in Genesis 19:17, 20, and 22 in connection to God's judgment upon the sin of Sodom and Gomorrah.[191] The intertwining of salvation from the judgment of sin continues throughout the LXX and MT (cf. LXX Ps 75:10 [76:9 MT]); 53:3 [54:1 MT]; 71:4 [72:4 MT]; Isa 19:20 [19:20 MT].

For NT authors, it was no accident that God who came in the flesh to bring

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[189] GELS, "σωτηρία," 545–46.

[190] E.g., Jacob prophetically speaks of Dan, "I await the salvation of the Lord" (Gen 49:18 LXX). Also, the language of *Auctor* heavily corresponds to the LXX translation of 2 Chr 6, where Solomon in prayer dedicates the Temple to the "LORD" (14). He reminds the people that the God of Israel does not dwell in the "house" which he built (2 Chr 6:18; cf. Heb 3:1–6; 10:19–22). He asks God to hear their prayers from his dwelling place in "heaven" (2 Chr 6:21; cf. Heb 8:1–5). Also, he requests God to act and "to judge" the people when "one should sin" (2 Chr 6:23; cf. Heb 9:27–28). He further asks that God's "priests" be clothed with σωτηρίαν ("salvation") and not to turn away the face τοῦ χριστοῦ σου ("of your Christ," 2 Chr 6:41–42). In this brief survey, one finds similar language of the antitypical ministry described by *Auctor* about the anointed priests in portrayal of the ministry of the Lord Jesus Christ in the house not made with hands (Heb 9:11). Similar antitype revelation in other LXX texts consists of return to the land upon repentance and for salvation and deliverance from enemies (cf. 2 Esd 9:8 LXX [Ezra 9:8 MT]; 2 Mac 11:6 LXX). The LXX Psalms contain many statements concerning the salvation of the Lord (cf. LXX Ps 3:9 [3:8 MT]; 11:6 [12:5 MT]; 37:23 [38:22 MT]; 87:2 [88:1 MT]; 117:14–15 [118:14–14 MT]; 139:8 [140:7 MT]; 149:4 [149:4 MT]). The prophetic writings translated in the LXX follow the same theme of salvation in the Lord like *Auctor* (cf. LXX/MT Isa 12:2, 38:20, 45:17, 49:8; Jer 3:23, 38:22).

[191] Such visible judgment on earth typifies God's unseen eternal-place judgment upon sin. The deliverance of Lot while vexed with sin reveals God's protection in judgment for those who are his by faith, even though overcome by sinful actions (cf. Heb 10:39, cf. 1 Cor 3:15). Isaiah also depicts God's salvation power, in that, he hears when there is confession of wickedness (Isa 59 LXX/MT).

"salvation" from consequences of sin was given the Greek name "Jesus." They also

designated this Savior by the Aramaic מְשִׁיחָא ("Messiah") for the Hebrew מָשִׁיחַ

("Messiah"), which translated in Greek as Χριστὸς.[192] NT authors deploy σωτηρία 46

times, with 7 of these in Hebrews for connection of Jesus as both Christ and Savior.[193]

The term carries weight from the Hellenistic sense of deliverance from acute dangers for

the loss of physical life (cf. Matt 14:30; 27:49; Mark 15:20; Luke 23:39; John 12:27; Acts

27:20, 31, 34). However, they also contextually share God's desire for the salvation of

people from his judgment of wrath upon sin, beyond the loss of the fleshly life in death,

and entrance into his glory—by faith in the substitutionary offering of Jesus, as Christ (cf.

Luke 1:76–79; 16:22; Rom 5:9; 13:11; Phil 1:28; 1 Thess 5:9; 2 Thess 2:10; 2 Cor

7:10).[194]

Auctor chooses the verb σῴζειν ("to save," Heb 5:7; 7:25) twice. Both contexts

relate προσέρχομαι ("to approach") God for judgment after death.[195] In correspondence

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[192] Cf. Luke 1:31; 2:10–11, 21; John 1:41, 3:28, 4:25, 29 for interrelation of the terms Ἰησοῦς, σωτὴρ, χριστὸς, and κύριος.

[193] BDAG, "σωτηρία," 985–86.

[194] Werner Foerster, *TDNT*, "σῴζω and σωτηρία in the New Testament," 7.989–998. Foerster concludes, "Apart from religious usage σῴζω and σωτηρία occur in the NT only in relation to an acute danger to physical life. The meaning 'preservation' or 'maintaining' of the natural constitution of a person or thing is not found" (989). For *Auctor* and other NT writers, salvation involved transformation from the visible world and entrance into the glory of the eternal creation of heaven with God (cf. Heb 10:19–20; 11:4–6).

[195] *Auctor* chooses the pres. inf. of σῴζω twice to describe the basis both of Jesus' prayer for deliverance from death before God and his present intercessory ministry. The pres. tense inherently possesses weight of ongoing or progressive action. This does not negate the NT language, which considers as "saved" those who accept Jesus as Savior from sin, as in Eph 2:8. The verb σεσῳσμένοι, as a pf. pass. ptc. with syntactic intensive force of a past event with present results, translates simply "being saved." For those coming to Christ in Acts 2:47, the verb σῳζομένους as a substantive pres. pass. ptc. translates "the ones continually being saved," implying a restriction of the term for those who had a personal reception of Christ to a present state of salvation. Believers are both indwelt and sealed by the Holy Spirit as God's guarantee of his offered intercession for salvation (cf. Rom 8:16; 1 John 4:13; Eph 1:13–14; 4:30). This present salvific state/result has future promises of an eternal inheritance at a literal salvation experience

with the LXX and OT, Jesus is delivered by God from the path of death at his judgment as any other man (see appendix 1 fig. 3). This second ordinal event occurs after death and before his rising to God on a subsequent path of resurrection *of* the dead (fig. 1 no. 2).[196] In death, God raises Jesus up *from* the dead into his presence due to his previous petitions and prayers in the days of his flesh that were made with crying and tears to the one who was able to save him from death (Heb 5:7, fig. 1 no. 3).[197] Jesus, with faith in God's ability, both requests and receives life in rising *from* the dead into salvation of God's presence due to his reverential fear.

Auctor also deploys forms of the verbal noun σωτηρία 7 times, with 2 of these in DUC. The first UC use occurs in Hebrews 1:13–14, where he shares that the ministry of angels is service on behalf of those about to inherit salvation.[198] Then, in the MCS UC of Hebrews 9:27–28, the word encapsulates the purpose of God in the Christ as "the source of eternal-*place* salvation" (Heb 5:9). *Auctor* considers this salvation at judgment as a

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before God at judgment from God's wrath upon sin by the mediation of Jesus (Heb 7:25; cf. Matt 7:21–23; Rom 5:9–10; 1 Thess 1:5). *Auctor's* message thematically centers on this neglected foundational teaching of every believer at death being experientially saved at κρίματος αἰωνίου ("an eternal-place judgment," Heb 6:2), before proceeding through other events toward eventual ministry with Jesus by collection of the living and dead in a spiritual bodily return at a second coming to earth (Heb 11:39–40, cf. 1 Thess 4:13–18).

[196] Jesus' fleshly suffering for sin completes in the cross. His ministry of atonement continues in spirit by suffering his own death with the rising *of* the dead in judgment before God (Heb 2:9) and subsequent aid to others during the same judgment experience (Heb 2:14–18, 7:25, 9:27–28; cf. 1 Cor 15:21–22; see appendix 1 fig. 1).

[197] Timothy Bertolet, "Hebrews 5:7 as the Cry of the Davidic Sufferer," in *die Skrflig* 51, no. 1, accessed January 25, 2021, https://doi.org/10.4102/ids.v51i1.2286, 1–10. Bertolet argues convincingly, the cries of Jesus, that *Auctor* points, refer to the Davidic Psalter who "…trusts God his Father into and through his death ordeal. This righteous servant's trust is rewarded by an exaltation" (9).

[198] *Auctor* does not mention the worship of angels. His purpose for angels as ministering spirits centers on the contrast of the efficacy of their ministry with that of Christ. Jesus' ministry is better, in that he, as God and man, can inherit the more excellent name of "Son" at his judgment at completion of atonement for sin (cf. Heb 1:4; 5:7; cf. 1 Cor 15:20–23). His dominion would include the ability for entering the presence of God as a man.

movement from the temporary creation to permanent existence in time and space of the unseen, perpetual, substance-reality of creation.

He uses this eternal hope for encouragement and warning to his audience (Heb 6:19–20). They will not escape penalty for transgressions and obedience in God's judgment if they neglect to pay attention to what they had heard and drift away in their ministries from propter teaching about the so great a salvation (Heb 2:3). His language of exhortation for them concerns "the better things that are even accompanying salvation" (Heb 6:9). They, by either neglect of their salvation (Heb 2:1–3) or possibly teaching an incorrect gospel with no ability to bring listeners to repentance (Heb 5:11–6:8), do not add to their salvation the available promises of their eternal inheritance (Heb 6:12; 12:17; cf. Matt 19:29; 1 Cor 3:8–15; 1 Pet 3:9).

Finally, in his historical narrative he also explains the testimonial event of Noah building the ark for the coming flood as an action by faith which was "for salvation of his house" (Heb 11:7). This ministry of Noah functioned as an antitype of God's judgment "through which he condemned the world" (ibid.). Like baptism, God historically demonstrates typologically in the flood, that the outcome of those who are judged for sin, who have faith in Christ, is salvation (cf. 1 Pet 3:21–22). Noah's whole burnt offering symbolized one rising to God (Gen 8:20–22). The choice of "salvation" as the final word for emphasis in the MCS fits well his vision of the purpose of God in Christ expressed in his surrounding vocabulary. The semantic relationship to other lexemes in *Auctor's* message finds expression in the next chapter.

Conclusion

This chapter explores the most efficient beginning steps for success in

understanding the background [*aiōn*-field] places of *Auctor's* words in Hebrews 9:27–28 as a possible MCS. The first step introduces the basics of lexical semantics concerning word studies. These principles include determination of accurate translation and recognition of modern anachronistic terms that carry freight in totality transfer toward modern concepts foreign to *Auctor's* original intent. Step 2 focuses on the proposed interpretative goal and introduces obstacles against acceptance success. Step 3 considers available first century intended interpretation methods for his audience. Step 4 introduces the apocalyptic [*aiōn*-field] word stock necessary for understanding the communication about heavenly matters of the first century. Step 5 critiques the traditional translation for Hebrews 9:28. Step 6 proposes a sifter for the evidence concerning the message of Hebrews, from most probable to least possible having influence on *Auctor's* word meaning for his audience understanding (fig. 9). Finally, Step 7 surveys and sifts the probable to most possible available evidence for the sense option for words in Hebrews.

After a good start, a well-trained runner, next establishes a proper stride toward his goal. Chapter 3 analyzes *Auctor's* broader conversation and background [*aiōn*-field] of biblical theology that governs the semantics of his words to evaluate further possible congruence with the proposed thesis.

Chapter 3

Steady Stride on the Right Course:
Consistent Conversation by Hebrews' Audience about
the Word of Christ into the Eternal-Place(s)

Introduction

Auctor challenges his listeners, "Let us run…a race" (Heb 12:1). Both a runner's

initial steps and his later stride involve strategic difference depending on the chosen

course. For excellence, a runner must perform both actions with appropriate precision,

which involves different technique and skills adapted for the course conditions. Likewise,

accurate hearing of Hebrews requires knowing the background course conditions and

adjusting the perceived conversation of the words for coherent correspondence.[1]

The previous chapter suggests that the initial steps for exploration for a MCS UC

function of Hebrews 9:27–28 should commence with word study filtering for the sense of

Auctor's own words (fig. 9).[2] This chapter looks for the background [*aiōn*-field course]

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[1] K. A. Tångberg, "Linguistics and Theology," *BT* 24, no. 3 (1973): 304. Tångberg comments, "Instead of overinterpreting interesting but isolated linguistic facts, biblical theology must concentrate on carefully interpreting the sentence and still larger discourse units that are able to convey theological information." Cf. 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 considered 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." Cf. Silva, *Biblical Words and Their Meaning*, 138–41. Silva rightly asserts that meaning resides from the smallest element of syntax to all that has gone on before, including the knowledge shared by the speaker and audience up to that point.

[2] Austin, *How to Do Things with Words,* eds. J. O. Urmson and Marina Sbisà, 2nd ed. (Cambridge: Harvard University Press, 1975). Cf. J. R. Searle, *Speech Acts* (Cambridge: Cambridge University Press, 1969). Austin and Searle demonstrate that meaning of discourse could not be determined

that governs *Auctor's* word sense to clearly map the motion and reality he perceives.[3]

Such a compilation should closely resemble the biblical theology underlying the ῥῆμα

("conversation," Heb 1:3b) that he desires for audience teaching.[4]

The thesis consideration investigates whether the idiom ἐκ δευτέρου should

contain, from the context, a weight of place(s) based on *Auctor's* spatial narrative

concerning Jesus' ministry as high priest to his people.[5] Would a first-century audience

consider Hebrews 9:27–28 summarizing *local present position* of Jesus' *current*

intercessional ministry as a high priest after completed atonement of sins (Ps 110)?

Especially, would the listeners think of Jesus possibly coming bodily from the holy of

holies to the cosmos at a believer's fleshly death (cf. Heb 10:5)? Would this concept of

Jesus coming at death merge in cohesion with both his MCS and his other context?[6]

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by only the dictionary sense of words. They improved communication theory by adding the intent of the author to the understanding of discourse. Cf. Richard S. Briggs, "Speech-Act Theory," *DTIB* 763–66.

[3] Cotterell, *Linguistics & Biblical Interpretation*, 122–23. They state, "In sum, Barr was saying…the whole enterprise of trying to establish theology on the basis of *word studies* was fundamentally mistaken. The theology of the Testaments lies in the propositions asserted in the sentences, paragraphs, and whole discourses of its writings, not in the individual words" (italics Cotterell and Turner).

[4] Andrew T. Lincoln, "Hebrews and Biblical Theology," in *Out of Egypt: Biblical Theology and Biblical Interpretation*, eds. Craig Bartholomew, Mary Healy, Karl Möller, and Robin Parry, Scripture and Hermeneutics Series (Grand Rapids: Zondervan, 2004), 313–38. Cf. Edward W. Klink III and Darian R. Lockett, *Understanding Biblical Theology* (Grand Rapids: Zondervan, 2012); James Barr, *The Concept of Biblical Theology: An Old Testament Perspective* (Minneapolis: Fortress, 1999). Barr correctly assumes, "The term 'biblical theology' has clarity only when it is understood to mean theology as it existed or was thought or believed within the time, languages and cultures of the Bible itself" (4), "What we are looking for is a 'theology' that existed back there and then" (ibid.), and "Or, to put it in another way, the more we insist that the Bible is 'theological' in character, the more that same affirmation leads us to look for the theology that motivated it and lived within it in ancient times" (ibid.).

[5] Nida, *Style*, 74–75. Nida addresses the "special problems of figurative meanings" with translating idioms. He defines idioms as "combinations of two or more words which have meaning which cannot be derived from the meaning of the component parts." He further states, "A failure to recognize idioms can lead to unfortunate misunderstanding." His examples excellently demonstrate the figurative aspects over the literal wording for proper understanding.

[6] John Beekman and John Callow*, Translating the Word of God* (Grand Rapids: Zondervan,

To continue testing the MCS hypothesis for Hebrews 9:27–28, surveys in this chapter analyze the MCS in relation to basic questions underlying his narrative. Who is God? How does God communicate? How does God normally relate to creation near himself? What are God's boundaries and limitations for creation remaining in his presence? How does God meet the needs of sin to bring separated people to himself? Do other beings help him? Where and when does he judge and resolve current issues with people and other created beings regarding sin?

In pursuit of answers, the key referents underlying this proposed MCS are analyzed in relation to *Auctor's* conversation/biblical theology through the lens of his main subject, God. This includes how God relates to the present plural heavens and the earth, the holy places of his tabernacle, sinful people, the eternal-place judgment, the sacrificial atonement and priestly intercession of the Son, and his other eternal beings. Last, a conclusion summarizes the findings in preparation for Chapter 4, which checks his smooth and steady strides against his contextual split times at each UC of his rhetoric, both toward and following the course DUC for the proposed contextual meaning of the place(s) implied by *Auctor's* words in Hebrews 9:27–28.

God

In his possible MCS, *Auctor* chooses Χριστὸς to recap his emphasis about his

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1974), 24. Beekman and Callow present the problem of "idiomatic translation" with examples of past translators such as Jerome and Luther. Their point is well taken that one must consider the "receptor language" when deciding between a literal or idiomatic translation for conveying the sense of a text. The observation of J. L. Austin is also fitting in this situation. He states, "Along these lines it has by now been shown piecemeal, or at least made to look likely, that many traditional philosophical perplexities have arisen through a mistake—the mistake of taking as straightforward statements of fact utterances which are *either* (in interesting non-grammatical ways) nonsensical *or else* intended as something quite different." Austin, *How to Do Things with Words*, 3 (italics Austin).

main subject of "God" and God's link with "people" in their common experience of

"living" through both "death" and "judgment." In his construction, the "Christ" serves as

the subject of an apodosis in the second of two correlative statements (appendix 3). The

correlative conjunction "just as…so also," signals Christ's participation in both the

protasis and apodosis assertions. Χριστὸς spans the interrelated experiences of both

Auctor's main subjects of God and people in the anticipated event of salvation during the

experience of fleshly death and judgment.

God Speaks

In the DI (Heb 1:1–4), *Auctor* immediately cues his listeners to hear God

speaking. His opening unmodified ὁ θεὸς serves in a probable mixed audience as a

"generic expression" for a supreme being/benefactor in relation to the affairs of

everything existing.[7] He later crafts a definition to this theocentric theme that runs

throughout the whole letter.[8] Also, at times, both Jesus and the Holy Spirit speak,

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[7] Charles T. Martin Jr., "The Household of God: Familial Language and Christology in Hebrews" (PhD diss. Southwestern Baptist Theological Seminary, 2016). Cf. deSilva, *Perseverance in Gratitude*, xii, 2–6, 59–64; idem, "Exchanging Favor for Wrath: Apostasy in Hebrews and Patron-Client Relationships," *JBL* 115, no. 1 (1996): 91–116. Cf. Harold W. Attridge, "God in Hebrews: Urging Children to Heavenly Glory," in *The Forgotten God: Perspectives in Biblical Theology*, eds. A. Andrew Das and Frank J. Matera (Louisville: Westminster John Knox, 2002), 199, 202–03. Attridge states, "The God to whom the Son leads and directs the members of his covenant community is not an abstract or remote entity, but a person related to and intimately involved with humankind."

[8] Allen, *Hebrews*, 626–27. Allen asserts that God speaking tracks from the beginning invocation of the exordium to his concluding benediction of Hebrews 13:30–21. Cf. William L. Lane, *Hebrews 1–8*, WBC, vol. 47A (Dallas: Word, 1998), cxxvii; Harold W. Attridge, "God in Hebrews," in Bauckham et al., *The Epistle to the Hebrews and Christian Theology*, 95–110; Johnson, *Hebrews: A Commentary*, 31–32; David Wider, *Theozentrik und Bekenntnis: Untersuchungen zur Theologie Des Redens Gottes Im Hebrerbrief*, BZNW 87 (Berlin: de Gruyter, 1997); Gene R. Smillie, "Living and Active: The Word of God in Hebrews" (PhD diss., Trinity Evangelical Divinity School, 2000); Tomasz Lewicki, *"Weist nicht ab den Sprechenden!": Wort Gottes und Paraklese im Hebräerbrief* (Paderborn: Schningh, 2004); Kenneth L. Schenck, "God has Spoken: Hebrews' Theology of the Scriptures," in Richard Bauckham et al., *The Epistle to the Hebrews and Christian Theology*, 321–36; Jonathan I. Griffiths, *Hebrews and Divine Speech*, LNTS 507 (New York: T&T Clark, 2014); Coetsee, "Die sprekende God in die boek Hebreërs." Madison N. Pierce, *Divine Discourse in the Epistle to the Hebrews: The Recontextualization of Spoken Quotations of*

supporting the three persons of God.[9] Table 1, "Words in Hebrews Linked with God,"

shows that θεὸς is voiced 63 times in Hebrews, contrasted to "Jesus" 14 times, "Son/son"

21 times, "Christ" 12 times, "Lord" 16 times, and "Holy Spirit" 3 times.

In table 1, Χριστὸς has correspondence with all referents that *Auctor* chooses, to

provide a spotlight for God's speech. God, who has progressively spoken in the past to

reveal his purposes "in many parts and in many ways" (Heb 1:1), "spoke to us in a Son"

(Heb 1:2; cf. Heb 2:1–4). He also speaks in the *present* (Heb 9:8–9) and will continue to

speak in the *future* as ὁ λόγος τοῦ θεοῦ ("the Word of God") to people in judgment after

death (Heb 4:11–13; 9:28; 10:29–30, 37–38).[10]

God speaks to hearers in both *Auctor's* hermeneutic of the LXX OT in promised

features of the Son and his historical knowledge of the life of Jesus. *Auctor* does not

listen to the LXX OT and history from the perception that it *points* either to God or even

Jesus. Rather, he hears the OT LXX speaking directly from the ministry of Christ as

spoken promise-fulfillment in Jesus' atonement and his current perpetual ministry. This

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Scripture, SNTSMS 178 (New York: Cambridge University Press, 2020).

[9] The Holy Spirit speaks in Hebrews 3:7, 15; 10:15. Jesus speaks in 2:11–13; 10:5, 8–9. Cf. Karen H. Jobes, "Putting Words in His Mouth: The Son Speaks in Hebrews," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 40–50.

[10] Smillie, "Living and Active." Smillie makes a direct affirmation about the Word of God in Hebrews 4:12–13. He also notes that *Auctor* considers his own sermon to be the Word of God and expects listeners will, through the text, hear God's voice. *Auctor* considers both the OT speaking the NT message and the NT interpreting the OT christologically, to be the Word of God. Cf. Coetsee, "Die sprekende God in die boek Hebreërs," 121–23. Coetsee also asserts the formulas confirm that the OT, for the author, is inspired and comes from God's mouth, with several texts having God as the primary speaker (Heb 2:6, 4:4, 4:7). He further claims that, for the author, the authority of the text lies with the actual speaker and not the text itself. Further, the author deliberately uses texts that are direct speech in 37 out of 38 OT quotations to emphasize God's direct speech through it. Cf. idem, "The Unfolding of God's Revelation in Hebrews 1:1–2a," *HTS Teologiese Studies/Theological Studies* 72, no. 3 (2016): 1–8. Coetsee concludes that *Auctor* had the conviction that God's revelation unfolded from his so-called 'Old Testament' revelation to his 'New Testament' revelation in his Son.

ministry now entails continual intercessory travel in the way of the holy places (cf. Heb 1:3; 7:23–24; 9:8–9; 10:37).

With some overlap, *Auctor* usually chooses λόγος for revelation by speech-action from the source (Jesus, Christ, God, etc.), whereas ῥῆμα refers to external conversation about words, speech, or teachings concerning the actual source λόγος. *Auctor* frames this theme of *God speaking* with an introductory formula for his LXX OT-quoted texts that are all communicative verbs.[11] Smillie observes that *Auctor*, like Philo, introduces the OT text with λαλέω ("say, speak").[12] The forms of λαλέω appear 43 times. These deploy most often as a cue to listen to the λόγος as spoken action of the Son, as God (cf. Heb 1:1).[13] Smillie further finds this as a consistent hermeneutical pattern with the perspective that what *Auctor* says about the OT text is the direct personal speech/word of God.[14]

Both *Auctor* and hearers accept the LXX OT text as authoritative speech from God.[15] However, it is not as if the OT written record has special powers of its own apart from God.[16] Neither does *Auctor* embrace misunderstanding, cultivated in the

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[11] In all, nine verbs are used by *Auctor* to introduce his LXX quotations which all come from the semantic domain of communication. Coetsee, "Die sprekende God in die boek Hebreërs," 121–22; LN, "33 Communication," 1: 388–445. For a listing, see appendix 2 table 1, "Words in Hebrews Linked with God."

[12] Smillie, "Living and Active," 51.

[13] Ibid., 95.

[14] Ibid., 97. Cf. William L. Vander Beek, "Hebrews: A 'Doxology' of the Word," *MAJT* 16 (2005): 13–28.

[15] David G. Peterson, "God and Scripture in Hebrews," in *The Trustworthiness of God: Perspectives on the Nature of Scripture*, eds. Carl R. Trueman and Paul Helm (Grand Rapids: Eerdmans, 2002), 118–38.

[16] E.g., Harald Hegermann, "Das Wort Gottes als aufdeckende Macht: zur Theologie des Wortes Gottes im Hebräerbrief, in *Das lebendige Wort: Beiträge zur kirchlichen Verkündigung. Festgabe für G. Voigt*, eds. Hans Seidel and Karl-Heinrich Bieritz (Berlin: Evangelische Verlagsanstalt, 1982), 83–98.

Religionsgeschichtliche Schule, that the biblical text was nothing more than unreliable history about conceptions of God in an equality with other comparative religions.[17]

The DI (Heb1:1–4), establishes the background places within the theology of God, who speaks as creator. In a dependent clause modifying "the Son," he exclaims "who he appointed an inheritance of all things, through whom also he made the eternal-places" (Heb 1:2). In this project, αἰών translates as "eternal-places" to convey *Auctor's* sense of place and time reality recently achieved by the Son.[18] He applies ποιεω ("to create, make, do, achieve") 18 times to frame a recent change to the state of unseen

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[17] George E. Ladd, *A Theology of the New Testament*. (Grand Rapids: Eerdmans, 1974), 13–33.

[18] It is used 12 times in noun form and 6 times as an adjective. The LXX OT usage of αἰών links its NT use with the OT Hebrew term עוֹלָם. Cf. HAL, "עוֹלָם," 798–99. The general term αἰών for his audience governs his message in such a way that, concerning the creation changes achieved by the Son, each of his discussed specific places have varied meaning in overlapping boundaries of space and time as defined by surrounding context. For movement of either the living God or any of his described creation, *Auctor* entertains no preconceived notions of the philosophical ideas of timelessness, non-substance-reality, or hints of his heavenly typological language as only imaginary symbols for earthly limited realities. Time for *Auctor* always deploys as a natural measure of the living, verbal movement of both the visible and invisible substance-reality in a relationship with the places of created space.

The Greek αἰών is difficult to translate in modern languages that lack referents which include both nuances of meaning of eternal or perpetual time and space. Cf. Allen, "'Forgotten Ages', 144–151. The terms "universe" (HCSB, NIV), "world(s)" (NASB, ESV, NET, KJV, NRSV, RSV, NKJV) fall short of the full weight of the meaning in the context of Hebrews by pointing readers only to modern concepts of spatial ideology. The NASB provides the referenced gloss "lit. ages." E.g., Bauer, "αἰών," 32–33, "αἰώνιος," 33. Bauer provides different temporal-focused senses without mention of the necessity of the relative, understood, contextual movement of substance(s) in space that are necessary for the measure of temporal features in narrative even to exist. Cf. Hermann Sasse, *TDNT*, "Αἰών, Αἰώνιος," 1:197–209. Sasse recognized that Platonic ideas of timelessness were isolated to the Greek world, whereas most other glosses involve some duration of time. In reference to eternity as an adjectival modifier of God, Sasse writes, "But how are we to understand the eternity ascribed to God in the term αἰών? In the older writings of the OT there is a quite simple concept of eternity. The being of God reaches back into times past computation. God has always been. Hence, he is the God of old, as we are really to construe the אֵל עוֹלָם of (θεὸς αἰώνιος Gn. 21:33 LXX). Again, he always will be. In contrast to men, who are subject to death (Gn. 6:3), He is the living God (e.g., Dt. 5:23; 32:40). This primitive idea of eternity changes at a later date. In Deutero-Isaiah אֱלֹהֵי עוֹלָם really means θεὸς αἰώνιος (Is. 40:28), עוֹלָם no longer signifying merely the remote past, but unending time or eternity" (201). Modern lexicographers and translators ignore concepts of existing places before those of Genesis 1:1 [not gap-theory but perpetual time before Gen 1:1], in a constricted cosmic-field background, and short duration for God's creative experience. In line with this narrowed assumption, glosses of αἰών lean heavily toward a temporal bias until forced to recognize the innate spatial weight of the term by a context where a purely temporal focus is nonsensical.

creation by the Son.[19] His narrative about these abilities of the Son take place in a reality

with observational features of space-time, rather than philosophical Cartesian ideas of

transcendent immaterial timelessness.[20] He embraces the Jewish tradition of the living

God, who alone creates or changes the state of ontological reality, in contrast to the gods

of other religions that only attempt to explain observations about the visible creation. He

also supports a tradition that God has appointed the person of the Son as the owner-agent

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[19] Louw-Nida, "ποιέω," 1:149–50. Louw and Nida comment, "Any meaning involving 'to cause to be' implies some change in state, and therefore one could classify these meanings under Subdomain B *Change of State.* However, the focus seems to be primarily upon the changed state rather than upon the process of moving from one state to another. The fact that a change of state has taken place seems to be semantically incidental." *Auctor's* chosen focus on Jesus' movement in Unit F UPt2 (Heb 9:1–14) does not support the claim that other derived truth is semantically incidental. Jesus achieved by atonement a change in the unseen eternal places. Also, *Auctor* shares the common "conversation" in Hebrews 11:3, that the visible realm of the eternal-places was made from things not seen. *Auctor* implies a common first-century teaching that the eternal-places, from which the Son created the current changed state of the visible creation, existed before the present visible creation of Genesis and people. Also, his ministry makes necessary changes in creation for people to enter the presence of the living God.

[20] Alexander Jones, ed., *Time and Cosmos in Greco-Roman Antiquity* (Princeton: Princeton University Press, 2016). Cf. M. R. Wright, *Cosmology in Antiquity*, 126–144. Wright reviews how ancient observational understanding of the cosmos, as the home of the everlasting gods, develops into concepts of eternity. Aristotle, out of fears that his house would be destroyed as the atomist claimed, connected his personal desires for the cosmos with Greek term αἰών ("eternal-places"), as a reaction to the teaching of the atomist that the world would eventually disintegrate (130). His elevated strawman argument for the eternal duration of the cosmos, that for Aristotle did not include the Jewish invisible heaven, contrasted with the more abstract idea of χρόνος ("time") which referenced earthly past, present, and future events that seemed to lack the eternal stability of the continuance of the observed cosmos in line with the atomist claims. Already, Parmenides contemplated that, "…immortality and eternity implied the denial of both starting and finishing in a continual present, for a beginning of being required non-being before it and an end non-being after" (126). Plato, in looking for a solution to the problems raised by Parmenides, suggested an αἰών that has neither past nor future, which was later taken to be a foreshadowing of the concept of the atemporal eternity of the Christian God (131). Greek cosmic metaphysics in connection with αἰών, often leads to a misunderstanding for αἰών as timeless or atemporal. However, emphasis seems to be more on duration or endlessness, without beginning or end in relative comparison to earthly human experience. While the generations of people tend to come and go, the cosmos and its gods appear to endure.

Also, timelessness, as often claimed from Plato, is an unconvincing philosophical idea. Plato's speculation concerns time for the Eternal Being creator *before* the beginning of *any* creation that has any movement in relation to God, i.e., when God was alone (*Tim.* 37D-38A). As such, this contemplation does not apply to descriptions of time in biblical literature conveying a measurable spatial-temporal movement by God's created substances, i.e., angels, Jesus, or believers in the invisible heaven of God's near dwelling living relationships. Cf. Grudem, *Systematic Theology*, 173. Wayne Grudem is probably right to assume that God's creation always has time.

of an "inheritance," in which God lives in a dwelling relationship to all created things.[21]

God Speaks as Living

God has eternal, self-revealed, superior qualities in activities beyond and before the current visible places of this creation (Heb 1:8; 5:6; 6:20; 11:3; cf. Ps 90:1–4; 110:4). For both his living eternal beings and mortal people to interact and dwell with God in a relationship, God must have some quality of living nearness. Else, his created living creatures would have no real substantive relationship of any close relatedness.[22]

For *Auctor*, the words spoken are "from the living God" (Heb 3:12; 9:14; 10:31; 12:22; cf. 4:12; 5:9). Smillie recognizes, "Of thirty-two instances in Hebrews of 'Word' λεγω in the present tense, twenty-three are references to Scripture, or someone recorded in Scripture, 'speaking.'"[23] The living God *now* personally speaks in a connection with both the eternal creatures, such as angels, and the people, who he recently created through his Word. This speech-act involves a continued *living* movement of both God and his *living* listeners, who should hear some sense of what is spoken by the creative God and engage in conversation about the salvation of that speech (Heb 2:1–4).

Both God and his living relationships are described in relation to both visible and

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[21] Knut Backhaus, *The sprechende Gott: Gesammelte Studien zum Hebräerbrief*, WUNT (Tübingen: Mohr Siebeck, 2009), 77–100, 302.

[22] Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 2004), 166–167. The assertion that God is living in a personal relationship with his creation does not allow for *Process Theology* claims that God changes as the creation is changing and therefore is not immutable. Movement and motion in interaction are not at issue. The attribute of immutability refers to an eternality and stability of character and nature without loss by death, decay, aging, or experiences. In Hebrews, God, as both Jesus and the Holy Spirit "speak" in a living relationship with people. Jesus, as the Son and Lord, now lives in the substance of flesh at the right hand of the throne in a ministry of intercession for man (Heb 2:9–18). Also, the "living God" (Heb 3:12; cf. 4:12; 7:25; 10:31; 12:22) implies a substance existence in a living relationship with the "Holy Spirit" (Heb 3:7, 15; 10:15) and the "Father" (Heb 1:5; 12:9).

[23] Smillie, "Living and Active," 92.

invisible created places that are active and real. Neither God, nor any of his eternal

substance creation of places, merely form an idea, type, dramatization, figure of speech,

or allegory, to just depict some disconnected, transcendent, spiritual concept of God's

relatedness. *Auctor* speaking about the Son, says, "who being the brilliance of glory and

reproduction of his substance-reality [τῆς ὑποστάσεως]" (Heb 1:3).

The term "substance-reality" appears three times.[24] In the first use that modifies

God, it implies that his essence of his nature as an entity is that of an actual living being

who is reproduced as the Son (cf. 2 Sam 7:12–16). Further, allowing weight toward a

planned endeavor, God as a real person, lives with his creation, undertaking plans and

projects in his will.[25]

For God and creation to have a relationship that communicates between both

parties in time and space, both must be living in some association to one another.[26]

Similar to Genesis, *Auctor* uses ζαω ("live") 12 times to modify relationships.[27] When

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[24] Cf. Heb 1:3; 3:14; 11:1; cf. 2 Cor 9:4; 11:17; BDAG, "ὑπόστασις," 1040. Cf. Helmut Köster, *TDNT*, "ὑπόστασις," 572–88. Cf. James D. Smith III, "Faith as Substance or Surety: Perspectives on Hypostasis in Hebrews 11:1," in *Challenges in Bible Interpretation*, eds. Glen G. Scorgie, Mark L. Straus, and Stephen M. Voth (Grand Rapids: Zondervan, 2003), 381–92.

[25] As such, man in God's image as a living soul also does plans and projects in his reciprocal relationship with God. Concerning ministerial accountability *Auctor* shares "For partners we have become of Christ, if indeed we should hold steadfast the beginning of the substance-reality [τῆς ὑποστάσεως] until the completions" (Heb 3:14). The aorist subjunctive expects the apodosis as true without doubt. As supported in the introduction, in this context, the situation background encourages perseverance in partaking in the reality of the plans in Christ for teaching a proper conversation in his service. Further, he states, "But faith is the substance-reality [ὑπόστασις] of things [plans] being hoped, the evidence of matters not continually being seen" (Heb 11:1). Again, people exercise faith in a reality of plans about matters not yet seen till after death abiding with God in the eternal creation (Heb 11:13–15). *Auctor's* faith in Hebrews 11 is the living out of this substance-reality after one's acceptance in one's plans (cf. Heb 10:38, "but my righteous one will live by faith").

[26] Reinhard Feldmeier and Hermann Spieckermann, *God of the Living: A Biblical Theology*, trans. Mark E. Biddle. (Waco, TX: Baylor University Press, 2011), 12–13, 24.

[27] Cf. Heb 2:15; 3:12; 4:12; 7:8, 25; 9:14, 17; 10:20, 31, 38; 12:9, 22. Of these, four use a link with God describing predictable interactions with people in blessing or wrath based upon their living choices in

man was created in the image of God, Genesis 2:7 states, "and man became with the result that a living [ζῶσαν] soul" (Gen 2:7 LXX [Gen 2:7 MT]).[28] The term "living" implies animation and interaction with other ontological entities beyond oneself, of which, measurable movements support signs of life. God, in animated life as the promised Son and Christ, continues his servant ministry to sinful people (Heb 2:6). This living assistance commences through incarnation as the person of Jesus, continues in mutual experiences just like other people, encounters fleshly death and judgment before approaching the holy place in common with all people, and since entrance, offers sinful people a shared holy place at the throne of God (Heb 2:9–18; 12:22–24; cf. Rev 3:21).

God Speaks as Holy

The concept of God's personal holiness is an unstated tenet of *Auctor's* theology about God. The typical LXX OT adjective modifier ἅγιος, linked from Hebrew קֹדֶשׁ ("holy") is not attributed to θεὸς, as seen by God's claims about himself in the Torah (Lev 11:44–45; 19:2; 20:26; 21:8), and spoken later about God (Josh 24:19, 1 Sam 2:2; 6:20; Ps 22:3 MT [21:4 LXX, ἐν ἁγίοις = "in holy ones"]); Ps 89:18; Isa 6:3).[29] Instead of

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relation to his will. In Hebrews 2:15, the term describes a living relationship in fear of slavery to the devil, who has the power of death. Also, Hebrews 7:8 speaks of the continued testimony of Melchizedek, who, after receiving tithes from Abraham "he, continued living [ζῇ]." In the author's argument this claim supports that Jesus' priestly lineage, like Melchizedek's, was greater than Abraham. This places his priesthood even greater than the Levites, who in Abraham's loins, also experiences fleshly death. Further, in explaining Jesus' priesthood in the order of Melchizedek, Hebrews 7:25 says, "Therefore, likewise, he is completely able for the purpose to save the ones approaching through him to God, always continually living for the purpose to intercede for them."

[28] Similarly, the MT states וַיְהִי הָאָדָם לְנֶפֶשׁ "and the man became a living [חַיָּה] soul" (Gen 2:7c MT).

[29] The word ἅγιος ("holy") occurs 17 times in Hebrews in reference to God the Holy Spirit (Heb 3:7; 10:15), brethren (Heb 3:1; 6:10; 13:24), people in heaven (Heb 2:4; 6:4), the unseen holy place(s) of heaven (Heb 6:4; 8:2; 9:8, 12, 24, 25; 10:19), the holy place of the earthly tabernacle (Heb 9:1–2), holy of holies of earthly tabernacle (9:3), and the holy places of the earthly tabernacle (Heb 13:11). See appendix 2 table 9. It is unlikely that the plural form τῶν ἁγίων (Heb 9:8; 10:19), used in the LXX, infers an

attribution of the modifier ἅγιος directly to God, *Auctor* follows the first LXX connection in Exodus 3:5 to identify a place of γῆ ἀγία ("holy ground"). He considers God's holiness as an attribute of the creation in the place surrounding his living presence.[30]

The configuration of *aiōn*-field holiness used by *Auctor* derives from the movement of the priestly ministers in the tabernacle, "who serve as an outline and shadow *ministry* of the heavenlies" (Heb 8:5). His application of this tabernacle ὑποδείγματι καὶ σκιᾷ ("outline and shadow") suggests a dualism of places that further divides into dwelling levels of holiness in relation to the presence of a holy God.[31] In

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abbreviated form of Ἅγια Ἁγίων for the holy holies. The form τῶν ἁγίων occurs 149 times in the LXX. The holy of holies is usually τοῦ ἁγίου τῶν ἁγίων. In context, it usually glosses either holy *things* or holy *places* of the tabernacle ministry and belongs to the Lord as ἀπὸ τῶν ἁγίων μου ("from my holy places," Exod 26:2).

[30] The first use of the word קֹדֶשׁ ("holy") in the MT established, in his meeting with Moses at the burning bush not consumed, that any creation of his presence is אַדְמַת־קֹדֶשׁ ("holy ground," Exod 3:5). In previous Sabbath readings of the Torah before this sermon, the returning audience would have heard the required holiness background necessary for any created thing in the presence of God's holiness. Cf. Marie E. Isaacs, *Sacred Space: An Approach to the Theology of the Epistle to the Hebrews* (Sheffield, England: Sheffield Academic Press, 1992), 61–67, 223. Isaacs identifies that *Auctor* has a preoccupation with sacred space. He connects this to heaven as a replacement of the loss of the land and Jerusalem in a late 70 CE date for the writing, which is unlikely. Also, for Isaacs, the language of priest and victim, when applied to Jesus, is metaphorical in Hebrews since he was literally neither (223). It is more likely *Auctor's* preoccupation is not just toward the space of heaven itself, but any sacred place of creation in the literal presence of the living God. The greater desire, as depicted by the sacrificial system (Heb 11:4), was on approach at judgment for the pleasing reception of access to enter and live with God, more than living in any isolated place without the living presence of God (Heb 7:25; 11:6; 12:23; cf. Ps 89:1 LXX [90:1 MT, "You are our place of refuge in generation to generation"]).

[31] C. T. R Hayward, *The Jewish Temple: A Non-Biblical Sourcebook* (New York: Routledge, 1996), 8–10. Hayward writes concerning the Jewish apologetics of the first century, "These forays into apologetics, however, depend on, rather than create, the understanding of the Temple and its furniture as representing parts of earth, heaven, and underworld." Cf. Philip S. Alexander, "Geography and the Bible: Early Jewish Geography," in *ABD* 2: 977. Alexander writes, "*Degrees* of holiness may also function to differentiate space." Cf. Phillip Peter Jenson, *Graded Holiness: A Key to the Priestly Conception of the World*, eds. David J. A Clines and Philip R. Davies, JSOTSup 106 (Sheffield: Sheffield Academic, 1992); Menahem Haran, *Temples and Temple Service in Ancient Israel* (Winona, IN: Eisenbrauns, 2010), 220–21. Haran recognizes all rites performed in the other areas of the tabernacle are directed towards the true and more perfect room of the holy of holies. Cf. Frank. H. Gorman Jr., *The Ideology of Ritual: Space, Time and Status in the Priestly Theology*, JSOTSup 91, Library Hebrew Bible/Old Testament Studies (Sheffield: Sheffield Academic, 1990); Mark K. George, *Israel's Tabernacle as Social Space*, Ancient Israel and Its Literature (Atlanta: Society of Biblical Literature, 2009). Jenson, Haran, Gorman, and George all make contributions to the logical and social organization of tabernacle space within God's creation and open

apocalyptic [*aiōn*-field] language, his descriptions of these separated places imply more

significance than a duality of symbolic forensic conditions for a psychological or an

ethical fellowship with God.[32] These boundaries of holiness represent ontological real

places that are described in dualistic language and continue with time in a linear

eschatological history.[33]

For *Auctor*, the tabernacle place elements of holiness in estrangement from the

place of God's presence involves the problem of sin. The subtopic is found 24 times. He

heavens for people in relation to God that is based on the patterns of the tabernacle (cf. Lev 25:8–9, 40).

The apocalyptic literature of the first century divides the unseen heavens in multiple ways, most often in the pattern of the tabernacle to demonstrate dwelling levels of holiness created by God due to anticipated sin of the created people and the sin of other beings who previously dwelt in God's holy presence (fig. 4). The previously existing creation of the unsensed place of the substance of the eternal οὐρανός "heaven," as synonymous with the holy places (Heb 8:1–2; 9:12, 24), is an eternal (measureless durative time) dwelling place in God's presence and light of glory. In the visible creation, Gen 1 establishes that the already separated creation from holy space responds to God's spoken fiats. Creation is not itself sinful or corrupted. Creation, in fulfilling God's spoken design, is always good (Gen 1:31; 1 Tim 4:4). Cf. E. A. Martens, *God's Design: A Focus on Old Testament Theology* (Grand Rapids: Baker Books, 1981), 25. Levels of holiness apply not to the attributes of creation itself, as in later Gnostic ideology but to the holiness state and separation from God of those dwelling in the respective divided domains.

[32] Laansma, "Hidden Stories in Hebrews," 16–17. Cf. idem, "Heaven in the General Epistles," 111–18.

[33] George W. MacRae, "Heavenly Temple and Eschatology in the Letter to the Hebrews," *Semeia* 12 (1978):190. MacRae concerning *Auctor's* message of hope to strengthen his audience, states, "This he attempts to provide by grounding hope in the Hellenistic, dualist category of the true reality located in the heavenly world of which the earthly represents only inferior copies. He uses the 'vertical' eschatological perspective, in other words, neither to oppose nor to correct the 'horizontal' one, but to reinforce it." Cf. Gregory E. Sterling, "Ontology Versus Eschatology: Tensions between Author and Community in Hebrews," *The Studia Philonica Annual* 13 (2001): 210. Sterling finds convincing evidence in Hebrews for platonic language of ontological reality in what might be called "eschatological Platonism." Contrary to MacRae, Sterling finds the eschatology derives from the heavenly realities already present in the Jewish culture of the first century CE, rather than the platonic language as a later development from eschatology. Cf. Alexander Stewart, "Cosmology, Eschatology, and Soteriology in Hebrews: A Synthetic Analysis," *BBR* 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." The antithetical tension of these two typical adversarial contrasts by scholarship are likely complementary. Cf. Gert J. Steyn, "The Eschatology of Hebrews: As Understood within a Cultic Setting," in *Eschatology of the New Testament and Some Related Documents*, WUNT 2, vol. 315, ed. Jan G. Van der Watt (Tübingen: Mohr Siebeck, 2011), 429–50. Steyn understands Hebrew's eschatology as being both spatial and temporal in nature, against the common adversative frequent practice to contrast the linear view of history in the Bible with the "circular" view of Greek philosophy.

begins with this issue in the DI with the understanding that in the present form of the

created eternal-places (Heb 1:2), there exists a necessity for "purification of sins" by the

Son (Heb 1:3c). He later speaks of the need of "atonement for the sins of the people"

(Heb 2:17) and a requirement for earthly priests "to bring offerings of both gifts and

sacrifices for sins" (Heb 5:1). The presence or absence of "sins" determines the confines

of holy places in a functional spatial relationship for people and other created beings.

Further, for *Auctor*, this decoupling of God's holiness from the visible temporary

dwellings of the earthly eternal-places probably occurs *before* Adam's sin. The Son's

speaking the current visible creation of the temporary decaying "earth" and "world,

cosmos" of the "eternal-places" was "at the beginning" (Heb 1:10–12; 3:3–4; cf. Matt

25:34). Adam is not mentioned in description of the plight of the eternal-place that was

made apart from God's holy dwelling (Heb 11:3). Also, biblical history never connects

God's creative acts at "the beginning" to places of holiness linked with people and the

inherited sin from Adam (cf. Gen 3:15; Rom 5:12).[34] Even before the Adam's sin, the

presence of sin, due to protection of the dwelling place in God's holiness, necessitated

God's wrath, and hiddenness by divisions of the eternal-places as later typologically

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[34] Schenck, *Cosmology and Eschatology in Hebrews*, 142–43. Schenck recognizes in Hebrews, "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 his conclusion on this observation, he states, "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.'" Cf. Chris W. Lee, *Death Warning in the Garden of Eden*, FAT 115 (Tübingen: Mohr Siebeck, 2020). Lee investigates the probability of mortal death before the sin of Adam and Eve. The availability of the tree of life before sin could support mortality and transformation to heaven as an available option in the separated cosmic design.

pictured by Israel (Heb 3:11; 4:3; cf. 11:37; cf. Lev 10:1–3).[35]

Auctor, in the line of noncanonical ST literature, sets culpability and destiny for death, chaos, and decay in dwellings apart from the living God upon "the devil" (Heb 2:14–15).[36] The NT likewise echoes sin by the devil "from the beginning" (John 8:44; 1 John 3:8) before Adam. These observations make improbable the common position that only Adam is culpable for the problem of sin in God's *entire* creation.[37] There is also a

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[35] The revealed typology of the antitype of the wilderness experience of Israel fulfilled the type of God's wrath on approach of unbelievers to the eternal-places in heaven (Heb 3:12, 19). For the concept of God's wrath in relationship to his holiness, see, Feldmeier and Spieckermann, *God of the Living*, 340. Feldmeier and Spieckermann interpret God's wrath as a withdrawal of God's love and revelation to hide himself from a relationship and to allowance of one to follow one's own devices unto destruction. In the modern age, the term is often confused with punishment, due to the dominant collectivist society in loss of the cultural values of honor and shame. Implication of God's wrath results in an increased distance away from the benefits of God's love. Cf. B. J. Malina and J. J. Pilch. "The Wrath of God: The Meaning of ὀργή θεοῦ in the New Testament World," in *In Other Words. Essays on Social Science Methods and the New Testament in Honor of Jerome H. Neyrey*, eds. A. C. Hagedorn et al., Social World of Biblical Antiquity II (Sheffield: Sheffield Academic, 2007), 147. Malina and Pilch describe wrath in social context of first century. Punishment operates as a legal term for a specific response to a specific transgression of law. However, wrath is defined as the withdrawal of relationship of a person of higher status from a person of lower status when one brings shame or slight by some dishonoring behavior that violates both the person of status and the groups honor. In a first-century patron society, any perceived shame was unacceptable and must be avenged in hiddenness of any relationship. In ST and NT culture in the patron model, God is understood in higher status in creation. Any rejection of God's will and provision then brings shame toward God and must be corrected in hiddenness. God's patience in his wrath is not necessarily quick (cf. Rom 2:5) in hopes that the experience of his goodness may led one to repentance (cf. Rom 2:4). The exercise of wrath by God is his withdrawal from a relationship which brings shame upon him by failure to repent of sin with faith in Jesus as Christ.

[36] In ST literature, spirits in the lower realms of the heavens were often seen as harbingers of God's judgment (cf. Sir 39:28–31). Also, in the writings of ST Jewish authors, humanity is not responsible for the visible cosmological dwellings apart from God in darkness. The culpability for the divided heavens was charged upon evil spirits. The *Book of the Watchers* contained in 1 Enoch mentions angels who await execution of judgment (1 En. 10:4–7; 18:14; cf. Jude 6, 13; Rev 12:1, 4), and who are offered no opportunity of forgiveness (1 En. 12:5). Their exit of the highest heaven echoes Jesus' accounting of Satan's fall from heaven (1 En. 12:3; cf. Luke 10:18), and his being bound to earth, never for eternity to return to the highest eternal heaven (1 En. 14:5; cf. Jude 6; 2 Pet 2:4). These writers place this event in the beginning, writing "those are the ones transgressing the commandments of the Lord in the beginning by their rising" (1 En. 18:15; cf. John 8:44; 1 John 3:8). The ST theological view of the origin of sin strongly supports the current temporary creation as a creative response to evil angels before the sin recorded in Gen 3 by Adam. God's same holiness of his dwelling place typologically demanded a response to the sin of people in Gen 3, to reveal heavenly matters in the same way as the tabernacle. It is probable that God made similar dwelling adjustments when angelic sin shamed the holiness of his will (cf. Luke 10:18).

[37] E.g., Robert L. Plummer, *40 Questions About Interpreting the Bible*, 40 Questions Series (Grand Rapids: Kregel, 2010), 152. Plummer ignores precosmic angelic sin in creation, concluding, "From the

high possibility that God has been an eternally active creator long before his creation of

Genesis and Adam.[38] In fairness, Adam is only responsible for man's inheritance of sin

and continuance of death upon *all people* (Rom 5:12), with only minor dwelling changes

in an already distant, temporary, and decaying place from the dwelling presence with the

living God (Gen 3:14–19).[39] The holiness of God's dwelling places in relation to

precosmic sin is often not heard, concerning the invisible substance creation and living

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outset, the Bible establishes that God created a perfect world, humans destroyed that perfection through their rebellion (Gen 1–3)." In relation to *Auctor's* typological dualism, this approach escalates the antitype of earthly Eden by ignoring the type of the unseen eternal-places it portrayed.

[38] *Pace*, *Got Questions Ministries, Got Questions? Bible Questions Answered* (Bellingham, WA: Logos Bible Software, 2002–2013), s.v. "What Was God Doing before He Created the Universe?" The authors state, "So before He created the universe, God experienced absolute satisfaction in Himself. God dwelt joyfully alone in eternity as the Trinity. These three were together in fellowship with one another from all eternity. They loved each other. We know at some point they discussed the redemption of mankind (Eph 1:4–5; 2 Tim 1:9; John 17:24), but everything else lies in mystery." Cf. Grudem, *Systematic Theology*, 161. Grudem in review of passages on the eternality of God's existence states, "These passages indicate explicitly what we can learn elsewhere from the doctrine of the Trinity, namely, that among the persons of the Trinity there has been perfect love and fellowship and communication for all eternity. The fact that God is three persons yet one God means that there was no loneliness or lack of personal fellowship on God's part before creation." At some point in temporal existence, it is probable that God existed alone. However, the point of God's first creation of the substance and beings of the eternal-place of heaven may in space-time views be much farther into eternity than allowed by modern apologetics and theology. Cf. Thomas Aquinas, *Summa Theologica*, trans. by Fathers of the English Dominican Province (London: Burns Oates & Washbourne), n.d., s.v. "Question XXXI: Third Article: "Whether the exclusive word alone should be added to the essential term in God?" Aquinas asserts the term can only refer to the Trinity as alone.

[39] The Genesis cosmogony is "very good" (Gen 1:31) or, in modern terms, "perfect" in the sense that in response to God's speaking, it fulfills God's purposes. However, as a separated temporary creation from the substance of heaven, it still lacked due to darkness and decay any eternal qualities with perpetual living survival (Heb 1:10–12; 11:3). Further, there were substitute lights for God's eternal light (cf. Rev 21:3; 22:5). The greatest evidence against an intended enduring visible creation before Adam's sin is the presence of evil and opportunity of its knowledge to make one wise. This knowledge comes in the form of a persuasive orator, who is allowed in this *perfect* world to make his case in a temptation against the will of God. The evidence for eternal durative perfection of Eden easily fails by these already existing problems in that dwelling location of Eden for Adam and Eve. For a recent scholarly evaluation of proposals to solve this dilemma, see John J. Bimson, "Reconsidering a 'Cosmic Fall," *S & CB* 18, no. 1 (2006): 63–81. Solution to the presented tension by expanding the Genesis cosmogony to include unproven scientific claims of evolution, theistic evolution, a "Gap Theory" between Gen 1:1 and 1:2, or drastic changes in the entire function of everything created does not find traction in the background theology of Hebrews. Also, there is no evidence that anything similar to Eden, with a separation from God's dwelling, has existed before this present temporary heaven and earth creation, with humanity and fallen heavenly beings in dwelling separation from the substance-reality of the heavens. Whether the earth is relatively young or older, any duration of time does not compare to measureless time of God's creativeness in eternity before the precosmic existence of heaven (cf. Ps 90:1–2).

unseen God, in relation to current places that are separated due to the lack of holiness of

dwelling people and other beings therein (cf. Lev 10:9–11).[40]

Inversely, *Auctor* exhorts his audience to respond by faith to προσέρχομαι

("approach") these places of the unseen living God (Heb 12:1–2) like people of the great

cloud of witnesses before them, by personal acceptance of the conversation of God's

speaking both in life's suffering and their coming deaths. The key subtopic for

acceptance of God's calling to invisible heavenly promises is πίστις ("faith"), which is

found 31 times, second only to "God."[41] In Hebrews 11, *Auctor* begins his historical

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[40] E.g., G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 867. Cf. G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, NSBT 17, ed. D. A. Carson (Downers Grove, IL: InterVarsity Press Academic, 2004); G. K. Beale and Mitchell Kim, *God Dwells Among Us: Expanding Eden to the Ends of the Earth* (Downers Grove, IL: InterVarsity Press, 2014). James Barr, *The Garden of Eden and the Hope of Immortality* (Minneapolis: Fortress, 1992). Barr proposes Genesis history as a lost chance at immortality from the tree of life, where death is a natural state of Adam even before sin. He dismantles the scholarly antithesis between immortality of the soul and resurrection that was speculated in the early twentieth century and spearheaded by Oscar Cullman and Krister Stendahl. Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?: The Witness of the New Testament* (New York: Macmillian, 1964); Krister Stendahl, ed., *Immortality and Resurrection* (New York: Macmillian, 1958); idem, "Immortality is Too Much and Too Late," in *Meanings: The Bible as Document and as Guide* (Philadelphia: Fortress, 1984), 193–202. Barr reveals the fallacy of the Jewish and Greek wholistic vs. divisible concepts in anthropology as mainly scholarly bias, in the fallacy of a totality concept of meaning, applied across all uses in the OT. He also negates as fallacy the concept of an *after*life for continued living but still considers death as only fleshly without any consideration as an eternal-place separation from God. Barr does not consider in biblical texts the background eternal-places of heaven as the place of possible destiny in Christ. He does greatly add to the conversation by revealing modern, generally accepted fallacies but escalates the antitypes that speak about the eternal-places over the reality of the types they represent in the eternal-places.

Beale, Carson, Kim, and Barr represent constricted cosmic-field proposals with solutions toward a perpetual return to the original Eden conditions of creation, which is doubtful and unsupported in Hebrews. The creation of the eternal-places before the sin of Adam and Eve presumes a situation of separation within God's temple that required the necessity of approach even before Adam's sin, while the earthly Eden of Genesis was accessible to him. It is more likely the earthly Eden serves as a revelatory antitype in a situation of precosmic sin that necessitated a separated creation from the space of God's holiness before the fall of Adam and Eve. In antitype fulfillment, once people had sinned, these people had to leave Eden in correspondence to the heavenly type it represented.

[41] Gabriella Gelardini, "Faith in Hebrews and Its Relationship to Soteriology: An Interpretation in the Context of the Concept of *Fides* in Roman Culture," in *Deciphering the Worlds of Hebrews: Collected Essays*, NovTSup 184 (Boston: Brill, 2021), 261–72. She follows Martin Karrer's remarks concerning the cloud of witnesses in Hebrews 12:1, writing, "…this points upwards to heaven as the goal of the path of faith" (269). Martin Karrer, *Der Brief an die Hebräer*, 2:300. Contra Matthew C. Easter, "Faith in the God

memorial of decisions of faith in life and the heavenly homecoming at death with a

spatial definition, stating, "But faith is the substance-reality of things being presently

expected, the evidence of things not presently being seen" (Heb 11:1).[42] Faith accepts the

speech-action statements about the invisible God in his creation, along with the future

unseen promises of access to these places in death, as a certainty of continued living.

Auctor, in his example of Moses, writes that he πίστει ("by faith") did not fear

the king "because he persevered as continually seeing the invisible *one*" (Heb 11:27).

Moses followed others before him in the path of the Christ (Heb 11:26; cf. Heb 6:1–5).

Moses' life of faith persevered as if he could see the living God, when he could not in

reality see him in earthly life, for he could not see God and live (Exod 33:17–23).

In summation of those who lived and died by faith before Moses, *Auctor* writes,

"But now they continually desire a better place that is a heavenly place. For this reason,

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Who Resurrects: Theocentric Faith of Hebrews," *New Testament Studies* 63, no. 1 (2017): 76–91. Easter argues, "God is the object of faith in Hebrews because God is the one who holds the power of resurrection, the eschatological hope of both the faithful one par excellence (Jesus) and those who follow him" (76). The claim of only faith in God in exclusion of Jesus may overreach the whole of biblical text. Jesus said, "Believe in God, also believe in me" (John 14:1). Later trinitarian debates may have overextended the persons of God, as revealed to creation, away from monotheism, where simply, Jesus is God in flesh (cf. John 1:14). Idem, *Faith and the Faithfulness of Jesus in Hebrews*, SNTSMS 160 (New York: Cambridge University Press, 2014). In antithesis, Easter divides faith in life-after-death perspectives into either Jewish or Roman purviews. Easter assumes for the Jewish view that, "…the body and spiritual natures are so intertwined that to remove the one makes the person no longer human" (64). He further claims, "For Hebrews, to be human is to be embodied. As such, Hebrews does not envision an immortal soul that lives on apart from the body" (69). His evidence against a separable living existence after fleshly death is limited due to space. His position remains unlikely since he bases his examples on a rational speculation of the possibility within Jewish society and a listing of a multiplicity of scholars who follow similar views. In his opinion, faith's conclusion is an unrealized perfection of postmortem enduring life (92) that only becomes perfection at a fleshly resurrection (94). This position escalates the complementary truth of resurrection to match a hope on a the visible cosmic-field. Due to rational earthly expectations, it inverts the faith for entrance into the "eternal-places" and *aiōn*-field expressed in Hebrews.

[42] For the lexical evidence for spatial translation of ὑπόστασις as "substance-reality" and ἔλεγχος as "evidence, proof," rather than the classical forensic glosses of Martin Luther as "assurance" and "conviction," respectively, see, Gelardini, "Faith in Hebrews," 269. These referents are explored in context in unit D1´ UI/Pt1 (Heb 11:1–2).

God is not ashamed to be called their God. Because he prepared a city for them" (Heb 11:16). The time for the desire by faith is "now" and the spatial place is "heaven" in a "city" with others. *Auctor* mentions neither a timeless "eternal present" nor a prolonged eschatological waiting after death for fleshly resurrection, before beginning of the promises of dwelling with God (Heb 12:22–25).[43]

The renewed holiness of part of God's dwelling place by the Son drives the main thematic unit F of *Auctor's* homily (Heb 8:1–2; 9:23). God has spoken direct prophecy of a future time of impermanent return to a temporary Edenic-like ministry in his separated space of the darkness of the γῆ ("earth") and κόσμος ("world").[44] Nevertheless, God also had spoken to OT believers of better heavenly promises of dwellings which are holy in his living presence by the ministry of his Son.[45] *Auctor* orates that without such faith, it is impossible to live sacrificially as pleasing to God (Heb 11:6). The person of faith seeks the final reward of seeing God in the holy place of his presence (Heb 9:28; cf. Matt 5:8).

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[43] Wilfried Eisele, "Bürger zweier Welten: Zur Eschatologie des Hebräerbriefs," *ZNT* 29 (2012): 35–44. Cf. Feldmeier and Spieckermann. *God of the Living*, 109, 404–05, 413; Aelred Cody, *Heavenly Sanctuary and Liturgy in the Epistle to the Hebrews: The Achievement of Salvation in the Epistle's Perspectives* (St. Meinrad, IN: Grail Publications, 1960), 117–27. Cf. Bertrand Russell, *The History of Western Philosophy* (New York: Simon & Schuster, 1972), 206.

[44] Cf. Markus Bockmuehl, "Locating Paradise," *in Paradise in Antiquity: Jewish and Christian Views*, eds. Markus Bockmuehl and Guy G. Stroumsa (Cambridge: Cambridge University Press, 2010), 207. Bockmuehl observes, "Jews and Christians in late antiquity knew perfectly well how to distinguish terrestrial from celestial realities, however differently or vaguely they may in practice have drawn the dividing line between the two. They merely refused to take for granted what the Enlightenment world would refuse to question: the notion that spiritual and terrestrial truth belong in two incompatible spheres, which must be kept separate and not allowed to 'contaminate' each other."

[45] Christoph Barth, *Die Errettung vom Tode in den individuellen Klage: und Dankliedern des Alten Testament* (Zollikon: Evangelischer Verlag, 1947). Barth concludes the emphasis in faith in the OT, as expressed in their thanksgiving Psalms, for salvation from death. These OT people of faith evidenced at an individual judgment, desire to see the face of God in the eternal in heaven more than a resurrection to earthly living again. The OT faith for the righteous at judgment embraced continued living without any prolonged experience of death (Ps 9:13, 17; 16:10; 31:17; 56:13; 68:20; 86:13, 89:48; 116:8; 139:8).

God Speaks by the Person of a Son on Behalf of Sons

Just as in the DI (Heb 1:1–4), where *Auctor* introduces "God…spoke to us in a

Son" (Heb 1:1–2), God's speech-action in the interim teaching before Hebrews 9:27–28,

reveals, by Jesus as Χριστός, his δύναμις ("ability") to bring people to himself.[46] *Auctor*

does more than speak polemic about who Christ is, as both God and Jesus, in a defense of

a high Christology that overshadows later issues. He stresses that there must be

congruence between the hope of their ὁμολογία ("confession") and what the Christ, as

Jesus, the Son of God, spatially had achieved and is able to continue to achieve, as a

person, for sinful people, in the places of God (Heb 3:1; 4:14; 10:23).[47] In their

confession, as "holy brethren," his audience are κλήσεως ἐπουρανίου μέτοχοι ("partners

in a heavenly *ministry* calling," Heb 3:1). They were exhorted to hold onto a confession

in a great high priest, Jesus the Son of God, "who having passed through the heavens"

(Heb 4:14), which allows them to have boldness in their own time of need on their

προσέρχομαι ("approach") to the throne of grace (Heb 4:16), since "for he having

promised is faithful" (Heb 10:23). This implies his listeners at death will, without doubt,

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[46] *Auctor* uses two subtopics to delineate these relationships. The first is υἱός (Son/son) which occurs 21 times. This term of relationship refers either to God in the person of Christ (Heb 1:5) or those who confess Christ in relationship to the Father (Heb 2:10; 12:5–8). The second is ἀδελφός ("brethren"), used 10 times. Cf. Kenneth L. Schenck, "Keeping His Appointment: Creation and Enthronement in Hebrews," *JSNT* 19, no. 66 (1997): 91–117. Schenck is probably correct to state that Christ is the Son before incarnation, as the creator of the heavens and earth, and at exaltation, is enthroned as the Son at his appointment assigned to him.

[47] The specific language of the activity of God through the ability of Jesus as the promised Christ and Lord, begins introduction in the DI (Heb 1:1–4). The essential element in this relationship is the confession of his fellow brethren listening to his homily. The subtopic ὁμολογία ("confession") appears 3 times. He introduces their confession in the beginning of unit C (Heb 3:1–4:13) with exhortation about ministerial accountability. In the two bookend section transitions of the large, central exposition climax of unit F (Heb 5:1–10:18), *Auctor* mentions the "confession" (Heb 4:14; 10:23) in both discourse level summaries of STr1 (Heb 4:14–16) and STr2 (Heb 10:19–25). This common confession in Jesus as apostle and high priest of their heavenly calling unites *Auctor* and his audience together in this special Father-Son-sons relationship (Heb 2:10; 3:6; 12:5–6; cf. John 1:12).

follow the same way through the heavens to God at judgment. The heavenly hope of their

confession was previously exampled in those "having confessed that they are strangers

and sojourners upon the earth" (Heb 11:13). Confession in *Auctor's* exhortation

normatively embraces God's heavenly places and confessors receive an inheritance in

death of familial sonship in heaven (Heb 2:11–13).

As seen in table 1, "Words in Hebrews Linked with God," many of the terms

Auctor applies to the Son's, exemplary, atoning ability concerning people's sins, have

implied spatial movement overtones between the heavens and earth. Most as verbal

nouns highlight nodal points along the ὁδός ("way") of people to the presence of God.

The identifier frequency reveals the spatial emphasis and pictures a lively view of Christ.

The Son may now occupy the position of the seat at the throne of God, but he is

far from stationary (cf. Acts 7:56).[48] The Son continues as high priest in an active

ministry "according to the ability of an endless life" (Heb 7:16). The verbal nouns and

activity, combined with his often use of pres. and fut. tense syntax, provide evidence for a

continual, vigorous ministry as shepherd to bring his sheep to the Father's heavenly

dwelling in a relationship together as his brothers. The aorist syntax implies some force

that the sequential action of salvation for some has already begun (Heb 2:9–18; 6:13–

15).[49] *Auctor's* language of familial relationships illuminates the dwelling nearness to

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[48] Franz Delitzsch, *Commentary on the Epistle to the Hebrews*, vol. 2, Clark's Foreign Theological Library, Fourth Series, vol. XXVIII, 3rd ed., trans. Thomas L. Kingsbury (Edinburgh: T. & T. Clark, 1876), 56–57. Delitzsch comments, "In this created heaven the glorified Jesus presents Himself visibly to those blessed ones who are deemed worthy of the sight, as He does invisibly to the eternal Father in the uncreated heaven." Cf. Milton Crowson, *The Epistle to the Hebrews*, Clear Study Series (Nashville: Randall House, 2000), 12.

[49] God's covenant to Abraham begins fulfillment at his death with an assembly of his people and other nations in heaven. Jesus called this place "Abraham's bosom" in reference to the place in heaven. Believers in heaven later, at Jesus' rising to God, followed Jesus as their Shepherd into the presence of God

God in heaven through confession in Jesus in his ministry as the Christ, upon approaching in heaven.[50]

Auctor shares that the Son was saved by the Father after his death at judgment before his flesh resurrection (Heb 5:7). Jesus' prayers and supplications with loud crying were heard by the Father, who was able σῴζειν ("to save") him at his judgment because of his reverence. Once the process of rising to God completed, he became the source of σωτηρίας αἰωνίου ("eternal-place salvation," Heb 5:9) for others who likewise approach after death at judgment (Heb 9:27–28).

Auctor's concern is for his brethren, who may embrace ministry that is incongruent with the present teaching of his listeners confession as sons of God (Heb 5:11–6:8). A previous ministerial choice now contradicts the beginning teaching about the word of Christ, as the Son, to enter only once into God's presence for atonement to receive salvation into heaven for his continued ministry.

Their teaching alternative depicts Christ, and the sons who follow him, as παραπεσόντας ("those having fallen away," Heb 6:6) at "the eternal-place judgment" (Heb 6:2). This supposition likely occurs after "rising *of* the dead people" (Heb 6:2) concerning "those whom having tasted both the good conversation of God's ability and the present subsequently coming eternal-place" (Heb 6:5). In the errant teaching about

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(Heb 2:13, 13:20; cf. Matt 27:51–53).

[50] Feldmeier and Spieckermann, *God of the Living*, 89–92. Feldmeier and Spieckermann assert, "The point of Christology is soteriology: in the Son, God as Father places believers as children in a new relationship with himself." Cf. Amy L. B. Peeler, "The Ethos of God in Hebrews," *Perspectives in Religious Studies* 37, no. 1 (2010): 37–51; idem, *You are My Son: The Family of God in the Epistle of Hebrews*, LNTS 486 (New York: T&T Clark, 2014), 8. Contra Scott D. Mackie, "Let Us Draw Near…But Not Too Near: A Critique of the Attempted Distinction between "Drawing Near" and "Entering" in Hebrews' Entry Exhortations," in Friedeman, *Listen, Understand, Obey*, 17–36.

the Christ, neither the Son nor sons remain in heaven after entrance to the Father. As errantly taught, for those who "fall away" at judgment, it is impossible to start again back with the first required step of "repentance of dead works" (Heb 6:1) about the Christ. This teaching would "put Christ to open shame" by crucifying him again (Heb 6:6), since it would symbolically demonstrate that his previous attempt did not remain in heaven.

Also, the confession by sons of God is not mere magic words, incantations, or formula ritual observances that must be persevered for maintenance of God's familial relationship.[51] The power of one's confession in receiving Jesus as a onetime offering for *all* sin is that even at the reality of God's judgment of his people for sin after death—his people as familial sons and brethren are still his people (Heb 10:26–39). God in his love is jealous for the obedience and will train his sons as a Father (Heb 12:6).

God Speaks About Holy Places and Sinful People

Current study of the places described by *Auctor* conduct under the misleading elevated terms of "cosmology," "mysticism," and more recently, "critical spatiality."[52]

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[51] Günther Bornkamm, "Das Bekenntnis im Hebräer," in *Studien Zu Antike Und Urchristentum* (München: Kaiser, 1959), 188–203. Bornkamm follows the presuppositions of his Lutheran theology, which connect his biblical interpretation of confession in Hebrews to the symbolic antitypes of the sacraments. This causes him to press the confession too far into congregational sacramental language, which is required for salvific ends, rather than public symbolic testimony in faith of the unseen type in heaven. Cf. Mackie, "Confession of the Son of God in Hebrews,"114–129. Mackie, by interpreting *Auctor's* apocalyptic language of the unseen type in the heavens as divine dramatization in symbolic metaphor, places the confession as faith in imaginary figurative categories, rather than real ontological events. One perseveres by following mystical concepts in architectural psychological mysticism, instead of mimicking the pattern or symbolism that pictures the reality of Jesus' living way in death to resurrection.

[52] Edward Adams, *Constructing the World: A Study in Paul's Cosmological Language* (Edinburgh: T&T Clark, 2000), 75. Adams finds that even in the LXX, when κόσμος ("world") is paired with οὐρανός ("heaven"), the meaning speaks of the host of celestial bodies that inhabit the visible sky and never the dwelling of God. In first-century sources probable for *Auctor*, κόσμος ("world") as a referent, never refers to the dwelling place of God in heaven. The terms "cosmology," "mysticism" and the newest, "critical spatiality," are words unknown to *Auctor*, which are listed in table 6, that have incurred later conceptual weight foreign to him. The etymology of the term "cosmology" naturally limits it to rational study of the visible, sensed creation. The philosophical and theological term "cosmology" serves

Most concepts in these philosophical and theological categories inherently either flatten or spiritualize the narrative images of *Auctor*.[53] He and other first-century authors communicate in expressions embracing a duality [*aiōn*-field] of heavenly and earthly places, with each intersecting the other in their own distinct local space-time.[54]

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scholarship as the flagship for discussion of biblical place as delimited space and time. Scholarly use includes the domain of the heaven of God's dwelling. Among modern categories, cosmology often alarmingly expands to include in varying degrees the unseen material creation of God's dwelling place in heaven, even though the first-century Greek use of κόσμος uniformly locates the referent only with the visible creation of the earthly, inhabited world. The label "critical spatiality" does improve upon it. Also problematic is the term "mysticism," which has negative connotations of nonreality. The category of cosmology, along with the other later Latin, philosophical, and theological terms, weakens the specificity of *Auctor's aiōn*-field apocalyptic language, and enables the more fluid adjustments to subsequent, foreign paradigms unknown by *Auctor* (cf. Col 2:8).

Gabriella Gelardini, "Existence Beyond Borders: The Book of Hebrews and Critical Spatiality," in *The Epistle to the Hebrews: Writing at the Borders,* Contributions to Biblical Exegesis and Theology 85, eds. Régis Burnet, Didier Luciani, and Geert van Oyen (Leuven: Peeters, 2016), 187. Gelardini states, "The notion of critical spatiality in New Testament studies and methods reminds Bible scholars that not only time–along with historical and cultural contexts–shaped the minds of the authors of New Testament books, but also space and the different ways of interacting with it." Gelardini recognizes that among many recent "turns," scholarship has made a fresh "spatial turn" in methods that address spatial questions of modern and postmodern culture and scientific relevance in NT studies. Cf. Eric C. Stewart, "New Testament Space/Spatiality," *BTB* 42 no. 3 (2012): 139. Stewart acknowledges, "Despite such self-evident truisms, for much of the twentieth century, studies of social phenomena neglected the aspect of space." Cf. Matthew Sleeman, "Geography and the Ascension Narrative in Acts," SNTSMS 146 (Cambridge: Cambridge University Press, 2009), 79. Matthew Sleeman, proposes the entire narrative of Acts as "produced under a Christological heaven." Sleeman comments concerning Luke's "Christological heaven," that, "…this orientation does not reduce to materialist/non-materialist dualisms, and indeed challenges such categories" (ibid.). Further, that, "…a place concept…is not to be reduced to aspatial, 'spiritual' terms" (ibid.).

[53] Laansma, "The Cosmology of Hebrews," 127. Scholars of Hebrews recognize the first-century duality of heavenly and earthly places in *Auctor's* language. However, differences arise in either their nature or the rendered destiny of the heavens or earth. Laansma admits in his cosmological analysis a heavy weight of "canonical coherence" from Rom 8, which he interprets as salvation in a visible earthly creation.

[54] Philo wrote that the ἱερόν ("temple complex") was the customary pattern containing the κόσμος ("cosmos, world") and the ναός ("temple building"), with the latter as οὐρανόν ("heaven") stating, "On the one part the things upwardly toward the true temple grounds of God, it ought to hold the whole cosmos, on the other part of the temple building having the holiest place of which is the place of substance being part, heaven, but on the first part votive offerings of the stars, on the second part, his underservant priests of capable angels, bodiless souls, not a mixture of rational and irritational nature, of what sort to be our escorts, but having themselves eliminated the irrational part, are through all intelligence, pure reasoning, like the One, but on the other part the things made by the hand of man" (*Spec. Laws* 1:66–67 PAGM). He nests two statements in a A B B´ A´ pattern, with the second μὲν…δὲ nested inside his first one, where the "Temple complex" contains patterns both for [A]: "the whole inhabited world," and [B]: the "temple building" with the ἁγιώτατον ("holiest place") of the dwelling of God as οὐρανός ("heaven"). Philo further juxtaposes [B´]: capable ἄγγελος ("angels") and [A´]: hand-made things. [A] represents the unseen substance-reality of heaven and [B] the visible reality of the visible κόσμος.

Heavenly Places

In common with Moses' writing of Genesis, *Auctor speaks* in a narrative that includes topography of places (cf. Gen 1–2). When reading Hebrews, either in his Greek language or by a translation, the topological and typological images spontaneously stimulate mental mapping questions.[55] Some places characterized lack corresponding English word translation equivalents.[56] For assistance, the term "place(s)" in translation of appropriate terms, which have spatial weight, is added to force consideration of its feature of place. It is good to often remind modern readers of these possible place considerations, so as to anchor the spatial sense of *Auctor's* overarching faith motif that God speaks through the Son concerning a living relationship with people in the achieved "eternal-places" (Heb 1:2).

Auctor speaks about the οἰκουμένη ("ordered dominion," Heb 1:6; 2:5), which is

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[55] Edward S. Casey, *Getting Back to Place: Toward a Renewed Understanding of the Place-World*. 2nd ed. (Bloomington, IN: Indiana University Press, 2009); idem, T*he Fate of Place: A Philosophical History* (Los Angeles: University of California Press, 1997). Casey outlines the ascendency in the modern era of site-specific models of space and a temporocentrism that draws much of the complex and subtle structure of place into its nebulous embrace. In *The Fate of Place: A Philosophical History*, Casey concludes, "Instead, it is a matter of realizing that the significance of place has been reasserted on a very different basis from that which it enjoyed in the ancient world, where its primacy was physical, metaphysical, and cosmological (physical and metaphysical in Aristotle; metaphysical and cosmological in Plato, Neoplatonism, and Hellenistic philosophy)" (337). The conception of creation as describable places was common in first-century Jewish literature. Cf. Amy Marie Fisher, "Celestial Topography: Mapping the Divine Realms of Antiquity" (PhD diss., University of Toronto, 2015).

[56] The Greek dualistic language for translation into Latin, German, and English traditions often followed the theological and philosophical concepts approved by state-churches and now the approval of the current academy. In the state-churches, dualistic language was disapproved and aggressively destroyed, often with martyrdom of their proponents. It is now just ignored in those documents approved and preserved or picked over in one-sided anti-dualistic polemics of like-minded members. E.g., in most English translations, all three Greek words αιων, οἰκουμένη, and κόσμος are translated as "world" (Heb 1:2, 6; 10:5 NASB, ESV, HSCB, KJV, NIV [αιων = "universe"], RSV). This leveling obscure evidence of an open heaven with access by people. Also, the plural syntax of οὐρανός ("heaven") is regularly translated as singular. Another example is translation of the Greek τῶν ἁγίων ("holy places") with a transliterated gloss of the Latin translation *sanctum* to English "sanctuary." These alterations miss the point of heavenly divisions and the purpose of the heavenly veil. A dualistic English translation of these Greek terms force a consideration of the probable intended *aiōn*-field background sense.

often translated "world."[57] He initially references the place of God's ordered dominion at

the enthronement of Jesus after his death and follows with God's brethren coming into

God's οἰκουμένη at a similar after death transition.[58] His narrative specifies details about

bidirectional movement between the holy place of God's dwelling and the earth.[59] These

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[57] Scholarly discussion is far from settled concerning *Auctor's* concept of οἰκουμένη in Hebrews 1:6 and 2:5. BDAG, "οἰκουμένη," 699–700. For Bauer, the term in other biblical contexts than Hebrews usually refers to the inhabited earth, with acknowledgement of one patristic reference to include an "extraordinary use" in 1 Clem. 60:1, that includes "the realm of transcendent beings as well." Cf. Martin Hengel, *Judaism and Hellenism: Studies in their Encounter in Palestine during the Early Hellenistic Period*, trans. John Bowden, vol. 1 (Eugene, OR: Wipf & Stock, 1973), 19. Hengel writes that in Palestine under Hellenistic rule, the conception was that the whole land was the personal possession οἶκος of the king. As a term often used in the household Hellenistic patron system, Hebrews in 3:1–6 would expand Jesus' faithfulness in his οἶκος as greater than Moses in his οἶκος of either the earthly tabernacle or tent of meeting. The statement, "But the builder of all things is God" (Heb 3:4b) alludes to Jesus presently having faithful stewardship over *all* creation as the one building a house (cf. Heb 1:2).
Cf. Albert Vanhoye, "L'οἰκουμένη dans l'épître Hébreux," *Bib* 45 (1964): 248–53; repr., in *A Perfect Priest*, WUNT 2, vol. 477, eds. and trans. by Nicholas J. Moore and Richard J. Ounsworth (Tübingen: Mohr Siebeck, 2018), 233–39. Vanhoye identifies the events of Jesus' presentation in the οἰκουμένη in his "triumphant sacrifice." He recognizes the LXX use of οἰκουμένη as a "spiritual reality," in contrast to the "visible, material world" of the κόσμος, rather than including it. Cf. Bruce, *The Epistle to the Hebrews*, 58 n.78. Bruce allows for expansion stating, "…for the words would refer to God's bringing his firstborn back from death into the inhabited realm again." Franz Joseph Schierse, *Verheißung und Heilsvollendung: Zur theologischen Grundfrage des Hebräerbriefes*, MTS 9 (München: Karl Zink, 1955), 96; Paul Andriessen, "De Betekenis van Hebr.1, 6," *Studia Catholica* 35 (1960): 11, 13. Cf. Ardel B. Caneday, "The Eschatological World Already Subjected to the Son: The Οἰκουμένη of Hebrews 1:6 and the Son's Enthronement," in Bauckham and MacDonald, *A Cloud of Witnesses*, 28–39; George Johnston, "Oikoumenē and κόσμος in the New Testament," *NTS* 10, no. 3 (1964), 352–360.

[58] For *Auctor*, like Jesus (Matt 6:9–10; John 12:31) and certain NT authors (Luke 4:6; 14:30; 16:11; Acts 26:18; Rom 8:18–30; 2 Cor 4:4; Eph 2:2; Col 1:16; 1 Tim 6:16; 1 Pet 4:11; 5:11; 1 John 5:19; Rev 13:2), the unseen eternal-places are considered under the dominion of God, whereas the earth and visible cosmos are under the dominion of the devil (Heb 2:14). *Auctor* recognizes God's dominion by enthronement of Jesus Christ but admits not all things are in subjection to him yet (Heb 2:8). By adding spatial weight to αἰών and αἰώνιος as eternal-places, the current dualistic boundaries of unseen spiritual warfare come into better focus. The recurrent idiom εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν (Heb 13:20) renders "into the eternal-place of the eternal-places," often found in the LXX and NT, suggests the place of the holy of holies as the current location of God's full dominion with all in subjection to him.

[59] *Auctor's* time narrative functions in relation to either (1) the standard repetitive cycles of other sensed substances of the visible creation, or (2) conceptional degrees in distance units of holiness from the living God dwelling in the invisible space of heaven. For the visible, temporary creation of the distant κόσμος ("world"), God created the heavenly lights as the standards he places for the measure of time by the living in movement through space (Gen 1:14). Hence, he temporally locates earthly matters for his audience with referents: today, day, year, next, now, etc. (see table 2, "Time Referents). However, in God's measure of time, it was still σήμερον (today) during the life of Moses, the life of Joshua, for Jesus at enthronement, and the time of his audience (Heb 1:5; 3:7, 13, 15; 4:7; 5:5; 13:8; cf. Ps 89:2 LXX [90:2 MT]; Isa 60:19–20; 2 Pet 3:8; Rev 21:23; 22:5).

concern interconnecting activities between the heavens and earth for the sacrificial

atonement of the sin of the people, perpetual priestly movement of Jesus as the Christ

spanning the separated places, and the eternal-place where God hopes that by faith sinful

people after death and judgment, will follow Jesus to himself, according to the likeness of

Jesus' heavenly entrance as God's anointed Christ exemplar (Heb 2:9–18; 11:1, 6).[60]

   With an apocalyptic *aiōn*-field lens, *Auctor* links in descriptive depth the mystery

of the ministry of Christ in atonement for sin as a sacrifice once, then perpetually as an

active priest in "the way of holy places" (Heb 9:8–14; cf. Matt 13:11; Rom 16:25; 1 Cor

2:7; 1 Tim 3:16).[61] He describes mutually interactive relationships that necessitate the

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[60] Laansma, "The Cosmology of Hebrews," 127. Laansma comments, "Hebrews' cosmology does enter into open view as an aspect of salvation itself; it is not *merely* among the writer of Hebrews' presuppositions. Salvation in this letter is construed to a significant degree in *local* terms: it is a destination of redeemed humanity, a *place* under the various names" (italics Laansma). Cf. John S. Feinberg, *Four Views on Heaven (Counterpoints)* (Grand Rapids: Zondervan, 2021). Feinberg documents a scholarly response against views with open heavens now available to believers. In *Four Views*, the open heaven view includes the concept that the spiritual unseen creation as "immaterial," the believer's soul who is in Jesus' presence as "bodiless," no one has "risen" from the dead to God yet until an awaited future event, and eternal-place life only exists in earthly form of this temporary creation, all of which logically infers that the living soul of the deceased has no "life" until a bodily flesh resurrection back into the temporary creation at Jesus' second coming to earth.

[61] E.g., *Auctor* proclaims in Hebrews 9:11, based on the clarification of the Holy Spirit about "the way of the holy places" (Heb 9:8), "But Christ, after arriving himself is a high priest of the good places existing, through the greater and more perfect tabernacle not made with hands, that is not of this creation" (Heb 9:11). After the one-time completion of his anointed sacrificial atonement as the substitutionary sacrifice, "through his own blood he entered the holy places he himself finding an eternal-place of redemption" (Heb 9:12). *Auctor* likely refers to access opened by judgment at death into the holy places of God's dwelling in the holy of holies. Christ next, "though a spirit of an eternal-place offered himself blameless to God" (Heb 9:14) which infers a journeying bodily spirit to God (cf. Heb 9:27–28).
   Pace David M. Moffitt, "Blood, Life, and Atonement: Reassessing Hebrews' Christological Appropriation of Yom Kippur," in *The Day of Atonement: Its' Interpretations in Early Jewish and Christian Traditions*, eds. Thomas Hieke and Tobias Nicklas, TBN 15 (Leiden: Brill, 2012), 211–24. Moffitt, in a reversal of events of the judgment and rising of the Christ (Heb 6:1–2), ignores the necessity of judgment after death (Heb 9:27) in his option for atonement occurring after flesh resurrection. He states, "Jesus' death on the cross is not the place or the primary means of atonement for the author of Hebrews. Rather, when the writer claims in [Heb] 8:4 that Jesus can only serve as a high priest in heaven, he intends to say that the great redemptive moment of the Christ event occurred not when Jesus was crucified, but after he was resurrected and ascended into heaven" (211–12). His subsequent address of critical questions to this thesis are not satisfying and eventually led in scholarly pushback to a position for the "process" of atonement both on earth and in heaven as depicted in the events of the Day of Atonement. Idem, "'If

ministry of Christ in a spatial dualism of visible and invisible eternal-places. Moreover,

some eternal-places are temporary and separated from his living, dwelling presence in a

destiny for a catastrophe and end (Heb 11:3; 1:10–12; 12:25–29).[62]

Auctor deploys τόπος ("place") on three occasions (Heb 8:7; 11:8; 12:17).

Concerning the first in Hebrews 8:7, modern lexicographers and translators, under the

current weight toward a limited future eschatology, lean toward a temporal, "nonliteral"

interpretation of τόπος as "occasion."[63] However, the substantial key emphasis of

Another Priest Arises': Jesus' Resurrection and the High Priestly Christology of Hebrews," in Bauckham and MacDonald, *A Cloud of* Witnesses, 68–79. Here again Moffitt leans heavily in imbalance for all rising to God after death as only flesh resurrection, with no endless life for Jesus until after visible resurrection. Cf. Moffitt's more balanced approach, idem, "Hebrews," in *T&T Clark Companion to Atonement*, ed. Adam J. Johnson (New York: Bloomsbury, 2017), 533–36; idem, "Jesus' Sacrifice and the Mosaic Logic of Hebrews' New-Covenant Theology," in *Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical Essays on the Relationship between Christianity and Judaism*, SSBT, ed. Gerald R. McDermott (Bellingham, WA: Lexham, 2021), 51–68. Moffitt states, "In sum, when one allows that Hebrews works with a notion of sacrifice that is not reducible to a single event, such as the slaughter of the victim, but involves a process that culminates in bringing the elements of the sacrifice into God's presence, it becomes clear that Hebrews does not envision Jesus' death as the sum total of his atoning sacrifice. Rather, Hebrews thinks in terms of Jesus' death, resurrection, ascension, session, and return to his people in sacrificial, high-priestly, and atoning terms" (66).

[62] Edward Adams, *The Stars Will Fall from Heaven: Cosmic Catastrophe in the New Testament and Its World*, LNTS 347, ed. Mark Goodacre (New York: T&T Clark, 2007), 182–99. Adams concludes, "The belief that the created cosmos will come to a drastic end does not entail for the writer a repudiation of God's work of creation. The transient created order is subordinated to the eternal God and his unshakeable kingdom, but it is not thereby negated. There is nothing to suggest that it is valued as anything less than good. Although the writer does not explicitly speak of a material re-creation to follow the end of the present cosmos, there is, in my view, good reason to assume that this is what he expects" (199). However, his assertion that nowhere does the "author suggest that the transcendent heaven is a κόσμος νοητός, an 'intelligible world' on which our material world of shadows is modelled" (195), as well as his assumption that the tabernacle only applies to the eternal heaven, weaken under the evidence of *Auctor's* description of the ministry of Christ.

[63] E.g., BDAG, "τόπος," 1011. Bauer glosses, "Non-literal use οὐκ ἂν δευτέρας (sc. διαθήκης) ἐζητεῖτο τόπος *there would have been no occasion sought for a second (covenant)* Hb 8:7" (Italics Bauer). Following this figurative trend, the NASB95 renders Hebrews 8:7, "For if that first covenant had been faultless, there would have been no occasion sought for a second." Other recent translations with this escalated temporal emphasis include RSV, ESV, HCSB, LEB, CSB. Many simply ignore τόπος, as in the NET, NRSV, and NCV. Those based before the twentieth century's weighted emphasis on future eschatology, which maintain τόπος as "place," are the Wycliffe, Geneva, KJV1900, Darby, ASV, NKJV, NIV, TNIV, and YLT. Some add a presumed sense for τόπος as "to look," as in the ISV and NRSV. Cf. Henry, "Chapter 2: The Text of Biblical Cosmology" in Henry, "The Cosmology of the Heaven(s), Tabernacle, and Sanctuary of the Priestly Work of Christ in Hebrews 8–10," 28–62. The chapter discusses

Auctor's spatial links of typological, antitype to type, priestly movement pressures for a more balanced, spatial-temporal understanding. A heavy temporal gloss ignores the achieved changes in τόπος ("place") accomplished by Jesus. This thematically includes a transformation from the first to second covenant that offered, at the personal events of death and judgment, a tangible spatial access by transformation of sinful people to enable dwelling with God in heaven (Heb 7:25–8:13).[64]

His second use of "place" in Hebrews 11:8 speaks of the antitype of Abraham's covenantal calling in Genesis 12:7 to a place, declaring, "to a land of promise" (Heb 11:9). *Auctor* interprets this promised land of Abraham's covenant typologically as an inheritance in heaven after death (Heb 11:8–16).

Auctor, in his third use of "place" in Hebrews 12:17, describes Esau's lack of finding a place in space and time of the actions of his life for repentance of his choices. This led to the loss of Esau's rightful inheritance, as the firstborn to Isaac for being in the direct lineage of the promised Christ, even before he was born (cf. Rom 9:10–13).

In his probable MCS, *Auctor* infers four places for the movements of the ministry of Christ in relation to the similar movement of living people: (1) the place of living

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how vertical to horizontal figurative leanings, away from heaven as a place of reality for believers after death, took a sharp turn by translation of the plural form of οὐρανός ("heaven"), as singular by Martin Luther. Also, it discusses the final horizontal leveling, in the twentieth century, to non-literal heavenly places under the influence of Weiss and Schweitzer, combined with Dalman's definition of the kingdom of God as "kingly rule." These two main turns combined to work out against any interpretation of a present, vertical, literal, heavenly fulfillment of faith.

[64] The claim of changes in spatial location for believers at death and judgment does not antithetically remove or cancel other future complementary truth about other activities such as later spiritual body return, rewards for service, servant-rule on earth in a temporary ministry to bring other people to God, and finally, residing in God's dwelling at the end of the purpose for the separated holy places in a final transition to one heaven and earth (Heb 12:25–29; cf. 1 Cor 15:24–26; Rev 21–22). It further does not suggest that other complementary truth is less significant to *Auctor* since not mentioned thematically in his message.

before fleshly death for both Jesus and all other people, (2) the place of personal judgment after fleshly death (Heb 6:2; 4:11–13; 9:27), (3) the place of Christ, appearing to waiting believers to raise them up from the experience of death and judgment to God's presence (Heb 4:13–16; 9:28; 10:37), (4) the "second *place* without sin," where Jesus lives. Christ "from a second *place* without sin" appears for "salvation" of believers for confident rising and entrance to God in heaven, for dwelling in God's presence and rest while awaiting others transformation in spiritual body resurrection (Heb 6:19–20; 7:26; 11:39–40; cf. Acts 7:55–60).

Few NT readers contest the first location of the Son's incarnation and first coming as Jesus in the flesh, as the Christ, while living on earth in the likeness of humanity (Heb 2:9–18). However, resistance concerning open heavens of the other places suggested in Hebrews 9:27–28 occurs due to two key concerns: (1) tension over concepts of μερισμός ("division") concerning the people of God's creation, especially the Son's ability to divide people at death into transformed and whole bodily components of "soul and spirit" from the substance features of "joints and marrow" at their judgment (Heb 4:11–16), and (2) pressures against dualistic suggestions of a common ῥῆμα ("conversation") by faith, from the times of the elders' testimony, about an eternal ὑπόστασις ("substance-reality") of unseen creation (Heb 11:1–3).

These two issues impede acceptance of a believer's hope as "in heaven" and "to God" (Heb 7:25; 9:14; 11:4–6; 12:23), especially in considerations of the contextual identification of the latter three places mentioned in Hebrews 9:27–28 concerning (1) the place of judgment, (2) the "from" and the "to where" places of the appearing of Jesus, and (3) the place of salvation rest in God's dwelling presence.

The spatial fullness of *Auctor's* apocalyptic [*aiōn*-field] language for the inherited

present reality regarding heavenly glory and eternal beauty with Jesus at death and judgment often is treated as symbolic metaphor. Most commonly, those who hold such beliefs exchange *Auctor's* heavenly spatial hope for flattened symbolism and metaphor with escalation of the complementary truth of a collective temporary return of believers for a future, perfected, Edenic living on earth for ministry.[65]

For *Auctor*, heaven, as a place in God's presence, exists as more than just the abstract source of a future *earthly* salvation.[66] It is unlikely that his evidence incorporates disorganized and imprecise thoughts concerning the promised *heavenly* reality. An unorganized mystical approach toward his explanations, both in defense and teaching about Jesus as the Christ, would cancel his credibility, invalidate the basis of his arguments and encouragement as fictious, and support later questions against the record

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[65] Kenneth L. Schenck, "An Archaeology of Hebrews' Tabernacle Imagery," in Gelardini and Attridge, *Hebrews in Contexts*, 238–58. Contra Ekkehard W. Stegemann and Wolfgang Stegemann, "Does the Cultic Language in Hebrews Represent Sacrificial Metaphors? Reflections on Some Basic Problems," in Gelardini, *Hebrews: Contemporary Methods-New Insights*, 18. Statemann and Stegemann state, "Our thesis is that the cultic language of Hebrews is not metaphorical and does not substitute for a real meaning of the death of Christ but speaks of Christ as a real high priest and of his death as real sacrifice." Cf. David M. Moffitt, "Perseverance, Purity, and Identity: Exploring Hebrews' Eschatological Worldview, Ethics, and In-Group Bias," in *Sensitivity to Outsiders*, eds. Jacobus Kok, Tobias Nicklas, Dieter T. Roth, and Christopher M. Hays, WUNT 2, vol. 364 (Tübingen: Mohr Siebeck, 2013), 357–81. Moffitt options for reality of the language in Hebrews, however he examples a future eschatology that is focused mainly on future flesh resurrection, to be near God on earth at Jesus' second coming.

[66] Rudolf Bultmann set off modern discussion against a structural view of heaven in his attempts to demythologize the Bible, stating, "The cosmology of the New Testament is essentially mythical in character. The world is viewed as a three-storied structure, with the earth in the centre, the heaven above, and the underworld beneath." Rudolf Karl Bultmann, "New Testament and Mythology: The Mythological Element in the Message of the New Testament and the Problem of its Re-interpretation," in *Kerygma and Myth*, ed. H. W. Bartsch (New York: Harper & Row, 1961), 1. This finally in NT scholarship collapsed heaven as an accessible reality for people in the early twentieth century. Bultmann's ideas dominated scholarship for over fifty years until the latter twentieth century. Many next-generation scholars still follow some variations of his conclusions. E.g., Cornelis Houtman, *Der Himmel Im Alten Testament: Israels Weltbild Und Weltanschauung*, Oudtestamentische Studiën 30 (New York: Brill, 1993), 283–317. In the later twentieth century, scholars acknowledged ancient, Jewish, organized, heavenly concepts based upon heaven serving as the place of postmortem existence over the forces of death. E.g., Luis I. J. Stadelmann, *The Hebrew Conception of the World: A Philological and Literary Study*. AnBib 39 (Rome: Pontifical Biblical Institute, 1970), 169–70; Robert A. Oden Jr., "Cosmogony, Cosmology," *ABD* 1:1162–71; Earnest C. Lucas, "Cosmology," *DOTP* 130–39.

in the biblical Canon.[67] His excellent Greek prose suggests that his deployments of words

in precise grammatical form intend accurate spatial descriptions. His verbal skill

contained weighty, deliberate meaning, for both Hellenistic and Jewish listeners, about

the literal ministry of Jesus as the Christ, "who having come through the heavens" (Heb

4:14). It does not contain extended metaphoric language intended only to impress them

with its grandeur nor to simply to warn them through exhortation. He develops extensive

images in a common first-century CE, *aiōn*-field, mental mapping of the unseen heavens

as holy and eternal-place(s) of "substance-reality" for the heavenly inheritance of

salvation (Heb 4:14–16; 6:17–20; 7:25–26; 9:24–28; 10:19–23; 11:1).

Auctor's grammatical syntax in his uses of the singulars and plurals of both

"heaven(s)" and "holy place(s) in his context properly support his parenesis. OT concepts

of heavenly places center upon the Hebrew word הַשָּׁמַיִם ("heavens") which for unknown

reasons is in the dual form of things in pairs. Waltke and O'Connor propose that the dual

form is incidental due to the final root of the word being weak.[68] Williams and Beckman

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[67] David Young, *The Concept of Canon in the Reception of the Epistle to the Hebrews,"* LNTS 658 (New York: T&T Clark, 2022). This response toward rejection of Hebrews from the Canon of accepted Scripture did occur intermittently after the writing of the NT works. In 1522, Luther, in whose time knowledge of Jewish apocalyptic literature had disappeared, found no sense in NT *aiōn*-field language, and so closed the apocalyptic language of heaven by translation of the Greek plural οὐρανός ("heaven") into German as singular. This flattening of the plural heavens explores in Henry, "Chapter 2: The Text of Biblical Cosmology" in Henry, "The Cosmology of the Heaven(s), Tabernacle, and Sanctuary of the Priestly Work of Christ in Hebrews 8–10," 28–62. When resurfacing in the eighteenth century, the apocalyptic language of Hebrews was viewed as mystical and outside the rational accepted norms of sensed reality mainly due to the growing influences of Cartesian philosophy with cosmic-field constrained concepts for humanity. Bultmann simply drew his mystical conceptions about the NT after these flattened ideas worked out to their ultimate conclusions over several hundred years of the building of strawmen antagonists out of Gnosticism, Plato, Philo, Judaism, and outside influences of ancient Near Eastern cosmological thought from comparative religion. These overshadowed, in his own writings, any acceptable probability of tabernacle typological influences as the sacrificial/tabernacle OT background for the movement of both the Christ and his people between earth and heaven.

[68] Bruce K. Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 3.

support the syntactical form as a plural of extension, where it refers to a single object with multiple parts.[69] Thus, heaven is one distinct creation but now is divided into distinct places, where each are called heaven within the places of the heavens, or collectively called heaven. Even though there is no direct supportive statement, the dual form of pairs nicely fits the common dualism of the sensed and unsensed heavens found in the OT.

While not denying the possibility of a specific structural existence for creation, many scholars feel there is not enough information given from descriptions in the OT about referents to propose a distinct structure.[70] For example, the translators of the LXX evidently found no consistent number for the translation of הַשָּׁמַיִם. In classical and secular Hellenistic Greek, the syntactical form for οὐρανός is always singular in number. In the LXX, οὐρανός is used 567 times. Counter to classical tradition, it translates as singular 180 times and plural 453 times, choosing the plural form in 80 percent of the translation.

In Semitic literature beginning in the fourth century BCE, the syntactical form for plural for οὐρανός appears to increase in frequency until it is an established option in the day of Jesus. In his teachings, Jesus at times used plural-singular juxtaposition (cf. Matt 6:9–10; 24:29–31). Pennington recognizes that Jesus would use the plural pattern when speaking to or teaching his disciples, but the singular when speaking to forces of opposition.[71] In the NT, a form of οὐρανός appears 273 times with 90 plurals [33 percent]

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[69] Ronald J. Williams and John C. Beckman, *Williams' Hebrew Syntax*, 3rd ed. (Toronto: University of Toronto Press, 2007), 3. In analogy this would be like a baseball field being divided into the infield and outfield. Both are distinct places but are part of one place, the whole field.

[70] Houtman, *Der Himmel Im Alten Testament: Israels Weltbild Und Weltanschauung*, 283, 299, 317.

[71] Jonathan T. Pennington, *Heaven and Earth in the Gospel of Matthew*, NovTSup 126 (Boston: Brill, 2007), 145.

and 183 singulars. The word οὐρανός is noted ten times in the book of Hebrews, 7 plural

and 3 singulars, for 70 percent plurals. In Hebrews, each singular use appears for a

particular realm: (1) heaven itself of the holy of holies (9:24), (2) the "the stars of

heaven" (11:12), or the temporary visible heaven that can be shaken (12:26). The plural

uses refer to all the heavens collectively (1:10; 4:14; 7:26; 8:1; 9:23; 12:23, 25).

Wright considers that the plural forms of the LXX and NT arose from the cosmic

influence of other nations during their captivity and later Hellenization.[72] However, the

contextual purposes of Judaism and their surrounding ideologies are different. Semitic

literature deploys οὐρανός mainly for theological parenesis concerning both approach

and relationship of people with the living God, whereas secular use by other nations

concerns explanations of the visible cosmos that include speculations in relation to their

false gods (fig. 4). Therefore, the OT grammatical syntax of Hellenistic Greek or LXX of

οὐρανός alone would probably not determine for *Auctor* a specific spatial background for

the ministry of Jesus as the sacrifice/high priest of the Christ. However, when

contextually connected with basic OT teaching of sacrificial requirements and tabernacle

typology, the referent usually expresses plural holy places in a seen-unseen heavenly

dualism (cf. 1 Kgs 8:27; 2 Chr 2:6).

Auctor's probable orderly arrangement of the heavens as substance-reality falls in

line with other possible first-century CE outside influences concerning heavenly

contemplation. Edward Adams remarks, "Greek cosmological enquiry, for the sixth

century BCE onwards, was based on the recognition that the external universe is a well-

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[72] J. Edward Wright, *The Early History of Heaven* (New York: Oxford University Press, 2000), 185–86.

ordered system and the conviction that this order is open to rational analysis and

explanation."[73] A difference in Jewish concepts as including an unseen creation, notes,

> Israel's own cosmological thought may have developed, to 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.' Scholars have noted correspondences between the Priestly account of creation in Gen. 1.1–2.4a and God's instructions to Moses for the construction of the tabernacle in Exod 25–31, suggesting 'a homology of world building and temple building.'[74]

Adams concludes, "…that God has established a well-ordered and well-regulated

creation from Gen. 1.1–2a, and is expressed in passages such as Psalm 104 and Prov.

8.22–31."[75]

Many extant ANE and Hellenistic texts illuminate cultural spatial beliefs, possibly

available to *Auctor*, that often divided the creation in dualism.[76] Extant Jewish authors,

including some which likely appear shortly after *Auctor's* sermon, offer diverse

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[73] Adams, "Graeco-Roman and Ancient Jewish Cosmology," 6.

[74] Ibid., 20.

[75] Ibid.

[76] G. S. Kirk, J. E. Raven, and M. Schofield. *The Presocratic Philosophers: A Critical History with Selection of Texts*, 2nd ed. (Cambridge: Cambridge University Press, 2013), 39, 43–44. Overall, for reasons as noted by Adams above, the extant ANE and Greek stories differ, but basic principles of dualism remain. Commonly, there is existence creation before chaos, invisible creation, and superior gods, with people dependent upon the gods, who may judge their actions. These stories function as attempts to explain the unexplainable about things not seen, by shaping thoughts involving either the observable things of creation around them, or elaborate myths of unseen gods above in heaven. Their gods possessed powers that varyingly interact with nature and people, and who may require entreaty. Eckhard Schnabel, *Jesus's Atoning Sacrifice in Hebrews and Atonement of Sin in the Greco-Roman World*, in Laansma, Guthrie, and Westfall, *So Great Salvation*, 64–86. As supported by Moses' history written in the middle second millennium BCE, it is more probable that the one true message of the Christ was changed to the chaotic views of polytheism in the minds of second millennium BCE people, than that the alternate direction from chaotic cosmogony of polytheism to monotheism of the living God. These deviations were explained in the first century CE by Paul in Romans as the result of "worthless minds" given by God to those who had turned away from acknowledging him (Rom 1:28). Paul's explanation may provide possible explanation for the nonsensical diversity found in extant Hellenistic texts. The Hellenistic cosmogeny probably adapted and transformed the available ancient traditions in the past surrounding the sacrificial ministry of the Christ into mythological legends for earthly gods (Rom 1:18–32). This implies that they neglected the sacrificial ministry of the Christ, which was available since the beginning, by looking for visible solutions.

descriptions of the heavens as God's temple. These structurally divide the unseen

heavens differently according to authorial desired emphasis and purpose, but the notion

of representing distance from God's dwelling of holiness remains the same (fig. 4).[77] The

DSS, without likely direct connections, also have similar language and points of contact

with Hebrews due to the common OT exegesis.[78] Some Qumran documents contain

motifs concerning angels in ministry in the unseen heaven of the holy of holies as a

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[77] The most to least probable Jewish texts available to *Auctor* that provide narrative descriptions of the heavens include, Daniel, 4 Ezra, Ezekiel 40–48, Isaiah 6:1–11, Revelation, Philo, Josephus, 1 Enoch, 2 Enoch, 3 Baruch, Ascension of Isaiah, Testament of Levi, Apocalypse of Zephaniah, Apocalypse of Abraham, Testament of Abraham, Jubilees, Ezekiel the Tragedian, Sirach, Wisdom of Solomon, 4Q400. In the OT, there is no narrative discourse dedicated to the subject, and only a small portion of text mentions it compared to the whole. However, to claim relative silence as evidence that apocalyptic ideas are late developments commits the fallacy of argument from silence. This common impression of OT relative silence may be only illusionary due to genre, rather than lack of apocalyptic *aiōn*-field concepts in early Israel. Most of the Pentateuch is foundational for history in reference to God's Law and establishment of the nation of Israel for provision of the promised "seed" of Christ in the promise of the first covenant. There was no need for a narrative history of the eternal-places in the contextual purpose of the historical writings. However, on closer inspection, apocalyptic language of plural heavens occasionally does occur in relation to the tabernacle and temple typology. Also, other elements of apocalyptic language occur, such as ascents and descents by men and angels both to and from heaven (Gen 5:15; 28:12).

Scholars often highlight the variance in structure regarding the number of heavens as one, two, three, seven, or ten, as supporting incongruence of early beliefs. E.g., 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 Books, 1991), 78–79. However, this varied plural practice likely follows the desired emphasis of the authors for either degrees of holiness or a focus on a subject isolated in particular realm(s) (see fig. 4). E.g., in the genre of history and early mountain typology concerning God's relationship to people, everything above toward God is considered singular, as God's sovereign domain above the people. In matters of death or spirituality, there is an emphasis upon the seen and an unseen accessible God in a duality of places as with Enoch (Gen 5:17). The ancient sacrificial system continued by Israel in the Sinai covenant, which repetitively depicted the sacrifice of Christ for 4000 years, symbolized the dead ascending upwards to God by the rising of the smoke of the burnt offerings as an aroma reaching God in heaven, also supporting the duality of place. In consideration about holiness in link with the first Temple, authors speak of a "heaven of heavens" (cf. 1 Kgs 8:27; 2 Chr 2:6). Regardless of the emphasis, in the OT and all but one extant noncanonical Jewish text, God always dwells at the highest realm in protected holiness from sin in an unseen creation, that is always perceived as accessible reality by angels and people if they are holy. The debate about these observations has existed from the beginning.

[78] L. D. Hurst, *The Epistle to the Hebrews*, 44–66; James R. Davila, "Heavenly Ascents in the Dead Sea Scrolls," in *The Dead Sea Scrolls After Fifty Years, Volume 2*, eds. James C. VanderKam and Peter W. Flint (Boston: Brill, 1999), 460–85; idem, "The Macrocosmic Temple, Scriptural Exegesis, and the Songs of the Sabbath Sacrifice," *Dead Sea Discoveries* 9, no. 1 (2002): 1–19; Bertil E. Gärtner, *The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament*, SNTSMS 1 (New York: Cambridge University Press, 2005; 1965), 88–99. Gärtner finds a link of "the fellowship of the eschatological community on earth with the community in heaven."

"true" realm of God's tabernacle where real worship takes place.[79] Other available influences possibly upon *Auctor*, nurture the same basic ideas of the existence of heavenly unseen substance-reality, based on the tabernacle and temple motif, upon which authors built parenesis and rhetoric with varied theological differences.[80]

The assertion that *Auctor* embraces esoteric, mystical, unorganized thoughts by treating apocalyptic spatial language as certainty is implausible. Such claims likely arise from modern bias against the unseen realities described, preconceived Cartesian philosophical outlooks in rationalism and empiricism, and a perceived hope for return to improved earthly conditions. These interpretatively work out biblical promise-fulfillment by orphaned antitype escalation, for realization on earth in rejection of the unseen heavenly types that the typological biblical revelation represents.

For example, the modern lexical semantic meaning of the plural οὐρανῶν ("heavens") is most often determined as having a purpose for expressing grandeur and majesty about a *singular* heaven of God's sovereign domain.[81] An often-overlooked ST literature and NT view, is that the grammatical plural functionally expresses vertical dwelling levels of holiness, as the current state of the creation, due to the presence of sin

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[79] Attridge, "How the Scrolls Impacted Scholarship on Hebrews," 208–30.

[80] Craig R. Koester, *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the Old Testament*, CBQMS 22 (Washington, DC: Catholic Biblical Association of America, 1989), 152–82.

[81] L&N, "1.11 οὐρανός," 1:2. Louw and Nida comment, "…(singular or plural; there seems to be no semantic distinction in NT literature between the singular and plural forms)." Cf. John Helgeland, "Time and Space: Christian and Roman," in *ANRW* 2.23.2, ed. Wolfgang Haase (New York: de Gruyter, 2007), 1285. Helgeland asserts that in the early church, concepts of God transplanted from a "personal, willful, spontaneous image of God, in the Hebrew world to the abstract, distant, metaphysical deity of Greek culture." Helgeland cites the observation of Martin Werner, that "the church traded the historical descriptions of God for some that were timeless" (ibid.). Cf. N. T. Wright, *The New Testament and the People of God*, 97. Wright builds his entire series of narrative historical theology on rejection of heavenly categories of ontological dualism.

in the relationship between God and his created beings.[82] *Auctor* develops the common

connecting link for apocalyptic thought of plural heavens according to the divisions of

holiness designed in the tabernacle.[83] This later choice best harmonizes with first-century

CE *aiōn*-field views of the heavens in the eternal-places of *Auctor*. The plural or singular

frame for apocalyptic narrative is critical to textual exegesis and exposition of Hebrews.

The recent resurfacing of insights that *Auctor* shapes a first-century concept of

heavenly space as an accessible substance-reality, creates tension with the metaphoric

heavenly motifs and cosmic-limited projects about hope for believers.[84] A large lacuna in

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[82] BDAG, "οὐρανός," 738. While admitting he could not find a consistent pattern, Bauer recognized the Semitic view of plural in literature available in the first century. In published lexicons from the late nineteenth century, a theological shift can be traced in a movement from possible, to probable, to absolute rejection of plural heavens as a semantic option in biblical text. Examples of this trajectory is further discussed in Henry, "Chapter 2: The Text of Biblical Cosmology" in Henry, "The Cosmology of the Heaven(s), Tabernacle, and Sanctuary of the Priestly Work of Christ in Hebrews 8–10," 28–62. With the rediscovery and better understanding of apocalyptic literature that was initially viewed as esoteric, the vertical Semitic idea of heavenly substance-reality resurfaced, as noted by Rowland, *The Open Heaven*, 2. He recognizes, "Apocalyptic has a vertical dimension which is just as important as any predictions made about the future." It is important to recognize that these vertical dwelling levels do not refer to creation as unholy itself, as in the Gnosticism to follow in the second century CE, but as a temporary decaying situation of created dwellings for sinful volitional creations (cf. Rom 8:18–25; Hebrews 1:10–12).

[83] J. H. Charlesworth, "Introduction for the General Reader," in *OTP* (New York: Yale University Press, 1983), 1:xxxi. Charlesworth concludes on STL views of God, "The apocalyptists place him in the highest heaven, far removed from the earth (1En. 1:4; 71:5–11; 2 En. 20:5), but the prayers interspersed through the apocalypses reveal that he is not inaccessible." Evidence of this apocalyptic frame is contained in the ST and NT biblical text in descriptions of both a visible and an invisible divided creation (cf. Col 1:16; 1 Tim 1:7; 6:15). The invisible was further divided due to the presence of sinful creatures (cf. 2 Cor 12:1–4; Eph 6:12). When utilizing an apocalyptic narrative, vertical holiness frame, the singular heaven in singular-plural juxtaposition refers to the highest invisible heaven and the plural refers to all heavens, both invisible and invisible of creation (cf. Matt 6:9–10; Hebrews 9:23–24). From an apocalyptic view, the highest heaven was not of this creation but eternal, or better, perpetual, in contrast to the temporary situation of dwelling areas less holy (cf. Heb 9:11).

[84] Matthew Sleeman, "The Ascension and Spatial Theory," in *Ascent into Heaven in Luke-Acts: New Explorations of Luke's Narrative Hinge*, eds. David K. Bryan and David W. Pao (Minneapolis: Fortress, 2016), 160. Sleeman explains the tension in the realization that Jesus' ascension into heaven functions as a "…reordering of what kind of space is available for human existence. Furthermore, Jesus remains there, by right of the status given him by God the Father. We cannot go there." He further conceives, "…challenges such as an endlessly delayed eschaton," contrasted with the location of Jesus now safely in heaven. Cf. Berquist, "Critical Spatiality and the Book of Hebrews," 181–93; David K. Bryan, "A Revised Cosmic Hierarchy Revealed," in Bryan and David, *Ascent into Heaven in Luke-Acts*, 61–82.

spatial reflection on a biblical setting of heavenly substance-reality has stimulated recent

academy publications that open the door for greater conversation about the spatial

possibilities of heavenly places in the message of Hebrews, which counter the

inaccessible mirages of metaphoric heavenly symbolism. This first arises from the

recognition for the necessity of present heavenly place(s) both: (1) meant for the self-

offering of Jesus as human to God after his sacrifice (Heb 9:24) and designed for his

post-judgment enthronement in human immortality at the right hand of God (Heb 1:3, 13;

8:1; 10:12; 12:2),[85] and (2) that these eternal-place(s) exist simultaneously with the

present, temporary, visible κόσμος ("world").[86]

In recent academic conversation, the suggestion of heaven as a concrete reality is

considered by Cynthia Westfall.[87] Even without her discussion about modern social

scientific concepts of Critical Space Theory, Westfall convincingly argues that in the

narrative of *Auctor*, the place where Jesus completes atonement and enthronement for his

present mediation from the throne of God must exist as a concrete reality. Additionally,

Gabriella Gelardini pushes spatial concepts much further in her consideration of current

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[85] Charles P. Anderson, "Lukan Cosmology and the Ascension," in Bryan and Pao, *Ascent into Heaven in Luke-Acts*, 175–212. Scholarly conversation for opening of concrete heavens for Jesus now forms on the complementary truth of his ascension after resurrection as flesh into heaven.

[86] Whitlark, *Cosmology*, 120–21. Whitlark identifies, (1) that these two places of the κόσμος ("world") and the creation of the "throne," where Jesus sits, exist simultaneously, (2) that the eschatological hopes of the patriarchs was already prepared for them (Heb 11:16) as the same place that Jesus entered as forerunner (Heb 6:20), and (3) the place of "rest" for the faithful has existed "from the foundation of the "world" (Heb 4:3). Whitlock concludes, "…the fact that the author's eschatological hope simultaneously exists unseen alongside or above the community's present mortal world helps to make sense of the spatial and eschatological tensions in Hebrews" (121).

[87] Cynthia L. Westfall, "Space and Atonement in Hebrews," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 228–48. Westfall reacts to scholarly reduction of the heavenly events into Jesus' death. This reaction against metaphoric language towards acceptance of heavenly concrete reality is correct but application weakens by a remaining conception of the nature of the "heavenly sanctuary," so-called, that maintains closed-heavens for people in a bound future that only connects with a bodily flesh resurrection.

attempts to balance *Auctor's* spatiality with his temporal language in Hebrews. Her recent monograph of essays thematically engages the topic of spatiality.[88] Westfall, Gelardini, and others with similar spatial observations, further open a crack through the ceiling for future discussion about heavenly access for people, particularly in the described heavenly places in Hebrews.[89]

Auctor's concept of the tabernacle priestly ministry that functions "to outline and shadow" (Heb 8:5) the organization of God's dwelling in relation to people, had early OT theological roots.[90] According to D. A. deSilva, these images go back to I Enoch 14:8–15:2 and early exegesis of Exodus 25:9 and 25:40, "…stressing the correspondence between the earthly and heavenly."[91] Lewis Ginzberg suggests the general Jewish idea, stating, "The separate parts of the Tabernacle had each a symbolical significance, for to all that is above there is something corresponding below."[92] This purpose of the

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[88] Gabriella Gelardini, ed., *Deciphering the Worlds of Hebrews: Collected Essays*, NovTSup 184 (Boston: Brill, 2021). In Part 3, Gelardini summarizes in Hebrews spatial concepts concerning faith, living now outside of heaven and the eternal city now in heaven, the eschatological possibility of perhaps entering the heavenly homeland at death as the goal of the earthly pilgrimage, and the principles of the earthly part of that journey. Essays openly address spatial language optional reality for Hebrews.

[89] Jody A. Barnard, *The Mysticism of Hebrews*, 171–212. After his discussion of heavenly realities in the message of Hebrews, Barnard provides supporting evidence that the covered heavenly realities, "…are presently accessible to the author and his community" (171). Cf. Gelardini, "Faith in Hebrews and Its Relationship to Soteriology," 269. Gelardini surmises, "And in Hebrews 12:23 there may also be an implication that in heavenly Zion or Jerusalem there is already a congregation, an ἐκκλησία, consisting not only of angels and Christ, but also the 'spirits of the perfected righteous'—Perhaps these are simply the ranks of the faithful ones or heroes of faith since Abel." Cf. Kelley Coblentz Bautch, "Spatiality and Apocalyptic Literature," HeBAI 5, no. 3 (2016): 273–288.

[90] Guthrie, *The Structure of Hebrews*, 121–24. Guthrie notes that the structure of the letter to the Hebrews is built upon exegesis of the OT as translated in the LXX and in unity with it. As such, any theory suggesting more than common cultural language with other influences is doubtful.

[91] D. A. deSilva, "Heaven, New Heavens," *DLNT* 439–443.

[92] Louis Ginzberg, Henrietta Szold, and Paul Radin, *Legends of the Jews,* 2nd ed. (Philadelphia: Jewish Publication Society, 2003), 648.

tabernacle as an outline and shadow would naturally suggest distinctive heavenly places

to first-century reflection on tabernacle design.[93] The apocalyptic language employed by

Auctor, based in the OT, served as an expression of such meditation about these

suggested places, and anticipated both currently available and future activity between

these places, by both the Christ and his people of faith.[94]

Even Jesus, according to Luke, while growing up in wisdom and age, viewed his

self-purpose in his relationship to the later temple in Jerusalem, as "I must be in the

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[93] Cf. Philo's first-century concept of tabernacle symbolism in *Spec. Laws* 1:66–67. Cf. 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. Concerning Philo, Attridge and Koester recognize, "In other contexts Philo works from the more common Jewish notion of a correspondence between earthly and heavenly sanctuaries" (223). They also conclude, "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" (222–223). They are correct by a first-century definition of cosmos, but incorrect by modern scholarly usage of the term. See table 7. Further, the relationship is neither in a dichotomy of antithesis as only a pattern of the heavens. *Auctor* most likely follows near similar language and structure of Philo's first-century concepts in the application of the sacrificial/priestly movements, as seen in his description of Jesus in the ministry of the Christ, only without Philo's extended metaphor and allegory.

[94] Caird, *The Language and Imagery*, 53. Caird affirms the OT basis of *Auctor's* apocalyptic thoughts, rather than other outside influences. Cf. Barnard, *The Mysticism of Hebrews*, 279. Barnard concludes that apocalyptic literature, "…exhibits a preoccupation with the realities of the heavenly realm, and the human experience of this realm and its occupants."
    Cf. C. K. Barrett, "New Testament Eschatology," *SJT* 6, no. 2 (1955): 154. Can the eschatology of Hebrews be both temporal and spatial? The mediating position of C. K. Barrett on the debate between the extremes of "thoroughgoing eschatology" of Albert Schweitzer and "realized eschatology" of C. H. Dodd has merit in the unnecessary horizontal/vertical debate, where he states, "The two schools…have each their adherents, but there are also many who take a mediating position, inclined (to speak generally) to the view that the extremists (if so they may be called) are right in what they assert, but wrong in what they deny." Both Schweitzer and Dodd correctly held their respective complementary truth in an incorrect false dichotomy of antithesis. Schweitzer, like many today, due to antitype escalation in earthly fulfillment, denied heavenly fulfillment in exchange for a hope only in earthly ends at the coming of Christ to earth. C. H. Dodd, due to his inherited presuppositions in Cartesian philosophy of timeless heavens, ignored temporal tensions deduced in his study of John toward an "eternal present" hope in heaven. His position, as antithetical to earthly history, denied the future ministry on earth of the coming Christ and considered superfluous the temporal time of living in heaven until he comes. *Auctor's* apocalyptic perceptions occupy present and future, and, temporal and spatial categories: (1) temporally, the present heavenly "today" (Heb 1:5; 3:7, 13, 15; 4:7; 5:5; 13:8), earthly "at these last days" (Heb 1:2), and the people's nearness of transition from earth to heaven on "that day approaching" (Heb 10:25) of individual death and judgment, and (2) spatially, extending vertically to God "into the inside of the veil" (Heb 6:19), "into heaven itself" (Heb 9:24), and "at the end of the eternal-places" (Heb 9:26).

places of my Father" (Luke 2:49).[95] He later also spoke, based on OT dualism and his

self-understanding, about his ministerial movements as the Son of Man (cf. Dan 7:13–14)

on behalf of other people between the heaven and the earth (John 1:51; 3:13; 6:62; 20:17;

cf. Acts 2:34; Rom 10:6; Eph 4:8–10).[96] Scholars interpret Jesus' OT contextual self-

understanding, which concerns his sacrificial and priestly ministry as the Christ on behalf

of his believers, either in a closed- or open-heaven program, according to their biases

about the described places for people involved in the provision of salvation.[97]

Open Heavenly Places for Sinful People

A recognition grows regarding the probability that *Auctor* conceives of the

heaven(s), as both a temporal substance-reality and a dwelling place that both the person

of Jesus, and by his ministry, his deceased believers experience. In *Auctor's* probable

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[95] Darrell L. Bock, *Luke: 1:1–9:50*, vol. 1, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 1994), 270. Bock translates the phrase "I must be in my Father's house," after noting that the prepositional phrase ἐν τοῖς, without an object, functions as an idiom for being in one's house. The idiomatic probability still implies that Jesus associated his experience "in the Temple" complex at Jerusalem with the places of his Father. It is unlikely a young man, from the tribe of Judah, had access to the holy place or holy of holies of the ναός (Temple) or that the comment was limited to it. Jesus implies he was "in" the places/house of his Father. His understanding of the ἱερόν (Temple complex) as the Father's places/house included the outer court, where he had his experience with the teachers there. Jesus' understanding expands the symbolism of the Temple, as the Father's places/house to include the entire Temple complex. This may have implications for *Auctor's* understanding in Hebrews 3:1–6 about the "house" of Jesus, as encompassing the entire creation of both seen and unseen of the heavens and earth.

[96] In the prophetic vision of Daniel 7, it is significant that the Son of Man is pictured in an ascent to God "upon the clouds of heaven" where that "the Son of Man was coming, and that the Ancient of Days was present, and the ones who have stood beside were present with him" (Dan 7:13 LXX). Jesus interprets, probably from this text, that the Son of Man is with others, who are at the place of the Ancient of Days when the Son of Man receives his kingdom of all the people (Dan 7:14). Jesus viewed his Son of Man fulfillment as the bidirectional ability to ascend and descend, with angels assisting, in the movement of the people, who make up the kingdom he assembles (Heb 1:13–14).

[97] Rowland, *The Open Heaven*. Rowland argues that the vertical dimension of apocalyptic and its mysteries explain human existence in the present heavenly world and are not restricted to future eschatological predictions on earth. *Contra* Jonathan T. Pennington, "Dualism in Old Testament Cosmology: *Weltbild* and *Weltanschauung*," *SJOT* 18, no. 2 (2004): 260–277. Pennington assumes, by Isa 55:9, a conclusion without discussion of his evidence, that the contrast restricts the heaven of God's dwelling from containing any material reality, angelic presence, or access by the people of the dead (275).

MCS, each believer after death at their judgment waits in a place for the intercessory appearance of Christ and his salvation.[98] The recent spatial proposals to explain Jesus, as a human person in a concrete place in heaven, have bearing on the question of open heavenly access for the already billions of deceased believers.

Does *Auctor*, in his direct prophecy of Jesus' priestly enthronement and tabernacle typology about sacrificial atonement, only envision a possible local place "within" a now inaccessible singular "heaven" for people after death? Also, does only Jesus now *live* in the place of heaven, and wait for a distant eschatological gathering of people either whom he only *remembers* since non-existent or now are *sleeping* since having lived on earth? Or does *Auctor* follow normative first-century understanding involving eternal-places "as" the plural "heavens" and earth for the initial and continual present priestly ministry in the appearance of Jesus for his people, who continue living with him within heaven? Either position indicates a duality of place, with access and later appearance(s) by Jesus, but only the latter option embraces the open-heaven taught in the apocalyptic language of the OT, first-century ST literature, and the NT. An open-heaven concept allows six millennia of believers, who followed the Christ by faith, to receive entrance to God in heaven after death and judgment, by the present shepherd movement of Jesus.[99]

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[98] *Auctor* syntactically uses the pres. mid./pass. ptc. to imply that the activity of waiting occurs temporally in conjunction with the appearing of Christ and after the ordinal events of death and judgment. From the semantics, the timing of the waiting experience must occur after death and judgment and before seeing Jesus who appears from a different locus and goes to the place of those waiting. The syntax and semantics cannot determine the exact time or location of this waiting, so it must be determined by context.

[99] Cf. Matt 25:31–36; Luke 15:1–6; John 1:1–18. The Shepherd motif of Jesus' teaching reveals, that after giving his life for the flock, he leaves the flock to gather each individual sinner who has repented. Jesus carries them home, where there is rejoicing by others present in heaven and good pasture in continued living. He already sits on the throne as foretold by Jesus (Matt 25:31). Nothing in the motif in Matthew

A reading of Hebrews in modern language can miss clues that signal there is probably more for deceased believers than either becoming a mere memory or sleeping unconsciously, waiting dead or in an inferior form to live again as flesh on a transformed earth. If believers are only either memories of Jesus or literally sleeping, in Hebrews 9:28, *where* do these people consciously wait for salvation in continued living after their deaths? The traditional option only later locates these believers on the earth in a flesh bodily resurrection like that observed of Jesus.

There is evidence for open heavens *now* available to deceased people. Added together, these observations can support a process of substitutionary atonement by the Christ that involves (1) a onetime atonement offering on the cross with rising *of* the dead for judgment at Jesus' fleshly death, (2) confirmation of atonement in heaven by Jesus' salvation in immediate movement as an eternal-place spirit to God after vindication, and (3) a repetitive mediatory movement in ministry for salvation of people, when they, after death, approach as believers (Heb 6:1–2, 19–20; 9:12–15, 23–24).

Auctor's support for open heavens with access to God for sinful people comes to light when balancing his contextual spatial weight upon: (1) a narrative background *aiōn*-field surrounding deployment of αἰών and αἰώνιος as "eternal-place[s],"[100] (2) movement

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prevents an interpretation of individual judgment and separation of believers and unbelievers at individual death. Cf. Wayne Baxter, *Israel's Only Shepherd: Matthew's Shepherd Motif and His Social Setting*, LNTS 457 (New York: T&T Clark, 2012).

[100] Jason Whitlark, "Cosmology and Perfection," 121 n. 20. After some observations showing that, "…in Hebrews αἰών can carry a temporal notion (age) as well as a spatial one (world)," Whitlark concludes, "Since the mortal and immortal realms are both spatially related and temporally experienced in Hebrews, the temporal and spatial meanings of αἰών should not be sharply distinguished. The use of the plural in Hebrews 1:2 and 11:3 is then a fitting reference to the totality of creation, the two realms of the creation (mortal and immortal), experienced sequentially by God's faithful" (238). Cf. Roy A. Stewart, "Creation and Matter in the Epistle to the Hebrews," *NTS* 12, no. 3 (1966): 288–89. Cf. Steyn, "The Eschatology of Hebrews." Cf. Andrew T. Lincoln, *Hebrews: A Guide* (London, England: T&T Clark,

emphasis of the activity of "approach," "enter," and the substantive "entrance"[101] (3)

typological symbolism using land, mountains, a household, and the tabernacle priestly

ministry, (4) frequent restated direct prophecy about the fulfilled place for the person

Jesus at the throne of God in the eternal-places of heaven, (5) spatial understanding of

freeing people, from the place under the power of death, in enslavement by the devil,[102]

(6) syntactical choices of singular and plural "heaven(s)" and "holy place(s)," (7)

repeated extensive narrative for the word groups φέρω ("bring, carry") and αγω ("lead

up, bring up"), implying the travel of the ministry of Jesus as the great Shepherd of the

sheep,[103] (8) implied spatial changes for entry in the eternal-places by the transition from

the first to second covenant ministries, (9) apocalyptic language, in common cultural

Hellenistic and Jewish dualism, in spatial matters for conscious activity of people after

fleshly death, either to God, or outside of his holy presence,[104] (10) an awareness of the

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2006), 93.

[101] Key terms for understanding *Auctor's* conceived movement of the Christ and his people between earth and heaven are προσέρχομαι ("approach," Heb 4:16; 7:25; 10:1, 22, 11:6; 12:18, 22), εἰσέρχομαι ("enter," Heb 3:11, 18, 19; 4:1, 3, 5, 6, 10, 11; 6:19, 20; 9:12, 24, 25; 10:5), and εἴσοδον ("entrance," Heb 10:19). Cf. Barnard, *The Mysticism of Hebrews*, 193. Barnard concludes, "As with the previous passages we have discussed in this Chapter, the use of the present tense (ἔχομεν, εἰσερχομένην) suggests that life in the heavenly realm was not simply a future expectation, but also a present reality, the experience of which is encouraged by the author."

[102] The place implications of the spiritual warfare of Jesus against people's enslavement to death under the power of the devil (Heb 2:14) is discussed in a later section of this chapter, "God Speaks Through Other Eternal Beings."

[103] The place inferences of the φέρω and αγω– word groups, as applied to the Shepherd ministry of Jesus in relationship to his people, surrounding *Auctor's* theme of death and judgment, strongly suggest open heavens.

[104] John McRay, "Atonement and Apocalyptic in the Book of Hebrews," *ResQ* 23, no. 1 (1980): 1–9. McRay demonstrates reasons *Auctor* expresses the theology of Hebrews in essentially apocalyptic terminology. For an example of apocalyptic spatial dualism and discussion of *Auctor's* possible sense of "outside the camp," consider, Gabriella Gelardini, "Charting 'Outside the Camp' with Edward W. Soja: Critical Spatiality and Hebrews 13," in Gelardini and Attridge, *Hebrews in Contexts*, 210–37; repr., in Gelardini, *Deciphering the Worlds of Hebrews*, 168–95.

value of the lasting heavenly inheritance given at judgment to believers who serve faithfully in a clear conscience by forsaking sin, (11) identification of Christ with interactive terms in verbal nouns that imply spatial camaraderie by his participation with other people, not only in death, but in continued living,[105] and (12) Jesus' use of familial terms, "sons" and "brethren" in conjunction with heavenly places at his enthronement.

In varying degrees, many of these observations have already been introduced. What remains is to harmonize them together in a narrative of an interconnected path by repetitive realignment, frequent inspection for cohesion with the overall theme, and further identification of propositions often tangentially displaced. The volume of material necessitates the adjustment of some more than others, but what started as a single subtopic about plural heavens, now tracks multiple other intersecting details as evidence.

The terms αἰών and αἰώνιος as "eternal-place(s)" link with the spatial features regarding the foundation of the beginning teaching about the Christ (Heb 6:1–5). *Auctor* reminds his listeners that this teaching since the beginning involves six criteria for the acceptance of a sacrifice as pleasing when rising in approach to God (Heb 6:1–2). The last two include "both of the rising *of* the dead *people* and of eternal-place [αἰωνίου] judgment" (Heb 6:2; cf. Heb 9:27). Jesus must fulfill, after his death in substitutionary sacrifice on the cross, both criteria as the Christ. In the corresponding pattern of the antitypes of the OT, once the smoke burning from the substitutionary offering(s) arose

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[105] In table 1, "Words in Hebrews Linked with God," an audience likely would find weight to summarize a personal close interaction and face-to-face experience between God and his people who come by faith in his Son as a pleasing aroma. Each of *Auctor's* referents, in appendix 2 table 1, "Words in Hebrews Linked with God," have some level of personal presence and close activity with people. These collectively picture in their surrounding narrative that believers consciously abide near to Jesus after death and during judgment, rather than being always considered in some transcendent remote relationship for an unknown existence before finally living again in an eschatological future.

upward to God, the aroma was judged (Exod 29:18, 25; Lev 1:13; Lev 26:31; cf. 2 Cor 2:14–16). *Auctor* perceives, the spatial rising smoke of the offerings represent the rising of *all* dead people to God for his judgment (cf. Heb 9:27). He illustrates expectation of resurrection *of* [all] the dead by the Christ in a scenario stating, "both those whom having tasted the good conversation of God's ability of the subsequently coming eternal-place [αἰῶνος]" (Heb 6:5). He anticipates, based upon partaking the good conversation of God's ability, at the raising *of* [all] the dead, those tasting God's ability to presently come into the αἰῶνος ("eternal-place").

In satisfying the pattern of Hebrews 6:1–5, Jesus as the Christ, at his κρίματος αἰωνίου ("eternal-place judgment, Heb 6:2) finds αἰωνίαν λύτρωσιν ("eternal-place redemption," Heb 9:12), while traveling εἰς τὰ ἅγια ("into the holy place," Heb 9:12; cf. 9:27–28), rather than the errant teaching in *Auctor's* scenario of παραπεσόντας ("falling away," Heb 6:6). If properly observed in foreshadowing the coming Christ, God upon Jesus' προσέρχομαι ("approach") promptly at death judges his sacrifice (Lev 9:7; 10:17; cf. [Abel's sacrificial death, Heb 12:24; Gen 4:6]) concerning both his "gift" of his life that is symbolized by the blood of the earthly sacrifices (Lev 17:11) and his holiness as the offering priest (Lev 10:1–3). If God was pleased, he then extended "atonement" in forgiveness of sin to the offeror (Heb 11:4–6; cf. Lev 4:26, 31; 6:7, 30; 7:7).[106]

Jesus offering of his life was accepted by God on behalf of sinful people, who are invited to receive his substitutionary offering as the Christ by faith. *Auctor* proclaims to

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[106] Gabriella Gelardini, "'As if by Paul?' Some Remarks on the Textual Strategy of Anonymity in Hebrews," in Gelardini, *Deciphering the Worlds of Hebrews*, 27. Gelardini discusses weight of the "certain place" for atonement implied by the spatial movement of ἱλάσκομαι "to atone" to the place of ἱλαστήριον "atonement place" by the offering of Christ for sin.

his audience that Jesus, as a better substitutionary sacrifice according to the OT sacrificial

symbols, after suffering sacrificially during his crucifixion, approached toward God by

his continued living.[107] When his sacrificial suffering finishes, in fulfillment of OT direct

prophecy, Jesus, διὰ πνεύματος αἰωνίου ("through a spirit of an eternal-place," Heb 9:14)

found "eternal-place redemption" (Heb 9:12) when ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ

("he offered himself blameless to God," Heb 9:14) for judgment as an acceptable

sacrifice (Heb 9:14; cf. Luke 23:46; John 19:30; Rom 1:4; Phil 3:10–11).[108] The sequence

of events of "rising *from* the dead" (Heb 13:20) for Jesus begins as a bodily spirit with his

continued living "through the veil" (Heb 10:20) in being brought up "to God" in the holy

of holies (cf. Mark 12:24–27; 1 Cor 15:45).[109]

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[107] David M. Allen, *According to the Scriptures: The Death of Christ in the Old Testament and the New* (London, SCM, 2018), 144–59. *Auctor* seems comfortable with several OT lenses of atonement by the death of Christ that form the way of his parenesis and exhortation concerning the OT in Hebrews' passion about the death of Christ.

[108] L. Michael Morales, "Atonement in Ancient Israel: The Whole Burnt Offering as Central to Israel's Cult," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 27–39. On sacrificial atonement, Morales designates the whole burnt offering as an "ascension offering," and comments that it is "a name which reflects not only its root meaning but also a significant aspect of the offering's theology" (28).

[109] In the Jewish OT sacrificial system, the burnt offering emphasized for individuals the blessing of rising to the presence of God in his pleasing favor at his judgment more than fleshly resurrection in return to the cosmos. Direct prophecy also emphasized the antitype of God's national return of Israel in the flesh to fruitful living in ministry and service of the Lord in the promised land, with little of any direct conversation about fleshly resurrection. E.g., in Daniel 12:1–3, when the spatial force is added to αἰώνιος as "eternal-place," and ἀναστήσονται as "will stand, rise up," the context, as determined by the Son of Man rising before God after death (Dan 7:13–14), in days of tribulation on the earth, considers during tribulation that some people at death rise to either life or wrath in judgment (cf. John 5:25–30). Daniel states, "And many of the ones presently sleeping [the dead of the tribulation time] in the breath of the earth will stand up, on the one hand those into eternal-place life [εἰς ζωὴν αἰώνιον], on the other hand those into reproach, even those into dispersion, and eternal-place dishonor [αἰσχύνην αἰώνιον]. And the ones understanding will shine as the stars of heaven and the ones prevailing my word just as the stars of heaven into the eternal-place of the eternal-place [εἰς τὸν αἰῶνα τοῦ αἰῶνος]" (Dan 12:2–3 LXX). The phrase οἱ κατισχύοντες τοὺς λόγους μου ("the ones prevailing my word," Dan 12:3 LXX; cf. Heb 4:12) could very well correspond to *Auctor's* theme of judgment after death, with entrance for those prevailing over the Lord's word in judgment into the eternal heaven of heaven. Those who do not prevail at judgment are dispersed in reproach and dishonor (Heb 4:11–13; 9:27–28; cf. Matt 7:21–23; John 5:25–29).

Cf. Barr, "The Garden of Eden," 22–23. Barr observes that the disciples were surprised by Jesus' fleshly resurrection. Also, it is possible, that in 1 Cor 15, Paul is arguing for an individual resurrection of

Finding redemption and making atonement before God on approach, Jesus, after the onetime experience of "death," then becomes "a high priest according to the order of Melchizedek having moved into the holy place" (Heb 6:19–20; cf. Ps 109:4 LXX [110:4 MT]). As recorded in supportive OT texts in Hebrews 1:5–14 and 2:9–18, *Auctor* speaks about the reception of Jesus as the Son of Man (Dan 7:13–14) by God, angels, and his people with him into the now greater holy place by removal of the veil.

Jesus makes a transition from the completion of the process of atonement as the Christ offering of sacrifice, once at the holy place (Heb 6:1–2), to become a continual priestly mediator when he as the Christ "enters" into "heaven itself" (Heb 9:24) εἰς τὰ ἅγια ("into the holy place," Heb 9:25). On an apocalyptic [*aiōn*-field] background, this transition would occur after his approval at judgment and before his later fleshly resurrection (Heb 9:23–24; cf. Mark 12:24–27).

An acceptance of the spatial weight of *Auctor's* αἰών and αἰώνιος language in the pattern of OT sacrifices, with a connection to death, judgment, and immediate rising to God in Hebrews 9:27–28, does not lessen the worth of the complementary truth of Jesus' second coming to earth and the transformation of his remaining people. In truth, it is probably part of *Auctor's* verbal concept of τελειόω ("to complete," Heb 11:39–40).[110]

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people that has already begun for some in a spiritual body, with the only exception for Jesus, who has completed the process with fleshly resurrection and later fleshly ascension into heaven as proof of rising to God (cf. John 2:18–22; Acts 17:31). He argues for the validity of resurrection in pres. tense action for believers currently rising in Christ at his coming in judgment (1 Cor 15:15, 23, 29, 32, 35–38, 58), to begin the process of events of rising from the dead to God after judgment, that is later confirmed with fleshly resurrection. Paul also writes of judgment as an experience in the past for those who are dead, who would have perished at death if Christ was not raised by God at his judgment (1 Cor 15:18). This implies that some already in death have been judged and are now in heaven.

[110] Whitlark, "Cosmology and Perfection," 123. Whitlark for Hebrews postpones "eternal-place judgment" to coincide with the removal of the mortal realm of the duality of creation. However, *Auctor* does not thematically mention the complementary truth of the direct prophecy of the second coming, rather

Auctor likely acknowledges both complementary truths concerning people, where the terms ἐγείρω ("rise") and ἀναστάσεως ("rise up, resurrection") both *of* the dead [all people] and *from* the dead [sons] cover a quick judgment-transformation process that promptly for believers completes upon entering heaven in a bodily flesh to spirit transformation (Heb 11:19, 35; cf. Luke 16:23, fig. 2).[111] His main point, as imaged by

he focuses on the appearing of Jesus for mediation at death and judgment. The basis of the τελ– word groups in the first century has the broad idea of completion in finishing a task or achieving a purpose. For either Jesus or his believers, the context determines what is complete, finished, or achieved by use of the verb τελειόω or the adjective τέλειος. Cf. Charles Carlston, "The Vocabulary of Perfection in Philo and Hebrews," in *Unity and Diversity in New Testament Theology: Essays in Honor of George E. Ladd*, eds. Robert A. Guelich (Grand Rapids: Eerdmans, 1978), 147. Carlston concludes, "To be made perfect, consequently, is either to be translated (by death) into the heavenly realm or to anticipate in this life the benefits purchased in that realm by Christ's death."

       Cf. Kevin B. McCruden, "The Concept of Perfection in the Epistle to the Hebrews," in Mason and McCruden, *Reading the Epistle to the Hebrews*, 213–18. McCruden finds in Hebrews 7:26–28, a connection between the idea of perfection and exaltation. He states, "Hebrews chooses to envision the divine vindication of Jesus more abstractly by construing Jesus' victory over death as a process of completion or perfection whereby the Son is elevated into God's presence (4:14) to serve a priestly role (4:15–16; 7:7:24–25)" (216). Concerning believers, he concludes, "For the believer, perfection has both a future and present dimension. The faithful ultimately experience perfection in the age to come when they inherit an abiding existence in the transcendent glory of God's presence. Even now, however, perfection understood as communion with God is an experiential reality that has been made possible through the personal sacrifice of Jesus that cleanses the believer from within." (229).

       Cf. John Pester, "Exhortation to Participate in the Fulfillment of the Eternal Will of God in the Epistle to the Hebrews: The Corporate Perfection of Redeemed Humanity," *Affirmation and Critique* 16, no. 1 (2011): 33–48. Pester writes, "The ultimate goal of the Lord's coming through incarnation and of his ministry in resurrection is the fulfillment of God's eternal will, which is the corporate perfection of redeemed humanity to be an enlarged expression of the Triune God" (33). His observations for believers are probably correct, when he states, "…the corporate reproduction of Christ is manifested through His brothers who are being perfected to enter with boldness into the holy of holies and to assemble together in spirit as the house of God (vv. 21–22, 25; cf. 1 Cor. 5:4)" (43). Pester further recognizes, "Christ is not perfecting individuals to be individuals; He is perfecting many into one (John 17:23)" (ibid.). Contra Lala Kalyan Kumar Dey, *The Intermediary World and Patterns of Perfection in Philo and Hebrews*, SBLDS 25 (Missoula, MT: Scholars Press, 1975). Dey's thesis limits believers' perfection to the complementary truth of the here and now. He writes, "…the author does not purpose that this will be accomplished in the afterlife or in the eschatological future" (227).

    [111] Those who were resurrected to fleshly life, died again, even when raised by Jesus. This lessens the emphasis in Hebrews toward a return to fleshly living. Such resuscitations did demonstrate the ability of God (Heb 1:1; 2:4, 11:34). Hebrews has more emphasis on belief in the Son's ability to raise believers from death by shepherding them to the presence of God in heaven, for completion in a substance transformation to a body with eternal spiritual features (Heb 1:3c; 13:20; cf. 1 Cor 15:50; 1 John 3:2). Cf. Murray J. Harris*, From Grave to Glory: Resurrection in the New Testament* (Grand Rapids: Academie, 1990); Scot McKnight, "The Nature of Bodily Resurrection: A Debatable Issue," *JETS* 33, no. 3 (1990): 379–82; Contra Norman L. Geisler, *The Battle for the Resurrection*, 3rd edition (Matthews, NC: Bastion, 2013).

the OT sacrifices, focuses on the *now* opened heavenly access to God at death. This first

access was accomplished by Jesus as the Christ. So now, believers who follow in death,

when at judgment, receive intercession by the ministry of Jesus to promptly rise *from* the

dead and move to God for a later corporate completion by the living added to the dead

now living with Jesus by previous transformation to a compatible σώματα ἐπουράνια

("heavenly body," Heb 11:39–40; cf. 1 Cor 15:40, 47–49; 1 John 3:2; 1 Thess 4:15).[112]

This ability of Jesus allows him to continue as the great Shepherd of the sheep, to

bring other spirits/souls in resurrection to life with God in heaven (Heb 13:20; cf. 1 Pet

2:25), where they await after the corporate completion, a later future dissolution of the

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[112] On multiple occasions, both Jesus and the NT authors use the present tense of the verb ἐγείρω ("rise") and the noun ἀνάστασις ("resurrection") about the rising of the dead as a present experience with simultaneous bodily completion (Matt 11:5; Mark 12:26; Luke 7:22; Luke 20:34–39; 1 Cor 15:15, 16, 29, 32, 35, 52; 2 Cor 1:9–10). Other NT authors focus on later-witnessed visible evidence, about completion in rising to God, using Jesus' fleshly resurrection as evidence for his fulfillment of the Christ (cf. John 3:13; 20:17; Acts 2:24; 1 Cor 15:52; 2 Tim 1:10).

John's witness, concerning the response of Mary in John 20:17, does not negate that Jesus in death had already risen to God "through the spirit of an eternal-place" (Heb 9:14) or that others already had risen into heaven, as Jesus testified in correction of the Sadducees (Mark 12:24–27; cf. Luke 20:34–39). It is clear from the text of John 20:17 that Jesus is in his flesh bodily by his imperative statement, "Stop touching me!" (cf. Luke 24:39). Jesus recognizes and never corrects the existence of spirits of people without flesh and blood or the experience of judgment after death (cf. Luke 16:19–31; 20:35). John makes it clear that Jesus had not yet ascended into heaven *in the flesh*, as Jesus explains, "I have not yet ascended to the Father." Jesus is presently on his way to the Father in the flesh while his brethren share his fleshly resurrection with the other brethren, "I continuously ascend to my Father and your Father and My God and Your God." The implication of the pres. act. tense ἀναβαίνω, along with the record of other later appearances in the flesh, strongly supports a continual bidirectional movement of Jesus in the flesh to God and in appearance to the disciples after resurrection. Jesus is about to ascend to his Father and does not wait on earth the entire forty days. During those forty days, when ascending and descending, he will be seen at times, and probably ascends repetitively to his Father after each visitation with his disciples. After ascending to the Father in the flesh, even Thomas can touch him (John 20:26–28).

Also, the implications of the Jesus' statement of in John 3:13, do not negate other spirits of people already rising into heaven bodily before Jesus' decent from heaven in fleshly resurrection (cf. Gen 5:24; 2 Kgs 2:1, 11; cf. Heb 11:5; Matt 27:52). According to John's witness, Jesus says, "and no one has ascended into heaven except the one who descended from heaven, the Son of Man" (John 3:13). Whether Jesus intended to reference his incarnation or resurrection from heaven as the Son of Man, either possible event is required before one can ascend "into" heaven (cf. Heb 2:10; 6:20; 9:24; 12:2). Further, even though others had risen to heaven, John shares a statement about Jesus, writing, "No one has seen God at any time" (John 1:18). So, how do people live in heaven after death and judgment and not see God until Jesus makes him known? The tabernacle typology of the unseen plural heavens assists to possibly solve this paradox.

temporary κόσμος ("world") and οὐρανός ("heaven," Heb 12:26; cf. Rev 21–22). Jesus

continues as a μεσίτης ("mediator") for others at death, so "the ones having been called

may receive the eternal-place inheritance" (Heb 9:15; cf. Heb 8:6; 12:24; John 5:25; 1

Tim 2:5; 1 Pet 3:18). He now calls those, who are his, "brethren" at judgment (Heb 2:9–

18). Adding spatial weight upon *Auctor's* verbal narrative with deployment of αἰών and

αἰώνιος as "eternal-place(s)" with an *aiōn*-field background supports open heavens with

the probability of a heavenly entrance experienced by believers in faith to see Jesus at

their death and then dwell with God (Heb 2:10; cf. Phil 1:20–23).[113]

Another observation that demonstrates open heavenly access by people, surfaces

in *Auctor's* typology. By this hermeneutic, he illustrates intersecting operations involving

the current separation of places from the holiness and perpetual eternality of the unseen

substance creation in God's presence. He utilizes five main motifs typologically to

spatially illustrate his parenesis: (1) Israel's experience in Egyptian deliverance and

promise of the land that is integrated with "faith" in "belief," which God requires for

access by people to the place of his "rest" in heaven, (2) a patron system of Jesus'/God's

house of the heavens and access by confident hope to the secure place of his dominion-

rule (Heb 1:6; 2:5; 10:21), (3) the superior king/priesthood represented by Melchizedek

(Heb 5:5–10; 7:1–28), to whom Abraham paid tithes after his deliverance of Lot, which

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[113] *Auctor* utilized the corresponding referent "glory" for the presence of God in the holy of holies (Heb 9:5). Applying the spatial weight of αἰών as "eternal-places" in Hebrews 13:21, he concludes concerning Jesus Christ, "to whom is the glory into the holy place of the holy places, amen." Some manuscripts omit τῶν αἰώνων but, even so, his point is not affected. Jesus is the glory of the holy of holies of the holy places. Therefore, to be in glory, is to be with Jesus. *Auctor* even implies that believers have already entered glory with Jesus in the holy of holies, stating, "having brought many sons into glory to complete the author of their salvation through suffering" (Heb 2:10). The choice of the aorist ptc. has some temporal weight of activity before the main verb concerning Jesus as a suitable author by having experienced the same suffering of death and judgment to a common holiness between Jesus and his brethren (Heb 2:11). This concept further explores in the Ch. 4 unit B UC (Heb 2:17–18).

symbolizes Jesus' endless life in his royal priesthood ministry to deliver his people from the sin in the place of the cosmos, (4) the tabernacle (Heb 8:5), which symbolizes all of God's creation now separated in levels of holiness, and (5) mountain typology, which symbolizes God's sovereignty above his creation (Heb 12:18–24).[114] Each motif represents distinct aspects about the necessity of: (1) separation due to sinful beings enslaved by death in the visible creation (Heb 2:14), and (2) God's faithfulness through Jesus to enable access to eternal-place living under condition of faith (Heb 10:23, 38–39).

Auctor often emphasizes, as another observation, direct prophecy in his narrative about the place of the "throne" (Heb 1:3; 8:1; 10:12; 12:2; cf. Matt 26:64; Eph 1:20; Col 3:1) foretold in Psalm 109:1 LXX [110:1 MT]. By adding necessary spatial weight to αἰών ("eternal-places") in the LXX to the location of the "throne" in heaven, God speaking states, "You are a high priest in the eternal-place [εἰς τὸν αἰῶνα] according to the order of Melchizedek" (Ps 109:4 LXX [110:4 MT]). The access of Jesus to the place of the throne at God's right hand highlights both his position and place for continual priestly intercession. The reduced temporal English translation "forever," when combined with the durative space-time limitation of verse 1, "until I make your enemies a footstool for your feet," creates an illogical tension. His priesthood is only "until" the "enemies" are subjugated and not just "forever." Jesus only temporarily travels from the place of the eternal realms at God's right hand in heaven in the way of the holy places (Heb 9:8; cf. 1 Cor 15:22–26) to shepherd sinful people in need, from the place of the "enemies."

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[114] Each motif functions as an antitype of the dualistic ontological realities of God's seen and/or unseen creation and not the realities of the types they themselves portray. Orphaned interpretation of these antitypes replaces the hope of the invisible ontological reality with the visible tangible reality of that which is now rationally sensed—which is no longer faith (Heb 11:1; cf. Matt 16:23; 2 Cor 5:7; Phil 3:19–20; Col 1:1–4). This chapter and the next focus primarily on Jesus' house, the house of God, and the tabernacle.

Also, *Auctor's* repeated subtopics of "approach," "enter," and use of "entrance" in relation to the "veil," supply language of spatial access to God. People come from the transient, separated creation for an προσέρχομαι ("approach") to God in judgment. Those in faith εἰσέρχομαι ("enter") to God's presence (Heb 2:14–18; 7:25–26; 11:6; see appendix 1 fig. 2). In STr2 (Heb 10:19–23), *Auctor* begins his conclusion of his S2 main section describing the living movement of Jesus as high priest in the heavens before God. He defines the path to dwelling with God in the holy of holies, "which he inaugurated to us a new and living way through the veil, that is his flesh" (Heb 10:20). The animated path of Jesus becomes the new and living way for those who follow him in faith (fig. 1).

In the same continued living after death, believers enter to Jesus in the eternal dwellings of heaven (Heb 12:22–24).[115] Those who confess him have confidence, due to his imputed holiness/righteousness, to follow his route to enter beyond the veil that separates everything unholy and unclean by sin or by a connection with death, from the presence of the living God (Heb 2:11–13; cf. Ps 41:3 LXX [42:2 MT]; John 5:25).[116] This descriptive narrative for *Auctor* is more than symbolic metaphor. It is "living," exemplary, coherent language of the spoken words of God in action. *Auctor* in his theology expects that people of faith will inherit access and conscious life to dwell with the living God. The nature of God's living way supports access by people to God. By

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[115] The pf. act. indic. "you have approached" in Hebrews 12:22, can carry weight in context of past activity with present continued effects. The believer's faith brings uninterrupted living that begins during earthly life (Heb 12:1–2) and continues in the events of "approach" at death by the "entrance" through the holy places into the presence of Jesus. This concept of continued living after fleshly death was common in the first-century literature, some of which was probably available to *Auctor* (cf. 4 Macc 7:19; 16:25).

[116] The implication of the combined theme of the discourse unit conclusions on the translation of Hebrews 2:11 follow in Ch. 4 unit B UPt2 (Heb 8b–13). The psalmist writes, "My soul thirsts for the living God, when will I come and appear before God?" (Ps 41:3 LXX).

ὁμολογίας ("confession," Heb 3:1; 4:14; 10:23) in Jesus as the Christ, God's sacrifice and

high priest in intercession for sin, his people pass through Jesus' ἡμῖν ὁδὸν πρόσφατον

καὶ ζῶσαν ("new and living way to us," Heb 10:20) through death to life.[117]

The covenants provide another observation of testimony for heavenly access.

Auctor maintains that the earthly Sinai covenant, as only containing typological shadows

of the required Law in cultic purity and priestly sacrificial observances for sin involving

the tabernacle (Heb 9:1–8), was not by itself able to provide salvation of heavenly access

(Heb 9:9–10:25).[118] The LXX ἡ καθ᾽ ἡμέραν ("daily sacrifices") or the MT תָּמִיד

("continual, daily") offerings (Num 4:16; Lev 6:12–16) in the tabernacle, only typified

fellowship with God in dwelling access to the holy place, on approach to heaven after

death, while awaiting the promise of the anointed Christ to access the holy of holies.[119]

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[117] Contra Scott D. Mackie, "Confession of the Son of God in Hebrews," 114–129; idem, "Confession of the Son of God in the Exordium of Hebrews." *Journal for the Study of the New Testament* 30, no. 4 (2008): 437–453; idem, "Let Us Draw Near…But Not Too Near," 17–36. Cf. Wider, *Theozentrik Und Bekenntnis*, 179–204.

[118] *Auctor* declares, Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν ⌐δευτέρας ἐζητεῖτο τόπος ("For if the first *covenant/ministry* there was faultless, a place should not be sought of a second *covenant/ministry*," Heb 8:7, italics context mine). In context, the range of the fulfillment of the objectless adjectival ordinals of *first* and *second* embraces more than simply differences in party legal status between the two covenants. It must also include the movements and limits of access by priests involved in ministerial places with the substitutionary sacrifices for the parties involved. The covenants symbolically embraced an unseen vertical connection between the heavens and the earth to demarcate the approved human passage to God's presence by cultic purity, the priests in ministerial activities, and the people making the substitutionary offerings.

[119] Alfred Edersheim, *The Temple, Its Ministry and Services as They Were at the Time of Jesus Christ* (London: The Religious Tract Society, 1874, repr., 2003), 132–33. In the daily or continual sacrifices no high priest entered the holy of holies. Edersheim describes how, for all daily offerings except the whole burnt offering, the sacrifice of bulls, goats, or lambs would be killed, and the priest would enter to stand in the holy place between the golden altar and the candlestick. He would then sprinkle the blood, which represented the life of the animal, seven times toward the holy of holies (cf. Lev 4:6). The lobe of the liver and the fat of the kidneys of the sacrifices remained on the altar of fire until the next day (Lev 6:9). The skin and other leftovers were taken and burned outside the camp.
Edersheim follows Philo's first-century interpretation that this holy place ministry represented, for the one offering, an assurance of acceptance and atonement by God (Lev 4:20; cf. *Spec. Laws* 1.239–44). It is important to recognize in these daily offerings for this atonement of sin that both the life represented by the blood of the sacrifice, and the flesh eaten by the priest for the person offering, remained separated in the holy place from the holy of holies. The other NT writings and apocalyptic literature, which had a possible

He prophetically interprets the OT, as foretelling about Jesus, who, both as "the one

having brought many sons into glory" (Heb 2:10) and as meeting together with

"brethren" (Heb 2:12–14), in a movement to the Father passing those previously waiting

in the holy place through the veil before them and their joining him in the holy of holies

(Heb 2:9–18).[120]

Auctor envisions a temporary use and cessation of the functionality of the holy

place promise that is symbolized in the daily sacrifices of the Sinai covenant (Heb 8:13;

9:8).[121] The new covenant also embodied by the Sinai Law appointed an annual sacrifice

that symbolically opens and joins the two created places. Today, by the ministry of Jesus

as the ἀρχηγὸν ("leader, originator, author, founder," Heb 2:10; 12:2; cf. Acts 3:15;

influence upon Auctor, contain examples of the spirits of the dead waiting/living in lesser heavenly dwellings apart from the highest heaven (cf. Luke 16:19–31; 1 En. 3:8; 9:2; 13:2; 22:3–14; Tob 3:6; Wis 3:1; 4:10; 4:14). In a greater degree, the annual "Day of Atonement" included all sins of the people with the anointed priest entrance into the holy of holies (Lev 16:30).

[120] Catherine Anne Playoust, "Lifted Up from the Earth: The Ascension of Jesus and the Heavenly Ascents of Earthly Christians" (ThD diss., Harvard University, 2006). Auctor's contextual language about Jesus enduring a human death combined with the deployment of the adjectival aorist act. ptc. ἀγαγόντα ("one having brought," Heb 2:10), as having weight of a past event before the time of the main verb, places the presentation of these brethren before the speaking of his message and probably during the death and rising of Jesus in spirit from the dead to God. Auctor uses both past and present senses of the αγω– word group in description of the past and present continual priestly ministry of Jesus as a shepherd in bringing "brethren" to God through his same experience of death (Heb 13:20). He next states, "For both the one continually making holy, and the ones being continually made holy are from one life-path experience of death" (Heb 2:11, italics mine from context). The object of ἑνὸς ("one") of the ordinal is chosen from Auctor's surrounding context.

[121] The "Holy Spirit" has exposed the ineffectiveness of the first covenant by speaking knowledge according to the new covenant fulfilled by Jesus about movement of believers through the way of the holy places (Heb 9:8–9) into the holiest place. Auctor states, "In that to say a new covenant/ministry [Jesus' fulfillment of annual sacrifice] has declared obsolete the first covenant/ministry [daily sacrifices of promise]. Since the first covenant/ministry is continually aging and growing old near vanishing" (Heb 8:13, italics and brackets mine from context). He later asserts, "This priestly ministry in the first tent of the holy place and second tent of the holy of holies continually clarifying of the Holy Spirit, has not yet been to reveal that the way of the holy places of the first tent still continually having an existence, which is a symbol for the present time" (Heb 9:8–9, italics mine from context). Auctor seems to imply some current overlap in the function of the earthy holy place under the new covenant [earthly Temple still functioning] and that it eventually ceases to exist. The anticipated end of the Jerusalem Temple may drive his urgency.

5:31), believers, after approach, (1) can travel within the veil before them in the way of holy places,[122] and (2) into God's subsequently coming οἰκουμένη ("ordered dominion," Heb 2:5; cf. Matt 6:10).[123] The holy place in the heavens, as far as believers are concerned, only functioned till the achievement of the eternal-places, when it is obsolete (Heb 1:2c).

Those adhering to cosmic-field constrained backgrounds concerning the destiny of the people of God, emphasize God as transcendent and beyond any reach for a personal relationship in dwelling in heaven together, and that no one, yet, or ever, goes "to God" in heaven, except Jesus.[124] In adherents' conversation regarding the spatiality of Hebrews, the recent spatial turn often forms on an unstable foundation of several unlikely

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[122] Daniel M. Gurtner, *The Torn Veil: Matthew's Exposition of the Death of Jesus*, SNTSMS 139 (Cambridge: Cambridge University Press, 2010). Gurtner is probably right to recognize, by the ministry of Jesus, both the function and end of the veil "preventing physical and visual access to the holy of holies, and therefore to the God enthroned within" (199) and that "the death of Jesus removed the cultic barriers between the holy (God) and the less holy (humanity)" (200).

[123] In *Auctor's* context, the οἰκουμένη (Heb 1:6; 2:5) refers to the heavenly eternal-place, where all is in subjection to God. It is where Jesus was enthroned and where believers come in, following Jesus there. OT Davidic typology supports the movements of Christ, which his people follow. In the triad of Ps 21–23 LXX [22–24 MT], David typologically reveals messianic suffering in life and death, rising to God during death, and enthronement. The prophetic fulfillment of Jesus experientially envisions David as standing in the holy place in an implied judgment before God, waiting to receive the righteousness of God's Savior (Ps 23:5 LXX [24:5 MT]); cf. Heb 5:5–10). David prophetically writes, (Ps 23:3 LXX [24:3 MT]) "Who will ascend into the mountain of the Lord and who will stand in his holy place?" David's contrast of γῆ ("earth") with the οἰκουμένη ("ordered dominion") in the first line sets his background in the holy place of heaven after death at his individual judgment. The LXX, which was probably used by *Auctor*, contrasts heavily the heavens and earth within God's οἰκουμένη (Ps 88:12 LXX [89:11 MT]; 89:2 LXX [90:2 MT]; Jer 10:12; 28:15 LXX [51:15 MT]). In Ps 89:2 LXX [90:2 MT], Moses places the οἰκουμένη "from everlasting to everlasting" or better, with spatial weight, "from the eternal-place until the eternal-place" before the present earth and heavens. The heavens and earth are being shaken with no lasting promise in for the earthly κόσμος (Heb 12:25–29; cf. Hag 2:6; Ps 17:8 LXX [18:7 MT]; 76:19 [77:18 MT]).

[124] Moffitt, "Jesus as Interceding High Priest and Sacrifice in Hebrews," 542–52. Moffitt uses Heb 9:28 for argument that, "For Hebrews, the Yom Kippur analogy (and so Jesus' atoning ministry) ends when, like the earthly high priest, Jesus leaves the heavenly holy of holies to return to and be present with his people (Heb 9:28). Only then will his followers receive the salvation for which they are waiting" (542).

presuppositions that (1) God's creation consists of a material\non-material duality,[125] (2)

Jesus dwells in a local heavenly tabernacle, so-called Sanctuary, at a place "in heaven,"[126]

(3) Jesus post-flesh resurrection and ascension begins a ministry of perpetual atonement

through a self-offering of his life,[127] and (4) *Auctor's* spatial rhetoric of tabernacle

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[125] Claims that first-century Platonic language consists of a spiritual (non-material)/material duality, is unlikely. Platonism and Philo both understand that the unseen creation is like known substances of the world, which in modern times, would classify the spiritual realm as substance-reality with concrete features. Yet they understood that, as unsensed, this heavenly substance-reality could only be grasped as ideas of the mind. Today, we can do no better. The Platonic claim that the reality of an unsensed creation can only be known in mind differs from the modern allegation that Platonic thought is imaginary, mythical, or ideal, as only existing as a product of the mind. Philo, like *Auctor*, learned that evidence was external to his mind, from previous testimonial revelation and concepts known from the historical beginning, and not internal radical non-material thinking of innovative ideas (cf. Heb 11:1–3).

The concept of immaterial or non-material is not used by biblical authors, who speak of the contrasting reality of the earthly and heavenly places as visible/invisible, seen/unseen, natural/spiritual, earthly/heavenly, dishonor/glory, perishable/imperishable, temporary/eternal (perpetual), and mortal/immortal. The biblical term "substance-reality" glosses for the NT ὑπόστασις (Heb 11:1) for creation unseen. As a general broad descriptor, the gloss in English of substance-reality implies identifiable reality of objects in space-time. The term includes objects that God creates that are not sensed by earthly people. *Auctor* identifies both the created things seen and not seen as ὑπόστασις ("substance-reality," Heb 11:1–3) in a complementary compatable contrast of temporal duration, rather than the antithetical material-spiritual contrast from Cartesian philosophy. God can speak and the creation will respond to whatever form he desires for his people, according to their holiness (Gen 1–3). The temporary function of the visible creation arises from the holiness of the occupant beings and not any incompatible properities of current opposites of dualistic creation itself (cf. Rom 8:18–22).

[126] Modern sense of the term "sanctuary" or "heavenly tabernacle," which were unknown by *Auctor* [table 7] and, when used for a local place in heaven in replacement of the conceptual understanding of an *aiōn*-field of "eternal-places," hides proper spatial understanding of the pattern of the tabernacle in divided heavens of holiness. Cf. Phillip Peter Jenson, *Graded Holiness*, 89–148. Jenson discusses the spatial dimension of graded holiness as demonstrated in the tabernacle and people. The term "sanctuary" developed from the translation of the Latin Vulgate in the fifth century CE with a weight of meaning that was unfamiliar to *Auctor,* now limits only to a local place in the holy of holies. It equates with an unlikely concept for the existence of a local tabernacle "in heaven." Christ does sit down in the heavenly substance-reality of the heavenly tabernacle. However, his fulfillment as a sitting intercessory priest, according to the example of the outlined antitype of the earthly-tabernacle sacrificial Christ, occurs at death and rising to God in the place of eternal judgment to open the way of the holy places (Heb 6:1–2). More specifically, Jesus sits down at a particular *place* for intercessory ministry in the true heavenly tabernacle uniting both the holy place and the holy of holies of the eternal heaven, in contrast to the temporary heavens and earth, to literally bring people "to God" (Heb 7:25; 11:6).

[127] Moffitt, "It Is Not Finished: Jesus's Perpetual Atoning Work as the Heavenly High Priest in Hebrews," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 157–75. When worked out in the traditional cosmic-field limited hope, the complementary truth of the post-resurrection fleshly ascension of Jesus escalates to a ministry of perpetual atonement. Moffitt probably pushes too far his antithetical interpretation of *Auctor's* atonement narrative toward an imbalanced, isolated inclusion of post-resurrection atonement events that for him integrate with Jesus' fleshly ascension into a perpetual atonement.

divisions of holiness in a flattened cosmic-field constrained eschatology contains no

vertical function for access by people.[128] This speculation attempts to satisfy *Auctor's*

implied necessity for a concrete heaven as only for Jesus without his people.[129]

For example, David Moffitt argues directly against the possibility of *Auctor's*

tabernacle typology language suggesting a pattern "about" the plural heavens.[130] He

admits the possibility that the earthly tabernacle is a model "about" the heavens, which

includes the earth, the probability of plural heavens, and the possible exaltation of Jesus

between death and resurrection but rejects these. His evidence includes (1) an allusion to

his anthropology, (2) a philosophical distinction between Philo, Josephus, and Middle

Platonic tabernacle concepts as metaphor, contrasted with *Auctor* as apocalyptic in

analogy, and (3) a claim that Moses literally saw the complete *source* tabernacle "in

heaven" that was used for the analogical model of the earthly tabernacle.

Moffitt's evidence is problematic on several fronts. Moffitt's closed-heaven

limitations for people as only flesh explores in the next section of this chapter. Regarding

his other evidence, Moffitt and others unnecessarily defend the sensed material creation

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[128] As Westfall admits, "We have taken what we wanted and left the rest without due reflection." Westfall, "Space and Atonement in Hebrews," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 232.

[129] *Auctor* does acknowledge the typology of the outer court and the holy place. He indirectly references them in the sense that Jesus traveled through the heavens as depicted by the priestly antitype and the place of Jesus' suffering. Jesus' crucifixion on earth as a person was in a particular place, where believers now minister in God's calling "outside the camp" (Heb 2:14; 5:7; 12:1–2; 13:11–13). Gelardini argues several options for this idiom. This phrase may represent Moses as a type of Christ in the tent of meeting "outside the camp" in the presence of God. Another option is outside the gate of the Temple in Jerusalem where the bodies of certain sacrifices were burned. Gelardini, "Charting 'Outside the Camp'," 210–37. The "camp" probably symbolized a place outside either the holy of holies or New Jerusalem where the suffering of death and chaos continues till one enters to Jesus at the completion of one's calling.

[130] David Moffitt, "Serving in the Tabernacle in Heaven: Sacred Space, Jesus's High-Priestly Sacrifice, and Hebrews' Analogical Theology," in Gelardini and Attridge, *Hebrews in Contexts*, 259–79.

against later scholarly constructed strawmen.[131] Their evidence likewise contains words

that incorporate traditional Latin transliterations with later added theological and

philosophical freight. Also, they embrace an unlikely first-century view of reality, as

spiritual/non-material and material dualistic incompatibility, in the antithetical contrast of

later Cartesian philosophy concerning the unseen/seen creation.[132] These strawmen would

[131] Caird, *Language and Imagery*, 53. Caird speaks of the danger of thinking of Palestinian Judaism and Hellenistic Judaism culture of the first century as two homogeneous and contrasting systems with little influence upon one another. He comments, "Now it is generally held that neither was ever homogeneous, and that the contrasts existed as much within the two types as between them." He remarks upon the once held theory for the background of Hebrews as the philosophical Judaism of Alexandria, exampled in the works of Philo, who had expounded the Scriptures considering the teaching of Plato and the Stoics. Caird notes that this theory is precariously founded since *Auctor* states that he bases his tabernacle heavenly connections on the OT (Heb 8:5). All that could be said is that *Auctor* and other first-century Jews used common language of popular vocabulary to communicate their message for understanding, "…much as a modern writer might make a reference to evolution without having read Darwin, or to relativity without being able to understand anything of Einstein." The same could be said then of today's counterreaction that there is no common OT background between *Auctor* and other first-century influences, by presenting Philo's OT background concerning the tabernacle in a complete contrast to *Auctor* as a rhetorical strawman of metaphor with only allegorical and philosophical concepts. E.g., Jihye Lee, *A Jewish Apocalyptic Framework of Eschatology in the Epistle to the Hebrews: Protology and Eschatology as Background*, LNTS 662 (New York: T&T Clark, 2021). Lee, writing under Moffitt, argues for an underlying "Adamic tone" of vertical dualism in a "*Urzeit-Endzeit* eschatology." She builds upon improbable, foundational, background assumptions of the spiritual world as "non-material," a strong antithesis between Platonic and apocalyptic language about the duality of creation, and a closed-heaven conceptual hope to "a fulfillment in the glory of Adam" that is distantly future, rather than at death.

[132] Adoption of anachronistic, theologically weighted terms, such as the Latin transliteration "sanctuary," weakens any case for a first-century view of the tabernacle symbolism of *Auctor*. Further, if Moses had literally seen the "source," in Hebrews 8:5, of a tabernacle "in heaven" as Moffitt claims, then (1) Moses bodily saw the impossible in seeing creation inhabited by God's dwelling before either his death in judgment or his own later bodily transformation in resurrection to dwell with God (Ex 33:20; cf. John 1:18; 6:46; Col 1:15; 1 Tim 6:16; 1 John 4:12; Matt 5:8). Is it even possible to literally see God's dwelling of the holy of holies of heaven without his presence in his glory and light? Yes, perhaps in visions and revelations as in first-century Jewish apocalyptic literature (cf. 2 Cor 12:1–4). However, such separation of God's glory from the reality of his eternal creation is another question. Without God's dwelling presence, there would be no light to see (Heb 1:3; cf. Rev 21:23; 22:5). (2) Moses, after a literal vision of eternal reality, would then walk by his sensed experience and no longer by faith in the revelation of the Holy Spirit (Heb 11:24–27; cf. 1 Cor 2:9–10; 2 Cor 5:7). *Auctor* later himself places Moses' cognitive view of both God and his dwelling in faith, rather than a sensed reality, stating, "because he persevered as continually seeing the invisible *one*" (Heb 11:27). The adverbial conjunction ὡς, as a comparative, weakens any claim of literally seeing God or his dwelling. Moses was motivated in a faith, as if he in reality had seen the invisible God and the μείζονα πλοῦτον ("greater riches," Heb 11:26) of his dwelling, implying a substance-reality. Upon a mountain on the earth, it is more likely Moses was shown the actual tabernacle outline for his own understanding of things unseen by the senses and understandings within his own fleshly bodily form. However, a distinct vision to Moses for a model about the current divisions of the heavens to reveal typologically the ministry of Christ is more probable (cf. Isa 6:1–6; Ezek 1; 2 Cor 12:1–4; Rev 4–5).

include the modern spatial understanding about Greek Platonism and later Middle

Platonism, Jewish Philo and Josephus, and anachronistic Gnosticism.[133] As previously

noted in Chapter 2 concerning the possible influence of Philo, it is more likely *Auctor* and

Philo have complementary *aiōn*-field background views.[134] Similar to recent escalated

spatial speculation about Gnosticism, evidence often develop by mirror reading and by

imagining modern ideas upon the background of first-century biblical texts.[135] These

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[133] Stewart, "Creation and Matter in the Epistle to the Hebrews," 284–93. There is a higher probability that *Auctor* stands on common ground with Philo, Josephus, and language of Middle Platonism, than the chance that *Auctor* stands alone against all of them in later, antithetical, contrastive views with a typology contrary to metaphor. Both typology and metaphor move in the realm of a mental association but with different relationships (287–89). Stewart finds that Plato, Philo, and *Auctor* operate in dualistic thinking of two worlds but simply use different terminology that expresses similar meaning. *Auctor's* worlds of types/antitypes compare closely with Plato's eternal forms/sensed images and Philo's intelligible/sensed world conceptions. Philo does not easily fit in modern antithetical, philosophical ideas. He embraces elements of a complementary contrast for the opposite creations of the unsensed heavens and the visible sensed world. Philo conceptually held that people would enter heaven (*Praem.* 152, *Spec.* 2:45). His concept would assume some kind of perceivable form for people that is compatable with the spiritual substance-reality of eternal-places in space and time.

[134] Gelardini, "Wir Haven Hier Kine Bleibende Stadt," in Gelardini, *Deciphering the Worlds of Hebrews*, 300. Philo probably viewed the higher space of the heavens as substance-reality through the lens of the Temple, much like *Auctor*, only with an added preoccupation with allegorical applications mixed with his typological/analogical applications. Gelardini considers that comparable to Philo, *Auctor* conceived of an uplifting of the soul to heaven by Jesus, leading into the unshakeable kingdom in heaven. *Auctor* and Philo embrace a common similarity with the dualistic language of Plato and previous Greek Presocratic philosophers where the "opposites" referred to contraries mainly in the duration of form in categories of created or uncreated, and destructible or eternal. Other than duration, both the material and non-sensed substance-reality were complementary, resulting from cosmogeny of the temporary visible creation arising from the eternal unseen creation (cf. Heb 11:1–3). Cf. Kirk and Schofield, *The Presocratic Philosophers*, 105–40. Kirk and Schofield mention the hotly debated topic by scholars over whether these dualistic worlds are superimposed or successive. Scholars also are far from agreed on Philo's concepts of creation. Several monographs, articles, and papers focus on the spatial-temporal views of Philo as possibly related to *Auctor*. For a summary of this research see, George H. Guthrie, "Hebrews in Its First-Century Contexts: Resent Research," in *The Face of New Testament Studies: A Survey of Recent Research*, eds. Scot McKnight and Grant R. Osborne (Grand Rapids: Baker Academic, 2004), 414.

[135] Christians in the fourth century CE were familiar with ancient Greek philosophy, as seen in Augustine's reflection on the debate about the nature of time from Aristototle to the Neoplatonists (*Conf.* 11.12.14–11.31.41). Cf. Richard Sorabji, *Time, Creation, and the Continuum: Theories in Antiquity and the Early Middle Ages* (Chicago: Chicago University Press, 2006); Philip Turetzky, *Time* (London: Routledge, 1998). However, the modern terms, "material" and "substance-reality" have different functional domains. The term *material* and its antonym *nonmaterial*, which are not found in the NT, arose out of necessity to describe a general property of physical objects in the visible cosmos of the *natural* world for scientific purposes. Their function introduces into biblical dualism, antithetical contraries, with *material* indicating not spiritual, *non-material*, or *supernatural*, as spiritual substance-reality. In Cartesian philosophy of the

recent conceptions are accepted without challenge.

For example, Edward Adams rightly pushes back against "pejorative" arguments that the visible creation lacks "inherent good" or is "antithetical" in God's creation.[136] Adams also admits *Auctor's* dualism, stating, "The writer distinguishes between the visible heavens, which are part of the created order, and the heaven/the heavens as the dwelling place of God" (131). However, he assumes the unlikely perspective that ancient philosophers held the spiritual creation as *adversative* non-material in contrast to the material of the heavens and earth.[137] As cosmic-field limited in destiny in monistic flesh-

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modern era, things people physically sense in the *natural* world of the cosmos contrast with the spiritual *supernatural* realm as completely incompatabe opposites that include, in their respective places, all aspects of space-time.

    E.g., Nikolaus Walter, "'Hellenistische Eschatologie im Neuen Testament," in *Glaube und Eschatologie: Festschrift für Werner Georg Kümmel zum 80. Geburtstag*, eds. Erich Gräßer and Otto Mark (Tübingen: Mohr Siebeck, 2009), 335. Walter defines "Hellenistische Eschatologie" as the opposite of "apokalyptischen Eschatologie," which was defined in the phenomena researched by Johannes Weiß und Albert Schweitzer. This clear-cut, adversarial division of Jewish culture which finds the idea of people in heaven as normative across all first-century cultures in a variety of ascension motifs, is now heavily challenged. Modern Cartesian lenses often spectulate, by systematic theology proof texts, for the Jewish place of the spiritual creation as timeless, occupied only by God, and incompatable with the presence of people or other created beings. The debate over conjectures about eternal time for God before any creation by God, which is considered in the Greek philosophy of Plato's *Timaeus*, with the Eternal Being conceived as timeless before any movement in a created place (*Tim.* 37D-38A), is not found in Jewish history or apocalyptic literature. Jewish cosmogency perceives the cosmos as being created from previous eternal-place substance, without Jewish culture adopting Plato's philosophical speculation about the time of God before the beginning of any created movement in a place.

    [136] Edward Adams, "The Cosmology of Hebrews," in Bauckham et al., *The Epistle to the Hebrews and Christian Theology*, eds. Richard, Daniel Driver, Trevor Hart, and Nathan MacDonald (Grand Rapids: Eerdmans, 2009), 129, 131.

    [137] Similarly, several assumptions in Adams' assertions are problematic. He assumes that αιων ("eternal-places") of space-time equates with the later flattened, fifth-century Latin term *universum* ("universe"), which implies only the visible creation (124–27). He also uses the later Latin *sanctum* ("sanctuary") for the Greek plural ἁγίων ("holy places," Heb 8:2), which omits visible creation. Transliterated Latin to English terms with their later freight were unknown by *Auctor*, foreign to him, and have modern weight difference in meaning from the first century. Adams admits in his earlier work on Paul, that his analysis involved first-century language rather than these later anachronistic categories. Adams, "The Cosmology of Hebrews," 124 n. 11. His decisions toward anachronistic language derive confusing conclusions concerning *Auctor's* connections between varied forms of ἅγιος and οὐρανός in his descriptions of the movement of the priesthood of Christ in atonement (131). Modern weighted terms also allow bending the text to fit around modern spatial presuppositions.

limited anthropology, the tabernacle as a model about the plural heavens of all creation

accessible to people continues rejection to remain in inherited orthodox traditions.[138]

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Waiting A Very Little While
for Jesus in the Eternal-Place

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In his probable MCS, the dat. pres. pass. ptc. ἀπεκδεχομένοις ("to those presently

waiting"), highlights that people are presently waiting in a place after death and judgment

at the appearance of Christ, for "salvation" by him.[139] *Auctor*, in his developed *aiōn*-field

of the heavens and earth with movement characterized by inseparable elements of space

and time, summarizes the consummation of his parenesis as "salvation" in the hope that

"Christ…will appear" (Heb 9:28)[140] Does *Auctor* envision a short wait for Jesus by the

people who presently approach after death for judgment or do all people still wait?

Concerning the waiting people, the original audience would understand the *where*,

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[138] Concerning the negative view of the tabernacle concepts of Philo, Josephus, and contemplations of Platonic philosophy, the separation between ancient tabernacle heaven concepts and Platonic language of Hellenistic culture in relation to the message of Hebrews does not involve the modern vast chasm of adversarial opposites proposed by recent scholarship to shore up problems within traditions. This negative ideological chasm widens in a defense of the long-held narrow cosmic-field ideologies that scholars, in bias, often attach to *Auctor*. The compiled scholarly version about *Auctor's* spatial views relate people only to this visible world, which is really a clue that we have made him like our own traditions.

[139] Consider another angle on the assertion, namely that a reading of Hebrews in modern cultural language can miss many important clues that signal there is more for deceased believers than becoming only a memory or simply sleeping while waiting to live again on a transformed earth. If people are only memories of God "in Christ," without literal conscious existence, or if they are only sleeping in Jesus, until a later fleshly body resurrection on earth, how are people presently aware of God's judgment, any waiting for salvation after death, and at that judgment experience their salvation? Both views that concern either non-existence "in Christ" or soul-sleeping create great tension with *Auctor's* present reality concerning salvation events involving death and judgment.

[140] Locative, temporal, and instrumental properties in narrative are naturally complementary, and only adversative when negativized either by a negative particle or a referent/verbal meaning with inherent contrastive properties. The genre of historical narrative mainly emphasizes horizontal eschatology in the OT, but hints reveal a vertical eschatology in heavenly interaction with both God and his created beings, as always present in the background. Also, modern Greek syntax, in teaching separate category choices for time and space, subtly implies to the minds of translators that time and space are divisible. Scholars often argue over enlarged concepts based on one to the exclusion of the other, as seen in examples to follow.

what, *when*, *who*, *how*, *why*, and *so what* of this summary from the narrative of his

previous context. As a summary UC, Hebrews 9:27–28 cannot function as a stand-alone

proof text for any option, unless the meaning for that option is contained in the previous

discourse.[141] *Auctor* provides answers to audience interrogative categories in the previous

narrative concerning this event about people waiting for salvation after death.

He identifies answers for possible audience/reader questions about waiting: (1)

w*here?* (a) heaven, and (b) earth and cosmos; (2) *what?* (a) salvation, and (b) Jesus'

appearing; (3) *when?* (a) immediately at death and judgment, or (b) after all the dead and

living are judged and complete [later in Heb 11:39–40] (4) *who?* (a) individual believers,

or (b) collective believers [same as 3b]; (5) *how?* (a) the bodily "spirit of an eternal-

place" (Heb 9:14) for Jesus as the Christ entering as the first to God's presence, and (b)

Jesus leading his believers in following him to God bodily as "spirits" and "souls"; (6)

why? (a) God rules in a dominion of holiness and demands wrath against sin, and (b) only

those made holy may enter under God's rule in his dominion; (7) *so what?* (a) Jesus

carried sins of many by his offering, (b) believers should live as looking to Jesus and a

later entrance to God with a good conscience, (c) believers see Jesus appear at death and

judgment, (d) all believers see Jesus appear at completion by adding believers living on

earth to those who are dead now living. These options from his narrative provide

complementary contrast, rather than opposing choices. Intertextual canonical answers in

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[141] Daniel J. Treier, "Proof Text," *DTIB* 622–24. If treated as an isolated warrant, with no influence from the rest of his message, then the pres. ptc. "those presently waiting," has a force of contemporary time with the future time of the main fut. verb "will appear." People wait at the same time that Jesus, as the Christ in present priestly ministry, appears. However, the summary text alone does not provide information for the space or time of the verb "appear." The summary text also does not provide the function of the ordinal idiom "from a second…" that has adverbial and adjectival properties in modification of both "Christ" and "will appear." The original listeners, as well as those considering this summary text later, must determine available narrative options from the context of the previous message. Options must remain inside the text of Hebrews for an accurate sense of *Auctor's* meaning or are a proof text.

other messages are not included here.

The modern debate primarily rests on the spatial-temporal aspects of these narrative questions. *Auctor*, in the *where* exposition about the people, has rhetorically provided directional verbal movement for both Jesus and his people. He provides options for movement to open heavens for access *now* to God (1) by the person of Jesus in an endless life, and (2) by his people who follow him, (a) in earthly life by testimonial worship, and (b) in reality of an endless eternal-place life, in death and judgment, and (3) with *no* mention of the future earthly ministry of Jesus' return to earth that is supported in other canonical narrative.[142] Clearly, the third option of a hope to return to earth is not logically supported in Hebrews for narrative summary options by *Auctor*. Crucially regarding DUC summaries, other canonical or noncanonical options should only be considered if *Auctor's* meaning remains unclear from his context.

Answers to the *when* of these options now develop under the label "eschatology," another late philosophical term probably unknown by *Auctor*. Among scholars, it carries freight different from *Auctor's* rhetorical issues developed from his opening phrase ἐπ᾽ ἐσχάτου τῶν ἡμερῶν τούτων ("upon these last days," Heb 1:2). Gelardini provides a history of the term and mentions the debate, as to whether it should follow the LXX use τὰ ἔσχατά σου ("your last things," Sir 7:36 LXX) in reference "to death," or the NT cognate ἔσχατος ("last"), used 4 times in 1 Corinthians 15.[143]

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[142] Karrer, *Der Brief an die Hebräer*, 2:170, 2:300. Karrer contends the believer "strides to God in heaven" and finds a plural of believers in the symbolism of the cloud of witnesses in Hebrews 12:1. Cf. Nikolaus Walter, "Hellenistische Eschatologie' im Frühjudentum–ein Beitrag zur 'Biblischen Theologie," *TLZ* 110 (1985): 335. Nikolaus Walter also asserts that Jewish Hellenistic literature emphasizes, "…the consummation of salvation is in heaven."

[143] Gelardini, "The Unshakeable Kingdom in Heaven: Notes on Eschatology in Hebrews," in

Past scholarship's proposals regarding the spatial-temporal message in Hebrews

contemplated "now and not yet" solutions, whose speculation was initially based upon

now acknowledged missteps about cultural divides of Jewish-Hellenistic (Alexandrian)

and Jewish apocalyptic (Palestinian) thinking. These missteps forced, in options for the

when fulfillment of the future "will appear" concerning Christ, an adversative solution as

either within a future eschatology of horizontal time on earth (apocalyptic) or a present

eschatology of vertical-space in heaven (Alexandrian).[144] The antithesis of the two lenses

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Deciphering the Worlds of Hebrews: Collected Essays, NovTSup 184, ed. Gabriella Gelardini (Boston: Brill, 2021), 308. Cf. John W. Bowman, "Eschatology in the OT" *IDB* 2:135–40. Bowman asserts the term as a nineteenth-century development. He distinguishes, in the OT, individual (at death) or general eschatology (national future of the chosen people or the whole world). Cf. Robert Henry Charles, *Eschatology: The Doctrine of the Future Life in Israel, in Judaism, and in Christianity, A Critical History* (New York: Schocken Books, 1963). Charles in his work attempted "to deal with Hebrew, Jewish, and Christian eschatology, or the teaching of the Old Testament, of Judaism, and the New Testament on the final condition of man and of the world" (1). He claimed, "From the period of Moses, the religious and political founder of Israel, to the time of Christ, we can with some degree of certainty determine the religious views of that nation on the after-world" (2). However, he admits at the beginning, concerning his after-world conjectures, "But the facts are so isolated, the sources so often defective and reset in later environments that, if we confine our attention to ideas of the after-life alone, it is possible to give only a disjointed statement of beliefs and expectations with large lacunae and unintelligible changes, and lacking that coherence and orderly development without which the mind cannot be satisfied" (ibid.). Charles then proceeded to provide, on this weak foundation of large lacunae, his speculation for the development of afterlife by the rise of the doctrine of immortality. Cf. Erwin Rohde, *Psyche: The Cult of Souls and Belief in Immortality among the Greeks*, 2 vols., trans. W. B. Hillis (New York: Paul, Trench, Trubner, 1925; repr., Eastford, CT: Martino, 2019). The problem of "immortality" is another rhetorical strawman conceived by scholars focused on the resurrection in an earthly hope and kingdom like the first-century leadership that was holding to an earthly messianic hope. A "now" option for rising at death and entering to God and a kingdom in heaven is unheard. Those who did, as C. H. Dodd, have Cartesian presuppositions of a timeless heaven. All along, the common believer was going to heaven at death.

[144] E.g., Walter, "'Hellenistische Eschatologie' im Frühjudentum," 330. Walter introduced his categories of Jewish Hellenistic eschatology and Jewish Apocalyptic eschatology as containing a great many variations. Since built on "hints," his strong categorical division between the cultural concepts is doubtful. Wisely, he cautions against the rejection of the concepts of individual salvation at death due to a preconceived negation for a collective salvation, especially over negation of the term "individual," because both concepts still involve an individual salvation at the end of judgment. Cf. Gert J. Steyn, "The Eschatology of Hebrews," 429–50. Steyn states, "For many years Scholarship on Hebrews has been divided about whether its eschatology is either vertical-spatial or horizontal-temporal" (431). Steyn contends, in a doubtful solution to the spatial-temporal tension, for a dual spatial and temporal eschatology in Hebrews that flattens together at the second coming of Christ to earth. Cf. Bertold Klappert, *Die Eschatologie des Hebräerbriefs*, Theologische Existenz Heute 156 (Munich: Kaiser, 1969). Klappert traces representatives of the main views of eschatology in Hebrews and presents an attempt to derive a consolidation from them as, "…rather the testimony of a more radical version of the futuristic-apocalyptic horizontal by means of

spawned other hypothetical tensions over the language in Hebrews.[145] For example, a

supposition of early church debate over delay of the parousia was conjectured under the

pressures of an absolute horizontal eschatology of "history" considered under a timeless,

transcendent heaven of God's dwelling in "eternity."[146] The scientific Cartesian timeless

solution also was applied to people from death to resurrection in seeking answers to

explain the "already and not yet" weight in the adverbial νῦν ("now") used 16 times in

Hebrews, along with *Auctor's* frequent pres. tense constructions in vertical narrative.[147]

Further deliberation developed over whether the people waiting represent a

continuous entrance of individuals at respective experiences of death or a collective

assembly of all the dead for one general judgment.[148] For future eschatology purists, no

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the vertical Alexandrian." Cf. idem., "Begründete Hoffnung und bekräftigte Verheißung: Exegetisch-systematische Erwägungen zur Eschatologie des Hebräerbriefes," in *Alles in allem: Eschatologische Anstöße*, eds. Ruth Heß and Martin Leiner (Neukirchen-Vluyn, Germany: Neukirchener, 2005), 447–74. Eisele contends by Hebrews' use of Middle Platonic language that the temporal aspects of eschatology are inherently present but deprived of their all-importance. Eisele, "Bürger zweier Welten," 35. His reason for unimportance is that he perceived no time from death to resurrection for the believer, like Earle Ellis, in order to resolve spatial-temporal tensions.

[145] Ibid., Eisele identifies the same observed tension between the language in Hebrews and an assumed second coming to earth motif option in Hebrews 9:28. It is likely both inherent elements of rising at death and subsequent bodily resurrection are inseparable, complementary truth concerning both ends of the process of salvation, without any theoretical Jewish Hellenistic/apocalyptic divide. People who believe and follow Jesus, initially at death, are first assisted in spirit bodies by angelic ministry (Heb 1:13–14), then rise to God by Jesus' shepherding in death at judgment, with later earthly, collective assembly by adding those still living (Heb 11:39–40), in spiritual bodily return for ministerial service in the remaining time of the temporary cosmos (Heb 12:25–29; see appendix 1 fig. 2).

[146] Gelardini, "The Unshakeable Kingdom," 312. Gelardini reviews past scholarly concern over the location of salvation that led to the classical topics of either imminent expectation or the contrary, delay of the parousia. Cf. Eric Grässer, *Aufbruch and Verheissung: Gesammelte Aufsätze zum Hebräerbrief*, BZNW 65 (New York: de Gruyter, 1992), 86–90.

[147] Eisele, "Bürger zweier Welten," 35–44. Eisele offers heavenly timelessness as a solution that was asserted by Earle Ellis.

[148] Karrer, *Der Brief an die Hebräer*, 2:170–71. Karrer presents both as a possibility for options but leans toward a traditional option for a collective judgment and resurrection. Eisele supports individual judgment at death in his timeless heaven solution to immediate resurrection. Eisele, "Bürger zweier Welten," 35–44; idem, *Ein Unerschutterliches Reich*, 85. Cf. Henrich Zimmerman, *Das Bekenntnis der*

one dead, except Jesus, has been able to ἐγείρω ("rise") or experience ἔγερσις ("rise, resurrection") from the grave after death to see Jesus.[149]

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Believers Enter Bodily into
Heaven Just Like Jesus Did

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In *Auctor's* narrative, the question concerning *how* people wait for salvation, now solves according to views of "anthropology." Based on decades of Jewish-Hellenistic and Jewish apocalyptic cultural partitions, scholars devised two strawmen about people in contrastive terms, either as "wholistic," "monistic," and "human" against possibilities for either a "dichotomy," "trichotomy," or "dualism" of the Lord's people with an incomplete eternal-place spirit/soul.[150] Space does not allow a literature evaluation of the issues surrounding the debate that remains despite crumbling assumptions about the first-

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Hoffnung, 201; Gelardini, "Faith in Hebrews," 269.

[149] There is intertextual insight that believers have already experienced ἐγείρω ("rising") to God, as the initial step in the process of "completion" in salvation. E.g., according to Matthew, believers have arisen just like Jesus. If so, *where* are they today and *how* did it happen, before the expected eschaton of Jesus' return to earth? (Matt 27:51–53; cf. 1 Cor 15:35–58). Cf. David M. Allen, *According to the Scriptures*, 65–66.

[150] Post-Bultmann, there was scant debate in NT scholarship concerning first-century views of anthropology, which were dominated by Pauline studies with little consideration for Hebrews. Rudolf Bultmann, *Theology of the New Testament* [*Theologie des Neuen Testaments*], 2 vols. (New York: Scribner, 1951), 1:190–352. The modern understanding of anthropology arose primarily with Rudolf Bultmann drawing from his former teacher Johannes Weiss. Bultmann's work, and that of John Robinson, had significant impact. John A. T. Robinson, *The Body: A Study in Pauline Theology*, SBT 5 (London, SCM, 1952). These works, after World War II, had profound effect on current understanding of anthropology. Their domination is seen in current literature. Scholars often accept this new orthodoxy as warrant with no need for argumentative justification. James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998) 51–127. A slow advance, in a slightly dissenting option regarding Bultmann's foundations, arose in the work of James Dunn. Both Dunn and Bultmann make claims for OT Jewish against Hellenistic views of holistic vs. partitive views of man. This claim is made without clear evidence in their work. The assumption seems to stem from an anti-Gnostic strawman reaction against independence of man's created parts. Cf. Joel B. Green, *Body, Soul, and Human Life: The Nature of Humanity in the Bible* (Milton Keynes: Paternoster, 2008).

century Jewish culture.[151] Neither strawman fits *Auctor's* theology about people.

The evidence either not considered, or rejected by some scholars, is *Auctor*'s *comfort* in implementation of a highly descriptive language, without clarification or polemic, that supports *present* spirit bodily access by people rising to God after death and judgment, featured as complete beings. He closes a prior UC to Hebrews 9:27–28, with a warning concerning the example of Jesus' and God's faithful judgment, as historically typified in relation to the antitype of the people of Israel (Heb 3:1–4:13). For *Auctor*, the typological events of Israel's deliverance, judgment, and the inheritance of rest in the promised land (cf. Josh 11:21–23 LXX) symbolize the reality of heavenly entrance available "today" (Heb 4:6–10) that includes a μερισμός ("division") of people by the Son, as the Word of God, for judgment after death into "both soul and spirit, and bones and marrow, even an able judge of intentions and thoughts of the heart" (Heb 4:12). At judgment, when people approach to God in heaven, Jesus can judge the reflections and thoughts of people's hearts, without having to scientifically explain the *how* concerning the people or *where* of the place. *Auctor*, like David, accepts by faith the typology of the heavenly access "today" that is symbolized by Israel's inheritance of promised rest in the land, "of heavenly places." In later exhortation, *Auctor* shares people bodily enter to a ἐπουρανίου…πόλιν ("heavenly place…city," Heb 11:16) with other brethren and ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς ("an assembly of firstborn having been enrolled in the heavens," Heb 12:23).

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[151] Robert H. Gundry, *Sōma in Biblical Theology: With Emphasis on Pauline Anthropology* (Grand Rapids: Academie, 1987); John W. Cooper, *Body, Soul and Life Everlasting: Biblical Anthropology and the Monism-Dualism Debate* (Grand Rapids: Eerdmans, 1989). Cf. David E. Aune, "Anthropological Duality in the Eschatology of 2 Cor 4:16–5:10," in *Paul Beyond the Judaism and Hellenism Divide*, ed. Troels Engberg-Pendersen (Louisville: Westminster John Knox, 2001), 215–239.

He also explains in his UC of Hebrews 6:11–20, an ontological "better" heavenly access, "as an anchor" "for the soul" of people, in following Jesus as πρόδρομος ("the forerunner," Heb 6:20). God speaks, he is able, he is faithful, he cannot lie, he provides the heavenly hope promised, which "presently is entering" beyond the veil—for people as living "souls" after death with a transformed body to eternal-place spirits just like Jesus did (Heb 9:14; 10:5, 39; 12:22–24; cf. 1 Cor 15:50–58; 1 John 3:2).

Auctor utilizes fifteen different words to describe features of people in the overarching theme about the priestly intercession of Jesus in death and judgment on approach to God. These list in table 3, "Words in Hebrews in Hebrews Linked with People." The section, "Person-Linked Subcategory Referents," lists *Auctor's* lexemes with frequency and translation. He especially emphasizes invisible features of people. These include a "spirit" (Heb 2:4; 4:12; 6:4; 9:14; 10:29; 12:9, 23), "heart" (Heb 3:8, 10, 12, 15; 4:7, 12; 8:10; 10:16, 22; 12:3; 13:9), "soul" (Heb 4:12; 6:19; 10:38–39; 13:17), and "conscience" (Heb 9:9, 13; 10:2; 13:18) of both Jesus and people, in connection to the unseen heavenly decisions in judgment about heavenly access.[152] *Auctor's* lexical emphasis in language that includes bodily terms to explain the dualism of bodily unseen elements of people in the heavenly places after death is hard to ignore. People after death are still bodily people transformed into another form (Heb 10:5; cf. 2 Cor 5:16–17).

People, in salvation by God's ability and will, participate with Jesus in the

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[152] Ernest De Witt Burton, *Spirit, Soul, and Flesh: πνεῦμα, ψυχή, and σάρξ in Greek Writings and Translated Works from the Earliest Period to 225 AD; and of their Equivalents rûaḥ, nepeš and baśar in the Hebrew Old Testament*, Historical and Linguistic Studies, 2nd ser., vol. 3 (Chicago: University of Chicago Press, 1918), 141–72. Burton finds no special distinction of *Auctor's* use of the terms from other Greek literature of the time (203). In the philosophical and medical writers, πνεῦμα denoted "world-stuff, soul-stuff" (168) with implications of a created element of a human being. The concept enabled the task of denoting the unembodied or disembodied spirit or shade.

substance-reality of the spiritual realm.[153] In Hebrews 2:4, by addition of *place* for a spatial weight to ἅγιος ("holy *place*"), *Auctor* may be referencing the testimonies of God and others, who received gifts in heaven, in correspondence with his later summary of Hebrews 9:28. He rhetorically asks, "How shall we escape after neglecting so great salvation, which after first received through the Lord upon the ones having heard, to us it was confirmed, he of God [the Son] testifying at the same time with both signs and wonders and many abilities, even with distributions of a spirit of a holy *place* [πνεύματος ἁγίου μερισμοῖς] according to his will?" (Heb 2:3–4; cf. Heb 4:12; 6:4; John 3:6).[154] The lexeme "salvation" locates the subtopic salvation event of Jesus in the distribution of his "spirit of a holy place" (cf. Heb 9:14; cf. 1 Cor 15:44–44) at death and judgment, which believers follow in a bodily spiritual birth (cf. Heb 5:5–7; cf. Luke 23:46; John 3:5–7).[155]

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[153] Robert E. Bailey, "Life after Death: A New Testament Study in the Relation of Body and Soul" (PhD diss., University of Edinburgh, Great Britain, 1962). Bailey concludes, "The fundamental faith of the NT for a life after death is that it is a life of unending fellowship in and with Christ (resp. God). This is the Christian's life: (1) we live now in Christ; (2) we will, in some way, be with Him after death; (3) we will be with him in full fellowship at the Parousia-Resurrection, 'when our now hidden lives will be revealed (Col. 3:1–4)'" (Abstract). He states, "The dead have some physical substance just as they have some conscious existence" (214). He concludes, "While our curiosity regarding the Interim State is not fully satisfied in the New Testament, there is one result that is significant. We may not know with assurance <u>how</u> we shall survive during the Interim, nor know much regarding those 'who have never heard', but the one thing needful' is known. This one thing is that death cannot separate us from God in Christ. We will be <u>with Him</u> and this communion is the vital and essential element of faith and hope. This community with God and those who are His as the goal of life here and hereafter is another result of importance and abiding worth" (494–95, underline Bailey's). Cf. 1 John 3:2.

[154] See appendix 2 table 9 for ἅγιος as the unseen holy place(s) of the heaven(s) of all creation. The glosses *place(s)* or *tent/tabernacle* are added to ἅγιος, as "holy places/tent" to force consideration of the eternal-place spatial implications in the context of Hebrews. An exception is when it is used in reference to people, who are "holy ones" (Heb 6:10; 13:24) or places God abides within by his Spirit (cf. Rom 8:16). However, the holiness of people has a spatial weight that is lost in the Latin transliterations of *sanctifico* in the now used English words "sanctify" for ἁγιάζω (Heb 2:11; 9:13; 10:10, 14, 29; 13:12), "sanctification" for ἁγιασμός (Heb 12:14), and "saint(s)" for ἅγιος (Heb 6:10; 13:24). Sanctification, or holy place dwelling, allows a person into the presence of God's dwelling, both relationally in this life, and literally, by access to the eternal-place with Jesus (Heb 2:11). This *place* emphasis intensifies when paired in contextual interplay with the place of the "dominion-rule" (Heb 2:5, 11) and *aiōn*-field background theme of "eternal-place(s)" (Heb 1:2) in Hebrews.

[155] Scholars translate πνεύματος ἁγίου as "the Holy Spirit" with the topic of *spiritual gifts* for

Auctor further shares in Hebrews 6:4, that Christ and people share the same spiritual experience in associated with death and judgment, which concerns his illustration of the last two basic requirements of Christ, "both of rising of the dead people and of eternal-place judgment" (Heb 6:2). He reasons, "For it is impossible for the ones having once been enlightened, those having tasted of the heavenly gift, those having become a partaker of the spirit of a holy place [πνεύματος ἁγίου], and those having tasted a conversation of God's abilities of the coming eternal-places" (Heb 6:4–5). This statement links as normative the experience of "the spirit of a holy place" in "the abilities of the presently coming eternal-places" in his rhetorical illustration of the prerequisites of Hebrews 6:2. He explains "eternal-place judgment" in the pattern of the Christ that people follow in "both of rising of the dead and of eternal-place judgment." The use of the pres. ptc. μέλλοντος ("presently/subsequently coming"), provides force for an available spirit body of substance-reality for *Auctor's present* expectation of entrance to God.

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ministry in mind, with some light consideration for other options connected with the overarching theme in Hebrews of death and judgment, to which the signs, wonders, and abilities may refer. See Allen, *Hebrews*, 188–201. Concerning μερισμοῖς ("divisions, distributions"), Allen writes, "It is possible that the author had in mind 'a kind of preliminary apportionment of future inheritance' such as in Eph 1:14" (196). Cf. Craig R. Koester, *Hebrews: A New Translation with Introduction and Commentary* AYBC 36 (New York: Doubleday), 207. Koester found in P. Oxy. 493.8 and P. Ryl. 65.5, the term "was used for various things, including inheritance." Cf. John W. Kleinig, *Hebrews*, Concordia Commentary (St. Louis, MO: Concordia, 2017), 106 n. 46. Kleinig describes the only two uses for the term in the LXX (Josh 11:23; Ezra 6:18). This included allocation of the land to Israel and the assigned divisions of the Levites with their responsibilities. This would identify with the context of Jesus' inheritance in heaven as well as that of the listeners, who are about to inherit salvation in heaven (Heb 1:2, 4, 14) by the seal of the Holy Spirit as a bodily spirit after death. In the NT era, the ambiguous term πνεύματος ἁγίου ("spirit of a holy place," Heb 9:14), in the different form from the definitive τοῦ πνεύματος τοῦ ἁγίου ("the Holy Spirit," Heb 9:8), may be designed as an idiom to describe the union of the Holy Spirit with the spirit substance of people, that together testifies one is now holy and a child of God at judgment (Heb 2:4; 6:4; cf. Rom 8:16; 1 John 4:13). The form πνεύματος ἁγίου is used 23 times as unique to the NT. It usually refers to either a filling, faith, renewal, or joy from the Holy Spirit, who is occupying the place of a person as one with the substance of their spirit (Matt 1:18; Luke 1:5, 41, 67; Luke 4:1; Acts 1:2; 2:4; 4:8; 4:25; 6:5; 7:55; 9:17; 11:24; 13:9, 52; Rom 5:5; 15:13; 1 Thess 1:6; 2 Tim 2:14; Titus 3:5; Hebrews 2:4; 6:4; 2 Pet 1:21).

With words having a dualistic *complementary* contrast, *Auctor's* frequent terms of "blood," "body," and "flesh" reference objects in the sensed, visible realm, either the person of Jesus as the Christ, people with sin living in the cosmos, or the symbolic sacrificial offerings portraying the Christ in the OT. This understanding is generally accepted. However, when the seen and unseen language merge in narrative, his message is hard to hear. Many listeners miss how these terms enjoyed a comfortable home in most first-century CE dualistic venues concerning the fate of people waiting after death and already bodily as spirit rising to God from the dead.[156]

Auctor, in Hebrews 9:27–28, predicts that Jesus will appear for salvation to those awaiting τοῖς αὐτὸν ("for him"). The location concerning the acc. direct object αὐτὸν ("him") for the audience of his probable MCS, in his theme about the priestly Christ, has several choices of spatial location for the event(s) where Jesus initially shepherds his sheep together: (1) the place of throne of the holy of holies beyond the veil, (2) the less holy place outside, or (3) the earth of the visible cosmos.

His selection for verbal nouns and verbal activity, listed in Appendix 2 table 3, describes directional movement of people, who are regarded as μέτοχοι ("partners," Heb 3:1, 14) in a heavenly calling of Jesus' house.[157] He comments that his listeners qualify in

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[156] Jan N. Bremmer, *The Early Greek Concept of the Soul* (Princeton: Princeton University Press, 1983). Bremmer states, "It is now generally recognized that the use of modern Western terminology to describe non-Western beliefs influences analysis since it assumes the existence among other peoples of the same semantic fields for modern words, and thus often implies a nonextant similarity" (4). This Western influence colors OT, ANE, and Hellenistic concepts of the afterlife for people by a tradition for only a fleshly bodily rising from the dead in earthly kingdom preconceptions.

[157] BDAG, "ὑπόστασις, 1040–41. Bauer observes, "…the author of Hb 3:14 uses ὑπ. in a way that invites an addressee to draw on the semantic component of obligation familiar in commercial usage of the term…an association that is invited by use of μέτοχος, a standard term for a business partner." This language links strongly with the first-century CE patron system and heavenly οἰκουμένη.

this partnership with Jesus, by a condition of following a common unseen spatial reality to God's calling in heaven. His condition for partnership states, "if indeed, we should adhere steadfast the beginning of the substance-reality until completion" (Heb 3:14). The context assumes the necessity of a commonly experienced journey of life that begins before death and completes in heaven.[158] His narrative perceives that those hearing are in a journey already beginning, with an expected upward rising in death to the eternal-places (Heb 6:2, 4), toward the unseen ὑπόστασις ("substance-reality," cf. Heb 1:3, 11:1) of faith, with completion at eternal judgment, by Jesus appearing for salvation.[159] People either dwell with God or are ἀφίστημι ("turned away") from God (Heb 3:12; 4:1; cf. Heb 6:5), based upon faith in God's promise of forgiveness and atonement in Christ.[160]

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[158] The condition inferred is that if the audience does not travel the entire path Jesus traveled, beginning to end, they will not partner with Christ in their heavenly calling as part of his house. The time range that the audience should hold fast has both individual beginnings and endings, as possibly inferred by μέχρι τέλους ("until ends"), a probable idiom that functions as a marker of continuance in time up to a point. BDAG, "μέχρι," 644. The gen. sg. τέλους, could infer either a collective, as "common endings at the same time," or individual, as "common endings at different times" determined by context. Both are probable options since people individually finish in heaven at death and collectively τελειόω ("to complete, finish") the process of rising to God, all at the same time, when the living people are later added to those deceased, who already live with Jesus (Heb 2:11–13; cf. 1 Thess 4:13–17). Similarly, the verbal activity of προσέρχομαι ("approach") begins in life, realizes at death, and ends in heaven, where all believers εἰσέρχομαι ("enter").

[159] Ernest Käsemann called this heavenward motion of the soul, "the wandering people of God" to heaven, after the typology of the journey leaving the exodus into the promised land. Ernest Käsemann, *The Wandering People of God: An Investigation of the Letter to the Hebrews*. Translated by Roy A. Harrisville and Irving L. Sandberg (Eugene, OR: Wipf & Stock, 2002). Cf. William G. Johnsson, "The Pilgrimage Motif in the Book of Hebrews," *JBL* 97, no. 2 (1978): 239–51. Johnsson asserts this pilgrimage in Hebrews is not realized on earth but "The 'real' city which is 'to come' (13:14) already is, because it belongs to the realm of the invisible, not made with hands, whose builder and maker is God (11:10; 8:1–5; 9:11)" (247–48). Otfried Hofius, *Katapausis: Die Vorstellung vom endzeitlichen Ruheort im Hebräerbrief*, WUNT 2, vol. 11 (Tübingen: Mohr Siebeck, 1970), 116–51. Hofius, critiqued the idea of "wandering," and pronounced those believers in faith were better described as "waiting."
Laansma, '*I Will Give You Rest*,' WUNT 2, vol. 98 (Tübingen: Mohr Siebeck, 1997), 311. Laansma appropriately remarks, "Both of these interpretations - - as argued by Hofius and Käsemann - - have a direct connection to the respective religious historical hypotheses, for just as the idea of 'waiting' is fitting for the apocalyptically conceived future revelation of the world which is now 'hidden,' so the idea of 'travelling' is suited to the dualistically conceived movement from the created realm to the uncreated."

[160] The idea of descent initially was only for those who did not rise up to God at judgment. Cf. Jan

Auctor, based on the symbolism of Israel's typology, warns that unbelievers are "turned away" (Heb 3:12; cf. Matt 7:21–23; Luke 13:22–35).

Afterlife concepts surrounding *Auctor* in the first century were far from monolithic.[161] On approach in judgment, the righteous rise up from the dead in ascent to

N. Bremmer, "Descents to Hell and Ascents to Heaven in Apocalyptic Literature," in Collins, *The Oxford Handbook of Apocalyptic Literature*, 340–57. Bremmer does not find, in the available first-century Jewish and Christian apocalypses, the descents to hell with typical features that are mentioned in available Greek literature. The experience of Enoch in 1 Enoch describes a great land of darkness when traveling to the Northwest (1 En. 17–19). However, later writings from the late first- to second century of the Latin *Vision of Ezra* and Greek *Apocalypse of Peter* reveal descents into hell. These later descents, for *all* people, are probable missteps based upon a change of emphasis by conflation of heavenward hope with elevated antitypes about future available earthly kingdom matters promised to Israel. Earlier Jewish and Christian works, either before or contemporary with *Auctor* have close connections with Hebrews in being often composed in the first-person, have angel interpreters, and include the concept of layered heavens. Later Hellenistic Greek explanation turned to downward earth limited contemplation, whereas it tentatively appears that most Jewish and Christian emphasis in the first century was envisioned as a personal ascent heavenward for the righteous with angelic guidance (Heb 1:14; cf. Luke 16:19–31; 23:43).

The first-century literary direction of the *ascent* to heaven for the righteous is universally recognized by scholarship. Cf. Richard Bauckham, *The Fate of the Dead: Studies on the Jewish and Christian Apocalypses* (Atlanta: Society of Biblical Literature, 1998), 49–96. Bauckham asserts, in apocalypses that deal with the fate of the dead, that judgment after death was an overlapping later development during the first century CE but this probably pushes the limited amount of his evidence too far. Cf. Adela Yarbro Collins, "Traveling Up and Away: Journeys to the Upper and Outer Regions of the World," in *Greco-Roman Culture and the New Testament: Studies Commemorating the Centennial of the Pontifical Biblical Institute*, eds. David E. Aune and Frederick Brenk (Leiden: Brill, 2012), 135–166. Collins provides a brief history of scholarship and recommends general division of the theme of ascents and journeys as a theme of the Bible, post-biblical Jewish and Christian texts, as well as in Greek and Roman works. Cf. idem, "Ascents to Heaven in Antiquity: Towards a Typology," in *A Teacher for All Generations: Essays in honor of James C. VanderKam*, ed. Eric F. Mason et al., JSJSup 153 (Leiden: Brill, 2012), 2:553–72; Alan f. Segal, "Heavenly Ascent in Hellenistic Judaism, Early Christianity and Their Environment," in Haase, ANRW 2.23.2, 1333–94; idem, *Life After Death: A History of the Afterlife in Western Religion* (New York: Doubleday, 2004); Martha Himmelfarb, "The Practice of Ascent in the Ancient Mediterranean World," in *Death, Ecstasy, and Other Worldly Journeys*, eds. John C. Collins and Michael Fishbane (Albany: State University of New York Press, 1995), 123–37; D. Wilhelm Bousset, *Die Himmelsreise Der Seele* (Darmstadt, Germany: Wissenschaftliche Buchgesellschaft, 1971); James M. Scott, "Heavenly Ascents in Jewish and Pagan Traditions," *DNTB* 447–52.

[161] Klaus Bieberstein, "Jenseits der Todesschwelle: Die Entstehung der Auferweckungshoffnungen in der alttestamentlich-frühjüdischen Literaturen," in Berlejung and Janowski, *Tod und Jenseits im alten Israel und in seiner Umwelt*, 423–46. Bieberstein explores a variety of concepts available concerning the hope of rising after death. He proposes a development of four steps toward a successive formulation of the concept of resurrection of all the dead under the theological force of God's righteousness in the face of innocent sufferers. These flow from Ps 88 to 1 Cor 15. He observes that the conceptions of hope in resurrection do not provide every detail, and reason no systematically, thoroughly declined conceptions of the fate of body and soul after death. The idea of development of first-century afterlife views, fails to recognize the genre differences between the history of Israel that has less background of dualism in after death experience and the more apocalyptic perspective-laced genre that includes more heavenly detail. Cf.

God, whereas the wicked descend outside of heaven to remain with the dead, in space labeled by other authors as Sheol, Hades, and the Abyss.[162] For the Lord's partners in his house, *Auctor* does not thematically follow Greek or later Jewish Christian cultural options that refer to the movement of the believer in death as descent in going downward to Hades, nor remaining as a wandering spirit in the cosmos in the region of the grave, nor as either asleep or non-existent to await Jesus in later-resumed earthly living.[163]

Rachel S. Hallote, *Death, Burial, and Afterlife in the Biblical World: How the Israelites and Their Neighbors Treated the Dead* (Chicago: Ivan R. Dee, 2001); Dina Katz, *The Image of the Netherworld in the Sumerian Sources* (Bethesda, MD: CDL, 2018); John Coleman Darnell and Colleen Manassa Darnell, *The Ancient Egyptian Netherworld Books* (Atlanta: Society of Biblical Literature, 2018); Franz Cumont, *After Life in Roman Paganism*, Silliman Memorial Lectures, 1921 (New York: Dover Publications, 1959); idem, *The Oriental Religions in Roman Paganism* (New York: Palatine Press, 2015); Robert Garland, *The Greek Way of Death* (Ithaca, NY: Cornell University Press, 1985); Ulrich Fischer, *Eschatologie Und Jenseitserwartung Im Hellenistischen Diasporajudentum* (New York: de Gruyter, 1978); Matthew J. Suriano, *A History of Death in the Hebrew Bible* (New York: Oxford University Press, 2018). Suriano observes in the ritual of secondary burial with one's collective ancestry and treatment of the dead, that transcended generations, could serve the same purpose to offer hope and security in the afterlife (53–54).

[162] Cf. Richard Bauckham, "Life, Death, and the Afterlife in Second Temple Judaism," in *In Life in the Face of Death: The Resurrection Message of the New Testament*, ed. Richard N. Longenecker, McNTS (Grand Rapids: Eerdmans, 1998), 80–95. Bauckham conceives an OT ideology that *all* the dead *remained* in Sheol until a future bodily resurrection and a general judgment. He does not seriously consider the biblical option concerning the righteous expectation for an immediate judgment and rising upward from Sheol to God into heaven of his temple (92; cf. Ps 16:10; 30:3; 31:17; 49:15; 86:13; 139:8, 23–24). Bauckham's preconceptions follow the adversarial rhetorical strawman divide toward either Jewish wholistic or Platonic Hellenistic afterlife possibilities, which has recently been heavily critiqued. Cf. Peter G. Bolt, "Life, Death, and the Afterlife in the Greco-Roman World," in Longenecker, *Life in the Face of Death: The Resurrection Message of the New Testament*, 51–79; Edwin M. Yamauchi, "Life, Death, and the Afterlife in the Ancient Near East," in Longenecker, *Life in the Face of Death*, 21–50. Bauckham, Bolt, and Yamauchi provide a balanced evaluation demonstrating a variety of Jewish, ANE, and Greco-Roman beliefs, in concepts that contain similar, spatial, dualistic topography and human afterlife abilities, by which *Auctor's* claims for the availability of access and entrance into heaven at judgment could be understood.

[163] Evidence suggests that *Auctor's* emphasis centers more on rising heavenward to God after death for continued life in God's dwelling, than other concepts of bodily return in resurrection for temporary earthly living and ministry with Jesus. Cf. Casey D. Elledge, *Life after Death in Early Judaism*, WUNT 2, vol. 208 (Tübingen: Mohr Siebeck, 2006). Elledge provides comprehensive analysis concerning the afterlife in the writings of Flavius Josephus in comparison to other controls of STL. Josephus makes no direct mention of the concept of a bodily resurrection of the dead, instead opting in his Hellenistic rhetoric for immortality of the soul, which differs from modern partitive or inferior states but possesses bodily features compatible with spirit life. Cf. Joshua R. Farris, *An Introduction to Theological Anthropology: Humans, Both Creaturely and Divine* (Grand Rapids: Baker Academic, 2020), 161–86; Cf. Jaime Clark-Soles, *Death and Afterlife in the New Testament* (New York: T&T Clark, 2006). Jamie Clark-Soles senses wide variety in NT concepts of the afterlife but pushes in a flattened future eschatology for NT Christianity, teaching mainly a future resurrection of believers in a relationship with Jesus in heaven (61, 102–03).

Auctor does not describe the waiting as for resurrection of the flesh.[164] Neither does his

afterlife hope embrace concepts of an "intermediate-state" or the modern strawman of

"immortality of the soul."[165] His verbal nouns and activity portray people with hope in

Jesus as rising in death to dwell with God as complete.[166]

    Auctor seems uninhibited to speak about humanity either in dualistic, partitive

bodily features or wholistic bodily concepts. He fully embraces the necessary language to

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[164] Cf. Richard Elliot Friedeman and Shawna Dolansky Overton, "Death and Afterlife: The Biblical Silence," in Avery-Peck and Neusner, *Judaism in Late Antiquity*, 35–57. Friedmann and Overton explore the scant references of resurrection in the text of the OT in connection with the much greater evidence in Israel's worldview of the existence of an afterlife found in mortuary rites, the netherworld, veneration of deceased ancestors, necromancy, and rising from the dead. They conclude that the history of thought rarely moves in a linear progression toward bodily fleshly resurrection. The evidence supports a focus on what happens to people after death in heaven, with relative silence on fleshly resurrection. Interestingly, Friedmann and Overton find that the priests are less likely to mention life-after-death and speculate multiple possible reasons. Matters have not really changed; those educated in religion still resist contemplating the afterlife worldview that is held by most of the religious world outside of their small tight circle. Cf. Jürgen Zangenberg, "Trochene Knochen, himmlische Seligkeit: Todes- und Jenseitsvorstellungen im Judentum der hellenistisch-frührömischen Zeit," in *Tod und Jenseits im alten Israel und in seiner Umwelt*, eds. Angelika Berlejung and Bernd Janowski, FAT 64 (Tübingen: Mohr Siebeck, 2009), 655–89. Zangenberg generally observes that in ancient Jewish funeral practices and in activities surrounding death, from the those on the verge of death, to burial practices, to concepts beyond death and new life, all reflect a perceived understanding of life-after-death in common with other surrounding people. He chooses not to address the distinct differences. He also notices that, in these practices surrounding death, the NT concept of "resurrection" regarding the flesh was innovative and not found in ancient Judaism.

[165] Cf. Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?*, 48–57. Cullmann's view on immortality of the soul and the waiting of the dead are probably an unnecessary contemplation, especially if believers bodily rise complete to God 'now' by Jesus' ministry in death, without an intermediate state. Cf. George Wesley Buchanan, "Introduction," in *Eschatology: The Doctrine of the Future Life in Israel, in Judaism, and in Christianity, A Critical History* (New York: Schocken Books, 1963), xiv. Buchanan summarizes the modern imbalance of the assumed warrant that drives the concept of the intermediate state and immortality considerations when he says, "The primary event for the Christian faith, then, is not the end which is still to come, but the resurrection which has already occurred and has determined the outcome of future events. Judaism was eschatologically oriented, but in primitive Christianity eschatology was dethroned and the resurrection was given central place."

[166] *Auctor's* concerns are more toward the rising to God of both Jesus and people in death and at judgment, after the pattern of Jesus' death-to-resurrection experience, than the promised spiritual bodily return to earth. If a person is not with Christ by rising to God after death, then later return in eternal-place life for future ministry is not an option. Modern thought so focuses on a fleshly resurrection on earth, it diminishes entrance into heaven and afterlife of a present heavenly transformation as nonexistent or perhaps unknowable in God's revelation. The modern concept of later spiritual bodily return to earth is only a final part of the whole first-century understanding of rising and resurrection.

describe a person's relationship to the invisible/eternal and visible/temporary creation both in and after visible life. He does not embrace the anachronistic either/or extremes of syncretism vs. disunion, wholistic vs. dichotomy/trichotomy, or dualism vs. monism. His message contains no parenetic correction or polemic reaction to limit his language about people that commonly appears in Hellenistic and Jewish philosophy, to regulate the same probable optional understandings of his audience.

Auctor freely deploys this language without embracing or mentioning any of the collective theological polemic assembled by the speculation of modern theological inquiry. The language of his text in common with Plato, Philo, Gnosticism, or Mysticism does not bear the modern weight for either syncretic influence or complete disunion with the then existing language of first-century philosophical conclusions or applications. Rather, *Auctor* simply uses common Jewish methods and normative language in a first-century priestly view that would be understood by his audience.

Auctor's imagery of people waiting in a place for the appearing of Christ and salvation has bearing on whether God's tabernacle is either a substance-reality "about" the plural heavens with movement of people in spirit by the priesthood of Jesus from the visible realm to God, or only a temple "in heaven," where only the resurrected human person of Jesus enters for offering, atonement, enthronement, and ascension movement.

As evaluated in the last section concerning the concept of open heavens for sinful people, David Moffitt rejects the proposal that tabernacle symbolism embraces *all* the heavens. Moffit's spatial views were critiqued above, leaving his concept of his anthropology for this section, which explores questions about the people waiting.

In Moffitt's monograph, *Atonement and Logic of Resurrection in the Epistle to the Hebrews*, he dialogues with Jeremias and Hofius, who both place emphasis on the

approach by Jesus as spirit into heaven for enthronement, after death on the cross, before being rejoined to his fleshly body three days later.[167] Moffitt finds this approach problematic with four main issues: (1) He postulates that the full heavens approach pushes the interpretation of Hebrews 13:20, as exaltation instead of fleshly resurrection, too far, with no internal evidence in Hebrews to support it.[168] (2) The texts of Hebrews 1:3 and 8:1–2 may provide for readers "the strong impression that the atoning offering of Jesus and his heavenly 'session' cannot be parsed out as neatly as Jeremias' and Hofius' solutions demand."[169] (3) The view concerning Jesus' approach as spirit holds less significant Jesus' human body, than does the argument of Hebrews by the author.[170] (4) In Hebrews 13:20, it must be admitted that if the traditional language of resurrection does not occur, then the author may steer clear of thinking of resurrection at all.[171]

Regarding Moffitt's first issue, the apocalyptic language employed by *Auctor* on his *aiōn*-field easily supports Hebrews 13:20 as an emphasis about Jesus' salvation when being led by God after judgment at the death of the cross for enthronement and subsequent ministry as the great Shepherd of the sheep. Further evidence in Chapter 4 remains to evaluate Hebrews 13:20 as a UC that connects narrowly in stride with

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[167] Jeremias, "Zwischen Karfreitag und Ostern."; Otfried Hofius, "Das 'erste' und das 'zweite' Zelt: Ein Beitrag zur Auslegung von Hebrews 9:1–10," *ZNW* 61 (1970): 271–77; idem, "Inkarnation und Opfertod Jesu nach Hebr 10,19f," in *Der Ruf Jesu und die Antwort der Gemeinde: Exegetiche Untersuchungen Joachim Jeremias zum 70. Geburtstag gewidmet von seinen Schülern*, ed. Eduard Lohse (Göttingen: Vandenhoeck & Ruprecht, 1970), 132–41; Thomas Knöppler, *Sühne im Neuen Testament: Studien zum urchristlichen Verständnis der Heilsbedeutung des Todes Jesu*, WMANT 88 (Neukirchen-Vluyn, Germany: Neukirchener, 2001), 188–219.

[168] Moffitt, *Atonement*, 25.

[169] Ibid.

[170] Ibid., 26.

[171] Ibid.

Auctor's other DUC in Hebrews along the same theme from the DI. Discourse analysis

will demonstrate the overarching theme, as summarized in Hebrews 9:27–28, concerns

the ministry of Jesus, from the place of the heavenly throne to those recently deceased at

the place of judgment for salvation. In Moffitt's assumption for fleshly resurrection,

Hebrews 13:20 becomes a tangential proof text about flesh resurrection away from the

thematic line. He admits in his logic of flesh resurrection that no one has been saved till

Jesus leaves the throne for the second coming to earth. This position suggests that Jesus is

a shepherd, who in personal, near relationships with his people has not shepherded

anyone, perhaps at most leaving this work to the Holy Spirit till he can get off his throne.

One could ask if Jesus came for Stephen at death when standing at the throne or does

Stephen still wait for the Jesus he saw on that day for his promised salvation in

continuous living? (Acts 7:55–56).

The second issue has also been addressed. When the words of these texts and

others are stripped of Latin transliterations with sense foreign to *Auctor* and are allowed

consideration of their spatial weight in context of a first-century *aiōn*-field, the specific

language of *Auctor* more than adequately describes a coherent first-century CE dualism

where Hebrews 1:3 and Hebrews 13:20 are the same thematic event described herein,

rather than his later σημεῖον ("sign") of fleshly resurrection (cf. John 2:18–22).

Moffitt's third issue arises concerning the approach of Jesus in spirit at death for

judgment. He views, as opposing rather than complementary contrasts, (1) Jesus' human

offering in the pattern of the basic requirements for the OT sacrificial Christ, judgment,

rising to God, and his enthronement, and (2) Jesus' human fleshly resurrection. However,

both are human and within God's ability for Jesus as human. There is no textual evidence

in Hebrews that the change from a fleshly body of Adam to a spirit body of Christ

disqualifies a person from the category of being human, no less than losing a limb or an organ makes one less a person (1 Cor 15:35–57).

Moffitt's detects logic about the flesh resurrection of Jesus and that the human factor of Jesus' resurrection carries great emphasis for *Auctor's* argument to his audience. However, for *Auctor,* the earth and cosmos have no lasting appeal since they are temporary and wearing out in decay (Heb 1:10–12). Also, *Auctor* does not mention in his sermon the direct prophetic fulfillment on earth of OT promises for earthly ministry in a later resurrection on earth. However, the endpoint of *Auctor's* exposition and exhortation easily locates heavenly with God, where the presence of the human Jesus in heaven now testifies, in greater emphasis (cf. John 2:18–22), for the same present ability of Jesus to bring his believers into the substance-reality of heaven at judgment (Heb 2:4; 6:5). Jesus' current ministry anticipates a corporate collection of the living people being added with the dead now living in heaven (Heb 11:39–40). Even then, his message points upward in movement to dwelling with Jesus in the substance-reality of the living God once the temporary heavens and earth are shaken (Heb 12:25–29). Bodily resurrection is not about the dead joining the living on earth; it is about the living on earth joining the living who died and experience better, complete, and perpetual living with Jesus (1 Thess 4:17).

In Hebrews 11:40, by adding the *living* of his audience to the *dead* already in heaven at a corporate τελειωθῶσιν ("completion, finishing"), *Auctor* logically supports a rising to God for all believers (cf. Rev 7:9–17) like that of Jesus. It does not depend on Hebrews 13:20 as the events of the flesh resurrection/ascension concerning the later movement of Jesus to God but as rising to God at death. *Auctor's* use of the αγω– word group (Heb 1:6; 2:10; 8:9; 13:20), as in Hebrews 13:20, and φερω word group (Heb 1:3; 9:14, 28; 10:5; 10:18), mainly describe Jesus' ministry in offering, bringing and leading

people to God at judgment, and even shepherding people after the pattern where God

brought up Jesus into heaven at his judgment. There is even stronger logical evidence in

the τελ–word group (Heb 2:10; 5:9; 7:19, 28; 10:14; 11:40; 12:23) for the process of

rising/resurrection *from* the dead into heaven. *Auctor* uses the τελ– word group in

Hebrews 11:39–40 to contrast "those, they," [the *dead* in faith], with "us," [the *living*

audience], to assure them, "that they [the dead in faith] do not finish without us [the

living audience]" (Heb 11:40, brackets sense mine).[172] No believer is left outside of

heaven, including those living.

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[172] *Auctor* assures his audience, as living, that they will not be left out of the process of finishing their salvation that includes a collective of the living with the dead, who are already judged and now with Jesus (cf. 1 Thess 4:13–18). This is the inverse of the question, What about the dead? that Paul answered to the Thessalonians. From the possible observation that all his testimonials of faith did not receive the promises while *living*, but in *death* (Heb 11:13–16), *Auctor* anticipates a question, What about us, the living? The syntax of the aorist prohibitive subjunctive "without us they should not be complete" (Heb 11:40) in context is better considered as a general or customary concept rather than the possible inceptive sense for a statement that implies a completion has not begun for either the dead or living.

A review of *Auctor's* use of the τελ– word group supports an application range that includes Jesus' πάθημα ("sufferings") of his experience of death (Heb 2:10) to his current ministry in the flesh based on his τελειωθεὶς ("having been finished," Heb 5:9) with the process. Jesus fulfills the Word of the Law about, "a Son, who having been perfected in the eternal-place" (Heb 7:28), which reveals that his finish, completion, or perfection locates in the eternal-place and not on earth. Concerning people, the Law "perfected" nothing (cf. Heb 9:9; 10:1), but the better hope allowed that "we draw near to God" (Heb 7:19), which implies in context the reality of closeness to the holiness (Heb 10:14) of the living God in heaven as "spirits of the righteous ones having been perfected" (Heb 12:23). By *Auctor's* range application of the term, an inceptive sense of the aorist prohibitive subjective would also imply that no one has yet begun to suffer death "with us." For similar findings of the meaning as congruent with *Auctor's* contextual use of "entrance" to the holy of holies in the direct and unmediated presence of God, see John M. Scholer, *Proleptic Priests: Priesthood in the Epistle to the Hebrews*, JSNTSup 49 (Sheffield: Sheffield Academic, 1991), 20–30, 185–200. Scholer probably missteps by only finding application of the τελ– word group to believers in this life or a future eschatological gathering, by concluding, "The deceased—the first-born who are enrolled in heaven, the spirits of just men made perfect—who are currently gathered around the throne (Heb 12.22–24) have 'entered' into the heavenly holy of holies, i.e., into God's very presence (e.g., Christ: 2:10; 5:9; 7:28; others: 11.40; 12.23)" (201). *Auctor* applies the term to people as spirits around the throne with the living God in heaven now, which Scholer forces into a limited future eschatology. *Pace* Jon Laansma, *I Will Give You Rest*, 302–03. For a survey of scholarly positions, see David Peterson, *Hebrews and Perfection: An Examination of the Concept of Perfection in the Epistle to the Hebrews*, SNTSMS (New York: Cambridge University Press, 2005), 1–20.

God Speaks as an Eternal-Place Priest
Who Appears at Death and Judgment

In the probable MCS, *Auctor*, by two correlative statements, condenses the entire

OT connection of "Christ" with "salvation" for sinful people, who are appointed to

experience a personal "judgment" after "death."[173] In a participation of death and

judgment himself, Jesus became the πρόδρομος ("forerunner," Heb 6:18–20), as the first

person γεννάω ("born") into the presence of God (Heb 1:5; 12:23; cf. John 3:1–21, esp. 3,

5–7; 2 Cor 4:16–18).[174] *Auctor* understands Jesus' actions as "the originator and

consummator of faith" (Heb 12:2; cf. Heb 2:10), by his completing the Christ

requirements of atonement for the better ministry of the new covenant (Heb 6:1–2). This

section explores specifically what Jesus, as the Son of Man, does *now* and in heaven

today—since the events of his offering, rising to God, and before his later coming for

ministry on earth (Heb 11:39–40; cf. 2 Cor 5:11–21; 1 Thess 4:13–18).

The term ἀρχιερεύς ("high priest") occurs 17 times. *Auctor* concludes his midrash

LXX OT quotations about the speaking of the Father to the Son (Heb 1) and the Son

speaking to the Father (Heb 2), with introduction of the term (Heb 2:17). *Auctor* also

links it with other christological identifications. First, he introduces "a Son" who created

access to the eternal-places (Heb 1:2). He then links that "Son" with the recent humanity

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[173] Cf. Attridge and Koester, *The Epistle to the Hebrews*, 265–266. Attridge and Koester comment, "The reference to the judgment (κρίσις) that follows death is not specifically to the eschatological judgment of apocalyptic tradition, but to the immediate post-mortem judgment that was, in traditional Greek mythology, the fate of the soul." Cf. 1 En. 1:7; 5:6; 50:1–5, 53–56; Dan 7:26; Matt 25:31–46; 2 Thess 2:12; Rev 20:12; [Plato] *Rep.* 10.614b–621d; and [Plutarch] *Fac.* 942d–945d). *Pace* deSilva, *Perseverance in Gratitude*, 315 n. 38.

[174] Cf. Jesus, in a first-century dualism, explains the experience of rising from the dead as a "birth" in connection with entrance in the spiritual places, εἰς τὸν οὐρανὸν ("into heaven," John 3:13), which also involves ὑψωθῆναι ("to lift up," John 3:14) the Son of Man. This spiritual birth links Dan 7:13–14 concerning Jesus, as the Son of Man, in a necessary upward ascent and entrance with others to God.

of Jesus (Heb 2:9). Next, he links Jesus with people as the "apostle" and "high priest" of

their confession (Heb 3:1). Finally, after a warning ministerial challenge, he integrates

these three terms together, orating in Hebrews 4:14, "Therefore, having a great high

priest, who having gone through the heavens, Jesus the Son of God, let us hold fast to our

confession."

In *Auctor's* theology, according to God's speaking in Psalm 109:4 LXX [110:4

MT], Jesus, as the Son, was already appointed by God ἱερεὺς εἰς τὸν αἰῶνα ("a priest into

the eternal-place," Ps 109:4 LXX). God fulfills his OT speaking that came "in many parts

and many ways" about his eternal-place appointed priesthood for the sins of the people,

by coming in the person of Jesus, who, as a priest, bodily suffers death in the

substitutionary sacrifice of himself in completion of atonement and begins provision for

his brethren's entrance into heaven before the Father.[175]

Auctor, in his argument for Jesus as a "high priest," explains the requirements of

the law of Moses that the priesthood was not chosen but was appointed by law from the

tribe of Levi (Heb 7:13–14). Greater than the line of Aaron from Levi, he maintains that

Jesus qualifies as a high priest on the basis of his ability of an endless life that is

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[175] Benjamin Smith, "Priest and Sacrifice: The Priestly Background to Isaiah 52:13–53:12" (paper presented at the Annual Meeting of the Evangelical Theological Society, Fort Worth, TX, 17 November 2021). Smith explores the textual evidence, in the Fourth Servant Song, concerning the servant as "priest" in both offering himself as a "guilt offering" and becoming a long-lived "offspring" (Isa 55:10). The LXX reads, "And the Lord is pleased to purify him of a blow, if you will give yourself concerning sin, your soul will appear a long-lived posterity" (Isa 53:10 LXX). Yahweh's pleasing response to the servant's self-offering is to purify him of his blow in death so that his soul may appear as a seed who will bring a posterity or offspring. Yahweh's purification likely takes place at his judgment after death and before his resurrection. Jesus is appointed a priest but consummates his priesthood when Yahweh raises his soul up from the dead to himself before his flesh resurrection as the seed who appears that brings others with him in fulfillment of the Abrahamic covenant. For discussion when Jesus becomes a high priest, see Allen, *Hebrews*, 330–331.

patterned after the order of Melchizedek (Heb 7:15–17).[176]

This claim for Jesus as both an offering and continual priest in ministry of the Son as Christ is supported by the grammatical evidence of Hebrews 9:11–12. *Auctor* first describes the initial priestly work of Christ, stating, Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς ("but Christ after himself arriving a high priest," Heb 9:11) before the main verb εἰσῆλθεν ("entered," Heb 9:12). He also interjects a complex gen. absolute ptc. clause and two prepositional phrases about this event. The aorist middle adverbial ptc. phrase παραγενόμενος emphasizes the participation of Χριστὸς in the action described. As an aorist tense with weight for verbal action that is antecedent with the main verb, it is grammatically subordinated to εἰσῆλθεν. The verbal action expressed that the ptc. connects is "Christ…after appearing himself a high priest…he entered." Jesus, in fulfillment of the beginning Christ requirements of Hebrews 6:1–6, neither fell away nor had to start again his atonement at repentance. He entered heaven as a high priest both who completed his heavenly offering, and who opened to God a path of access through the heavens for ministry of intercession when his believers arrive in need.

Concerning the cultural symbolism of these modifiers, Franz 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)."[177] Attridge and Koester connect to the previous references about Christ's γενόμενος ("becoming," Heb 1:4; 6:20; 7:26), with a

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[176] *Auctor* possibly takes the position, based upon the eternality of God's substance creativity in relationship with his creation, εἰς τὸν αἰῶνα τοῦ αἰῶνος "for the eternal-place of the eternal-place" (Heb 1:8; cf. Heb 13:21), that Melchizedek is the eternal-place Son before coming into the cosmos as Jesus.

[177] Delitzsch, *Commentary on the Epistle to the Hebrews*, 75.

more dramatic nuance for meaning in several NT references "to arrive."[178] 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."[179]

The subject of the adverbial ptc. παραγενόμενος is ἀρχιερεὺς.[180] As a continuance

of *Auctor's* exposition, this is the fifteenth time *Auctor* has used the term, 10 times as a

type in reference to the Χριστὸς, and 5 times in reference to the antitype of the Levitical

high priest. After showing the inefficient ministry of a high priest in the Sinai covenant,

he now introduces, for the emphatic tenth time, that Jesus as the Christ high priest fulfills

the antitype of the Levitical, high-priestly ministry.

The complete adverbial clause then could indicate purpose in intent. If purpose,

then the translation "Christ…after appearing himself for the purpose of a high

priest…entered" would be inferred for the action. Since there is not a pres. tense ptc.

following the main verb, it cannot be a result participle.[181] Thus, the action described does

not result in Christ becoming a high priest but "Christ…after appearing

himself…entered" for the purpose of a high priest in the role he had been appointed.

The main point of the theology of God's speaking in *Auctor's* homily is ἔχομεν

ἀρχιερέα ("we have high priest," Heb 8:1).[182] A priest intercedes on behalf of another's

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[178] Attridge and Koester, *The Epistle to the Hebrews*, 245.

[179] Allen, *Hebrews*, 469.

[180] BDAG, "ἀρχιερεύς," 139.

[181] GGBB, 638.

[182] BDAG, "ἀρχιερεύς," 139. Bauer notes that the term is used in Hebrews by figurative extension of Christ, who serves as high priest, by atoning for sins of humans (Heb 2:17; 3:1; 4:14; 5:10; 6:20; 7:26; 8:1; 9:11, 14).

sin before God (Heb 5:1). As fulfillment of the high priest of Israel's OT typology, Jesus

as the Christ both offers himself blameless as a substitutionary sacrifice for the sins of

people (Heb 2:17; 9:14) and traverses the separated dwellings of the heavens to minister

by intercession on behalf of sinful people who come to God by him (Heb 4:14; 6:20;

7:25–26; 8:1–2; 9:11).

Auctor's comments suggest, concerning his theology, that God not only speaks by

his Son as creator of a new access into the eternal-places (Heb 1:2c), but also speaks as

an eternal-place high priest and as an apostle sent by God on behalf of people in need at

their judgment before himself due to sin and spatial separation.[183] This Son, as an apostle,

creator, and high priest, in recent history had become like his brethren in everything, so

that, he may be a merciful and faithful high priest (Heb 2:17).[184]

Jesus' own completed experience of these appointed events and his subsequent

personal "appearing" now in heaven at judgment as the Christ make believers holy (Heb

2:9–11; cf. 2 Cor 5:9–10; Matt 16:27; Acts 10:42; Rom 2:16; 14:10–12), and enable a

new spiritual birth for the entrance as his brethren into heaven for ζωὴν αἰώνιον ("eternal-

place life," Heb 2:9–18; cf. John 3:15–16; 2 Cor 5:1–8; Phil 3:20).[185] These "brethren,"

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[183] Cf. Nicholas Perrin, "The Origins of Hebrews' High Priest Christology: A Conundrum Revisited," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 51–64. Perrin, against the modern *history of religions* tendency toward newly held ecclesiastical concepts in the life of Jesus, finds that *Auctor's* concept of Jesus' eternal priesthood rests on the well-established exegetical grounds of Ps 2 and Ps 110. The priestly messianic concept traces tracks back to the beginning by burnt offerings.

[184] Feldmeier and Spieckermann. *God of the Living*, 324–327. Feldmeier and Spieckermann discuss forgiveness and reconciliation in Hebrews. Without forgiveness under the law, God is a consuming fire, whereas, through their confession, believers receive sympathetic mediation.

[185] Cf. Robert P. Gordan, *Hebrews*, 107. Gordan connects Hebrews 9:28 with the imagery of the Day of Atonement and high priest exiting after atonement once a year in the holy of holies to the people, who were eagerly awaiting outside for the high priest's appearance, which signaled the forgiveness of sins. The verbal "appearing" connects with the high priest exiting from the holy of holies, who was seen by the people after his disappearing from the outer court with the blood of the sacrifice. *Pace* Allen, *Hebrews*,

after a very short wait at judgment (Heb 9:27; 10:37–38; cf. 2 Cor 5:10), receive a

completed spirit bodily transformation which is fitting for God's eternal-place dwelling

(Heb 2:4; 9:14; cf. 2 Cor 5:17), and Jesus collects them *from* the dead.

Auctor's use of present tense, temporal adverbs, verbs, and participles in

description of Jesus' ministry adds substantial force for his current perpetual ministry.

For example, in his statement concerning Jesus as high priest, he states, "And so then

now he has attained for a more excellent ministry, as much as also he is a mediator for a

better covenant, which has been enacted on better promises" (Heb 8:6).[186] *Auctor* later

contends, "For Christ did not enter into a place made with hands, but into heaven itself,

now to appear in the presence of God for us" (Heb 9:24). His adverb νῦν ("now") adds

present temporal weight to his movement and terms (cf. Heb 11:16). Jesus is already

ministering at death, in that, "he is able to assist those presently being put to the test"

(Heb 2:18), which speaks of their need after death when facing judgment (cf. Heb 7:25).

Auctor emphasizes Jesus' *present* ministry as "a high priest in the eternal-place"

(Heb 5:6) and Jesus' achievement of "eternal-places" (Heb 1:2), where Jesus, as the Son,

is now an eternal-place high priest. In Hebrews 9:28, Jesus, after the completion of

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487–88. Allen connects the second appearance of the high priest with the earthly second coming and salvation. However, this would mean those "with Jesus" have not yet literally experienced salvation after death. The appearing in Hebrews 9:28 links with Hebrews 2:9–18 descriptions in relation to people in heaven or on their way to heaven. Who, when, and where are these "brethren" when presented to the Father? A brief exegesis of Hebrews 2 follows in Ch. 4 in evaluation of the discourse unit B conclusion. E.g., consider Paul's statement, "For our citizenship is really in the heavens, from which also we await a Savior, the Lord Jesus Christ" (Phil 3:20). A large body of evidence suggests that the believer's verbal movement in space and time is not limited to just a second coming to earth.

[186] NA28App, 669. The NA28 critical apparatus notes that the adverb in νυν is in 𝔓⁴⁶ B D and νυνὶ in 𝒫⁴⁶ᶜ ℵ A D¹ K L P Ψ 0278. 33. 81. 104. 365. 630. 1175. 1241. 1505. 1739. 1881. 2464 𝔐. Cf. CNTTS, "Hebrews 8:6–1.0." The critical apparatus comments concerning the νυν "now" reading as, "Orthography, the reading is likely due to vowel confusion or spelling differences." Neither option affects the present temporal force of the adverb.

offerings for the sins of the people once, just as the anointed high priest appeared to the

people in need in the OT Day of Atonement, as the Christ "he will appear," from the holy

of holies at judgment, for salvation. Yet, he also will appear at a second coming, to those

living to add them to those now living and complete in heaven, who have already arisen

from the dead and only await the finish of those living as flesh.[187]

God Speaks Through Other Eternal Beings

In the MCS, *Auctor* chooses the term Χριστὸς to summarize the activity of God

on behalf of people who wait for "him" after death and judgment. In his UC summary,

other eternal beings who are not mentioned directly assist in this ministerial process of

salvation by bringing sinful people into the presence of God. However, when considering

the rest of his message, God speaks of other created eternal beings, who "alongside

Jesus" are assisting in God's purpose of salvation. Jesus does not minister alone in the

logistics of this priestly ministry in the goal to bring people to God as "a source of

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[187] The language of a perpetual ministry indicates that Jesus may appear for judgment either at one's death or to those living before their own experience of death and judgment. In the NT, Jesus' temporal verbal movement for both options approximate due to shortened time differences that are experienced by those deceased now living in heaven, when compared to those now living on earth (Heb 4:6–9; cf. 2 Pet 3:8; Ps 90(89):1–5). Simply stated, the time (not timelessness), from death to resurrection for the believer in God's eternal presence, does not carry the same measure as time for those on earth. Descriptions of events for believers before rising to God, from an earthly perspective appear to occur distantly apart (approach, angelic ministry, judgment, Jesus appearing, intercession, rising from the dead, entrance, rest, singing, city life, then corporate resurrection, etc., cf. Heb 11:13–16; Hebrews 12:22–24). From the spiritual perspective, for those living after death in the eternal substance creation of heaven, these same events before return with Jesus for ministry, occur over a brief period, as if almost all collapsed together. Jesus ἔρχομαι/παρουσία ("comes"), ὁράω"/φανερόω ("appears"), and φέρω/ἄγω ("brings"), both during approach to God at his individual death (Heb 1:3c; 10:35–39; 13:20; cf. John 14:1–6; 1 Thess 5:6–11; 1 Cor 4:5; 2 Cor 5:10; Col 3:1–4; 1 John 2:28, 3:1–3) and brings the previous fleshly dead, who are alive in heaven with him by transition to spiritual bodies, to meet in the air all those alive in the flesh at his second coming (Heb 11:39–40; cf. Matt 24; Acts 1:11; I Thess 4:13–18; 2 Thess 2:1). Cf. William Hendriksen, *The Bible on the Life Hereafter* (Grand Rapids: Baker Books, 1971), 73–74. The suggested spatial-temporal distinction suggested by Hendriksen opens an opportunity for further future research concerning NT first-century language and concepts that support immediate postmortem resurrection.

eternal-place salvation" (Heb 5:9).[188]

A problem in Moffitt's anthropology in relation to angels, as developed in

Chapter 2 of his monograph, involves his determination of Jesus' qualification in status

above the angels in an opposing polemic contrast of "human" flesh and blood against

angelic "spirits."[189] Following Cartesian philosophy, he seems to adversatively pit the

"human" Jesus as only qualitatively above the angels because angels are only "spirit" and

not "human." This places the better emphasis on Jesus in relation to the earth and angels

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[188] Loren T. Struckenbruck, *Angel Veneration and Christology,* WUNT 2, vol. 70 (Tübingen: Mohr Siebeck, 1995), 119–39, 148. Strukenbruck notes in Hebrews an appeal "to scriptural traditions and motifs (already in use for some time among Christian circles) to distinguish angels from the nature and function of 'the Son'" (139). Yet, he still speculates for a polemic against a possible threat to the belief in the surpassing exaltation of Christ. However, since, as Struckenbruck admits, there is no evidence, this project section contends that the rhetoric is a positive complementary contrast, as keyed by the term κρείττων ("better"). Struckenbruck provides a comprehensive listing into the late twentieth century of scholars having similar correspondence with basic view presented, that, "…the inferiority of angels to Christ is a rhetorical or literary foil through which the author argues the superiority of the new covenant over the old" (125 n. 201). Cf. Kevin P. Sullivan, *Wrestling with Angels: A Study of the Relationship between Angels and Humans in Ancient Jewish Literature and the New Testament*. AGJU 55 (Boston: Brill, 2004). Sullivan discusses scholars who recognize an ST apocalyptic view that humans, in an open heaven, can come into proximity to God in a similar status to the entrance of angels (231). Cf. Michael S. Heiser, *Angels: What the Bible Really Says About God's Heavenly Host* (Bellingham, WA: Lexham, 2018), 173–74. Heiser discusses ST literature where the narrative normatively depicts angels assisting the souls of the deceased (T. Job 47:10–11; 52:1–12; T. Ab. 20:10–12); Cf. Fred Dickason, *Angels: Elect & Evil*, rev. and exp. ed. (Chicago: Moody, 1995), 105. Dickason documents texts from the witness of Scripture where angels are attendants upon the rightous dead (Luke 26:22; Jude 9; Dan 12:1–3).

[189] Moffitt, *Atonement*, 47–144. Cf. Randall C. Gleason, "Angels and Eschatology of Hebrews 1–2," *NTS* 49 (2003): 90–107. Gleason acknowledges the positive contrast in Hebrews to angels. He comments, "Rather than depreciate angels the writer affirms their traditional role as 'ministering spirits' (1.14), mediating the Law (2.3), visiting the saints (13.2) and worshiping before God's heavenly presence (1.6; 12.22)" (91). However, his thesis speculates the relationship of angels antithetically rather than complementarily. He argues, "…that the angel-comparison is also intended to caution the readers against a popular hope in angels for national deliverance and personal help. Rather than look to angels for deliverance, the author urges his readers to place their hope in the far greater 'Son' who has come to reign as Davidic king and wage war on the oppressors of God's people" (ibid.). He interprets the angel motif in a limited cosmic field of an extended future eschatology by escalation of the antitypes of future earthly judgment in substitution for the unseen heavenly types. For Gleason, the hope of Christ is salvation on earth, with no thought of the coming judgment after death on approach to heaven. Cf. Graham A. Cole, *Against the Darkness: The Doctrine of Angels, Satan, and Demons*. Foundations of Evangelical Theology (Wheaton, IL: Crossway, 2019). Cole sidesteps Jesus' reference in Luke 16:22 to angelic involvement after death by technical questions of genre (71). He applies Cartesian philosophy in a metaphysics where angels are "spirits" with "nonmaterial" characteristics (50).

on the "form" of the earthly flesh as better than the spiritual.[190] However, *Auctor*

contrasts Jesus and angels by the complimentary ability of a κρείττων ("better," Heb 1:4)

two-fold heavenly λειτουργικός ("ministry," Heb 1:14; 8:2) to people by atonement and

present intercession. Both angels and Jesus possess the form of substance-reality and

could enter God's holy presence (Heb 12:22). However, Jesus could offer himself, in the

function of a lower dwelling status, as a human likeness in flesh on earth, in a sacrifice

for substitutionary atonement in the place of sinful people, as the Christ (Heb 1:4; 2:9).

For *Auctor*, as a warrant for God's nature in his relationships, the lower human

form has more value than the higher status (Heb 2:5–18). Why? By becoming the lessor

form, Jesus, as the Christ, could bring people into the holy places of "the present

subsequently coming place of dominion-rule" (Heb 2:5) by intercession of believers at

judgment. *Auctor's* language places the contrast as "better" (Heb 1:4) in his sacrificial

ministry as servant, "made a little lower" than the angels (Heb 2:7; cf. Heb 3:5; Mark

10:45; Luke 26:25–30; 1 Pet 5:5). He inherited, as a human person in his own death at

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[190] Moffitt's approach has much to commend it. However, presuppositions for traditional cosmic-field restricted background for people drive his conclusions, such as: (1) an earthly salvation hope for a reclaimed earth, Moffitt, *Atonement*, 142; (2) Jesus cannot be exalted till fleshly resurrection, ibid., 228; (3) Jesus later moves downward by the extension of God's glory to the human body, where the holiness of God comes to humans on earth, rather than upward movement to God with people being made holy and coming into the holiness of heaven, ibid., 179; (4) addition to the suffering of Jesus' atonement as a single process on "that day" of the sacrifice to include the events after his fleshly resurrection, ibid., 295. However, in this project concerning *Auctor's aiōn*-field, with plural heavens, constructed in a gradation of holiness, his argument turns not so much on the difference of angels as "spirit," but that Jesus as human qualified to go where no other human person had gone before. This change in elevation is based more than just upon a state of royal status on the throne for what Jesus is as a person, as Moffitt, *Atonement*, 47–52. It is based upon what Jesus has done as a human person in access to a higher level of perpetual eternal-place living in the holiness of the dwelling of God. Angels, before Jesus' entrance, could only take people to the holy place before the veil. Jesus as the exalted servant, similar in faithfulness to Moses' antitype symbolism (Heb 3:5), by passing through the heavens in type fulfilment, could also shepherd people with him beyond the veil to God's dwelling (Heb 6:18–20). Cf. Dana M. Harris, "The Use of ERCHOMAI and AGO in Hebrews - Going Where Jesus Has Already Gone" (paper presented at the annual meeting of the Evangelical Theological Society, Baltimore, MD, 21 November 2013). Harris lightly senses the concepts of this project in her work in the noted upward language of Hebrews.

judgment, the name Son, when entering the dwelling presence of God, by exemplifying

this valued servant nature of grace to assist others in need (Heb 1:5–9; cf. Phil 2:3–11).

In *Auctor's* narrative, the angelic "spirit," in both substance (form) and ministry

(function), is not negativized nor lessened. Rather, Jesus' form and function are elevated,

because, as human, he can better serve in sacrificial atonement *and* priestly intercession.

The angels participate with joyful observance and worship (Heb 1:6) and bring those

people about to inherit salvation (Heb 1:13–14) at death and judgment in approach

through the way holy of holy places (Heb 9:28; cf. Luke 16:22). The contrast in

exaltation is not only *what* Jesus is as human being, it includes *what he can do* in his

δύναμις ("ability," Heb 1:3) as a servant to his fellow human people, to remove the

separation from God's dwelling presence due to sin (Heb 2:17–18, cf. Isa 53; John 14:1–

7). The greatness and faithfulness of Jesus, as the Son of Man, is not only due to fleshly

form in contrast to spirit. It is his ability to humbly serve his people from below in their

needs due to sin to shepherd them to God.[191]

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[191] It is not faith in God's sovereignty over the cosmos that Jesus shepherds into heaven but repentance of sin and faith acceptance of *what Jesus has done* in substitutionary atonement for personal sin and continues to do in priestly intercession for sinners, who accepted him by faith before approach to God in heaven (Heb 3:6; 4:2; 6:1, 12; 10:22–23, 38–39; 11:6, 13–16; cf. Matt 7:21–23). The theme of freedom from the devil and the state of death is further discussed in the next chapter concerning discourse unit B UC (Heb 2:17–18), in relation to his other DUC, through the lens of the MCS. Atonement is complete in Jesus' death, which enables believers, just like the death of Jesus, to presently rise to God, who is Jesus (Heb 1:3a). For the Orthodox position of Jesus as both human and God, see, Daniel J. Treier, "'Mediator of a New Covenant': Atonement and Christology in Hebrews," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 105–119. Trier, concerning his exegesis and commentary about Jesus' mediation, states, "Christ perfects pilgrims by taking them on a path he himself walked—without wandering. On this basis, in part, he is the Pioneer of their pilgrimage" (115). However, for Trier, this mediation of Jesus in heaven may be only promised and completed in some future time, meaning that, no pilgrim actually has yet followed Jesus to heaven in the path that he walked. If this is true, then Trier is really saying that Jesus has yet to do any real mediation as the great mediator he eloquently describes. This creates a tension often not addressed about the dead. The offering act of atonement, since satisfied complete by death and sacrifice once, is not perpetually repeated. It is the mediatorial service in Jesus' ministry of priestly intercession that is perpetual, where believers in life are sealed by the Holy Spirit at repentance and acceptance by faith, and then mediation by Jesus is literally experienced at death and one's judgment, which follows, to bring his people to life with God in heaven.

The antithetical contrast in *Auctor's* homily occurs in relationship to the διάβολος

("devil," Heb 2:14–15; cf. Job 1:7; Acts 26:18).[192] The devil is spatially separated in the

detached cosmos from God's presence, where people now dwell. For *Auctor*, God speaks

that the devil enslaves people in death all their lives. He portrays the devil as a created

being, a hostile force to the living God, and a temporary κράτος ("power") over θάνατος

("death"). It is the ability of Jesus' ministry in death that renders this power of the devil

over death καταργέω ("ineffective," Heb 2:14).[193] Auctor exhorts believers to follow

Jesus' faith in "a pattern of identical repetition."[194] Jesus endures a substitutionary death

that is the same fleshly death as any other person, so "he might free those, as many as

through fear of death were subject to slavery all their lives" (Heb 2:15).[195]

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[192] Ryan E. Stokes, *The Satan: How God's Executioner Became the Enemy* (Grand Rapids: Eerdmans, 2019). Stokes summarizes a process of transformation of Satan in literature up to the first century. He contends that Satan initially was depicted as an agent of God, as an executioner for those deserving death. Over time, he also was revealed as one who tested the righteous. He, more than just punish the wicked, is transformed in his purpose. He permissively created opposition to God's people in deception and testing. However, Stokes does not take into considertion the changes in genre from mainly earthly history, with little consideration of dualism and the devil's role, to more apocalyptic considerations. Ch. 4 suggests concerning the discourse unit C´ UC (Heb 12:12–13), that the permissive presence of the evil power of death and decay in this cosmos is allowed as training to turn people's hope heavenward to Jesus in the eternal-place of the holy of holies.

[193] Richard H. Bell, *Deliver Us from Evil: Interpreting the Redemption from the Power of Satan in New Testament Theology*, WUNT 2, vol. 216 (Tübingen: Mohr Siebeck, 2007), 292–318. Bell notes the same pattern as found in Colossians and Ephesians, where the atoning work of Christ is used in Hebrews for the defeat of the devil (307). This is supported both by the close association of the atonement in Hebrews 2:17 and the sacrificial understanding of Christ's death throughout Hebrews.

[194] Bell, *Deliver Us from Evil*, 313.

[195] Harold W. Attridge, "Liberating Death's Captives," in *Gnosticism and the Early Christian World, In Honor of James M. Robinson*, eds. James E. Goehring, Charles W. Hedrick, Jack T. Sanders, and Hans Deiter Betz (Sonoma, CA: Polebridge, 1990), 103–15. Attridge addresses gnostic conceptual language relevant to the early Christian myth of *decendit ad infera* with Jesus descending into hell. The Gnosticism addressed by Attridge has since been largely critiqued as a scholarly rhetorical strawman. The later second-century development of some scattered elements using the apocalyptic language in the first century, at one time was speculated as early colors of gnostic mysticism. This heavenly conception of salvation, in life-after-death in accessible heavens, is now considered normative to NT authors. Cf. Patrick Gray, *Godly Fear: The Epistle to the Hebrews and Greco-Roman Critiques of Superstition*, AnBib 16 (Leiden: Brill, 2003), 111–55. In the debate over when intercession takes place, Gray makes an excellent

This includes the same death experienced as Jesus, with both the assistance of his angels and the ability now of Jesus' intercessory mediation on approach, as the Christ. He frees believers from enslavement of the power of the devil in the state of death, by coming to their aid as mediator and shepherding them to eternal-place life in the presence of the living God in heaven—Jesus himself.

God Speaks an Eternal/Holy Place Creator

In the proposed MCS, *Auctor* possibly speaks that Christ will appear "from a second *place* without sin" for salvation of those waiting for him. His audience likely understood that this idiom, as modified by the adverbial "without sin," designates the purified eternal-place where Jesus is now enthroned (Heb 9:23).[196] *Auctor* states that God speaks to the Son, "Your throne, O God, is in the eternal-place of the eternal-place [εἰς τὸν αἰῶνα τοῦ αἰῶνος]" (Heb 1:8). The position of the throne is in the eternal-place of the holy of holies, which is higher than any other substance-reality of creation. After multiple references to the heavenly position of Jesus on the throne, in his benedictory remarks, *Auctor* speaks from his own current perspective to his audience, stating, "Jesus Christ, to whom is the glory in the eternal-place of the eternal-places [εἰς τοὺς αἰῶνας [τῶν

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observation. He recognizes, concerning freedom from the fear of death, that all benefits take place at intercession. An important fear is judgment after death. Is this freedom from fear *at* death and judgment or only later *in* the eschaton/resurrection with fear of a final judgment? Would the latter mean deceased believers are still under fear of judgment, since they do not yet actually possess salvation with Jesus, and he has not yet actually interceded for them? The latter cosmic-field limited position for people creates tension with a believer's benefits and promises that must remain after death until a judgment and intercession in a future distant eschaton.

[196] Cf. Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* (Grand Rapids: Eerdmans, 2009), 172–81, 233–53.

αἰώνων]], amen" (Heb 13:21; cf. Gen 21:33 LXX; Isa 40:28 LXX).[197]

Extrapolating the durative attributes of God from only a cosmic-field window of Genesis constricts God in an anthropocentric view.[198] Neither Genesis, nor the other text of the OT stipulate that the current visible creation is all that has ever been created by God. To the contrary, in Hebrews' theocentric apocalyptic view, the presented OT theology of the creation follows a different time duration for God's creativeness than most modern programs. In Jewish apocalyptic literature of ST period, the creation in heaven of God's dwelling is considered an eternal-place of endless duration.[199] Also,

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[197] NA28App, 684. Cf. CNTTS, 13:21–21.0. The bracketed [των αιωνων] is omitted in early manuscripts but serves as a later variation that is likely significant for tracing textual affinities. Still, its presence reveals that later copyists/redactors sensed, from their reading of the context, the plurality of God's created eternal-places as they sought to harmonize his benedictory statement with Hebrews 1:8.

[198] E.g., Feldmeier and Spieckermann. *God of the Living*, 252–53. Feldmeier and Spieckermann write, "To speculate about God's being and doing before creation is apparently insignificant for God, and, therefore, irrelevant, indeed, as can be read in Gen 2–3, even dangerous for his creatures because then they play with the evil to which God had opposed his creation. Even a text that, on first glance, seems to communicate this very knowledge confirms the avoidance of speculation about God's activity before the beginning: the self-presentation of personified Wisdom and her status with God in Proverbs 8:22–31. The 'before' and 'when not yet' in reference to the creation that dominate this text awaken the impression that the Wisdom speaking here wants to publish knowledge that was available only to her, whom YHWH established from eternity (8:23). She boasts that YHWH acquired/created (qnh) her as rēʾšît darkô "the beginning of his way" (8:22). Yet, with this, one does not get back beyond the bĕrēʾšît 'at the beginning' of Gen 1:1. Rather, in her interpretation of Gen 1:1, Wisdom intimates that God's creative work bĕrēʾšît "in the beginning" applied to her, to Wisdom. She is not God's companion on the throne, an equal with divine rank, but rēʾšît darkô 'the beginning of his way,' namely of his walk and work as Creator. Since Wisdom claims this prominent position 'at the beginning,' it focuses not on this beginning, but on its objective." A focus on the objective of this creation is probably correct. However, nothing in either text of Gen 1–2:4 or Proverbs 8:22–31 supports their claim that God had never created before this creation. Such a claim, limits God in an inexperienced and yet unsuccessful relationship to only the present cosmic-field of creation of the failures of humankind and that of angels in the unseen creation.

[199] In ST literature the creation of the visible heaven (cf. Heb 11:12) and earth and invisible heaven of approach before the veil of separation are temporary when compared to the perpetual eternal-place of God's dwelling in heaven of the holy of holies. The author of the *Book of the Watchers* states about some angels, "For that you have left the highest heaven of the eternal-place of the eternal-place" (1 En. 15:3 GP). The LXX links the terms αἰών ("eternal-places") and ἁγίασμα ("holy place," 2 Chr 30:8 LXX). *Auctor* connects αἰών ("eternal-places") with ἁγίων ("of holy places"), or together ("very holy places; holy of holies") in the context of the location of the holy of holies. The Hebrew OT does not directly connect עולם ("eternal-places") with שמים ("heavens") but does connect עולם with other qualities of God in relationships in created space and time (cf. Ps 89:3; 119:89; 136:5; Dan 12:7). Hebrews does state about the holy place, which Jesus enters as high priest, by the emphatic statement, "this one is not of this

Moses says about God's relationships before this creation, "from the eternal-places until the eternal-places you are God" (Ps 89:2 LXX [Ps 90:2 MT]). It seems that *Auctor* may follow Jewish ideas of God's experiential relationship to that which is created in the Son, as not infinitely timeless or outside of space-time but as having a possible measureless or endless duration, even before the historical account of Genesis.[200] The cosmogonies of

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creation" (Heb 9:11). Allen claims this refers to the covenant and others attempt a connection to the body of Christ as a temple, but these are not persuasive. The likely interpretation is local in modification of the holy place in heaven achieved just before Jesus' entrance, which is discussed in the next chapter.

[200] Cody, *Heavenly Sanctuary and Liturgy in the Epistle to the Hebrews*, 125. Cody comments, "[T]he מֵעוֹלָם of the Old Testament points backwards along the line of time far beyond any definite length of time conceivable." Cf. You are "מֵעוֹלָם" ("You are from the eternal-*places*," Ps 93:2 MT; cf. Gen 6:4; 1 Sam 27:8; Isa 63:16; Ps 25:6; 93:2; 103:17; Prov 28:3). Paul in the NT follows this same Jewish concept of an immeasurable past time trajectory by use of the phrase πρὸ χρόνων αἰωνίων ("before times of the eternal-*places*," Titus 1:2; 2 Tim 1:9; cf. Rom 16:25). For Karl Barth, the solution was found in Jesus Christ, as both a-temporal God and temporal Jesus. Cf. James J. Cassidy, *God's Time for Us: Barth's Reconciliation of Eternity and Time in Jesus Christ* (Bellingham, WA: Lexham, 2016). Rudolf Bultmann completely stripped away the problem of time by proposing an existential emphasis on "meaning" rather than ontological reality. Oscar Cullmann reacted to Barth and Bultmann, by his claim that time in the OT for Jewish people referred to linear time with past, present, and future. *Christ and Time: The Primitive Christian Conception of Time and History*, rev. ed. (Philadelphia: Westminster, 1964). Cullmann's idea of Greek time, as timeless, is a probable misstep. Circular motion of the planets meant unending in duration or perpetual, more than timeless, especially in relation to linear time, which seemed to have a beginning, present duration, and ending.

The time function of either αἰών ("eternal-places") and χρόνος ("time"), is not an object of substance with movement in creation itself or independent in existence from either space or movement. Time does not have concrete existence as does a person, thing, or even God. Time by itself does not move. Time only describes something else moving in space. Time can only exist as either a mental qualitative observation or a quantitative calculated perception about any object or even God, if both space and movement are present. Without either movement or space, there can be no measure of time. In any biblical narrative, time is only a quantitative measure of the standardized distance movement between two objects, at any point relative to an object's standardized movement. Hence, moving 20 miles per hour, means an object is moving a standardized distance of twenty miles, relative to the standard of an hour, that is determined by a period of the rotational movement of the earth. When leaving the earth for the substance of the cosmos or unseen heavens, the standards of movement change, causing different experiences of time, that also is determined by adding relative differences in gravity and velocity between the two moving objects. This property explains time differences between the substance of the eternal heavens and the earth. At increased gravity and velocity, the same period of time in heaven that is as a day [*Auctor's* "today"], on earth is as a thousand years (cf. 2 Pet 3:8). When all objects in narrative are on earth, differences in gravity and velocity are negligible, so time progresses evenly. In *aiōn*-field dualistic narrative, even when God himself is considered one of the two objects in living movement, if there is another created object besides God present in space in living movement activity—a mental perception of time is present. The mental time perceived calculates a value dependent upon the established standards of the measurement of space and movement. God dwells in heaven in a near relationship to those people and other beings present and abides in time. The contrast of "eternity" as non-temporal against temporal-time is another scholarly rhetorical strawman, whose noise distracts from hearing God's speaking about his calling to follow Jesus Christ into

the Genesis account only refers to God's recent historical creation of man and the

narrative history of redemption, by "the seed," through a covenant promise mentioned in

Genesis 3:15 that is later restated with more detail through Israel. This Mosaic history

does not document everything ever created or all the duration of God's creativeness in

relationship to that which he creates. The most obvious omission is created angels, whom

Auctor contrasts in a complementary service with the better ministry of Son, saying, "the

one making his angels spirits" (Heb 1:7).[201]

Modern theology programs, by rejection of otologic dualism of the seen and

unseen creation, presume the Genesis creation cosmogony to include everything the Son

has ever created. These often constrict the Son's eternal-place creativity to only the

visible creation, from outside of all space and time, in a remote relationship for a limited

period since the near present in the narrative of Genesis.

Contrary to modern space-time Cartesian and timeless conjectures, *Auctor* follows

an apocalyptic trajectory with an *aiōn*-field background in an ontological dualistic

creation of the visible temporary and invisible eternal creation. The former, unlike the

eternal-place stability of the Son, decays in destruction and wears out (Heb 1:10–12). The

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open heavens to himself at judgment in living nearness. E.g., George H. Guthrie, "Time and Atonement in Hebrews," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 209–227. Guthrie follows Barth in proposing "a wrinkle in time," (210) based upon the long held rhetorical strawman of God as atemporal in heaven. This wrinkle, standing on the claim of God outside of time, who sees time past, present, and future as the same time, [God as omniscient and omnipresent can both dwell in time relationships and experience all time], provides his solution to the logical sequence problems of attempting to align Jesus' experience of enthronement after death, with his ascension after resurrection (224–27). His evidential rich history of trajectory of the classical view of time from Augustine and Boethius are likely continued missteps, in closed-heaven paradigms with a destiny away from the presence of the brethren who are now in close relationship with God in the eternal-places.

[201] The angels in Scripture seem to preexist the creation of this present, visible, temporary heaven and earth (cf. Job 38:4–7; Hebrews 1:14; Rev 5:11–14). Cf. Dickason, *Angels: Elect & Evil*, 28. Dickason concludes, "From this we deduce that God created the angels before He created the earth."

God who speaks from the heavens will shake the temporary heaven of all substance

devoid of God's holiness (Heb 12:25–29).[202] In Hebrews 11:3, *Auctor* states, "By faith

we understand the eternal-places to be put in order by the conversation of God, so that the

things being seen to have existed are not from the things being visible" (Heb 11:3). If

Auctor holds by faith to an eternally creative God, then this creation originates from

much older creation now unseen.[203] Also, *Auctor* philosophically neither pushes beyond

the text for creation *ex nihilo*, nor toward a timeless, disconnected concept of God that

would follow in later systematic theology and apologetic debates.[204] Rather, the source

for the visible creation that is seen originates from that creation which is not visible—

God's eternal creative dwellings, which are permanent and perpetual without decay and

death, and in which he also dwells in living nearness to those who come to him.[205]

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[202] Feldmeier and Spieckermann. *God of the Living*, 453. They determine that "God does not thereby promise creation eternity."

[203] Cf. 2 Pet 3:5 ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ⸀ἐξ ὕδατος καὶ δι᾽ ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ "that the heavens were existing long ago and an earth from water and through water having endured by the Word of God." For Peter, God speaks the current creation into existence. Yet, the creation is from and through water instead of nothingness. Questions about cosmogenic origin that concern modern apologetic debate seem to not come to the minds of first-century authors who viewed God as creatively eternal and deal with more than anthropocentric forensic problems in the visible cosmos. In the apocalyptic world view, God's creativity is perpetual and includes other creations such as angels, who also have chosen to sin against the will of God and are in separated dwellings awaiting God's judgment (Heb 2:14; cf. Eph 6:12; 2 Pet 2:4; Jude 6).

[204] Robert A. Oden Jr, "Cosmogony, Cosmology," *ABD* 1:1162–63. Oden asserts that Hebrew thought does not have a world similar to the Greek kosmos, with the idea that the universe has a beginning. However, ideas of cosmogony in early Ancient Near East (ANE) religions, due to recent discoveries and broader definitions, are now better recognized than in the early twentieth century in which claims were made for a lack of an organized Hebrew cosmogony.

[205] Ellingworth, *The Epistle to the Hebrews*, 451. Concerning the author's statement in Hebrews 9:11, τοῦτ᾽ ἔστιν οὐ ταύτης τῆς κτίσεως ("that is not of this creation"), Ellingworth states, "It is impossible to exclude either temporal or spatial elements from the meaning of this phrase. It is both 'the present creation,' that is doomed to destruction in the last time (12:27), and 'the visible world,' that is inferior to the invisible to which it owes its existence (11:3)."

Conclusion

This chapter explores *Auctor's* conversation/biblical theology in Hebrews through the lens of the proposed MCS of Hebrews 9:27–28 for cohesion and correspondence with the proposed thesis. The overarching ῥῆμα ("conversation," Heb 1:3b) easily tracks on a background *aiōn*-field, in a biblical theology that has strong cohesion with heavenly access for believers by the ability of the Son promptly after death at judgment.[206]

For this project, in evaluation of the suggested ἐκ δευτέρου ("from a second *place*"), several modifications to modern English words help tease out the spatial sense of *Auctor's* first-century words upon the background of his apocalyptic *aiōn*-field. These adjustments enhance listening ability concerning *Auctor's* desired faith about God's speech in Hebrews. To balance modern English sense meaning and common presuppositions to the standards of first-century CE apocalyptic *aiōn*-field concepts of "place," Greek translation and subsequent discussion herein adds consideration of the probable spatial weight by adding the word *place* or field to appropriate lexemes. This results in "*aiōn*-field," "cosmic-field," "eternal-*place(s)*," "holy *place(s)*," "heavenly *place(s)*," "a spirit of an eternal-place," "eternal-place judgment," "eternal-place salvation," "eternal-place priest," and "the eternal-place of the eternal-place(s)." The English gloss "forever, everlasting" creates tension with the temporal limitation of Jesus' ministry that is only *until* all enemies are placed as a foot stool under his feet and misses the spatial positional OT theme in Psalms 110 highlighted by *Auctor*. [207]

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[206] Gerhard Barth, *Der Tod Jesu Christi im Verständnis des Neuen Testaments* (Neukirchen-Vluyn, Germany: Neukirchener, 1992), 153. Barth asserts the ministry of Jesus is more than just atonement in his death, but beyond, to the high priestly work of Christ in the way.

[207] Bauckham, *Jesus and the God of Israel*, 252–53. Bauckham elaborates, based upon the

Balancing the concept of place enables a coherent assembly of the functional

definition and structure of *Auctor's* vertical language. For example, much of the heavenly

entrance cohesion of his chosen expressions is lost in modern translations by the collapse

of multiple Greek terms to the English word "world." Translation decisions often build

on presuppositions of Cartesian philosophy of closed-heavens, with no access by people

heard in *Auctor's* homily through the way of the eternal-places by Jesus' ministry.

In this project, Greek to English philosophically loaded words and Latin

transliterations, which now have place/field weight of foreign meaning to *Auctor's*

audience understanding, are stripped away during analysis (fig. 9). These include

"cosmology," "sanctuary," "universe," and "session," which often are used as "key" and

"title" words in academic discussion. Further, for a greater listening experience in clear

hearing of God speaking, the dissonance from multiple unnecessary concept words is

avoided by omission of "intermediate-state," "disembodied spirits," "mysticism,"

"immaterial," "dispensation," "incorporeal," "apostasy," "post-baptismal sins,"

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ideology of "forever" and systematic category of immutable, the meaning infers that Jesus maintains his identity throughout eternity. Nevertheless, he recognizes, "In the context, a reference to divine faithfulness certainly makes good sense" (253). This implied faithfulness by use of "into the eternal-place" carries spatial weight in line with *Auctor's* heavenly theme for Jesus' ministry for believers. The Hebrew/Greek terminology and concept has no single good English word that reflects its contextual meaning. The translations of "eternal, everlasting, forever" for the Greek concept of αἰών is not so much *forever*, as in our English concept, but perpetual. This description as perpetual is relative to man's temporary experience in visible space and time. The God and his creation continue to exist perpetually, whereas man as temporary, ceases to exist. Something may be αἰών ("perpetual") relative to man, and be limited in duration in God's plan with a prophesied end. E.g., (1) Israel's eternal covenant in the land, or (2) the OT place of the dead outside the veil in the holy place (Abraham's bosom) waiting for Jesus to enter and follow him inside the veil, or (3) Jesus on the throne of the eternal-place in heaven *until* all his enemies are placed under his feet, when then he gives the kingdom to the Father and where God becomes one again (cf. 1 Cor 15:20–28). These are temporary "eternal-places" that are often translated as "eternal" or "forever" for temporal emphasis or "world, universe" in an cosmic-field limited spatial emphasis. These will cease to function in God's purpose for man and even for Jesus' ministry at a time future. The only places that last perpetually, as we use the English eternal/forever, are those places of God's kingdom that cannot be shaken inside the veil at the throne of God in his presence (Heb 12:28).

"sacraments," "reformed," "wholistic," "trichotomy," "dichotomy," "dispensation," and many others that contribute muddled distortions and static to *Auctor's* ῥῆμα ("conversation"), and also which falsely color the tone and mood of his harmonious homily.

Further, scholarly constructed speculations toward adversarial strawmen are identified that are designed as foils to protect traditional precepts against the tensions created by *Auctor's* apocalyptic vertical language. These strawmen include (1) the negation of *Auctor's* vertical reality by the unavailable second-century CE tenets of later Gnosticism, (2) the negativized common language of Platonic, Middle Platonic, and Philonic influences, (3) the claim for later development and expansion of OT heavenly afterlife concepts,[208] (4) the conjecture about divided Platonic Hellenistic spatial versus wholistic Jewish temporal afterlife thoughts about people,[209] (5) the unnecessary Cartesian adversarial problem of "time" and "eternity," and (6) the superfluous debate over "fleshly resurrection" or "inferior immortality of the soul."[210] These oppositional

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[208] Cf. Matt 11:25; John 3:10; 12:34; 14:1–12; 21:23. The cosmic-constricted views of Israel and the early disciples logically led to incorrect theological conclusions. They are still popular and provide a large reservoir for future research. E.g., Jan N. Bremmer, *The Rise and Fall of the Afterlife: The 1995 Read-Tuckwell Lectures at the University of Bristol* (London: Routledge, 2002). Bremmer finds that ideas of an afterlife between death and resurrection are later developments, which are correctly challenged and fading away.

[209] E.g., Veli-Matti Kärkkäinen, *Creation and Humanity*, vol. 3, A Christian Theology for the Pluralistic World (Grand Rapids: Eerdmans, 2015), 307. Kärkkäinen makes this observation in his argument for *multidimensional monism* of a whole person against traditional dualism of separate substances of man's creation. He does not accept a "gap" theory that between personal death and the final resurrection that there is "nothing of me" and finds it "problematic from the systematic theological point of view" (349). He concludes the posit of a "soul" is not necessary for God to continue the person in continuity before bodily resurrection. His conclusion is unlikely before biblical and extrabiblical evidence noted in this chapter.

[210] Gelardini, "The Unshakeable Kingdom," 321. Eisele, "Bürger zweier Welten, " 44 (translation Gelardini). Gabriella Gelardini comments that Wilfried Eisele could be quite right with his 'Middle Platonic' interpretation, when he assumes, 'Since for the individual human being, the transitory world

conjectures dull the hearing of God speaking to enable greater emphasis toward dominant closed-heaven prospects for the salvation message.[211]

Also, an awareness of two major missteps in conceptions about the race to Jesus at the throne of God, as reversals toward closed-heaven concepts, is exposed. These include *Auctor* as opting (1) for God's living nearness with accessibility in heaven through repentance of dead works and faith in Christ, rather than the misstep of a now distant sovereign God, who chooses and governs from afar, and (2) for emulating God's character of service in a good conscious to come to the aid of others, rather than self-elevation in the desire to rule this temporary cosmos as the completed church and kingdom on earth. For *Auctor*, we are called and shepherded by Jesus to heaven, to serve with the serving living God, in his purposes in the needs of the eternal-places.

The two correlative statements of Hebrews 9:27–28 adequately encapsulate his previous exposition. For translation of ἐκ δευτέρου ("from a second *place*/*position*"), the next chapter proposes to add further evidence for meaning cohesion by spatial analysis of the DUC and STr surrounding *Auctor's* theme of salvation by Jesus' intercession at death and judgment.

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finally passes away at his death, the eternal world of heaven reveals itself to him (i.e., the believer) at this moment, when he meets God as his judge and Christ as his mediator in the heavenly holy of holies."

[211] A "see-saw" pattern emerges that needs further research, where first, there is a new proposal. This follows with a period of large acceptance, then with a subsequent rejection and devastation. Finally, in reaction formation, most truth associated with the proposed error of the first proposal is also considered tainted and rejected as a foil for new proposed insights that are out of balance with complete complementary truths of biblical revelation. E.g., Ceslaus Spicq, in 1952, proposes strong background influence of Philo for understanding Hebrews. Ronald Williamson and Lincoln Hurst, with others, a generation of twenty to forty years later, reject Philo as the background and propose apocalyptic language in strong association to the LXX OT. Now, fifty years later, the Alexandrian language of Philo is the rejected as an adversarial foil, to press the new Jewish apocalyptic language in Hebrews in-line with current views.

Chapter 4

Consistent Splint Times:
The Place(s) of *Auctor's* Discourse Unit Conclusions about
Death, Judgment, Intercession, and Salvation

Introduction

Auctor encourages his audience, stating, "Let us run through endurance the race

being set before us" (Heb 12:1). After the start and initial steps, once a runner reaches a

chosen stride, the next analytical measures for improvement in longer races are pace and

split times. Just as pace and split-time strategies are modified depending on the race type,

in longer discourse, for enhanced communication of their message, successful authors

intentionally provide periodic summaries about their thematic subtopics along levels they

arrange in their discourse structure.[1] In a well-organized rhetorical discourse, these

summaries/conclusions, as planned groupings of text above the sentence level, function

to maintain audience orientation and to govern the desired message understanding.[2]

A skilled rhetorical author methodically leads his audience through planned

thematic content and supported assertions, which link with his supplied introductory

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[1] Joseph E. Grimes, *The Thread of Discourse*, Janua linguarum: Series Minor 207 (Hague: Mouton, 1975); Neeley, *A Discourse Analysis of Hebrews*, 1, 5, 28; Cynthia Long Westfall, *Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*, LNTS 297 (London: T&T Clark, 2005), 73, 77–78.

[2] Ibid., 29. Westfall comments, "Structures or patterns of organization which cultures and individuals may utilize or create are open-ended in terms of possibilities, but all utilize two essential techniques: the *grouping* of material within the text into units or chunks, and the use of *prominence* to highlight important material. Detecting an author's groupings of material into units involves looking horizontally at the linear organization of the discourse and detecting the boundaries or shifts in the text that occur in sequence" (italics Westfall).

topics/subtopics to persuade listeners to accept a strategic conclusion/summary.[3] This

chapter traces out *Auctor's* discourse unit summary/conclusions about his DI subtopics in

relation to Hebrews 9:27–28 upon his *aiōn*-field background.[4]

Do all the words heard consistently correspond to the perceived intended theme of

the other words in the message?[5] This question illuminates the importance of proper

analysis for the purpose of each grouping of text within *Auctor's* underlying *macro-*

structure.[6] The point concerns the essential linear cohesion of the collective results

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[3] Grimes, *The Thread of Discourse*, 323. Grimes states, "Every clause, sentence, episode, and discourse is organized around a particular element that is taken as its point of departure." He calls this phenomenon about how various elements are staged for the hearer's benefit, "staging" (ibid.).

[4] Teun Van Dijk, *Some Aspects of Text Grammars*, 45. Van Dijk comments, "…we touch upon an interesting feature of textual coherence: the establishment of discourse referents, and their ensuing definitivization (and possible pronominalization) is not only based on identical referents but also on 'existence' at the same modal level, that is within the same 'semantic world'." *Auctor* deploys a broad list of related cognates and phrases to topics that track throughout his message. The cognates are found in the word tables of the appendix 2. Translation of *Auctor's* words from Kione Greek to English must choose glosses that maintain unity and coherence of thought content, rather than construct an unrelated word salad of favorite glosses for themes from other possibly similar syntax (grammatical function in the sentence), semantics (meaning in relation to other words), and topic referents found in other texts. Cf. Guthrie, *The Structure of Hebrews*, 90. Guthrie comments, "Text-linguistic analysis seeks in part to uncover semantic subtopics which relate sections of a discourse. Semantic subtopics in a discourse most often are tracked with the same, or related, lexical items. Such items may be used repeatedly in two or more units, enhancing the semantic relationship between the units."
Contra James A. Moffatt, *Critical and Exegetical Commentary on the Epistle to the Hebrews*, ICC 40 (Edinburgh: T&T Clark, 1924), xxiii–xxiv. Moffatt claims such division is artificial and deliberately abstains from introducing formal division and subdivision. He contends "…the flow of thought, with its turns and windings, is best followed from point to point. So far as the general plan goes, it is determined by the idea of the finality of the Christian revelation in Jesus as the Son of God." Such strategy, as that of Moffat, misses the purpose for much proclaimed by *Auctor*, that is, based upon the revelation of *this* background truth. It is not just who Jesus is, as purported correctly by Moffatt's evidence, but also what Jesus has done and is able to do now as the Son of God for the salvation of people that trust in him, after death and at judgment, to rise into heaven by Jesus' intercessory ministry into the presence of God.

[5] Westfall, *Discourse Analysis*, xi. Cynthia Westfall highlights a paradoxical observation, regarding the statements of George Guthrie and David Black, that with Hebrews considered as a literary masterpiece in clear train of thought, then why have scholars, according to Black, reduced it to a collection of memory verses and proof texts, and lack clear hearing of this "symphony in form," so-called by Guthrie? The *functional groupings of text* [FGT] in Hebrews are often used for proof texts to support complementary truth in other topical themes of Scripture or positions without thoughtful consideration for *Auctor's* groupings of contextual summaries that govern his discourse meaning.

[6] Van Dijk concerning discourse observes, "…semantic representations and lexicalizations are not

gained from any methodological approach, particularly in analysis of the discourse

functional groupings of text [FGT] above the sentence level. Any interpretative result

must maintain the constraints of *Auctor's* global plan that governs his discourse for it to

be correctly understood by later English or other language readers. This necessity was an

intuitive limitation applied by the original listeners and later Greek culture that later

translators and readers must respect.

Chapter 2 evaluates meanings for *Auctor's* words and phrases in Hebrews 9:27–

28 below the sentence level.[7] Glosses are considered from most probable to least

possible, but the most probable glosses alone cannot determine the function of Hebrews

9:27–28 in the discourse.[8] Chapter 3 assesses the most credible word meaning in relation

to *Auctor's aiōn*-field background theology. God and God's speech emphasizes

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only determined linearly, i.e., by immediately preceding sentences. The notions of coherence and continuity are ultimately based on underlying MACRO-STRUCTURES, which are global constraints upon the semantic formation rules of the sentences of the text." Van Dijk, *Some Aspects of Text Grammars*, 10 (caps van Dijk). In agreement with the approach of Linda Neeley, in discourse analysis the term "function" refers to structure and not meaning. Neeley, *A Discourse Analysis of Hebrews*, 3.

[7] Silva, *Biblical Words and Their Meaning*, 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 be determined only by lexical uses in a diachronic review. Semantics must also have concerns about the author's uses of the word in context. Cf. Black, *Linguistics for Students of New Testament Greek*, 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" (Italics Black); J. P. Louw, *Semantics of New Testament Greek*, 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."

[8] Carson, *Exegetical Fallacies*, 128–29. Carson discusses "Fallacies arising from omission of distanciation in the interpretative process." Cf. 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).

throughout with concern for the conversation about the Son's ministry as the Word of God. How both Hebrews 9:27–28 and the theology are structurally linked together with other textual groupings at or above the sentence level that function as summaries remain to be evaluated. This chapter explores *Auctor's* structural function for Hebrews 9:27–28 as a UC of his exposition about the present ministry of the Son in relation to his previous units and section transition summaries. This entails evaluation of surrounding exposition that alternates with exhortation to properly hear God's speech about the Son's ministry as the audience's guide to teaching concerning the Christ.[9]

This chapter first introduces the techniques of discourse and thought-structure analysis with a summary of the methodology, concepts, and definition of structural terms. It includes terms from syntax analysis, lexical semantics, rhetorical analysis, narrative analysis, content analysis, and thought-structure analysis.[10]

It next introduces a MCS for God's speech in Hebrews that is illuminated by principles of discourse analysis mapping, thought-structure mapping, and *Auctor's* use of chiasm. Mapping guides for FGT and discourse chiastic structure are in Appendix 1 figures 12–16. Discourse mapping guides help to maintain the unity and coherence of *Auctor's* thought content.

Analysis of Hebrews describes: (1) thematic subtopics connected by words, phrases, and cognates that track into a cohesive thematic path from the introduction, (2)

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[9] Neeley, *A Discourse Analysis of Hebrews*, 2. Neeley defines the discourse genre of "exposition" as "a discourse written to explain something" and "hortatory" as "a discourse written to exhort, command, or urge a particular course of action."

[10] For the most part, an eclectic technical terminology has been adapted from that used by Linda Neeley, George Guthrie, and Cynthia Westfall, as deployed in Neeley, *A Discourse Analysis of Hebrews*; Guthrie, *The Structure of Hebrews*; Westfall, *A Discourse Analysis*.

threshold indicators that signal the structural boundaries for the functional FGT, (3)

overall structural features of each unit or transition, (4) functions of each FGT for each

proposed section, transition, and unit, and finally (5), grammatical-historical exegesis of

each UC through the lens of Hebrews 9:27–28 to dynamically compile *Auctor's* intended

summary conclusion that he wanted the audience to perceive, affirm, and teach.

Last, a conclusion summarizes the assertions. The footnote discussion explores academic

conversation related to the perceived intended meaning.

Discourse Analysis:
History, Method, Concepts, Definitions

Scholars have advanced methods that concern communication theory in relation

to the structure of discourse.[11] *Discourse Analysis*, as a recent development, mainly arose

in text translation. Expanding since its introduction, its principles assist in understanding

the meaning of the normative language and the perceptions of information exchange

between people.[12] Its focuses above the lexis, syntax, semantics, and pragmatics of the

sentence level with added concern for how text organization with FGT may provide

weight for specific contextual meaning in communication between individuals.[13]

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[11] Coetsee, "Die sprekende God in die boek Hebreërs, 2–3, n. 7; 40–80. Coetsee lists in review the common structural approaches for the sermon of Hebrews as: (1) Structural agnosticism, (2) Structural analysis based on the occurrences of OT passages [Caird, Kistemaker, Combrink, France, Longenecker], (3) Literary Analysis [Büchsel and Gyllenberg–genre differentiation, Nauck–threefold scheme, Vaganay and Vanhoye–literary analysis, Heil–full chiastic structure], (4) Rhetorical analysis [Nissillä, Lindars, Übelacker, Koester], (5) Linguistic Analysis [Dessaut and Neeley], (6) Text-Linguistic Analysis [Guthrie], (7) Systemic-Functional Discourse Analysis [Westfall], and (8) Thought-Structure Analysis [Coetsee]. Cf. Cynthia Long Westfall, *A Discourse Analysis*, 1–21; Guthrie, *The Structure of Hebrews*, 3–31.

[12] For recent attempts at definition, evaluation, and importance of this technique's contribution to NT studies, see Stanley E. Porter, "Defining Discourse Analysis as an Important New Testament Interpretive Framework," in *New Testament Philology: Essays in Honor of David Alan Black*, ed. Melton Bennett Winstead (Eugene, OR: Pickwick, 2018), 194–211.

[13] *Lexis* refers to the vocabulary of language involving phonemes, morphemes, and the range of a

Another name is *text linguistics*, which mainly concerns the cache of literary

devices that authors choose to cohesively connect together units and their FGT.[14] Since

the technical descriptors are new, with several emerging schools, there are multiple

complementary methods, technical terms, and approaches.[15] The competing variances, in

overlapping terminology and inconsistent results, challenge research attempts to

differentiate an accurate summary understanding.

Standard terms for discussion of Hellenistic Greek σχῆμα ("grammar") concerned

structural discourse with the terms περίοδος ("period, rotation") and κῶλον ("colon").[16]

The sentence markings, paragraph designations, and chapter and verse divisions found in

modern Greek and other language texts are later added conventions to assist modern

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semantic domain of a form's optional meaning that an author may choose. Choices in *syntax* involve the orderly arrangement of word forms into phrases, clauses, and sentences for meaningful units. *Semantics* comprise determination of the optional meanings for the chosen forms when linked together. *Pragmatics* encompass the meaning of forms in a specific literary context.

[14] *Linguistics* is the science of language including phonetics, phonology, morphology, syntax, semantics, pragmatics, and the meaningful links of the text above the sentence level in paragraphs, units, sections, and a complete discourse. Black, *Linguistics for Students of New Testament Greek*; David Allen Black and Benjamin L. Merkle, eds. *Linguistics and New Testament Greek: Key Issues in the Current Debate* (Grand Rapids: Baker Academic, 2020).

[15] George H. Guthrie, "Discourse Analysis," in *Interpreting the New Testament: Essays on Methods and Issues*, eds. David Alan Black and David S. Dockery (Nashville: B&H, 2001); Stanley E. Porter, "Discourse Analysis and New Testament Studies: An Introductory Survey," in *Discourse Analysis and Other Topics in Biblical Greek*, eds. Stanly E. Porter and D. A. Carson, JSNTSup 113 (Sheffield: Sheffield Academic, 1995), 14–35; Westfall, *Discourse Analysis*, 1–87. Westfall, in following Porter, attempts a systemic approach in a comprehensive evaluation of authorial choices that view language as a "…tool for communication and social interaction," and which "establishes a reciprocal relationship with its setting and context." Porter, *Discourse Analysis*, 20. For a more recent assessment of linguistic schools, see, idem, "Linguistic Schools," in Black and Merkle, *Linguistics and New Testament Greek*, 11–36.

[16] Steven M. Baugh, "Greek Periods in the Book of Hebrews," *NT* 60 (2018): 24–44. Cf. Nida, *Style and Discourse*. Nida's work emphasizes the rhetorical dimension of colon analysis. Cf. Louw, *Semantics of New Testament Greek*, eds. Dan O. Via and William A. Beardslee, The Society of Biblical Literature: Semeia Studies (Atlanta: Scholars Press, 1982), 95–158.

readers.[17] Creators did not equally realize *Auctor's* first-century FGT in structural levels.[18] This explains the discrepancy between modern chapter breaks, paragraph indentations, and verse numbers, in comparison with the unit and transition divisions.

Figure 11 illustrates discourse mapping terminology for this project.[19] Also, nomenclature is supplied for identification of the different assemblies of text in the various levels of discourse structure in figures 12–16. In level 3, a *unit* contains FGT above the sentence level that link to an overall introductory topic or the multiple subtopics in the *discourse introduction* [DI] of Hebrews 1:1–4. A unit may have FGT that function as: (1) *introduction* topic/subtopic [UI] [UPt] (2) *points* [Pt] [SbPt] in support or *climax*, and (3) a unit *conclusion* or *summary* [UC].[20] The functional features are fluid, do

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[17] Codex Alexandrinus from the 5th century CE is an example of an uncial text with all capital letters created by a single stroke of the hand in one position by a scribe. The text is in columns with no spaces, sentence markings, paragraph markings, section headings, title, chapter and verse designations, or other devices to assist the modern reader. So how did the Greek literary culture govern and assist listeners and readers understanding of their message intent? They governed meaning by internal groupings of text in structural patterns above the sentence level that functioned to control the interpretation of the text. English readers are not accustomed to sensing these literary indicators and their functions. The methodology of discourse analysis explores these literary devices to assemble this "deep structure" of the author behind the "surface structure" of an author's text or speech.

[18] Neeley, *A Discourse Analysis*, 18. Westfall, *A Discourse Analysis*, 30. The identifier chosen labels *functional groupings of text* [FGT] for *Auctor's* planned collections of text above the sentence level. A *unit* is a cycle of FGTs through a planned introduction, points, and conclusion. Vanhoye and other scholars designate the major division a *partie* "part," the next a *section* "section," and his groupings above the sentence level as *paragraphe* ("paragraph"). Vanhoye, *La structure littéraire de l' Épître aux Hébreux*, StudNeot 1 (Paris: Desclée de Brouwer, 1976); repr., in English, *Structure and Message of the Epistle to the Hebrews*, SubBi 12 (Rome: Editrice Pontificio Instuto Biblico, 1989), 53–58. Westfall labels her main groupings of text above the sentence level as units or chunks with smaller units as a paragraph. Westfall, *A Discourse Analysis*, 29. George Guthrie utilizes the analysis labels embedded discourse, sections, and subsections. Guthrie, *The Structure of Hebrews*, 112–47.

[19] Westfall discusses the melting pot of scholarship and techniques working on various aspects under the umbrella of discourse analysis that creates such varied terminology and techniques. Westfall, *A Discourse Analysis*, 23.

[20] Neeley labels these units "embedded discourse units" due to "evidence that these sections have their own internal organization that resembles that of a complete discourse; that is, it may have its own introductory paragraph, its paragraphs which develop its theme, and its conclusion." Neeley, *A Discourse Analysis*, 3. Also, highlighted discourse climax is labeled "peak." Ibid., 24. Cf. Westfall, *A Discourse*

not have to be used or occur in strict order, and can serve an adjoining unit.

When functioning as introduction, FGT link to later groupings of text.[21] Discourse units can also contain a digression where a new unit completes a cycle of FGT [UI-Pt1-Pt2-UC] within a units sequence of FGT before coming back to the former unit for FGT cyclic completion.[22] A *section* [S] of level 1 discourse contains several units in level 2, and in Hebrews is connected to other level 1 sections by a *transition* summary [STr], which functions for audience orientation about topics both as conclusion for the previous section and introduction for the coming section.[23]

The term *discourse* refers to the entire message that on level 1 contains an DI of the thematic topics/subtopics, *sections*, *transitions* between sections, and a *conclusion* [DC]. Sections on level 2 are divided into *units*, which on level 3 have cycles of FGTs positioned for *topic introduction*, *points*, *climax*, and *conclusion*. FGTs may also contain *subpoints* in level 4 (see *fig*. 11–15).

An eclectic array of terminology and methodology is implemented from across

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Analysis, 30. This project purposely avoids the English *paragraph* found in translations since these divisions of text formation are more arbitrary than Greek. Ibid. This project follows the standard modern designations of chapter and verse but only to distinguish and highlight portions of text in discussion or example. It should be recognized the English paragraph and chapter/verse divisions of text have little to no bearing on textual meaning and simply assist the reader/student within modern cultures for ease of reading and pointing out particular text in discussion.

[21] Some units, such as unit A (Heb 1:5–14) and unit D2´ (Heb 11:17–40), inherit FGT introduction topics from previous FGT topics. Unit F contains a MCS of the exegetical and expositional material that is followed by further support and climax to complete propositional argument before a transition unit to S3. The evidence for this observation is provided in discussion of the respective units.

[22] E.g., unit D of Hebrews has a digression within unit E before coming back to complete unit D. *Auctor* uses this technique for hortatory emphasis of the need for his audience to listen carefully and teach properly the expositional content of unit D and the main thematic content of unit F. This is the only nesting of units within units of the Hebrews discourse.

[23] Neeley, *A Discourse Analysis*, 8.

the developing schools that describe the observed literary features of Hebrews. Use of these technical terms and concepts indebted this author to the developmental work of many scholars who include a large cross section of NT research. No one system, nomenclature, of method of approach is defended. Each proposed method has its own strengths and weaknesses.[24] The focus of one technique often strengthens the critiqued weaknesses of another when the strengths are integrated together. Attempt is made to remain in an inductive approach behind *Auctor's* textual meaning for God's speech and to follow his underlying *macro-structure* to the meaning of his MCS proposed as Hebrews 9:27–28. This project attempts a deductive approach in attempts to avoid presuppositions that either carry weighted, or confusing difficult technical meaning.[25]

As a general principle, discourse communication in first-century Hellenistic Greek, depending on its length, contains multiple levels of organized *groupings* of text above the sentence level. These groupings of text for both the author and audience are part of a *semantic deep structure* "…that can 'guide', in linear production, the selection of lexemes of the subsequent sentences."[26] In the language of Greek culture, by an array

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[24] Westfall, *A Discourse Analysis*, 1–87.

[25] Westfall, *A Discourse Analysis*, 7, 28. Westfall defines these approaches stating, "The deductive approach applies the goal and elements of a given genre or form to the text. The inductive approach forms a hypothesis from a close reading or analysis of the text and then forms a hypothesis of how given features relate to the whole." The critique of some scholars against the possibility of outlines defining the meaning of text rather than the text defining the outline is valid. Cf. Neeley, *A Discourse Analysis*, 5. Neeley for her proposed "summary" formation, deletes many of the groupings of text functioning as conclusions simply due to her criteria for determination of backbone and support material. If the outline uses the unit support parenesis rather than the unit conclusions, then the main specific thesis of each unit is missed.

[26] Van Dijk, *Some Aspects of Text Grammars*, 133. Van Dijk concludes, "This means that in the gradual construction of a semantic deep structure the reader will often be able to predict roughly and hypothetically the further development of a text, such that a progressive increase of informational redundancy is formed." This observation explains the repeated saltatory nature of linked subtopics in the footnotes. The same exposition is redundantly recycled with cognate and related phrases for emphasis.

of literary devices, these organized, operational groupings are linked together to provide coherent speech.[27] These compilations of text, when received as a coherent structure in sum, form a complete message or *discourse*.[28] By the different chosen literary devices, a speaker organizes distinct levels of text containing subtopics that link related thought by connections with multiple assemblies of other text in groups above the sentence level. This conventional organization follows an intuitive *global plan* that an audience follows for proper language meaning comprehension.[29]

With adaptation and modification, methodology of this project for discourse analysis of Hebrews utilizes a hypothesis about the underlying macro-structure of discourse proposed by Teun van Dijk, whose other work concerning formation of discourse summaries was employed by Linda Neeley.[30] Based on experimental findings concerning communication, van Dijk comments, "…a macro-structure is a tentative

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[27] Neeley, *A Discourse Analysis*, 2. Neeley wisely deduces, "The native speaker of a language automatically internalizes the principles of organization his language uses to structure a discourse. The linguistic study of non-Indo-European languages in this century has uncovered principles of organization which can be quite different from those that Indo-European languages use, and even the study of Koine Greek discourse is yielding unexpected insights into that language's discourse structure that could not have been appreciated intuitively by an English speaker. Since we do not perceive intuitively the principles of discourse organization in another language in which we are not bilingual, explicit analysis of these discourses is necessary." Speech communication can range from highly organized coherent rhetoric to schizophrenic word salad in disconnected sentences that is difficult to follow due to the author's failure to provide and follow culturally accepted global plans in language communication that are intuitively learned. Initial discourse analysis studies proposed the control of function and meaning on the literary features that serve as the links above the sentence level, without consideration of the author's global plan or macrostructure that controls the linear coherence of his message to an audience.

[28] Westfall, *A Discourse Analysis*, 66, 81; Guthrie, *The Structure of Hebrews*, 59–111; Neeley, *A Discourse Analysis*, 26; Vanhoye, "L'οἰκουμένη dans l'épître Hébreux," 3–4.

[29] Van Dijk, *Some Aspects of Text Grammars*, 133. Van Dijk states, "…this global plan may be adjusted during the realization process either by changes in intention or by feedback phenomena from the produced surface structures of sentences" The audience dynamically adjusts their understanding of the semantic deep structure of a text.

[30] Van Dijk, *Recalling and Summarizing Complex Discourse*; idem, "Recalling and Summarizing Complex Discourse," 49–118; Neeley, *A Discourse Analysis of Hebrews*, 28.

underlying structure of a summary. The additional hypothesis, however, is that a macro-structure is assigned to a (part of a) discourse, in order to be able to 'control' its complex semantic content, in *all* tasks."[31] Theoretically, the parts of a discourse that function as *summary conclusions* in the units or sections of a discourse are provided by *Auctor* to dynamically control the semantic meaning and audience understanding of the text up to that point.[32] An original audience intuitively, in their learned language, mentally compiles these provided summaries together while following the author's discourse until the final MCS concerning the thematic propositions of the chiastic unit F (fig. 16). By tracing the subtopics of the semantic content within the text groupings serving as summaries, this method assembles a macro conclusion/summary [MCS] that recaps the functional DUC in the discourse units and transitions.[33]

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[31] Van Dijk, "Recalling and Summarizing Complex Discourse," 60, italics and other emphasis by van Dijk.

[32] Westfall, *A Discourse Analysis*, 73. Westfall, states, "Summaries, conclusions and central sentences tend to offer 'meaningful cumulative thrust' of expository and hortatory discourse. Often such sentences occur with inferential particles and in some way account for the rest of the text in their unit. As Levinsohn observes, 'By their nature, summary statements unite together the information they summarize'. Summaries and conclusions may occur at the beginning, middle or end of a unit." Cf. Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on Informational Structure of New Testament Greek*, 2nd ed. (Dallas: SIL International, 2000), 277.

[33] This project deploys a *threshold* method to determine divisions of units and sections, which agree with most of Neeley's functional divisions and labels within the units. They are applied in figures 11–16 with only minor change (ibid., 19–20). However, it is unconvincing that a "macrosummary," so-called a "summary" by Neeley, can be formed mentally by an audience by such an abstract method that by the methods selective criteria omits groupings of text, admittedly already serving as summary in the discourse units and transitions. This MCS is distinct from the concept about the formation of a *summary* by Neeley, who follows the work of Robert Longacre and Kathleen Callow. Neeley, *A Discourse Analysis of Hebrews*, 4, 27–28. Longacre states his work is "non-overlapping" with van Dijk with only slight investigation of semantics or pragmatics of larger discourse structures. Robert E. Longacre, *The Grammar of Discourse: Topics in Language and Linguistics*, 2nd ed. (New York: Plenum Press, 1996), xvii-xix. He further avers that his investigation focuses on the "notational structures" or literary signals, which glue the internal surface structure of discourse together at the different level units of morpheme, stem, phrase, clause, sentence, paragraph, and discourse. Neeley employs Longacre's methods and divides the text of Hebrews into units that are categorized into "backbone" and "support material" based upon literary notations with some consideration of the text grouping semantic function by the individual units. This semantic function is indicated by her text grouping labels for introduction, support, pre-peak, peak, and

Identification of the unit and section functional summaries of text groupings greatly aids to maintain focus on the topics and subtopics in the message of Hebrews that track in his sermon content through his DUC and STr. Analysis of these functional units does not eliminate the need for studies concerning external influences but assists to maintain focus on the thematic conclusions *Auctor* intends for his audience.[34] These summaries are provided by *Auctor* to control intended meaning for his audience and prevent proof texting missteps to other complementary, canonical truth or interpretational missteps.

In the discourse of the language of Greek culture, speakers deploy these FGT in a number of continuous repetitive cycles that primarily function as either (1) UI that connect to the overall theme or other linked subtopics, (2) Pt *support* or emphasis in *climax*, or (3) a UC.[35] A listening audience cognitively assimilates the DUC and STr of

conclusion.

However, Neeley comments that her backbone material is determined by an *abstract* use of particles, lack of conjunctions, material supported by γὰρ passages, quotations, or illustrations of significant length. For Neeley, this abstract assembly of backbone material forms a *macrostructure* of Hebrews that she uses to form a *summary* of Hebrews, based upon the work of van Dijk, created by collective assembly of the backbone sentences. Neeley, *A Discourse Analysis of Hebrews*, 27–28. The product of this method seems more like an 'abstract' of the overall text, rather than a summary meaning of *Auctor's* desired thematic conclusion for his audience. Neeley seems to recognize a methodological weakness in formation of a summary, stating, "The claim that a summary is the exact expression of a macrostructure would be an oversimplification. The underlying structure (macrostructure) of a discourse is abstract and involves the interaction of all of it systems of organization" (ibid., 28). The "all" should include the functional grouping of text in the units and transitions already serving functionally as a summary, of which her backbone often leaves out and deletes, since labeled as support. Neeley does recognize that, "A number of different types of summaries can be formed to reflect different aspects of the discourse organization and in differing degrees of detail and conciseness" (ibid.). This observation recognizes the possibility of a MCS of the summaries.

[34] While external weight on meaning in discourse carries some level of importance, ultimately *Auctor's* groupings of functional summaries govern the meaning of his discourse and intended interpretation of Hebrews 9:27–28.

[35] Cf. Neeley, *A Discourse Analysis*, 3, 28. Cf. David Mark Heath, "Chiastic Structures in Hebrews: A Study in Form and Function in Biblical Discourse" (PhD diss. University of Stellenbosch, 2011), 65–67.

distinct signaled discourse levels about the DI topical themes in anticipation for a MCS. In a well-supported discourse, the receivers should find themselves in agreement with the MCS provided by *Auctor*.

Modern sentence-to-sentence or point-to-point grammatical-historical studies by their bottom-up nature are easily isolated from the links between the larger FGT in *Auctor's* macro-structure or global plan. Readers in English do not innately sense the FGT connections and can often miss linked topics/subtopics due to ill-fitting word glosses by translators.[36] This unawareness or neglect allows a lack of cohesion that can easily lend to proof texts for other complementary truth or error that result from out-of-control comparative observations away from *Auctor's* global plan toward meaning.[37]

The global plan provided by *Auctor* for control of discourse meaning is often not considered in studies of Hebrews, where meaning is usually perceived step-by-step by grammatical-historical exegesis.[38] The omission of the semantics of the functional DUC

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[36] Nigel Turner, *Christian Words* (Nashville: Nelson, 1981). Turner demonstrates how many Greek words of the NT due to later religious meanings in Latin, German, and English translation take on new meaning that are often different from the original meaning.

[37] Louw, *Semantics of New Testament Greek*, 94–98. Louw stresses the importance of knowing how a text is structured. He further emphasizes that analysis begins with the surface structure to ascertain how the author rendered his thoughts to determine the deep structural material the author wished to convey in meaningful communication. The surface structure is represented by syntactical relationships that carry weight for meaning. The deep structure is the meaningful units that "flow out of" or "emerge from" the syntactical structures (96). Louw recommends the "colon," rather than the English sentence or paragraph, as his starting point for semantic analysis, which he defines as the basic subject and predicate (97). The cola are clustered by authors into meaningful larger units, "…which in discourse have their own semantic content and unity" (98). Louw warns, "To analyze the thematic development of any utterance or discourse, it is, unwise to start with the smallest units, since the resulting segmentations or 'cuts' in the discourse result in too many fragmentary items, and it is extremely difficult to put all of these together in an efficient and convincing manner" (96). Louw also warns about use of larger units of the paragraph or larger sections. The functional groupings of text analyzed with clusters of cola, follow the wisdom of Louw for determination of the deep structure concerning how *Auctor* conveyed his thematic meaning to his audience.

[38] Robert E. Longacre and Shin Ja J. Hwang, *Holistic Discourse Analysis* (Dallas: SIL International, 2012). Longacre and Hwang caution students against "analytic nearsightedness," where there is a fixation on the smaller parts of a text without consideration of the whole. Longacre focuses on the

in a top-down approach may explain the often-recognized failure by scholars to unlock the message of Hebrews, since translation from Greek to Latin and subsequently to other languages lacks the identification of innate communication tools of Greek language to govern the meaning of the discourse above the sentence level.[39]

The next section, explores how the summary language of *Auctor's* structured discourse can be analyzed to confirm the functional-grouping of Hebrews 9:27–28 as his probable MCS of his linear periodic summaries about his developing thematic context. Analysis should be carried out in the same way that an audience, in the innate language of Greek culture, would cognitively listen and evaluate the validity of his final MCS claim. Hearers of Greek language discourse, in a repetitive cyclic manner, cognitively recognize topics/subtopics, then determine a level of soundness of the author's points with provided exegetical, evidential, or hortatory support, and finally either agree, ponder, or disagree with *Auctor's* contended UC.

"paragraph" level of the discourse structure as a grammatical unit (115–54), which is roughly equivalent to the label of FGT, but due to differences from modern English paragraph determination that may lead to confusion. A FGT may contain several natural paragraphs in English or not necessarily form an English paragraph.

[39] J. P. Louw wrote nearly twenty-five years ago in his favorable introduction to George Guthrie's double back-boned, text linguistic approach, in *The Structure of Hebrews*, "When I received the manuscript my first reaction was that this might be yet another of the many relatively futile attempts to unravel the strange flow of the argument in Hebrews." Guthrie, *The Structure of Hebrews*, xii. Guthrie's double back-bone theory, in separation of expositional and hortatory material, did not correct the detours created by the path of scholar's methods and previous missteps, but he did make a major contribution to understanding the literary devices that connect the discourse units and transitions in Hebrews. Westfall, since his work, has broadened the field of view concerning literary devices in a functional-systemic approach that supports textual meaning above the sentence level. However, she does not connect the meanings of the functional summaries (discourse unit and summary conclusions) together. Their research led to consideration about functional groupings and transitions that summarize in the overall communication process as the control for the meaning of the narrative, rather than the individual literary devices or systems themselves. Text observations led to the concept of a *threshold* by use of multiple literary signals to indicate function shifts, both within the units themselves from introduction, to support, to conclusion and external shifts to new units or section transitions. Following Guthrie, Westfall, and Neeley, this contribution concerning the MCS of Hebrews is not expected as a magic bullet but only another contribution for consideration along the path to better understanding what God is speaking in the present ministry of the Son.

As new spoken FGT follow, the topics continually broaden, change, and condense by the listeners in association with the introduced theme.[40] New speech either deletes, combines, or concentrates with previous conversation. The accepted conclusions at each propositional conclusion repeatedly replace and modify by the addition of new summaries, which combine with subsequent accepted conclusions to dynamically, after the last proposition, form a MCS of *Auctor's* discourse.[41] It must be remembered that he attempts in his discourse rhetoric to strategically persuade his audience to agree with his provided MCS or lead the audience to form their own similar summary within the limitations of his previous conclusions. A lack of coherence in proof texting would be rejected by an audience.

Van Dijk concludes that discourse information is kept in short packets or is attached to symbols and concepts to accommodate the limited human ability to remember large messages.[42] Listeners later do not repeat the entire discourse communication word-for-word but synthesize their own cognitively assembled summaries about the topic and concentrated subtopics from the conclusions within the overall theme.

Since in Greek discourse these FGT govern the meaning of the syntactical structure, it is essential that translators and later interpreters consider them for

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[40] Neeley, *A Discourse Analysis*, 1–2.

[41] Van Dijk, "Recalling and Summarizing Complex Discourse," 58. Regarding the final structure, van Dijk acknowledges, "Strictly speaking, a definite hierarchical structure may be assigned to a discourse sentence of propositions only after processing of the last propositions. For long discourses this would mean that all other propositions are kept in some memory store."

[42] Ibid. Van Dijk found in his experiments that subjects were not able to recall all the propositions of a lengthy discourse. He thereby asserts that recall in discourse comprehension requires "assignment of each proposition into some very complex hierarchical structure." Hence, the longer texts are "reduced" by assigning certain content to "macro-categories." These smaller groupings of text, in their assigned categories of established language patterns, are easier to handle and comprehend by an audience.

determination of chosen word glosses in the syntactical analysis of grammatical-historical exegesis. The next section discusses the supplied mapping guides.

Guides for Structural Mapping,
Thought Analysis, and Chiasm

Proposals for the discourse structural mapping of Hebrews are illustrated in figures 11–16. These guides assist readers to maintain linear coherence in the discussion of the suggested DUC and STr that use for analysis and tracking the proposed compiled MCS. This investigation operates on the premise that a formal structure for the message existed in *Auctor's* mind while he spoke as moved by God's Holy Spirit. Also, he uses natural features of Greek language communication that his mixed audience would mentally consider, to innately build a MCS understanding of his thematic conclusions.[43]

It must be acknowledged that the structural guides are unsure, since there is no realistic way to accurately ascertain *Auctor's* actual discourse levels or FGT in his repetitive cycles of topic/subtopic introduction, supportive evidence, and conclusions. Since these structural guides are greatly distanced from Hellenistic Greek culture and considering the reality of modern interference inherited from Greek to Latin, to German, to English language structural differences in communication, few scholars completely agree on the boundaries of a section or unit, or the FGT.[44]

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[43] Cf. James C. VanderKam, *An Introduction to Early Judaism* (Grand Rapids: Eerdmans, 2001), 14, 53. VanderKam states that, "Ptolemy II and the Greek translation of the Torah…gave the Jews of the Hellenistic world who lived outside of Judea access to their scriptures (something that they no longer had because Hebrew was not their native language), but also made those scriptures available to a wider audience." His observation that, "A vast and relatively unknown literature has survived from the second temple period—texts written by Jews living in the land of Judah and in the far-flung diaspora" (53) further supports widespread use of consistent and coherent Greek discourse methods.

[44] Cf. John A. L. Lee, *A History of New Testament Lexicography*, SBG 8 (New York: Lang, 2014), 3–29. Translators are under heavy influence toward preconceived proof texts for the religious debate of

In the area of the boundary and function, regarding the determination of the word groupings of Hebrews, this project is greatly indebted to the work of Linda Neeley, whose work is greatly accommodated into the structural proposals. The *threshold* criteria for division that is applied in the analysis discussion of the next section are more comprehensive than Neeley's but nearly in complete agreement on her functional divisions of the discourse.[45] Neeley's structural outlines make sense and have an ease of use in discussion for explaining the functional divisions for a non-specialist audience.

The analysis, after translation of the UC, composes a *thought-structure analysis*.[46] The thought-structure, is greatly indebted to the work of Albert J. Coetsee for both his

their day. The substantial number of English transliterated words from Latin translations that were used for over 1000 years requires consideration in the analysis built on English translations. Each must be evaluated for maintenance of first-century meaning or trajectories toward later meaning from theological divergences away from *Auctor's* intention. Readers of Latin translations faced the same problem as English readers today due to Latin glosses by Jerome in the early fifth century that evolved in awkward meaning. Also, since other cultures lack FGT, later translators often did not consider these for control of *Auctor's* meaning during word-to-word translation and interpretation mainly at the syntactical level. The retention of many proof texts that have evolved illuminate the perception often vocalized by English readers for an incoherent argument in Hebrews, as expressed by J. P. Louw as "the strange flow of the argument of Hebrews."

[45] The functional divisions may be more a reflection of Neely's in-depth familiarity with the Greek language than her absolute criterial determination. The more time one spends in the flow of the Greek text the clearer these functional units of the discourse become. Discourse communication operates more in the environment of an abstract sense than mathematical absolutes based on specific literary devices. This insight also may apply to rhetorical analysis. Cf. Martin and Whitlark, *Inventing Hebrews*, 253. Martin and Whitlark derive the same structural section divisions as Neeley and me (253). Their claim for use of classical rhetorical categories may not be as convincing as their in-depth familiarity with the Greek text to sense the natural rhythm and flow of the discourse. Since the function of the FGT serve a rhetorical purpose, first-century, classical, rhetorical categories can easily apply.

The differences in the function of text above the sentence level make it difficult for translators from Greek into English to capture for English readers, by isolated methods of historical-grammatical exegesis, the macrostructure that controls the semantic meaning of the functional groupings. The only way to convey the author's global plan in another language is by choosing glosses which reflect it. This is difficult in the age of the concordance and especially the computer-age, where comparative connections of every nuance below the sentence level, both internally and externally to other similar text, are available at a moment. Also, in English translations, the translators personal preconceived programs often become highlighted, rather than controlled by the text summaries.

[46] The method of *thought-structure analysis* tracks *Auctor's* use of his overall topical theme of the ministry of God speaking in the Son through his argumentation. His choice of subtopics, support, and OT quotations, as governed by his DUC and STr, strengthens his exhortation about the accountability of conversation in the ministry of the audience.

contribution to the discussion of structure and his introduction to thought-structure methodology, which tracks the author's thematic thought along the author's literary structure.[47] The thought-structure is based upon levels 1 and 2 found in fig. 12.

At the discourse level (level 1), *Auctor* appears to have a DI, three S with STr between each section, and a DC. This rendition of the first level of formal textual grouping is favored by typical divisions of homilies found in later rabbinical discourse.[48] Also, the discourse cognate paths track through the topics/subtopics, as governed by the DUC that are reflected in the discourse mapping guides. The mapping is similar to other approaches to Hebrews that Guthrie and Heath provide in comparison charts.[49]

The discourse, topics/subtopics variation and unit divisions occur due to the governing semantic choices that are most often made by the established weight of proof texts, rather than consideration for *Auctor's* macro-structure. Another hurdle for mapping analysis is a technical language for Greek communication, which has text organization that is not completely equal to modern English paragraphs, chapter and verse divisions, and subtitles that are found in some modern translations. The English paragraph is more loosely constructed and is based upon less specific linking criteria to previously introduced material, when compared to highly organized and stylistic Greek.

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[47] J. Coetsee, "Die sprekende God in die boek Hebreërs," 41–80.

[48] In the homily of Hebrews, the extensive Septuagint usage confirms that the unknown author had intensive rabbinical training versed in memorization of the Torah and much of the Old Testament. The author often links contiguous references of LXX Scripture which includes other books of the Torah, Psalms, and Prophets. Many Jews both in Jerusalem and the diaspora Synagogues had received Jesus as the Christ in faith (Acts 6:7; 11:19). By the destruction of the Temple in 70 CE, this new Christological Messianic understanding integrated many synagogues' worship. The NT contains examples of synagogue Scripture reading and commentary by Jesus (Luke 4:16) and the early church (Acts 13:14–31, 42, 44; 17:2–4; 18:4).

[49] Guthrie, *The Structure of Hebrews*, 22. Heath, "Chiastic Structures in Hebrews," 395–96.

The common use of chiasm in Greek discourse presents another problematic

issue, since literary communication in English and other languages do not innately utilize

the literary device.[50] In the chiastic structure, *Auctor* moves along his propositional path

that contains light hortatory application to his audience to a turning point and climax in

his expositional argument, then retraces the same concepts through the lens of the climax

for hortatory application with light exposition.[51] Several scholars in their research of

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[50] Augustine Stock, "Chiastic Awareness and Education in Antiquity," *BTB* 14, no. 1 (1984): 23–27. Stock states, "The case has to be made from a consideration of the history of chiasmus and the system of education that prevailed in the classical world, first in the Greek world and then in the Roman world. If moderns have lost their appreciation for chiasmus it is because they have been educated in a vastly different way" (23). He mentions the work of John Welch, in *Chiasmus in Antiquity*, and avers further that Welch's essays "…make it clear that chiasmus was pervasive in antiquity, first as the traditional oral teaching form then as the key structuring device for writings" (ibid.). He later continues, "Chiasmus afforded a seriously needed element of internal organization in ancient writings, which did not make use of paragraphs, punctuation, capitalization and other such synthetic devices to communicate the conclusion of one idea and the commencement of the next" (ibid.). He concludes, "Finally in *Chiasmus in Antiquity* we are shown how chiasmus followed from the most ancient literatures into biblical and western classical literature" (ibid.).

[51] John W. Welch, *Chiasmus in Antiquity: Structures, Analyses, Exegesis* (Hildesheim: Gerstenberg, 1981), 9–16. For longer discourse arrangements Welch remarks, "An emphatic focus on the center can be deployed by a skillful composer to elevate the importance of a central concept or to dramatize a radical shift of events at the turning-point. Meanwhile, the remainder of the system can be used with equal effectiveness as a framework through which the author may compose, contrast, juxtapose, complement, or complete each of the flanking elements in the chiastic system. In addition, a marked degree of intensification can be introduced throughout the system both by building to a climax at the center as well as strengthening each element individually upon its chiastic repetition" (10).

Cf. Nils W. Lund, *Chiasmus in the New Testament: A Study in Form and Function of Chiastic Structures* (Chapel Hill: University of North Carolina Press, 1942; repr., 2nd ed., Peabody, MA: Hendrickson, 1992), vii, xvi, 40–41. David Scholer and Klyne Snodgrass, in the "Preface to the 1992 Reprint," based upon scholarly investigations influenced by Lund's work, define chiasmus (or chiasm) as "inverted parallelism or sequence of words or ideas in a phrase, sentence, or any large literary unit" (vii). They go on to write, "Chiasmus involves fundamentally two elements: inversion and balance…Often this leads to a third feature: climatic centrality" (ibid.). Grounded from years of inductive study of chiasmus in the biblical text, Lund explains so-called laws that govern the form and function of chiasm (40–41). He justifies calling them "laws of chiastic structure" due to the recurrence of certain features that appear in many different combinations. Chiasmus by ancient authors may have parallels based on language, concepts, or content. For unknown reasons, Lund avoids chiasmus in Hebrews, which, like his focus on Revelation, is a complete, oral, structured, rhetorical discourse in the biblical Canon. Important for interpretation of Hebrews are Lund's observations concerning the laws covering the central climax and its extremes. In this type of structure, the central climax forms the theological basis of the whole section of propositions from the extreme concepts.

Levinsohn, *Discourse Features*, 277. Levinsohn states, "Chiastic structures indicate that the material concerned forms a self-contained unit, which should be treated as a block over against that which precedes and follows." *Auctor's* implementation of chiasmic structure in Hebrews naturally limits the influence of external pressures for text meaning that are not contained within the structure of the chiasm.

Hebrews have attempted mapping the chiastic structure.[52] Most of these attempts fail to

consider the governing FGT in determination of the main thematic topics/subtopics that

derive the parallel concepts required for a coherent chiastic structure. The chiastic

mapping found in fig. 16, flows out of the expositional DUC for discourse S1–S2, the

unit A to the unit F climax and the MCS, then retraces the hortatory DUC in parallel

corresponding concepts through S3.[53]

The guides provided for discourse structural mapping, thought-structure analysis

mapping, and chiasm are derived by inductive study of Hebrews. Since the literary work

originated in a foreign language and culture, it can only be simply claimed that the

offered guides would be recognized as closely representing the logical flow of *Auctor's*

thought process in the first-century discourse to his listeners. Also, it is asserted that the

MCS in context has a high probability for being the thematic conclusion that *Auctor*

wanted his audience to consider in their own ministry decisions as they approached

Jesus' ministry as the Christ on the day of death and judgment.

The guides also map the discourse division boundaries at level 1 for an

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The chiasm feature protects against proof texting for complementary truth or errant concepts by identifying lack of thematic cohesion and balance within the whole chiastic structure when foreign ideas or concepts are introduced.

Cf. Guthrie, *The Structure of Discourse*, 144. George Guthrie proposes two chiastic structures, one for each genre Guthrie gives a double backbone model by separation of the exposition and hortatory genre in Hebrews. The ability to separate the exposition and hortatory material of the discourse, as in Guthrie's research, does demonstrate the symmetry and balance of *Auctor's* sermon.

[52] Albert Vanhoye, *La structure*. Vanhoye senses the presence of chiasmus as a literary device for both the overall external structure and some internal features in Hebrews. He reconstructs *Auctor's* chiasmic divisions based upon arrangements of perceived concepts (237). His structure is tenuous due to his conceptual topical choices, unit boundaries, and neglect of the function of groupings.

[53] Guthrie, *The Structure of Discourse*, 139. Guthrie is likely correct in the function of the hortatory units as emotional rather than educational. S3 (Heb 10:26–13:31), with units E´ to A´, primarily challenge his audience to right action based upon understanding of accountability in ministry with the Son, rather than provide more educational material.

introduction, sections, transitions, and a conclusion. Level 2 mapping provides the unit

boundaries within their respective sections. Level 3 maps the unit FGT that are utilized as

introduction, points, and conclusions. A discourse unit's FGT may combine other

rhetorical devices, including OT quotations, that provide climax or emphasis.[54] These

FGT may even divide into level 4 subtopics with a separate layer of FGT cycles. The

sections initiate and provide systematic analysis of the DUC. First, it establishes the

thematic topics and subtopics from the DI chiastic hymn. Then, four themes are tracked

through the FGT of each unit to their thematic links in the UC.[55]

Principles of discourse analysis are used to identify *Auctor's* discourse elements

that he strategically deploys, which include: (1) propositions in a cohesive path

containing an introductory and concluding MCS, (2) two transition units that connect

three major sections, (3) unit-to-unit shifts that are signaled by threshold changes in

genre, lexical syntax, logical particles, connectives, and semantic meaning of his phrases,

sentences, and clauses, (4) linear topic connections or thematic strands from unit-to-unit,

(5) rhetorical cohesion within the topic introduction, support, and conclusions of each

unit, (6) functional-grouping connections by use of a broad cognate word cache to

maintain clear word and phrase contextual meaning, and (7) audience mental thematic

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[54] C. H. Dodd, *According to the Scriptures: The Substructure of New Testament Theology* (London, Lowe & Brydone, 1952; repr., Welwyn, England: Nisbet, 1961). Dodd successfully contends that NT use of the OT did not do so "…by the postulate of a primitive anthology of isolated proof-texts" (126). Instead, "…the *selection* of certain large sections of the Old Testament scriptures…were understood as *wholes*, and particular verses or sentences were quoted from them rather as pointers to the whole context than as constituting testimonies in and for themselves" (ibid., italics Dodd). In agreement with Dodd, it is best to analyze OT support in the rhetoric of Hebrews within the context of the OT source. For discussion of *Auctor's* OT quotations and his use of their broader context, consider George H. Guthrie, "Hebrews," in Beale and Carson, *Commentary on the New Testament Use of the Old Testamen*t, 919–21.

[55] A UC is a FGT that provides summary statements of propositions up to that point in the discourse. Each discourse unit usually has a FGT that serves as DUC (see fig. 11).

assembling along new DUC to form a MCS for the message.

Hebrews 1:1–4: Discourse Topic/Subtopic Introduction

Discourse Introduction Analysis

DI (1:1–4) God Spoke by a Son in Better Ministry than Previous Ministries.

Topic 1 God spoke long ago in parts and ways through the prophets to the fathers.[56]
Topic 2 God in these last days speaks by the Son's ministry to bring sinful people to himself.
> **Subtopic A** (2b) God spoke by appointing the Son heir of all things.
> > **Subtopic B** (2c) God spoke through the Son by achieving the eternal-places.
> > > **Subtopic C** (3a) God spoke by the Son who radiates his glory and represents his substance-reality.
> > > > **Subtopic D** (3b) God spoke that the Son brings all things by the conversation concerning his ability.
> > > **Subtopic C′** (3c) God spoke for the Son to make a purification of sins.
> > **Subtopic B′** (3d) God spoke for the Son to sit down at the right hand of the Majesty in the high places.
> **Subtopic A′** (4) God spoke to the Son for inheritance with a better name for ministry than angels.

The DI on discourse level 1 (fig. 12) presents message main topics and subtopics.

His main subject is "God," to which is later added the predicate "spoke." This subject and predicate tracks throughout his discourse. *Auctor* initiates a complementary contrast for consideration. This establishes the background for God's promised inauguration of the last days that concerns two periods within which God has spoken. The topic concerns God's speaking "in many parts and many ways long ago" (Heb 1:1) to the fathers by the prophets. The second topic announces that God recently "during these last days" (Heb 1:2a) spoke by a Son.

This contrast feature about the speech of God is not antithetical, as if the latter

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[56] Introductory topics from a UI are carried through each supportive FGT to the FGT UC to force a normative thinking processing similar to discourse listening by an audience. Bracketed comments are supported by either previous or anticipated propositions to demonstrate that the topic are linked by the author in cohesion so that an audience would follow his rhetoric to his planned summary conclusion.

negativizes God's former speech. *Auctor* reveals that God's speaking by the Son is "better" (Heb 1:4) than the former way in which he spoke about the ministry of his *promised* Son.[57] It is better because the Son is now able to appear for salvation.

In Hebrews, the referents of the *prophets* and *fathers* serve to initiate a subtopic that links with later discourse. *Auctor* attaches propositions to concepts and symbols along subtopics. This practice assists the audience in remembering them as they periodically form condensed and combined summaries for contemplation and application. This subtopic relates to the former covenant relationships in the past between God and others. Other former ways that testify God's speech about the true, heavenly, covenant relationships by the Son, include *angels* (Heb 1:5–14), *brethren* (Heb 2:8b-13), *Moses* and *Israel* (Heb 3:1–19), *Joshua* (4:1–13), *Melchizedekian* priesthood (5:1–7:28), *Aaronic* priesthood (4:14–10:18), and the *fathers* (Heb 11:1–38).

The referent *Son* also starts a subtopic that connects multiple related referents, which relate to *Auctor's* contrast of *better* covenant relationships. These include *the living God*, *Jesus* in promise-fulfillment as the *Word* and the *Christ*, who first completes an entrance into heaven with God as the first human *originator* and *consummator* of salvation, his exalted position as *Lord*, his ministry as *high priest*, his leading of believers to heaven as *Shepherd*, and his antithesis to the place of the devil, unbelievers, and temporary creation outside of heaven that can be shaken.

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[57] R. T. France, "Relationship Between the Testaments," *DTIB*, 671. R. T. France writes, "Hebrews sets out an extended comparison of all that was best in the old covenant with the 'better' things that have now taken their place with the coming of Christ. Its theology is often described as 'supersessionist': Jesus supersedes the OT, his church supersedes Israel. Such language must be used with care; its potential misuse to fuel anti-Jewish prejudice is clear. The more positive term 'fulfillment' is more typical of the NT perspective. For all his dismissal of aspects of the old covenant (especially its priesthood and sacrifices) as no longer relevant, the writer of Hebrews is second to none in his love for the OT and his desire to do justice to its role in the ongoing purpose of God."

After establishing his complementary contrast, *Auctor's* DI continues with a list

of subtopics related to the activity of the Son.[58] This announces seven, relative and

participial dependent clauses that form linked subtopics to outline a path and explain the

Son's present new covenant ministry.[59]

Each subtopic concerning the Son's ministry focuses upon subtopics concerning

intercession and salvation at death and judgment regarding either the Son or the sinful

people in need.[60] Auctor's seven thematic subtopics about God's recent speaking by the

Son easily form a chiasm (Ch. 4 p. 225).[61] Subtopic A (Heb 1:2b) and A′ (Heb 1:4)

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[58] J. P. Meier, "Structure and Theology in Hebrews 1, 1–14," *Biblica* 66 (1985): 168–89. Meier observes, "All the clauses following *huiō* depend directly or indirectly upon it, and all these clauses are linked to *huiō* by either a relative pronoun or a participle. The natural thing to do, therefore, is to count as a unit of Christological designation each clause linked to *huiō* by a relative pronoun or participle" (171–72). He adds in his reference, "Strictly speaking the participles modify *huiō* through the relative clause introduced by *hos.* But the rhetorical arrangement and thought content show that each clause forms a distinct unit expressing a distinct aspect of the Son's nature or work" (n. 22). The division herein of the clauses followed this natural positioning before finding this structural agreement in the work of Meier concerning the numerical and theological symmetry of Hebrews 1:1–4 with 1:5–14. Beyond Meier, the symmetry of Hebrews 1:2b–4 contains an inclusio for a possible chasmic hymn consisting of the seven dependent clauses that function as introductory subtopics in *Auctor's* discourse to govern his meaning for his audience.

[59] David Alan Black, "Hebrews 1:1–4: A Study in Discourse Analysis," *WTJ* 49, no. 1 (1987): 175–94. Cf. J. H. Davies, *A Letter to the Hebrews*. Cambridge Bible Commentaries on the New Testament (London: Cambridge University Press, 1967), 19–20; Bruce, *The Epistle to the Hebrews*, 3. Contra Meier, "Structure," 174. Meier strongly argues for one designation by the *Auctor's* use of either a relative pronoun or participle to signal a new subtopic. Also, the structure provides interlocking links for both predicate nominatives by the connective καὶ ("and") with the final emphasized αὐτοῦ "of his" in reference to God. It is possible to attempt division of Heb 1:4. However, as recognized by Meier, it is an example of *synkrisis*, where both statements in comparison are either equal or greater to one another and form one complete thought. Meier, Ibid., 173.

[60] Meier, "Structure," 177. Meier contends strongly that the immediate context and general thought of Hebrews "…identifies the decisive act of redemption with the death-exaltation of Jesus. Indeed, the whole central section of the Epistle (8,1–9,28) is dedicated to explication this pivotal event of bloody sacrifice and triumphal entrance into the heavenly sanctuary [holy places]" (brackets mine). By removing terms such as "sanctuary," it is easier to see the strong possibility for *Auctor's* language to apply to events after death in Jesus' rising to God from the dead to eternal-place life before his later bodily resurrection and ascension. The latter is not part of *Auctor's* rhetoric and only implied indirectly by Jesus' presence bodily on the throne in heaven as evidence for God's ability to bring believers into heaven at death. This event among scholars discusses under the philosophical terms, "exaltation" and "enthronement."

[61] Cf. Victor (Sung Yul) Rhee, "The Role of Chiasm for Understanding Christology in Hebrews

recognize God's judgment of the Son at death resulting in his being appointed an "heir" (Heb 1:2b). This initiates a subtopic (cf. Heb 6:17; 11:7) that connects with the verb "inherited" (Heb 1:4; cf. Heb 1:14; 6:12, 17; 11:7; 12:17) found in subtopic A′ (Heb 1:4). These terms would be understood by an audience as part of technical legal language, which both links with the Jewish concepts of covenant and an OT narrative motif that describes heavenly access as an "inheritance" (Heb 9:15, 11:8).[62] This event of inheritance includes for the Son, who is the heir, a bequest, as stipulated by a "covenant,"

1:1–14," in Winstead, *New Testament Philology*, 84–108. Rhee's chiasm combines two separate FGT, the DI and unit A to form one large chiasm. Cf. David Scholer and Klyne Snodgrass, warn, "The fact of the matter is that if a person wants to find chiasmus, he or she probably will." Lund, "Preface to the 1992 Reprint," *Chiasmus in the New Testament*, xxi. Scholer and Snodgrass further wisely comment, "Ultimately, one can do only what Lund himself did–carefully analyze the text and identify the structures that are revealed in the text. No value is to be found in forcing texts to conform to structures with which one is enamored. Chiasmus is a functional and artistic literary device and a frequent method of human expression. One will understand texts only where the text reveals structure, not where it is imposed" (ibid.).

[62] Dana M. Harris, "The Eternal Inheritance in Hebrews: The Appropriation the Old Testament Inheritance Motif by the Author of Hebrews" (PhD diss., Trinity Evangelical Divinity School, 2002). Harris understands *Auctor's* inheritance language as beyond history "to point to a heavenly, eternal reality" (iv). She states, "The pivot of this worldview is God's final Word, Jesus Christ, now seated in heaven at God's right hand" (ibid.). She is likely correct in accepting a connection for *Auctor's* use of the inheritance motif with the OT promises to Abraham, the Sabbath, rest, and God's holy mountain, that all point to fulfillment in the heavenly, eternal reality. However, Harris limits fulfillment to an eschatological "world to come" that is remotely future, only at bodily resurrection of the flesh in a new heaven and earth, and without any present fulfillment for the dead in heaven.

Harris is probably correct that the Roman, legal, testator language and a requirement of a testator death for inheritance as problematic. She rightfully rejects inheritance language in terms of "a legal, testamentary model" due to "apparent logical incongruities" (298, cf. 282–83). Harris' logical incongruities include: (1) How can Christ inherit that which he created in Hebrews 1:2? (2) If God is the apparent testator, then why must the Son as *heir* die to obtain inheritance (instead of the testator)? (3) How can Christ be both the testator who dies and the heir of all things? (4) It is nowhere evident that the Author himself intended inheritance language to be understood along a testamentary model. (5) The Author's use of πρωτότοκος ("firstborn") and διαθήκη ("covenant") do not fit the testament model. She concludes, "Appeal to the testamentary model obscures this background [OT background], and hence, the coherence of the Author's argument" (299). Her choice for Hebrews' use of διαθήκη as restricted in reference to the Sinaitic covenant is likely correct (288). Also, Harris argues that *Auctor* links διαθήκη with the requirement of the death of sacrificial animals of the first covenant to the death and mediation of Christ, in Hebrews 9:14–22, which logically embraces a requirement of death for execution of the promised eternal inheritance of the new covenant. Unit F explores this link for the inheritance requirement of death, for both Jesus and his believers (Heb 9:27), and *eternal-place* inheritance with Jesus in heaven Cf. Scott W. Hahn, "Covenant, Cult, and the Curse-of-Death: Διαθήκη in Hebrews 9:15–22," in Gelardini, *Hebrews: Contemporary Methods-New Insights*, 65–88.

which in Hebrews concerns positions and rights of heavenly access to αἰωνίου

κληρονομίας ("the eternal-place inheritance," Heb 9:15; cf. 11:8). The Son's inheritance

is executed by God's judgment after death (Heb 9:16–17). He is the designated person,

who is "called" at the legal judgment of the matter to receive the "promise" (Heb 9:15).

In the same way, believers are called to receive an inheritance when judged by God

through the mediation of Jesus (Heb 3:1; 8:6; 9:15; 12:24; cf. Eph 1:18; Phil 3:14; 1 Tim

2:5; Rev 3:8).

The subtopic concept of inheritance occupies the first prominent place at the

chiasmic extremes of subtopic A and A´ in *Auctor's* descriptions of the ministry of the

Son. Looking ahead through the MCS lens of Hebrews 9:27–28, this subtopic about an

heir tracks through DUC to the more general subtopic term "salvation."

In subtopic B, *Auctor* affirms that the Son "achieved the eternal-places" (Heb

1:2c).[63] He launches his sequence of propositions from the subtopic context for the initial

extreme propositions of subtopics A and A´ that contain inheritance language

surrounding Jesus' death and judgment. This launching point sets the contextual stage for

subtopics B and B´ as salvation at death and judgment, from which Jesus enters heaven,

as confirmed in subtopic B´. The creative activity of this linked proposition would likely

describe the Son's recent opening access into the eternal-places of God's presence to both

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[63] Erich Grässer, *An die Hebräer*, EKKNT 17 (Zürich: Benziger, 1990–97), 1:47, 59–60. Grässer argues for a conceptual spatial meaning for αἰών in reference to the creation of the visible and invisible worlds. He aligns the statements more toward the old scholarly strawman of Alexandrian cosmology and explains the plural form of the term from rabbinic Judaism. Grässer asserts the lack of use of the traditional formula for creation of the "heaven and earth" in the OT supports a lack of interest in a positive theology of creation. The earth is devalued where believers are only "guests and strangers" (Heb 11:13). These believers expect an exodus from the world (Heb 13:13). Contra Karrer, *Der Brief an die Hebräer*, 1:117–120. Karrer acknowledges that both propositions in Hebrews 1:2c and 1:3c "hang together" but he ignores the cohesion and options for a strict temporal interpretation regarding the phrase as a tribute to "history" as the passage of time, which was a favorite scholarly strawman in his generation.

himself and other people (Heb 2:11–13; cf. Matt 27:52–53; Luke 23:43; John 14:1–6),

rather than the complementary truth of a statement about his creation involving the

separated and temporary Genesis heavens and earth (Heb 1:10–12; cf. Heb 4:3c–4). The

use of ποιέω ("do, make, create, achieve") in subtopic B is probably like subtopic C´

where the Son "after achieving a purification of sins" (Heb 1:3d) sits down. In both B and

C´, *Auctor's* intent is likely what the Son does surrounding the events of inheritance in

heaven and not a digression to his initial creating, as God, of the temporary visible world.

Several observations support a postmortem application for *Auctor's* creative

comment, in subtopic B (Heb 1:2c), about "the eternal-places." The focus of his chiasmic

propositions and homiletic expositional material, in units A–F, is upon the outcome of

God's judgment at death concerning both Jesus (Heb 1:8–9) and people (Heb 9:27–28),

in relation to the audience's teaching about the now open heavenly access enabled by

Jesus' intercession in the way of the eternal-places (cf. Heb 9:8).[64] *Auctor's* linked,

propositional subtopics in sermon introduction, function as more than a systematic

theology or philosophical list of tangential proof texts about remotely disconnected

activities under the topic of the Son. Further, this official ministerial position of the Son

in access to the right hand of God on the throne is not inherited by Jesus until after his

experience of death and judgment (Heb 1:5–12; cf. John 14:1–6). Also, when *Auctor* does

refer to creation of all things, his referents are "God" (Heb 1:9; 3:4; 4:3–4) and "Lord"

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[64] For *Auctor*, the pre-existence of heaven is supported by the OT claim that God rested there on the seventh day after creating the temporary creation (Heb 1:10–12). He says concerning God's rest "…and yet his works being existent from the foundation of the world" (Heb 4:3). *Auctor* asserts that place of rest, where God rested, which the promised land to Israel symbolized, is not temporary as the land and exists from the foundation of the world. Just as God could provide Israel with the opening access to the land that was promised, he can open heaven and bring people, who accept by faith the conversation of his ability to bring them into heaven to himself. This further explores in analysis of unit C.

(Heb 1:10–12) in agreement with the Greek LXX (cf. Gen 1:1; 2:8; Ps 102:22 LXX).[65]

Additionally, the relationship of DI subtopic B (Heb 1:2c) with subtopic B′ (Heb 1:3d),

in a probable hymnic chiasm, supports the probability that this parallel assertion in

subtopic B concerns midrash about the Son's creation of heavenly access, by events that

are occurring after Jesus' death and before his later bodily ascension in the flesh.[66]

The ministerial focus upon the Son's more recent actions after death in connection

to making of the eternal-places is not antithetical to the Son's preexistence or past eternal

activity as God but emphasizes what the listeners are to emulate about Jesus' ministry in

their own teaching about the Christ in his Melchizedekian priesthood (Heb 5:11–6:20; cf.

unit E to follow). In the lens of the MCS in Hebrews 9:27–28, the subtopic B and B′

track to the phrase "from a second *place* without sin." This translation has a high

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[65] Cf. Angela Costley, *Creation and Christ*, WUNT 2, vol. 527 (Tübingen: Mohr Siebeck, 2020), 80. Costley's thesis focuses on "the Epistle's use of references to the creation of the world, not Hebrew's world view, even if the two topics are intricately connected." It is problematic that in the NT and LXX, when the title "Christ" is used, the term refers in all cases to what Jesus as the Lord and God does in the gospel events in creating access for believers into heaven and not the Genesis creation (e.g., "according to a plan of the eternal-places, which he did in Christ Jesus our Lord" (Eph 3:11). Costley forces the connections of "Christ" and "make, do" in "conceptual" Genesis applications even though she admits that there is no lexical cohesion with the Genesis creation account texts. This limitation of "Christ" does not limit the human Jesus from preexistence as the Greek Lord God in the LXX or OT Yahweh.

[66] Contra Meier, "Structure," 178. Meier follows an extended horizontal eschatology position where the plural αἰῶνας could reference the present creation contrasted with "the future heavenly world which lies before humanity as the goal of its pilgrimage." He presents the common position that Hebrews 1:2c represents a reference to the Genesis creation in a backward move to "timeless preexistence." Ibid., 182. Meier pushes *Auctor's* links with the visible Genesis creation represented, in Hebrews 1:10–12; 4:3; 11:3, too far by his misrepresentation of *Auctor's* dualism about the nature the invisible creation and accepts modern, Cartesian, metaphysical views of timelessness in heaven. Ibid., 181–82.

Meier avoids conflict with Albert Vanhoye's position that Jesus will only obtain his inheritance of all things at the last judgment. Cf. Vanhoye, *Situation du Christ*, Lectio Divina 58 (Parris: Cerf), 291. Meier takes the position for both realized and future eschatology proposed by Graham Hughes. Cf. idem, *Hebrews and Hermeneutics: The Epistle to the Hebrews as a New Testament Example of Biblical Interpretation*, SNTSMS 36 (Cambridge: Cambridge University Press, 1980), 66–74. Ibid., 177–78. Meier, in agreement with Hughes, asserts, "…the Christological-doctrinal sections of the Epistle tend to stress realized eschatology, while the ecclesiological-parenetic sections tend to stress futurist eschatology." Meier contends that the "world to come" and "lasting city" "is already present in heaven (13,14 [*sic*, 11:13–16] and 12,22)," ibid., 182. However, believers do not enter there until a supposed last judgment.

probability for audience understanding in relation to the subtopics involving eternal-place access related to the sufferings of death further discussed in discourse unit F.

Subtopic C focuses upon *who* the Son embodies by his ministry of death and judgment. The Son's ministry radiates God's glory and represents his "substance-reality" as the living God. The Son is God himself from the glory of heaven, who ministers in the person of the Son (Heb 2:7, 9–10; cf. Gen 3:15; John 1:14; 17:5, 24). The Son tracks through words, phrases, and cognates to connect, by the lens of the Hebrews 9:27–28 MCS, with "Christ," *Auctor's* loaded term describing the ministry of God as the Son, which surges in unit E (Heb 5:11–6:18) and peaks in unit F (Heb 5:1–10; 7:1–28).

Subtopic D initiates the topic of the Son's capabilities, by his experience of death and judgment, for ministry to people who suffer the equivalent. In a chiasm, subtopic D would form the basis for the theological propositions at the extremes of both subtopics A and A′. In subtopic A, Jesus' inheritance is all things, whereas in subtopic A′, he is the first at death and judgment to inherit a "name" as the Father's Son in the eternal-places (Heb 1:5–6, 8). In subtopics B and B′, inheritance is described as heavenly access. In subtopics C and C′ the inheritance of heavenly access occurs by God himself in purification of sins. The climax and theological basis for his sequential propositions A–C, and in turn, C′–A′ are that the Son "brings" all things to God in heavenly access (subtopic B/B′) by (Heb 1:3b) conversational witness about God's speaking through Jesus' ministerial "ability, capability" (Heb 1:3b), as God in heaven, to purify sin (subtopic C/C′). The referent ῥῆμα ("conversation") introduces the audiences' conversational witness about both Jesus' personal experience in human death, judgment, intercession, and salvation for entrance into heaven at God's dwelling presence, and by this, Jesus' ability to bring all things to God.

Cognates related to φέρω ("bring, carry") and Jesus' δύναμις ("ability, capability)

track through the lens of Hebrews 9:27–28 to ὁ Χριστὸς…ὀφθήσεται ("Christ…will

appear), which references the moment of a literal salvation experience by Jesus for

believers who are waiting after death at judgment. In the context of death, judgment,

intercession, and salvation, this claim by *Auctor* does not refer directly to the

complementary truth in other promises concerning his second coming to earth but his

shepherd ministry in bringing his believers to God's dwelling presence in heaven (cf. Heb

2:11–13; 6:19–20; 13:20). Neither does subtopic D simply express the Son's ability to

preserve the world that he created.[67] Subtopic D, at the center of a hymnic chiastic

structure introduces *Auctor's* climactic subtopic, which later concerns the ministerial

teaching of his audience about the Christ ministry of the Son in units D–F (fig. 16).

Subtopic C′ for *Auctor* concerns how God spoke for the Son to make a

purification of sins. This begins the path of Christ's activity as God for the

substitutionary atonement of sinful people before himself. In the lens of Hebrews 9:27–

28, this subtopic tracks through *Auctor's* summary propositions to "who being offered for

the purpose of bearing the sins of many people." The purification of sins again concerns

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[67] Meier, "Structure," 182. Meier unfortunately, without considering *Auctor's* distinction, combines ῥῆμα ("conversation") and λόγος ("Word, speech-action") with both having glosses of "Word" in a totality transfer fallacy. Meier also interprets δύναμις by the more general concept for "power" as God, rather than *Auctor's* more specific intention in context for the Son's "ability" or "capability" in bringing believers to God in heaven. Ironically, in an attempt for symmetry, he examples non-cohesive interpretation and exegesis of the seven dependent clauses, in Hebrews 1:2b–4, more toward popular, Christological proof texts for complementary truth or common misconceptions toward issues not intended in the context. He comments, regarding subtopic C′ (Heb 1:3c), "Strangely, this is the only clause in the exordium which touches upon this main doctrinal theme of Hebrews: the redeeming work of Christ the high priest in offering himself once and for all as a sacrifice for sins (see especially 4,14–5,10; 7,1–18)." Ibid, 183. This is problematic and accepts incohesive introductory statements as normative. This type of distraction misses the full beauty of *Auctor's* exposition about the believer's gospel hope in Christ at death by Jesus' ability to mediate and lead his brethren into heaven that introduces in Hebrews 1:1–4, tracks through units A–F, and peaks in Hebrews 9:27–28.

the context of the Son's death, judgment, intercession, and salvation for the sins of

people, who will all suffer death and then judgment before God. This position, in a

chiastic structure, runs parallel with subtopic C for emphasis that the work of atonement

is carried out by God himself. Also, as the launching point for subtopic B′, C′ links

atonement for sin with the Son's enthronement as high priest for approach in heaven.[68]

In subtopic B′, *Auctor* introduces that God spoke for the Son to sit down at the

right hand of the Majesty in the high places.[69] The good news is that the Son made it as

the first person into heaven to God's presence by overcoming the sin problem and

people's lack of holiness. This path provides the initial link with the OT promise of

Psalm 110 that frequently appears in support of the present king-priest ministry of the

Son in heaven.[70] The antitype-type links found in Psalm 110 support heavenly, rather

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[68] David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity*, SBLMS 18, ed. Robert Craft (New York: Abingdon, 1973), 143. Hay writes, "Temporally, the reader is clearly meant to regard the acts of purifying and sitting as sequential. Further, these two clauses announce the chief themes of the epistle's Christology, i.e., atonement and exaltation." This sequential link is further elucidated in Hebrews 10:12 and 12:2. Joachim Jeremias argues strongly that this connection found throughout the message of Hebrews occurs in relation to Jesus' death. Joachim Jeremias, "Zwischen Karfreitag und Ostern," 198–99.

[69] Westfall writes about *linearization* and *staging* in the production of discourse. Westfall, *A Discourse Analysis*, 29. She comments, "An author must choose a beginning point that influences the reader's interpretation of what follows in the discourse. Part of intentional discourse production involves *staging* where the author uses the point of departure to effectively provide the context for the message that follows. However, each section, unit and sentence has its own point of departure in which the author is able to give the discourse a particular spin" (italics Westfall). Westfall quotes Grimes' observations about how each division level of text is organized around a particular element that is taken as a "point of departure" that through which, the speaker presents what he wants to say from a particular perspective. Grimes, *Thread of Discourse*, 323.

[70] Hay, *Glory at the Right Hand*, 25–26, 33, 50–51. Most scholars assert that the Greek Ps 109 LXX was originally written in Hebrew (Ps 110 MT) to authenticate the monarch as a king-priest with the authority of Yahweh himself. When Christians applied Ps 109:1, 4 LXX [Ps 110:1, 4 MT], they consciously compared the Davidic priestly kingship with that of Jesus' greater fulfillment. This Greek text is the most quoted Scripture of the OT in the NT, which reveals the importance in NT understanding.

than earthly fulfillment.[71] It provides the background spatial path for all previous subtopical themes. In the lens of the MCS, this spatial heavenly destiny tracks to the phrase "from a second place without sin" (Heb 9:28) to further support more specifically the implied heavenly place of the Son's current ministry to people. In its position within a chiastic structure, it runs parallel with subtopic B for emphasis upon the place of the ministry of the Son and for the believer's entrance to God in the eternal-places.

In subtopic A′, *Auctor* closes with a statement that again concerns the Son as heir in inheriting a better name.[72] This name is "Son," which supports a tight focus in the hymn for all points, including subtopic B, on the themes of death, judgment, intercession,

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[71] The earthly events involving David's Lord, the people of Israel, Mount Zion, and the foot stool symbolize as antitypes present unseen events of the substance-reality in heaven. In messianic light, NT writers develop the links from Ps 110 to the unseen heavenly types, rather than earthly connections. Jesus now rules over his enemies who come to him in death and intercedes as priest-king for his people to bring them into heaven. Contra Peter C. Orr, *Exalted Above the Heavens: The Risen and Ascended Christ*, NSBT 47, ed. D. A. Carson (Downers Grove, IL: InterVarsity Press, 2018). Orr builds on the foundation that believers are not bodily united with Christ until his second coming return to earth. He concludes, "For Paul death and the parousia will mean being with Christ. In the intervening time, though, having an individual body that is distinct and distinguishable from the bodies of believers means that Christ is located elsewhere from believers. This other place is at the right hand of the Father (Rom. 8:34) in heaven (e.g., 1 Thess. 1:10). It is only when he comes at this parousia that he will be with them (1 Thess. 4:17). In the meantime, Paul expresses his longing to be with the Christ (Phil. 1:23) from whom he is absent (2 Cor. 5:6-8)" (132). Orr acknowledges in the biblical texts no difference in the "epiphanic" presence of Christ between the living believer and the deceased believer. This epiphanic presence is pass. as an object rather than act. For Orr, in closed-heaven view, believers wait for salvation for judgment until the Parousia, which he equates with Hebrews 9:28 (195). Cf. David MacLeod, "The Present Work of Christ in Hebrews." *BSac* 148 no. 590 (1991): 184-200. MacLeod works out all of *Auctor's* vertical descriptive terminology in Hebrews either as present benefits for the living on earth or an eschatological benefit at the second coming, even though that coming is not mentioned in his message.

[72] Meier, "Structure," 188–89. Meier proposes a ring structure with the understanding that the purpose of the introduction is to describe the Son from the viewpoint of exaltation as the starting point and exaltation as the goal. However, he senses *Auctor's* goal as emphasis on a flow of retrogressive and progressive designations of his Christological thoughts. His proposal does indirectly link subtopic A to A′, but problematic is his admission that only subtopic C′ parallels *Auctor's* exposition in units A–F. As Jeremias notes concerning Hebrews, these subtopics and subsequent teaching place an emphasis on "obedience" in what the Son does more than his "nature" about who Jesus is as the Son. Jeremias, "Zwischen Karfreitag und Ostern," 187.

and salvation in heaven.[73] With the introduction of his last subtopic, he announces his

subtopic link with unit A (Heb 1:5–14) by a comparative referral of the Son's ministry

with the complementary ministry of angels. In the lens of the MCS this path links again

with the salvation of access to heaven for those waiting for the Son.

The complete hymnic chiasm functions as the subtopic UI for the propositions in

unit A. The DI boundaries are well marked by *Auctor's* beginning statement and signals

for shifting to the first unit.[74] These include (1) the end of the linked chiasmic

propositions with the subject of God's speaking by a Son in ministry, (2) the closure of

the initiation for the introductory contrast for the sermon of the former and recent ways

for God speaking, (3) the announcement of the ministry of angels, and (4) the particle γὰρ

("for, because") to signal the announcement of a new subtopic statement. A Hellenistic

Greek audience would anticipate and recognize *Auctor's* movement toward support of his

introductory contrast and subtopics.

The FGT of the DI (Heb 1:1–4) is well marked. First, it introduces his listeners to

his topical complementary contrast about the ways of God's speaking, where the more

recent ministry is better than the past. This contrast in covenant inheritance language of

promise-fulfillment, peaks in the unit F upon the propositions in units A–D. Second, it

supplies a hymnic chiasm about the Son's current ministry in the new covenant. These

propositions initiate by the Son's death and judgment for sins and complete by God's

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[73] Meier, "Structure," 187. Meier comments, "The main point for us thought is that v. 4 speaks of the event of becoming superior at or immediately following upon the exaltation, an event connected with a name (*onoma*)." He lists other scholars who favor the name as "Son."

[74] Ibid., 169. Meier claims "…that there is both a numerical symmetry and a symmetry in the movement of theological thought between 1,1–4 and 1,5–14.

salvation of the Son. The Son's sacrificial offering is transmitted to sinful people, who now can by faith rise to God in heaven along the same way of Jesus (Heb 2:11; 9:8).

The final task is the provision of introduction of his discourse units to follow. Discourse units A, B, D, and F, as mainly expositional in function, link with introductory propositions. For example, his A (Heb 1:2b) and A′ (Heb 1:4) subtopic propositions function to announce the exposition of unit A (Heb 1:5–14) introduction subtopic (see fig. 13, 14). The B (Heb 1:2c) and B′ (Heb 1:3d) subtopics introduce the subtopic of discourse unit B (Heb 2:1–18), C (Heb 1:3a) and C′ (Heb 1:3c) subtopics introduce discourse unit D (Heb 5:1–10; 7:1–28), and D (Heb 1:3b) subtopic introduces discourse unit F (Heb8:1–10:18). Discourse units C (Heb 3:1–4:13) and E (Heb 5:11–6:20) are mainly hortatory with a focus on the audience. Figure 13 maps the level 1 discourse units of S1, level 2 unit boundaries, level 3 unit FGT, and the DUC before a return to a level 1 discourse STr to summarize the previous exposition and introduce the next section.

Hebrews 1:5–4:13: Section 1 Introduction

S1 Listen Carefully to God's Speech to be a Proper Example of the Son's Ministry, Since You Will Be Judged in Accordance with Your Conversation about the Word.

Auctor continues to compare the two traditions in which God has been speaking in the promise-fulfillment covenant relationships. He provides the difference between that which only promises a relationship with himself and the reality of Jesus' fulfillment in a dwelling relationship with God. The key concept of his central subtopic D concerns the ῥῆμα ("conversation, testimony," Heb 1:3b) about the Son's δύναμις ("ability," Heb 1:3b). *Auctor* offers exposition and exhortation, both extrapolating and applying the covenantal differences for his audience to consider in the examples of their own ministries. God is personally about ministry to others as a servant (cf. Heb 3:1); the

audience should be about modeling his ministry.

    Auctor's audience can in their ministerial teaching either continue exampling God's former speech about future promises contained in the past covenant relationship or embrace God's new speech in the new covenant relationship that was exampled by Jesus and is currently being implemented by Jesus to complete the promised hope in heaven for people by faith. *Auctor* exhorts an audience, who he surmises as being dull of hearing about God's speaking, to carefully listen to the differences and consider their own teaching concerning Christ. The conversation of the ministerial teaching of his receptors will be judged and those teaching error concerning the work of Christ will suffer loss.

    Figures 13 and 16 show the background structure that governs S1 (Heb 1:5–4:13). S1 provides biblical warrant and supportive exposition for the propositions delivered in the DI (Heb 1:1–4) and listener exhortation. *Auctor's* main theme centers on the audience ῥῆμα ("conversation," Heb 1:3b) about the Son's ministerial ability, by which the Son brings to God all things into heaven and God's presence. In S1, he develops this ῥῆμα theme through three units, two with exposition (unit A–B), and one with exhortation (unit C), with a trailing STr (Heb 4:14–16) for summary/conclusions and introduction concerning the Son's ministry for salvation on approach to God in heaven for judgment.[75]

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[75] Contra Scott D. Mackie, *Eschatology and Exhortation in the Epistle to the Hebrews*, WUNT 2, vol. 223 (Tübingen: Mohr Siebeck, 2007), 199. Mackie follows Jewish apocalyptic versus Platonic philosophy, largely optioning for a hypothetical Jewish temporal focus (114–15; 160–64). He proposes to stretch the temporal divide of salvation in Hebrews 9:28 across two ages, "where the access imagery is transformed: salvation is depicted as a rescue from the present evil age, and conveyance into the coming age." Following this now heavily challenged strawman, he rejects any vertical eschatology participatory element in *Auctor's* encouragement of his audience by opting for a flattened cosmic-field fulfillment of salvation at only the second coming.

Hebrews 1:13–14: Discourse Unit Conclusion A

Unit A Discourse Analysis

Unit A (1:5–14) The Son's Ministry in Heaven is Better than God's Ministry by Angels[76]

Figures 12 and 13 illustrate mapping of the FGT. The UI for the unit A links from the introductory subtopics in Hebrews 1:2b–4 concerning the Son. The inherited ministry of the Son appears in the first and last lines of the subtopic hymnic chiasm in A (Heb 1:2b) and A′ (Heb 1:4). *Auctor* supports the introductory subtopics A and A′ assertions in discourse unit A with two FGT points before closing with a UC. Unit A develops a complementary comparison of the current angelic ministry with ministry of the Son.

Figure 16 demonstrates chiastic structure and relation of unit A with unit A′. Both units contain a complementary contrast concerning the subtopic of ministry by λειτουργός ("minister," Heb 1:7) and λατρεύω ("ministering," Heb 13:10). The focus in unit A is centered upon the introductory subtopics of A and A′ about the better inherited ministry of the Son. This follows unit propositions to the main unit F, where λειτουργὸς ("minister," Heb 8:1) occurs again in the unit F UI. Unit A′ concerns the better ministry of the audience as partakers with Christ in his heavenly ministry, rather than their continuing in the obsolete earthly altar of former service (Heb 13:10).

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[76] Paul Andriessen, "De Betekenis van Hebr. 1,6" StC 35 (1960): 1–13. Andriessen, in discussion of Hebrews 1:5–14 concerning the Son's heavenly entrance, supports that the Hebrews 1:6 prophesized event occurs between death and bodily resurrection. Cf. Joshua W. Jipp, "The Son's Entrance into the Heavenly World: The Soteriological Necessity of the Scriptural Catena in Hebrews 1:5–14," *NTS* 56, no. 4 (2010): 557–75. Jipp fruitfully argues that unit A "…depicts a hymnic celebration of the Father's declaration of Jesus' sonship and his royal enthronement to the heavenly world, is critical for the entire logic of the author's argument and the symbolic world which the text creates. At the very least, the Son's exaltation, depicted in Hebrews 1.5-14, functions as the means whereby God secures his promises to humanity (2.5-18), is the basis for the argument that Jesus is humanity's Melchizedekian high priest (5.5-6; 7.1-28), and establishes the narrative goal or pattern which God's children follow (12.1-3)" (558-59).

DI (1:2b–4) The Son's Speaks by Ministry (Subtopic A–B–C–D–C´–B´–A´ in DI).

The introductory FGT chiasm serves as the unit A UI/Pt introduction. DI (1:2b–4) subtopics A (Heb 1:2b) and A´ (Heb 1:4) provide the subtopics of unit A.

UPt1 (1:5–6) The Son, Who Ministers as God, is Worshipped by Angels.
The opening support for *Auctor's* DI subtopics arises in unit A UPt1. *Auctor* initiates his exposition with three OT quotations of Psalm 2:7; 2 Samuel 7:14; and Psalm 97:7. The first quotation discloses a declaration of Yahweh's judgment from his heavenly throne concerning the installation of his promised messianic king. It states, "The Lord said to me, 'You are my Son to me, today I have begotten you'" (Ps 2:7 LXX/MT).

The Psalm shares the people's rebellious response to the "Christ" (Ps 2:2 LXX/MT) and their impending judgment. Yahweh will install his King as his Son and will give him an inheritance in heaven from the earth. The Son's inheritance in heaven, rather than the bricks and mortar of the temporary earth most likely refers to the people who receive God's invitation to pay homage to the Son that they may not perish ἐξ ὁδοῦ ("from the way," Ps 2:12 LXX) to him at their judgment from heaven (Ps 2:4). With the selection of this OT quotation, *Auctor* reminds his audience about the promise concerning God's judgment from heaven and subsequent enthronement of the Christ Messiah, where he becomes the promised Son and inherits people who choose to do homage to him, from the ends of the earth at the speaking of his judgment.

The second LXX OT quotation in Hebrews 1:5 that is taken from 2 Samuel 7:14 announces, "I will be to him for a Father, and he will be to me for a Son." God promises a Son from David's linage, for whom God says, "I will establish his throne into the eternal-places" (2 Sam 7:13 LXX). This language likely assumes both spatial and

temporal duration about a kingdom *in heaven* that Jesus receives at enthronement, rather than the complementary truth for the antitype in an extended future form as a kingdom on the temporary earth (Heb 1:8; cf. John 8:23; 18:36).

Auctor's third OT quotation in Hebrews 1:6 is taken from Psalm 97:6 MT (96:7 LXX). He follows the LXX translation, which states, "Worship him! All his angels" (Ps 96:7 LXX). Celebratory worship follows at Jesus' enthronement at death and rising to God, which included the angels. The Psalm predicts Yahweh's reign in heaven for the righteous people of the earth.[77]

Auctor's identification of the Son's enthronement described in his OT Scripture is designated by the Greek οἰκουμένη (God's rule, dominion, government, Heb 1:6). In the heavenly setting, this does not yet include the κόσμος (cf. Heb 2:8) but encompasses the Son's government in the unseen creation of the eternal-places in heaven.

UPt2 (1:7–12) The Son, as Righteous and Upright in his Ministry, at his Death and Judgment Inherited with God in Heaven an Eternal-Place Kingdom that Remains, in Contrast to the Temporary Heavens and Earth Creation.

UPt2 affirms UPt1 about the Son's better ministry by providing evidence about the visible realm of creation and its duration. *Auctor* chooses two OT texts. The first is the quotation of Psalm 104:4 MT (103:4 LXX) in Hebrews 1:7, which emphasizes that angels were created. Angelic creation contrasts with the Son, who is not created; He is God, which makes what he does in his ministry better than the angels.

The second in Hebrews 1:8–9 comes from Psalm 45:6–7 MT (44:6–7 LXX), which concerns the King's qualities that merited God's endorsement and enthronement in

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[77] Kenneth L. Schenck, "A Celebration of the Enthroned Son: The Catena of Hebrews 1," *JBL* 120, no. 3 (2001): 469–85.

his heavenly domain. First, his throne, as God, is εἰς τὸν αἰῶνα τοῦ αἰῶνος ("into the eternal-place of the eternal-place," Ps 44:6 LXX).[78] This phrase used by *Auctor* possesses both temporal and spatial weight in reference to the holy of holies or heaven. The rule of the Son's kingdom is based upon his love of uprightness and righteousness with hate for lawlessness. This quality inspired God's choice to joyfully anoint him above his "partners" (Heb 1:9). These partners in context are probably angels, since *Auctor* is speaking about ministry to sinful people. Sinful people would not quality for consideration of a Christ work status in substitutionary atonement. The use of "oil" provides a messianic weight to the enthronement language. *Auctor* chooses this OT text to base Jesus' appointed ministry as better than the angels due to better qualities.

The second OT quotation in Hebrews 1:10 comes from Psalm 102:25–27 MT (101:25–27 LXX), which records the troublesome complaint of an afflicted person, who is enduring the death and decay of the temporary heavens and earth in contrast to God, who "abides in the eternal-place" (Ps 101:13 LXX [102:12 MT]), also called οὐρανός ("heaven," Ps 101:19 LXX [102:19 MT]). In Psalm 102 MT, the complainant recognizes that Yahweh, as God, at the beginning had thrown down the heavens and earth that perish and become old like a garment, which like a robe is rolled up and changed.[79] Yahweh, as

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[78] The phrase εἰς τὸν αἰῶνα ("into the eternal-place") functions as a thematic phrase used 7 times by *Auctor* in his message. It is both temporally and spatially weighted to mean the now existing place of the holy of holies of heaven (Heb 1:8; 5:6; 6:20; 7:17, 21, 24, 28; 13:8, 21; for "into the eternal-places," cf. Ps 109:4 LXX [110:4 MT]). Lexicographers and translators antithetically flatten the meaning, with major emphasis toward glosses of either the temporal features as "forever," "everlasting," and "eternity" or the spatial visible world features as the glosses of "world" and "universe."

[79] A tension arises with *Auctor's* language when the antitype of the promised conditions in a future earthly rule are escalated to the final type of his spatial heavenly hope to God (Heb 12:23). Mainly, the created "eternal-places" by the Son are presently divided into three major realms of: (1) the temporary "cosmos, world" (2) and the unseen eternal-place of approach and judgment, and (3) the end at the eternal-place of eternal-places of "heaven." In *Auctor's* narrative, the place of the material "cosmos, world,

God, remains the same and his years do not run out. *Auctor* uses the Psalmist

understanding of the complainant to show Jesus' ministry as better than the angels

because he can provide access to the eternal-place where God perpetually dwells in

heaven that abides and remains. This access contrasts with angelic ministry of the first

heavenly covenant in the temporary heavens and earth.[80]

<div align="center">Unit A Conclusion (Heb 1:13–14)</div>

UC (1:13–14) The Angels Minister to People About to Inherit Salvation.

The UC is signaled by δέ. This particle introduces a final emphatic and

summarizing contrast between the ministry of the Son and angels. *Auctor's* OT quotation

of Psalm 110:1 connects back to the subtopics B and B′ in the DI chiasm concerning the

eternal-places of heaven. No angel even once had been given a throne for ministry. The

Son's throne, where he now ministers, is not located on the temporary earth but in

heaven, where the Son now abides until his enemies are made a "footstool" for his feet.

The footstool imagery links with OT typology concerning the function of the ark

of the covenant. It is there that Jesus judges his enemies, who must after death remain

outside of heaven, due to sin and rejection of God's salvation in his ministry as the

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universe" is (1) new with a known beginning, (2) temporarily exists in a limited duration in decay and chaos as destined for fire and shaking of destruction, (3) contains plural heavens as typified in the tabernacle with both visible and invisible regions in levels of holiness with the earth distant from God, (4) resides in darkness of substituted light, (5) remains under the slavery of the devil, and (6) is not worthy of the people of faith (cf. Heb 1:10; 4:3; 9:26; 10:5; 11:7; 11:38).

[80] Contra John Goldingay, "Death and the Afterlife in the Psalms," in Avery-Peck and Neusner, *Judaism in Late Antiquity*, 61–84. Goldingay argues that the Psalms like Proverbs, Job, and Ecclesiastes as "strands of Israelite faith implicitly or explicitly opposed belief in a positive afterlife." In his argument he presumes the hope and fate of the outer person is the same as the inner person (2). Upon this foundation he applies all observations about the fate of the living body to the soul.

Christ.[81] Further, his rhetorical question about the angels is meant to be answered in the affirmative. He expects listeners to agree that the complementary ministry of the angels is "ministering spirits for service, ones being sent for the sake of the ones continually coming to inherit salvation" (Heb 1:14).[82]

Auctor expects by his rhetorical question, several summary points of agreement with his audience before he precedes to his next unit B. His audience should agree: (1) angels are λειτουργικὰ ("ministers") from the unseen reality who serve in the eternal-places of the heavens and earth,[83] (2) angels are "presently being sent for service" to

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[81] Vaillancourt, *The Multifaceted Saviour*," 98–99. Vaillancourt finds that the frequent use of enemies, by *Auctor's* chosen Ps 2 and 89 MT, peaks in Ps 110 MT for "…the enemies will be the footstool of David's lord, and—later in book 5—in Ps. 132.7 the people worship at the footstool of Yhwh, which presumably refers to the ark of the covenant." He references, Hal "הֲדֹם," 239. Koehler states with the gloss "footstool" that the Hebrew term always pairs with רַגְלָיִם ("feet") as a footstool for a king (Ps 110:1) and links with the people of the earth in relation to the ark of the covenant (Isa 66:1; 1 Chr 28:2; Ps 99:5; Lam 2:1). Vaillancourt also mentions, Willem A. VanGemeren, "Psalms," in *The Expositor's Bible Commentary: Psalms (Revised Edition)*, eds. Tremper Longman III and David E. Garland (Grand Rapids, MI: Zondervan, 2008), 5:814. To make one's enemies a "footstool" is an ancient Near Eastern metaphor for absolute control. Originally the victorious king placed his feet on the neck of his vanquished foe (cf. Jos 10:24; 1 Ki 5:3; Isa 51:23). From this practice arose the idiom of making one's enemy one's footstool.

[82] A syntactical cadence of present tense emphasis rings noteworthy for an audience to signal that the ministry of angels is viewed as a presently occurring activity for those awaiting salvation. The adjectival pres. pass. ptc. ἀποστελλόμενα ("ones being sent out") carries weight for a present ministry at the time of the main pres. act. verb εἰσὶν ("they are," Heb 1:14) and modifies λειτουργικὰ πνεύματα ("ministerial spirits," Heb 1:14). The adjectival pres. act. ptc. μέλλοντας ("the ones about to come to") as object διὰ ("on account of") in the acc. implies both a continual present spatial and temporal force in relation to the event of salvation to those waiting and establishes activity as the time of the main pres. act. indic. verb εἰσὶν ("they are," Heb 1:14). Also, the pres. act. inf. κληρονομεῖν suggests that the event of salvation inheritance is a repetitive recurring event at the time of *Auctor's* question.

The temporal tension created by modern theological paradigms finds expression in comments regarding the present heavenly high priestly work of Christ, where Robert Culver writes, "Yet we know our Lord in heaven does not spend his time (Is there time in heaven?) merely receiving praise from the 'innumerable company of angels' and 'the general assembly and church of the firstborn (Heb 12:22, 23 KJV) who dwell there, to the neglect of his permanent work as Mediator." Robert Duncan Culver, *Systematic Theology: Biblical and Historical* (Ross-shire, UK: Mentor, 2005), 629.

Jesus' eschatological ministry in occurring while *Auctor* is speaking to those waiting and not just at some future eschatological completion. His syntax infers angelic activity at the time of *Auctor's* question. There is no evidence for a postponement or delay of this angelic ministry only at some future eschatological event.

[83] The term λειτουργικός has weight for cultic service in God's temple that is patterned typologically in the tabernacle and Temple. This depiction of angels serving in the holy places is part of the

people in God's present economy, and (3) angels minister to people presently about to inherit salvation.[84] The present, heavenly, high-priestly ministry of Christ still involves the ministry of the angels from the first covenant. *Auctor's* link of the DI subtopic about inheritance with salvation connects the events concerning the people who receive this angelic ministry with the requisite experience of death and judgment. He infers the conclusion that angels assist the Son in his better ministry from heaven, for the inheritance of salvation access by people into heaven at death and judgment.

<div align="center">

Dynamic Conclusion A in
Lens of Hebrews 9:27–28

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The unit A conclusion about the Son, as sitting at the throne, and his complementary ministry with angels from heaven to people about to inherit salvation, provides *Auctor's* first conceptual link from the introductory subtopics to the MCS of Hebrews 9:27–28. The expected event described from the introductory subtopics A–A´ through the DUC A–F is that Christ will appear from a second place without sin to those people waiting for him by faith for salvation at death and judgment.

Unit A concludes that the Son inherited, during his own death at judgment, this better ministry to people about the receive salvation to himself and away from his

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décor on the veil and ark of the covenant. Cf. Martha Himmelfarb, *Ascent to Heaven in Jewish and Christian Apocalypses* (New York: Oxford University Press, 1993), 15. Himmelfarb notes how cherubim were woven into the walls of the tabernacle (Ex 26:1, 31; 36:8, 35) or engraved in the walls of the temple (1 Kgs 6:29, 2 Chron 3:7, Ezek 41:15-26). Also, Rowland, *The Open Heaven*, 219. STL, often in overreach of this teaching about their protection of God's holiness, in discussion of ascents into the heavens by angelic escorts speculates about groups of angels being stationed at heavenly levels of God's holiness for his protection from exposure to evil. The role of angels through the plural heavens in relation to STL and first-century normative concepts is a subject for future research.

[84] DeSilva, *The Letter to the Hebrews in Social-Scientific Perspective*, 118 n. 21. In his discussion, DeSilva recognizes in scholarly analysis of Hebrews 1:14 that there is a neglect of the present tense concerning salvation.

enemies. The subtopic of the Son's enemies thus far includes: (1) sin, for which he had made purification (Heb 1:3c), and (2) heavens and earth qualities of perishing and growing old, which heaven has changed (Heb 1:2c; 9:23), and the cosmos will be changed (Heb 1:12). People appear as a subcategory of recent creative events in a temporary dark decaying cosmos (Heb 1:10–12). *Auctor* does not speak directly of human creation or of an "original" sin.

The unit A UC (Heb 1:13–14) syntactically characterizes the timeframe for the ministry of the Son and his angels as ongoing at the time of *Auctor* speaking. Salvation was future for the audience, but how far future? Unit F UPt5 suggests believers enter heaven a very little while after death (Heb 10:37). In unit D2′ *Auctor* comments about the completion of salvation concerning the living, who are added to those now with Jesus (Heb 11:39–40). However, his assertation does not negate his overwhelming present tense language that maintains believers are already experiencing the beginning of the promises by entrance into heaven soon after death by the present shepherd ministry of Jesus (Heb 13:20). He creatively describes this saving event in his coming discourse units B–F and discourse sections 1–2 to follow.

Thus far in *Auctor's* context, the key events, for the Son or people, are cognate subtopics from the introduction subtopics about: (1) death (Heb 1:3c), (2) judgment (Heb 1:5–7, 8–12) , (2) intercession (Heb 1:3bd, 6, 14), (4) salvation (Heb 1:2bc, 4, 13–14), (5) ministry (Heb 1:3c, 9b, 13–14), and (6) the throne in heaven (Heb 1:3c). The cognate words and phrases contained correspond with the main unit F MCS of Hebrews 9:27–28 as oratory descriptions of the same salvific event ongoing at the time of *Auctor's* speaking.

Hebrews 2:17–18: Discourse Unit Conclusion B

Unit B Discourse Analysis

Unit B (2:1–18) The Son is Able in Ministry to Bring Salvation to People at Their Time of Need Before God at Testing.

Auctor provides literary signals that he shifts to his next cycle of FGT, which function as introduction, support, and conclusion.[85] His signals and changes in emphasis would cognitively meet the threshold for a unit shift when any one of them alone usually would not. No one inferential conjunction, syntactical lexical form, or marked structural feature signals a unit shift. The speaker/author must provide a *threshold* of indicators for his audience to sense a new unit shift.[86]

Figure 12 supplies the discourse structural mapping of the FGT that illustrates *Auctor's* second unit B (Heb 2:1–18). The introduction subtopics for the FGT track from both the introductory subtopics B (Heb 1:2c) and B′ (Heb 1:3d) provided in Hebrews 1:2b–4 and shifts in focus concerning previous referents, phrases, and cognates from unit A. Previous introductory details of the Son's activities as the λόγος appear in the subtopic hymnic chiasm of the DI. The introductory subtopics B and B′ highlight the *aiōn*-field

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[85] These signals include (1) the idiom Διὰ τοῦτο ("for this reason," Heb 2:1), (2) the verbal shift from third person to first person with the new subtopic (we) in reference to himself and his audience, (3) the exhortation to pay close attention to what they had heard lest they should drift away (Heb 2:1), (4) a cognate shift of focus from inheritance to exhortation and exposition of the topic of salvation at judgment that was introduced at the end of unit A (Heb 1:14; 2:2), (5) a cognate shift from "conversation" about the λόγος of God's speech to exposition about the activity detail by the actual λόγος ("Word") that God spoke in Jesus' actions (Heb 1:3c; 2:2a), (6) a rhetorical question to consider the example of judgment under the first covenant (Heb 2:2–3a), and (7) a contrast shift from the angel's current ministry to their former ministry of the λόγος in the first covenant (Heb 1:14; 2:2).

[86] Westfall, *A Discourse Analysis*, 78. Westfall comments concerning prominence in background or support material determination, "There must be a confluence of indicators that indicate discourse motifs, topics and themes, and if it supports a more prominent topic or theme, it is still background." This same principle of a "confluence of indicators" also applies to audience detection for a unit shift to mentally begin a new cycle of FGT.

place background for salvation at death and judgment as the Son's achieving of the eternal-places, which is where he sat of the God's throne. The topic changes in unit B introductory assertions are supported by three points before *Auctor* closes with a UC.

Figure 16 demonstrates the discourse chiastic structure and the relation of unit B (Heb 2:1–18) with unit B′ (Heb 12:14–29). Both units contain exposition concerning the subtopic σωτηρία ("salvation") in heaven. Unit B describes the salvation of the Son, with his brethren who follow him, at the celebration of his enthronement in heaven. Unit B′, after an evangelistic concern for an acceptance of God's grace, provides a descriptive contrast between only one of two possibilities, either for overwhelming fear on approach of God for judgment or the heavenly blessings of salvation for those meeting Jesus as their mediator of the new covenant.

Westfall proposes alternate unit A boundaries and functions for the FGT between unit A and B. She contends that the FGT of Hebrews 2:1–4 functions as the conclusion for unit A and shifts the FGT of UPt1 as introduction for unit B.[87] The FGT of Hebrews 2:1–4 functions as UI for an application of the propositions in the unit A UC concerning the present activity of salvation in heaven.

UI (2:1–4) Do Not Neglect the So Great Salvation, and as God has Revealed, Was First Received by Others Who Having Heard and Is Now Confirmed to Us.

Auctor claims that the evidence and conclusion supplied in unit A (Heb 1:5–18), which concerns the Son's present, better ministry in salvation into heaven at death and

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[87] See Westfall, *Discourse Analysis*, 93–99. However, Westfall's argument for Hebrews 2:1–4 as conclusion that based upon the cohesive use of God's speech in the Son is not persuasive. Her focus on the general commentary truth of the Son as the "ultimate messenger" that should be heard misses the actual particular activity of the Son's salvation in heaven that is represented within God's speech in the Son.

judgment, should cause both he and his receptors to pay closer attention to what has been heard concerning God's speech (Heb 2:1). Not paying attention could cause them to "drift away" from what truly has been said by God in what he had done by the Son. The referents "pay close attention" and "drift away" continue with other later words and phrases to form a path that concerns the ῥῆμα ("conversation") of the audience's own ministries that tracks through the hortatory path about Jesus in heaven.

In the DI, in the central main point of the subtopic hymnic chiasm, *Auctor* states the Son brings all things by the ῥῆμα ("conversation") of the Son's ability (Heb 1:3b). This conversation about God's speech must be accurate for people to believe and to achieve God's desired goal of bringing people to himself.

Support for the concept of accountability in conveyance of the λόγος ("Word," Heb 2:2) of God's past speech-action during his first covenant is illustrated in the angel's provision of God's speech in intermittent revelations and the Law. According to Jewish tradition, the Law was given by angels. The angels in unit B serve as a cognate with prophets and other messengers of the λόγος ("Word").[88] When the revelations or the Law were incorrectly exampled by Israel, every transgression and disobedience received a just recompense in judgment from God or his representatives. Their judgment under the first covenant experience served as a typological example of impending judgment on approach to God after death. Based upon the warrant of accountability by Israel for actions concerning their execution of the λόγος of God's speech-action, *Auctor* asks his audience to reflect in their own ministries upon how they would escape God's judgment

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[88] Ibid., 91.

in similar offenses after neglecting so great a salvation (Heb 2:3). In relation to salvation, the "escape" that *Auctor* implies refers to God's judgment after death. Salvation involves following the path of the Son to God into the eternal-places by the Son's cleansing of sins. His implication is they will not escape judgment for such errant teaching, even as Israel did not before them.

He reminds his audience that this salvation was first spoken through the Lord (Heb 2:3). *Auctor's* transition from the referent υἱός to the semantic cognate of κύριος is significant. The Greek κύριος was used to translate the Hebrew "Yahweh" in the LXX. *Auctor's* use of λαλέω ("speak") refers to God's fulfillment of the salvation activity of the promised messianic Christ, where Yahweh himself would come in this role as both the anointed offering and priest. The Lord himself was the first person after his fleshly death to receive salvation at judgment with subsequent entrance into heaven of God's dwelling. This reception of salvation in heaven through the Lord was first received ὑπὸ τῶν ἀκουσάντων ("upon the ones having heard," Heb 2:3; cf. Heb 2:9–13; Matt 27:52–53) at the time of Jesus' entrance into heaven, then it was confirmed by revelation to those in the audience still living. Witnesses, who heard God's speech concerning the Son's salvation into heaven supplied corresponding testimony with God by signs, wonders, many abilities, and πνεύματος ἁγίου μερισμοῖς ("distributions of a spirit of a holy place," Heb 2:4; cf. Heb 6:4; 9:14) according to his will. *Auctor* suggests that such a large testimonial witness about salvation to distributions of a 'spirit of a holy place' would be hard to neglect. This phrase is likely a NT idiom for the spiritual body given to

people.[89]

The UI of unit B (Heb 2:1–4) turns to the subtopic about God's speech in a testimonial witness that concerns the salvation of three groups at judgment. These are (1) the Lord, (2) those who heard and who are now in heaven in complete spirit form, and (3) *Auctor* with his listeners. This expectation of salvation includes accountability for individual attentiveness toward the proper witness of God's speech in the ministry that God has revealed. *Auctor's* use of the particle γὰρ ("for") signals a transition to the first of three FGT points of exposition concerning God's speech about the salvation of the Lord and other brethren in heaven at judgment.

UPt1 (2:5–8a) Salvation Is in the Realm About to Come That Is Now in Subjection to the Son of Man.

Figure 12 shows the mapping of three FGT points that support *Auctor's* introductory assertions concerning so great salvation after death at judgment for the Lord and people who hear. His UPt1 considers "the present subsequently coming dominion-rule" (Heb 2:5) that ὑποτάσσω ("subjects, subordinates," Heb 2:5) to the Lord in the location of his enthronement after his salvation. The pres. act. ptc. μέλλω caries weight for a possible present availability of this dominion-rule to the author and listeners at the time of his main pres. act. indic. verb λαλοῦμεν ("we speak").

His OT quotation of Psalm 8:4–6 MT (8:5–7 LXX) shares a contemplation about the present creation that stimulates an irony for its author regarding God's remembrance of man in contrast to his consideration of the Son of Man, who receives glory, honor, and all things in subjection under his feet (Heb 2:6–8a). *Auctor* interprets the Psalmist's

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[89] See Ch. 3 section "Believers Enter Bodily into Heaven Just Like Jesus Did," esp. n. 155.

observation as occurring at the Lord's salvation and his enthronement over the heavenly government that is now in subjection to him. His point is that the so great salvation occurs in the place of the realm of the presently coming rule of God that is now in subjection to the Son of Man in heaven and not the realm of the ministry of the angels on earth.[90]

UPt2 (2:8b-13) The Son Through his Death, By the Same Holifying Salvation Experience, Brings Many Brethren to God in Heaven by their Being Made Holy because of Their Trust in Him.

Auctor's Upt2 in unit B highlights a contrast in the present situation of people. Up until the salvation that was accomplished by the Son of Man in ascending into the presence of God, people while living dwell in a realm that lacks subjection to the Lord (Heb 2:8b; cf. Matt 6:10). *Auctor* then interprets the Lord and Son of Man, as Jesus, who was made lower than the angels, and because of the suffering of θάνατος ("death") was crowned with glory and honor. Both "glory" and "honor" (Heb 2:7) function as cognates in *Auctor's* subtopic about salvation with connections to Jesus residing in heaven (cf. John 17:5, 22, 24). In his experience in route back to heaven, by the grace of God, Jesus

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[90] Cf. Daniel 7:13–14 and other sources where the Son of Man ascends upwards to receive the inheritance of his dominion at a heavenly court of judgment. Cf. Son of Man, see George Nickelsburg, "Son of Man," *ABD* 6:137–50. Using the unfortunate term mysticism and a late date for Daniel, Nickelsburg discusses the conceptual dualism involving conflicts between those in the heavens and those on the earth in the OT apart from Daniel, Daniel 7, 1 Enoch 37–71, Wisdom of Solomon 1–6, 4 Ezra 11–13, and 2 Baruch. In these writings, the conflict with Roman oppression of Israel likely symbolized typologically God's conflict with the evils of the world system and promised judgment by a Davidic king, Righteous or Chosen One, figured as a man. He would receive a kingdom that he would give to his people of holy ones (Heb 2:11; cf. Dan 7:18, 22, 27). This heavenly inheritance involves his suffering of death and rising to God in heaven (Heb 2:9–10; cf. Dan 7:13–14; Mark 8:31; 9:9–12, 31; 10:33–34, 45). Also, this kingdom he receives at his judgment locates in heaven (Heb 1:7) for both the Son of Man and his people, with an anticipated destruction of the earthly world oppressive systems that correspond with unseen evil powers and dominions which function as an enemy of God due to death on both micro and macro levels (cf. Heb 1:10–12; 2:5–18).

through his suffering tasted death for all people (Heb 2:9).[91]

Auctor's use of γάρ ("for," Heb 2:10) signals an explanation concerning the outcome of Jesus' enthronement after death (Heb 2:5–8b) in the realm that is now in subsection to him, in contrast to people now living in the realm lacking subjection to him (Heb 2:8b). The result is for Jesus, as the one for whom all things are and through whom all things are, who having carried many sons into glory, to complete through sufferings the ἀρχηγός ("originator, author, consummator," Heb 2:10; cf. Heb 12:2) of salvation.

The referent πάθημα ("sufferings," Heb 2:10) joins the author's thematic subtopic concerning his experience of death that tracks to the unit B UC (Heb 2:17–18). The aorist act. ptc. ἀγαγόντα ("having brought") many sons into glory carries weight that the enthronement completes Jesus as the originator/author of salvation and implies that he has already carried many sons to glory in heaven at the time *Auctor* speaks.[92] This

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[91] Cf. Sam K. Williams, *Jesus' Death as Saving Event: The Background and Origin of a Concept* (Missoula, MT: Scholars Press, 1975). Williams argues the hypothesis, by connections of Romans with IV Maccabees, other Jewish writings, Greek, and Hellenistic literature, that the idea of human death as being beneficial to others was a common Greek-Hellenistic tradition in the first century.

[92] *Auctor's* choice of ἀγαγόντα ("having brought/after bringing") may be significant regarding the *aiōn*-field context of Jesus' present ministry under consideration throughout his discourse. He does not choose the noun ἀνάστασις ("rising up, resurrection," Heb 6:2; 11:35), the verb ἐγείρω ("rise," Heb 11:19), or ἀναβαίνω ("ascend" [not in Hebrews], cf. Rom 10:7). These referents carry an OT emphasis centered more on rising up to God at death than fleshly bodily resurrection. *Auctor's* choice of ἀγαγόντα avoids this ambiguity by cohesion with Jesus' present ministry at judgment after death and subsequent completion after the pattern of Jesus with eventual addition of the living to those now with Jesus (Heb 11:39–40). Cf. Joachim Jeremias, *New Testament Theology*, trans. John Bowden (London: SCM, 1971; repr., London: Xpress, 1996), 308–11. Jeremias states, "Judaism did not know of any anticipated resurrection as an event in history. There is nothing comparable to resurrection of Jesus anywhere in Jewish literature. Certainly, there are mentions of raising from the dead, but these are always resuscitations, a return to earthly life. Nowhere in Jewish literature do we have resurrection to δόξα as an event of history. Rather, resurrection to δόξα always and without exception means the dawn of God's new creation. Therefore, the disciples must have experienced the appearances of the Risen Lord as an eschatological event, as the dawning of the turning point of the worlds." Jeremias mentions the tension of Matthew's claims of people already experiencing resurrection by observation of "…many bodies of the saints," who had gone to the holy city, and were seen. In the NT, after Jesus' fleshly resurrection as visible proof of his having risen to God to receive a pleasing judgment, these terms expanded in semantic meaning as reference to both his rising at death from the dead to God in heaven and his later proof by visible fleshly resurrection (cf. John 2:18–22;

assertion follows the main introductory subtopic in Hebrews 1:3b that the Son brings all things by the conversation of his ability. Jesus by his ability, which is defined as sufferings in death and rising in salvation to glory, now opens the way for him to bring all things to God in heaven. If past deceased believers are not yet already in the glory of heaven, then Jesus has not yet originated or authored salvation in his primary task of bringing many sons into glory but only able so far to enter himself into heaven. The conclusion that Jesus has yet to begin his ministry to bring sons into glory is problematic for *Auctor's* rhetoric about the Son's ability in bringing people to God.

Another γὰρ ("for," Heb 2:11) continues exposition concerning both Jesus and other sons entering glory after death. Both the one holifying and the ones being holified are ἐξ ἑνὸς πάντες ("all from one," Heb 2:11).[93] The combination of the pres. act. and pres. pass. ptc. of ἁγιάζων ("holy") provide more force for a present ministry of Jesus to people at judgment on approach to heaven. *Auctor* points out that the ones being made holy, which is a requirement for dwelling in God's presence, "are all from one." One what? A more general term is required that embraces the contextual referents and verbal activities involved by both Jesus' *experience* in sufferings from death to enthronement and the *experience* of the sons carried by him into glory. *Auctor* does not mention the complementary truths of the source of the Father (Heb 1:5) or God (Heb 13:20) that are

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Acts 17:31).

[93] Rudolf Otto, *The Idea of the Holy: An Inquiry into the Non-rational Factor in the Idea of the Divine and Its Relation to the Rational* (N.p.: Pantianos Classics; repr., New York: Oxford University Press, 1923). Otto argues against ideas that holiness only rationally defines as "moral perfection" but includes as religious categories, a pointing to the mystery of concepts of man in relation to God. Also, that ancient man's conceptions of holiness as a mystery of myth, symbol, and allegory should not be considered as irrational or infantile since these are rational conceptions. He finds that these are "unrationalized" expressions to an encounter with the mystery of God.

commonly supplied in translations. *Auctor* concludes that because of the common experience of moving from earth to heaven through the suffering of death, Jesus is not ashamed to call those he makes holy as his ἀδελφός ("brethren," Heb 2:11).

Auctor then provides from the OT quotation of Psalm 22:22 MT (21:23 LXX) support for this common experience of entering heaven together with is brethren, saying "I will proclaim your name to my brethren, in the midst of the assembly I will sing to you" (Heb 2:12). *Auctor* interprets this event to have already occurred and begins a path that follows to a point in unit B´ (Heb 12:18–27) that believers are already in heaven with Jesus as part of a kingdom that cannot be shaken. He completes his support for this heavenly assembly with the OT use of Isaiah 8:17–18 that concerns the proper response to Yahweh's instructions for the people of Israel to look to him for their needs in the chaos of the land. *Auctor* exhorts the same response to his audience, stating "I will be one who has dependence on him" (Heb 2:13). This statement likely functions as an emphatic statement to his audience in a hortatory manner for them to join him in following the same experience as Jesus. He then quotes Yahweh's observed outcome of that dependence for Israel in Isaiah, stating "Behold, I and the children that God gave to me" (Heb 2:13). The outcome for trust in the Lord at death and judgment is beholding other children of God in his presence. His point in this functional unit is that the Son through his death, by the same salvation experience of being made holy, brings many people to God in heaven by their being made holy, due to their trust in him.

UPt3 (2:14–16) The Son Endured Death and Experienced Salvation to Free People from the Realm of the Devil.

UPt3 offers more evidence for a present salvation of brethren in heaven through the suffering death of Jesus and his own heavenly entrance. First, Jesus shared the same

flesh and blood as the children so that through death he might render powerless the devil and his power of death (Heb 2:14). In paradigms with closed-heavens, the beginning of evil and its persistence in the realm of the earth before human sin create spatial-temporal tensions that are difficult to resolve.[94] In open-heaven, *aiōn*-field concepts, the complex speculative solutions resulting from the tension of the presence of evil are unnecessary.

Second, by the event of the devil's defeat, the Son frees people from fear of death, who were enslaved by it all their lives (Heb 2:15). Finally, *Auctor* notes that it is not angels that God helps into heaven and God's presence but the seed of Abraham, which references the messianic seed promised to him. In the OT period, the fear of death centered more on an adverse response in judgment, so as to remain in Sheol or the Pit, rather than an idea that death constitutes only a permanent silence away from God.[95]

UPt3 asserts that the Son endured death and salvation to free people from the realm of the devil, whose realm is outside and away from the realm of God's rule. The three FGT points together indicate that those who trust in Jesus already have heavenly access after fleshly death, even as the Son, away from the realm of the devil, which currently lacks subjection to the Son. Transition from his evidence to his conclusion on

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[94] Cf. Jon D. Levenson, *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence* (Princeton: Princeton University Press, 1988), 19. Levenson deals with OT Jewish ideas regarding the solution for the tension between "…God's absolute sovereignty and the empirical reality of evil triumphant and unchecked." He recognizes how the author/redactor in Ps 74 "…acknowledges the reality of militant, triumphant, and persistent evil, but he steadfastly and resolutely refuses to accept this reality as final and absolute. Instead, he challenges YHWH to act like the hero of old, to conform to his magisterial nature: Rise O God, champion your cause; be mindful that You are blasphemed by the base men all day long. (Ps. 74:22)." Levenson argues that "…Genesis 1 does not describe the banishment of evil but the attempt to contain the menace of evil in the world, a struggle that continues today" (cover).

[95] Knut Backhaus, "Zwei harte Knoten: Todes – und Gerichtsangst im Hebräerbrief," *NTS* 55, no. 2 (2009): 198–217. Backhaus states concerning Jesus' death, "His death opens the gate into eternity" (206) in consideration of vertical eschatology. He wrestles with the debate of his day over the eschatology behind death and judgment within Hebrews 2:14–15 as either freedom from the tension over the expectation of the parousia or individual judgment in the afterlife and finds inconsistencies with both.

the subtopic of salvation in heaven for both Jesus and his brethren is signaled by the

particle ὅθεν ("for which reason," Heb 2:17).

<div align="center">Unit B Conclusion (Heb 2:17–18)</div>

UC (2:17–18) In the Ministry of Salvation as the Son, Jesus, as a High Priest, Capably Atoned for Sins and Can Now Assist in Need at Testing.

The unit B UC highlights the ministerial work of Jesus to offer himself in

atonement of sins, to subsequently enter heaven for enthronement, and to by intercession

carry others into heaven. This salvation is through the Son, by his being made like his

brethren in all things, which included a common experience of death and judgment before

his heavenly entrance. Jesus endures this experience of death to become a merciful and

faithful high priest, and make atonement for the sins of the people (Heb 2:17).

The referent ἀρχιερεύς ("high priest") and verbal activity of ἱλάσκομαι ("to

atone") continue the language of the subtopic cognate path about intercession at judgment

before God (Heb 1:3c) for salvation and freedom from the fear of death in the realm of

the devil.[96] Since Jesus was tested in the things that he suffered, he can provide aid

πειραζομένοις ("to those who are presently being put to the test"). The verb πειράζω

("test," Heb 2:18) follows the path toward judgment that began in the DI with the

language describing activities of the Son's in relation to the Father's judgment (cf. Heb

4:15).[97] The pres. pass. ptc. τοῖς πειραζομένοις ("to those who are presently being

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[96] Knöppler, *Sühne im Neuen Testament*, 188–219. Knöppler argues that atonement in Hebrews occurs on *Karfreitag* "Good Friday" and יוֹם כִּפֻּרִים (Day of Atonement) (200) that is linked with Jesus' death against the more common view of atonement at later bodily ascension.

[97] Each of the activities of the Son in the introductory subtopics of Hebrews 1:2b–4 describe events during the process of God's judgment of the Son upon his approach to God in heaven after rising *of* death [all people] that include Jesus' entrance to him in rising *from* the dead. In Hebrews 4:15, *Auctor* states Jesus πεπειρασμένον ("had been tested") the same way anticipated by the audience and found χωρὶς ἁμαρτίας ("without sin"). A wide range of cognates for πειράζω ("testing") spoken in Hebrews 2:18 were

tested") implies ongoing and current testing. This would consist of testing by judgment

after death on approach to heaven, rather than the complementary truth of daily

experiences of testing while living upon the earth (cf. James 1:2–4).[98] Also, the term

βοηθέω ("aid," Heb 2:18) links as a cognate with the topic of salvation that introduced in

the introductory subtopic D (Heb 1:3c) and continues in the unit B UI (Heb 2:3).

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available in the first century. Cf. L&N 27.34–47, 1:329–331. These cognates along with other metaphoric language often appear in STL and the NT to describe expectant judgment after death that involved the ministry of angels. E.g., the cognate δοκιμάζω ("learn genuineness by examination or testing) occurs in the Testament of Abraham in description of judgment after death. It states, "And the fiery angel, the one holding the fire tested the souls" (T. Ab. 12:14 OTGP). In chapter 13 the author writes, "But if the fire tests the works of anyone and it does not burn him, this one is justified, and the angel of righteousness receives and brings him up to be saved in the lot of righteous ones" (T. Ab. 13:13 OTGP). Charlesworth comments, "Fire as a means of testing, as distinct from being the means of punishing sinners, is not so common a judgment theme as weighing and recording. It is, however, indicated in such passages as Ps 66:10–12 (65:10–12 LXX): 'You tested us, God, you refined us like silver…but now the ordeal by fire and water is over.' Here 'test' is dokimazō, the word used in TAb. So also, Zech 13:9; Jer 6:29; Wis Sol 3:6. For refining by fire, see Mal 3:2. The image of testing (dokimazō) by fire is picked up by Paul (1 Cor 3:13–15) and in 1 Pet 1:7 (cf. also 1 Pet 4:12, 'for a test,' peirasmos)," OTP 1:889–90, n.g.

[98] *Auctor's* uses forms of πειράζω five times in his message. Heb 3:9 and 11:17 occur in his historical accounts of antitypes concerning both the failure of Israel and the success of Abraham in providing proper examples of faith for unseen typological events surrounding judgment on approach to the eternal-places (Heb 9:27–28). *Auctor* states that in Jesus' testing at judgment after death, he was without sin (Heb 4:15). He later asserts in unit E′ (Heb 10:26–39) that his listeners need ὑπομονῆς ("perseverance") in a proper faith example that expects similar testing results at death and accountability regarding rewards that accompany salvation (cf. Heb 6:9). His challenge implies living out their faith example as what Jesus will do and not just gratitude for what he has done. The verbal form is ὑπομένω ("to persevere," Heb 10:32; 12:2, 3, 7). Perseverance is not necessary to either receive nor to not lose Jesus' intercession for salvation at judgment (Heb 10:39). Perseverance in salvation is totally by God's enablement and not dependent upon gratitude, however the setting of this enabling perseverance that begins with the believer's choice in faith is often transferred incorrectly from the situation of judgment in heaven after death to daily earthly experience in examples of faith while bodily living. This transfer puts undue pressure for a believer's continual performance due to a constant tension in relation to the reception of salvation, rather than *Auctor's* exhortations for believers to be the example of that salvation that God provides at judgment. Perseverance at judgment in Hebrews, like Romans, is not a day-to-day mandate to keep one's eternal-place salvation in this world but the need only for Jesus to know us for his intercession at the moment of our need in salvation at but one judgment. Jesus does not judge us day-to-day determining if our faith perseveres enough to merit his grace in atonement. Nor is God's salvation totally without a necessary choice by faith (Heb 11:6). There is but one judgment to fear and that judgment is after death. Believers do not merit salvation but by faith find grace and freedom from the realm of death now occupied by the devil in time of need. This distinction often becomes muddied in numerous ways. E.g., Jason A. Whitlark, *Enabling Fidelity to God: Perseverance in Hebrews in Light of the Reciprocity Systems of the Ancient Mediterranean World*, Paternoster Biblical Monographs (Eugene, OR: Wipf & Stock, 2008).

Dynamic Conclusion of A–B
in Lens of Hebrews 9:27–28

Auctor's unit A discourse conclusion summarizes that the angel's minister to

people in the temporary heavens and earth who were about to inherit salvation, but that

the Son's ministry in heaven at the throne, as God, is better. The listeners, at this point

would add more summary from unit B that concerns exposition about the Son in relation

to the angelic activity in salvation. The Son, as God, Lord, and Jesus, in the ministry of

salvation was capable to atone for the sins of the people. The Son now assists as a

merciful and faithful high priest in heaven before God at their need of salvation from sin

at testing during their common experience of death and judgment.

The unit B UC continues using thematic referents, related phrases, and cognates

in the human events of death, judgment, intercession, and salvation in heaven that

coherently track from the introductory subtopics of the DI (Heb 1:2b–4) to the MCS in

unit F (Heb 9:27–28) before turning and making by chiasm more specific application to

the audience in units E´–A´. In UC B, the cognates and expressions "to be made like his

brethren," "high priest," "to atone for the sins of the people," "having endured after

testing," and "able to help" (Heb 2:17) connect with "Christ," "salvation," and

intercession. The phrase "he having endured after being tested," "the ones being tested,"

have correspondence with "death" and "judgment." The main emphasis of unit B

corresponds with the introductory subtopics B and B´ where God spoke that the Son

achieved the eternal-places by his sitting at throne of the Majesty in the high places. Unit

B locates the expected salvific event of the audience in heaven.

Auctor exhorts his audience to consider their accountability regarding their

handling of the λόγος ("Word") in the UI of unit B (Heb 2:1–4). However, in unit B, he

did not address this accountability at judgment in detail but chose first to address the

element of heavenly salvation. In his next unit he again picks up the topic of ministerial

accountability. As noted in figure 12–13, even though unit C does not embed as a

digression within unit B, as unit E embeds in within unit D1–2, *Auctor* makes a hard link

from the UI subtopics of unit B to unit C that continues to serve his main DI subtopic D

(Heb 1:3c) concerning the Son, who brings all things by the conversation of his ability.

Hebrews 4:11–13: Discourse Unit Conclusion C

Unit C Discourse Analysis

Unit C (3:1–4:13) Jesus Faithfully Ministers as a Capable High Priest at Judgment and Provides Rest in Heaven to his Brethren, Who are to Properly Confess and Testify about Him by Faith, before Entering into Rest from their Works even as God Did from His.

Auctor provides signals indicating a unit shift to his next cycle of FGT in unit C

(Heb 3:1–4:13).[99] This unit offers eight FGT functioning as two UI/Pt about DI

subtopics, support for each SbPt proclamation, a SbPt1c climactic emphasis, and a UC.

Figures 12 and 13 map the new unit C discourse. The first UI/UPt topic reaches a FGT

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[99] His unit shift indicators for his audience include: (1) the adverb Ὅθεν ("therefore, hence, from the place where"), which in context at a sentence beginning can indicate a move to a new distinct discourse structure that is based on the discourse up to this point (Heb 2:17; 3:1), (2) a vocative of address of "holy brethren" and their metaphorical identification as the Son's οἶκος ("house"), which stresses their expected eternal-place domain (Heb 3:1, 6), (3) a subtopic connection with ἀρχιερεύς ("high priest") and Ἰησοῦς ("Jesus") from unit B for the ministry of the Son (Heb 2: 9, 17; 3:1), (4) the new subtopic cognate ἀπόστολος ("apostle") added to the subtopic regarding God's messenger in the ministry of the Son (Heb 3:1), (5) a new subtopic cognate for the path referencing ministers of God's speech that adds Moses and Israel with the prophets, angels, and "we," (6) the new cognates ὁμολογία ("confession," Heb 3:1) and μαρτύριον ("testimony," Heb 3:5) to the subtopic regarding people's "conversation" (Heb 1:3b), as a faith expression for sole dependence on Yahweh's ability to provide salvation at the judgment of people (Heb 2:13; 3:1), and (7) the subtopic concept of κλήσεως ἐπουρανίου ("heavenly calling") to confession and testimony about Jesus' service (Heb 3:1; 5:4–6). Collectively, these new subtopics combine with an expansion of those subtopics already introduced and developed thus far, to reach a threshold for an audience to recognize a move to introduction of a new cycle of exposition and exhortation in further support of the DI topic concerning God's speech.

climax of hortatory emphasis before turning to a closely related second topic. After UPt

of support, unit B ends with a UC to complete the S1 (Heb 1:5–4:13).

Figure 16 shows the discourse chiastic structure and the relation of unit C (Heb

3:1–4:13) with unit C′ (Heb 12:1–13). Both units contain hortatory challenge concerning

the subtopic of a life of approach that looks forward to the ministry of Jesus in death at

judgment. The focus in unit C is on Jesus' role as a faithful high priest in judgment at

death of his people's ministerial example of faith. Unit C′ concentrates on looking to

Jesus' example of faith to follow during the difficult training of a life of approach.

**UI/Pt1 (3:1–6) Jesus in his Faithful Ministry as High Priest is Better than Moses'
Faithful Ministry in his Testimony of God's Speech.**

The adverb Ὅθεν ("therefore") marks the beginning of unit C.[100] *Auctor* carries

his undeveloped introductory subtopic of the ministerial accountability of his audience in

judgment (Heb 2:1–3a) from unit B into the introduction of unit C (Heb 3:1–6). The

vocative "holy brethren," signals a link for the identification of his audience with both

Jesus and those brethren already in heaven. As outlined in unit B (Heb 2:10–13), *Auctor*

first applied the terms to those who, through the common experience with Jesus for death

and judgment, entered together with him at his enthronement (cf. Luke 23:43). He led

brethren, who he had made holy into the presence of God in heaven and exhorts the

Father to behold them. Jesus continues this shepherd ministry (Heb 13:20).

The acknowledgment by listeners of this common way into God's presence with

Jesus into heaven condenses to the referent ὁμολογία ("confession," Heb 3:1). As

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[100] Cf. BDAG, "ὅθεν," 692–93; *EDNT*, "ὅθεν," 2:493. The *EDNT* notes that at the beginning of sentences the adverb usually takes the meaning "therefore."

brethren, united by this communal confession, they are "sharers in a heavenly calling" (Heb 3:1; cf. Heb 1:9, 2:11). The μέτοχος ("sharers, participants") would function, as a general category in complementary contrast with Jesus, to identify the prophets from the DI (Heb 1:1), the angels as λειτουργοὺς ("ministers," Heb 1:5) from unit A, and the audience as "we" in unit B, who are confirmed as part of this group of μέτοχοι in Hebrews 3:1.

All are involved in the heavenly calling of God for conveyance of God's speech. This expression indicates a sharing of participation in a ministerial calling from God in heaven regarding their ῥῆμα ("conversation") about the ability of the Son, Jesus, who purposes as God's "apostle" (Heb 3:1) being sent, to bring sinful people to himself at their death and judgment. *Auctor* further explains the heavenly calling of his listeners by pointing out Moses "being faithful to the one having created him" (Heb 3:2) for his ministry of service to Israel. These shifts indicate the subtopic has moved from the exposition describing salvation in heaven in unit B to an accountability at judgment for the quality of believer's confession in their call for the purpose of a testimonial ministry of God's speech about that salvation in Jesus as the Son.

The first main UI/Pt1 of unit C (Heb 3:1–6) introduces a complementary contrast of Jesus' example of faithfulness, as the Son in his house, with the testimony of Moses in his house that he was appointed to serve. The referent "house" semantically joins the spatial referents of "eternal-places" (Heb 1:2) and οἰκουμένη ("rule, dominion, government," Heb 1:6; 2:5) for the thematic contrast with the temporary "heavens" and "earth" first developed in UPt2 (Heb 1:7–12) of unit A.

In the continuance of the spatial contrast, Moses' house represents the antitype, earthly, covenant relationship as executed in the temporary visible creation (fig. 5),

whereas Jesus' house represents the real type of heavenly covenant relationship in the eternal-places (Heb 1:2c) that is further explained in unit F. The Son inherited at his enthronement an eternal-place kingdom with God in heaven that remains, in contrast to the temporary heavens and earth creation (Heb 1:8). Moses' ministry over Israel served as an example in antitype of the type in the heavens (cf. Heb 8:1–5) that Jesus has inherited and is presently building in the unseen substance-reality out of all the things God made (Heb 3:3–4, cf. Matt 16:18; 1 Pet 2:4–5). Jesus' present construction, as the builder, is a better enduring house, which makes the faithfulness of Jesus better with greater honor.[101] His observation "But the one having built all things is God" (Heb 3:4) implies Jesus' divinity during the building of his house. *Auctor* states that his audience represents the Son's house "if we should hold fast to the confidence and boast of hope" (Heb 3:6). *Auctor's* faith emphasis concerning the Son is not on Jesus' attitude nor on his being as God but on what Jesus faithfully does in building a house of people in heaven. The bricks and mortar of Jesus' house are the people who hold fast to their confidence and boast of hope in his present ministry.

Moses' faithful service provided an example of Christ to Israel "as a servant for a testimony of things that will be spoken" (Heb 3:5). The referent μαρτύριον ("testimony,

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[101] Cf. Todd Still, "Christ as Pistos: The Faith(fulness) of Jesus in the Epistle to the Hebrews," *CBQ* 69, no. 4 (2007): 746–755. Still properly perceives in the NT textual references which possibly involve the πίστις Χριστού antithetical debate, that the message of Hebrews explores Jesus' faithfulness (subjective genitive reading) more than any other NT author, who usually lean semantically toward a faith in Jesus meaning (objective genitive reading). The open-heaven, *aiōn*-field background substantially changes the balance of the scales toward a sematic meaning that includes both options. Believers by faith confess in Jesus and his faithfulness to bring them as righteous to God in a mutual relationship of activity. Cf. "But a righteousness from God through faithfulness of Jesus Christ for all the ones believing" [subjective genitive]) and/or "But the righteousness from God through faith in Jesus Christ for all the ones believing" [objective genitive] (Rom 3:22). Faith is believing what Jesus has faithfully done in rising to God as the Christ during death and judgment, rather than only who he is as the Lord God (Heb 11:6; cf. Matt 7:21–23).

witness") continues with the cognate ὁμολογία ("confession") and ῥῆμα ("conversation") about Jesus' ability as the Son to bring all things to God (Heb 1:3b). The fut. pass. ptc. λαληθησομένων ("of those things that will be spoken," Heb 3:5), functioning adjectivally, provides a force that God's speech-action in Christ during Moses' service to Israel was both still future and the aim or object of Moses' testimony (cf. Heb 11:24–27).[102]

The UI/Pt1 to unit C in the minds of the audience serves to (1) maintain the complementary thematic contrast of the DI of the Son's ministry and other ministries, (2) continues his spatial dualism of the eternal-place reality [type] and temporary creation [antitype] where these ministries are based (fig. 5),[103] (3) expands the umbrella of partners who minister underneath the better ministry of the Son in heaven, (4) and reinforces God's calling and accountability of the audience at judgment as to the content of their conversation about God's speech in their ministry in building with the Son. The main unit C SbPt that follow support the need for the audience to consider Jesus' ministry and their own accountably of their confession and calling for participation in his ministry.

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[102] Cf. GNTG, 202. Blass comments indirectly on the future participle, stating, "The future infinitive, which like the participle and the optative of the future, expresses the time-notion relatively with reference to the principal action, has disappeared from the popular language, and is found only in the Acts and the Epistle to the Hebrews." He further notes that the fut. ptc. is "…used as the complement of the principal verb (to express the aim or object)."

[103] J. Cornelis De Vos, "Hebrews 3:7–4:11 and the Function of Mental Time-Space Landscapes," in Økland, de Vos, and Wenell, *Constructions of Space III*, 169–83. De Vos applies to Hebrews concepts about mental time-space landscapes with their four dimensions of height, length, width, and time that also perceives of the here and now for position and orientation of an individual or group in respect to sacred space. Mental space-time landscapes enable individuals and groups to locate themselves within the cosmos. De Vos concludes that the mental time-space landscape in Hebrews 3:7–4:11 combines the four meanings for rest in the LXX for comfort and security to reassure the audience that by faith "…they are in fact on their way to God/his realm" (181).

SbPt1a (3:7–11) The Example of Israel's Confession is that God in Judgment Denied the Potentially Available, Conditional Entrance into his Rest Due to Unbelief.

Auctor's support for his first SbPt1a FGT in unit C begins with Διό ("therefore," Heb 3:7), which functions as an inferential conjunction to signal the addition of support for his assertions provided thus far about Jesus' faithfulness in building his house as better than the house of Moses' ministry. It is likely the audience would feel tensions between long held traditions for emulation of Moses' ministry in the earthly Sinai covenant [antitype] and their need to focus on Jesus' ministry in the new covenant [type]. *Auctor* now continues along his path about the consequences of ministerial failure to motivate his audience toward a proper choice that is pleasing to God. He modifies the OT quotation with the introductory phrase, λέγει τὸ πνεῦμα τὸ ἅγιον ("the Holy Spirit says," Heb 3:7). The pres. act. indic. λέγει ("says") continues his view that the OT Scripture from Psalm 94:7–11 LXX [95:7–11 MT] is God's present speech to his listeners.

Ps 95 MT, as a Psalm of David, contains a warning that is directed to Gods' people who are in his pasture as his sheep in his hand, to hear the voice of God, and not to harden their hearts after the example of unbelief as Israel. By proper faith in listening, the wilderness generation would have inherited the promised land that typologically represented God's ability to provide a dwelling with himself in the unseen eternal-place in heaven by the ministry of the Christ.[104] This decision of unbelief in Israel's hearts

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[104] Knut Backhaus, "Das Land der Verheißung: die Heimat der Glaubenden im Hebräerbrief," *NTS* 47, no. 2 (2001): 171–88. Backhaus discerns that Hebrews "…develops a theological topography in which conventional biblical goods are desanctified by means christological reorientation. The 'land of promise' (11:9), the promised rest, the sanctuary of the first covenant, Mount Sinai, are left behind in the shadows of earth whereas all light is shed upon their counterparts in God's heavenly realm, which turns out to be the faithful's true fatherland" (171). He proposes a vertical realistic typology for hope in heaven, rather than the more common earthbound hope. Cf. C. Marvin Pate et al., *The Story of Israel: A Biblical Theology* (Downers Grove, IL: InterVarsity Press, 2004), 253. The authors state, "The restoration of Israel in

failed testing in comparison with the speech of God, who intended a positive testimony about his ability to bring his people into unseen heavenly realities. Israel's unsuccessful testimonial conversation about God's promised speech in Christ, regarding ὁδούς μου ("my ways," Heb 3:10), failed emphatic fulfillment due to their unbelief, just as it does in unseen spiritual reality for unbelievers on approach to God after death for judgment.

In God's anger over their flawed testimony, he swore, "If they shall enter into my rest" (Heb 3:11).[105] Rather than a positive outcome to enter his rest as symbolized in the

Hebrews is seen more as a spatial ('heavenly') and as atemporal ('rest,' Jer 29). He argues that the church is already experiencing in Christ at least some of the eschatological blessings of the restoration, although he does not forsake an eschatological consummation which is still imminent (Heb 9:28; 10:13, 25, 36–37; 13:14)." Their "spatial" and "heavenly" sense of Hebrews is commendable but there is no biblical merit for an "atemporal" hope in the promised "rest." Cf. Karen J. Wenell, *Jesus and Land: Sacred and Social Space in Second Temple Judaism*, LNTS 334 (New York: T&T Clark, 2007). Wenell addresses the relationship between Jesus and the land promised to Abraham that involves communication concerning sacred space. She finds a positive relationship where Jesus taps into the land promise but only did so symbolically by offering an alternative to the present structures of society in himself. She mentions Jesus' heavenly priesthood and the promise of an inheritance in Hebrews 1:14 only to point out the diversity of attitudes about the land (2). Wenell concludes with generalities, which she asserts makes the power of future hope stronger, rather than specifics in the connections of Jesus' vision for "new sacred space." She casts Jesus' relationship to the land as more symbolic within a millenarian attitude in contrast to Hebrews' substance-reality of sacred space as Jesus' focus of future hope.

Contra David M. Moffitt, "Wilderness Identity and Pentateuchal Narrative: Distinguishing between Jesus' Inauguration and Maintenance of the New Covenant in Hebrews," in in Hockey, Pierce, and Watson, *Muted Voices of the New Testament*, 153–72. Moffitt correctly observes *Auctor's* intended identification of his audience with the wilderness generation. He explores a possible blurred distinction in the message of Hebrews between covenant inauguration in Jesus' Passover-like death and the covenant maintenance of his continual ministry in a 'local heavenly tabernacle' not found in Hebrews. Moffitt rightly senses how the audience must live and wait for Jesus' return to obtain their inheritance. However, he links Jesus' return in Hebrews 9:28 to only his eschatological return to earth that is not found in the message of Hebrews or the wilderness motif. Israel is led by Moses from Egypt and by Joshua into the land—not rescued while wandering away from Egypt. Moffitt ignores the possible covenant maintenance by Jesus' continual returns in his intercessory work at the present common experience of death and approach to God for judgment that is found throughout the message (Heb 7:25; 11:6).

[105] John Michael McKay Jr., "Jesus as Faithful in Testing: A Key to the Rhetorical Connection Between Hebrews 3:1–6 and 3:7–4:14" (PhD diss., The Southwestern Baptist Theological Seminary, 2016), 12–18, 155–216. McKay argues convincingly that the open-ended conditional clause leaves the question of entering rest as potentially available and neither an emphatic negation nor emphatic truth. The state of unbelief while living leaves entrance into heavenly rest undecided but potentially still available on the condition of faith, as seen in the pages to follow. The Greek syntactical form occurs as a protasis of a conditional clause without an apodosis. Lacking the apodosis would require the context to determine the meaning of the conditional statement, "If they will enter into my rest." Translators often follow proposals for an unlikely Hebrew idiom that would make the form an emphatic negation, as "They shall not enter my

land, God makes the outcome conditional, to delay the wilderness generation to

εἰσέρχομαι ("enter") his κατάπαυσις ("rest," Heb 3:11).[106] *Auctor's* SbPt1a emphasizes

that a rest in God's presence was still available to those in unbelief. He also highlights

ministerial accountability for the believer by understanding that Israel's error, by

modeling hardened hearts in unbelief of God's intended speech-action in Christ, brought

accountability in judgment.

As a condensed metaphor of Israel's typological experience, the referent

κατάπαυσις ("rest") and verbal activity of εἰσέρχομαι ("to enter") unite with the thematic

subtopic of salvation at judgment in the hope of the Son's high priest intercession in

heaven. These propositions were introduced in the DI topics A–A′ that govern the

discourse and were just described in unit A (Heb 1:5–14) and unit B (Heb 2:1–18).[107] In

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rest" (Heb 3:11, e.g., KJV, NASB, ESV, NET, HCSB, NRSV, CSB). For over 1000 years before German and English translations the Latin Vulgate translated the Greek text correctly as *si introibunt in requiem meam* ("if they shall enter into my rest," Heb 3:11 VUL).

[106] Randall C. Gleason, "The Old Testament Background of Rest in Hebrews 3:7–4:11," *BSac* 157 (2000): 281–303. Cf. Matthew Thiessen, "Hebrews and the End of the Exodus," *NovT* 49, no. 4 (2007): 353–69.

[107] Richard Baxter, "Chapter 11: Whether the Souls departed enjoy this Rest before the Resurrection," in *The Saints Everlasting Rest*, ed. John T. Wilkinson (Vancouver, British Columbia: Regent College Publishing, 2004), 94–96. Baxter solidly argues the evidence for the souls rest at death of the flesh. Cf. Delitzsch, *Commentary on the Epistle to the Hebrews*, 198. Delitzsch comments, "Like the rest of God after the work of creation, it is a rest of man from his works, that is, his daily labor here below: it is therefore a rest above in heaven." Cf. David A. deSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle "to the Hebrews* (Grand Rapids: Eerdmans, 2000), 35. DeSilva concludes that God's rest was not merely the land of Canaan but some primeval creation of God; Andrew T. Lincoln, "Sabbath, Rest, and Eschatology in the New Testament," in *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation*, ed. D. A. Carson (Eugene, OR: Wipf & Stock, 1982), 197–220. Lincoln views the typology of Israel's promised land and the Sabbath of the Lord after creation, in Hebrews 3:1–4:13, as κατάπαυσις ("rest"), that is now available to believers. He states "…though the epic-making significance that in the process of fulfillment the old categories are reinterpreted and transformed" (181), where rest is available both now on earth and "a present heavenly reality entered by believing and ceasing from one's own works the salvation rest of the true Sabbath" (182). Cf. Hofius, *Katapausis*, 116–51. Hofius soundly contests the gnostic source proposed a generation before him by Käsemann in *The Wandering People of God* by revealing the common first-century usage of rest in connection with either a future end-time resting-place of the blessed dead, a final beyond-time resting-place of the soul, or a between-time resting place of the soul. These uses were not antithetical options but complementary

the first century, the available use of κατάπαυσις ("rest") in Greek and Jewish literature often expresses a metaphorical link with commonly articulated conceptions about a person's experience in death.[108] By use of Israel's failed exemplary experience, *Auctor* continues to highlight the consequences of both unbelief and failure of his people by improper modeling [antitype] of God's provision of salvation [type]. God expects not only to be heard and believed but also to be repeated correctly in his chosen revelatory antitypes about his ability in Christ to bring people to himself.[109]

SbPt1b (3:12–15) Look at the Ministerial Example of the Confession of your Heart.

In his SbPt1b FGT, the pres. act. impv. Βλέπετε (*Please* look!, Heb 3:12) entreats his audience to evaluate whether their ministerial example about the confession of their heart is one that ἀφίστημι ("departs, falls away," Heb 3:12) from the living God. The repeat of μέτοχοι ("partners," Heb 3:14) and unit theme of accountability at judgment carries over from the unit B UI (Heb 2:1–4). This contemplation would indicate checking for a misstep that portrays of an example about Christ which departs or falls away at judgment from the living God, rather than enter heaven. This speculation about errant conversation about God's speech begins a subtopic theme concerning a possible

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metaphorical descriptions about people in death. *Pace* Jon Laansma, '*I Will Give You Rest*,' 305.

[108] E.g., Sirach 38:23 links rest with death, stating, "When the dead is at rest, let his remembrance rest too, and be comforted for him when his spirit is departed" (Sir 38:23 NRSVApo). Cf. Hofius, *Katapausis*, 59–74. Hofius provides a large list of Greek and Jewish examples. Cf. Judith Hoch Wray, *Rest as a Theological Metaphor in the Epistle to the Hebrews and the Gospel of Truth: Early Christian Homiletics of Rest* (Atlanta: Scholars Press, 1998). Wray follows the work of Otfreid Hofius and builds her own commentary upon his work citations that reference examples of the use of rest in Jewish and Christian literature written about the second century BCE through the early second century CE.

[109] One would expect God neither to be εὐαρεστέω ("pleased," cf. Heb 11:5–6; 13:16) with ministerial depictions of his revelatory speech (Heb 1:1–2; 5:22–24) by an errant sacrifice (cf. Gen 4:3–7) nor an errant priest (cf. Lev 10:1–2), no more so than the nation of Israel in their unbelief or Moses in striking the rock (Num 20:11).

depiction about salvation that has Christ and his believers falling away rather than entering heaven (Heb 2:3; 3:8, 9, 10, 12). This issue arises again in Hebrews 6:6 of *Auctor's* unit E digression concerning the beginning teaching about Christ.

Auctor further asserts a warrant that, "For we have become partners with Christ, if indeed we should adhere steadfast the beginning of a substance-reality until completion" (Heb 3:14). Ministerial participation with Christ is contingent upon proper expression of a continued faith in the concrete reality of God's promises for entrance into the unseen substance-reality of heaven (cf. Heb 11:1). The audience had begun with this faith and *Auctor* raises the question whether they would continue to adhere steadfast in it until completion of their ministries.

In the context of not falling away or departing from the living God in heaven, the τέλος ("completion, finish") would likely refer to the completion of their beginning belief that they would enter the substance-realty of the living God in heaven. No longer teaching this confession in ministry would nullify their participation with Christ in his ministry. SbPt1b closes in Hebrews 3:15 with a repeated quotation of Psalm 94:7 LXX [95:7 MT] in Hebrews 3:7 as an exhortation from God to not follow the example of Israel in hardened hearts and to hear the voice of God speaking.[110]

SbPt1c Climax (3:16–19) Compare your Ministerial Confession with Israel's Example of Unbelief That Received God's Judgment Not to Enter the Land.

The final SbPt1c FGT forms a third climactic point for his assertion about accountability for ministry at judgment. A series of rhetorical questions that highlight

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[110] Hermut Löhr, "'Heute, wenn ihr seine Stimme Hört …' Zur Kunst der Schriftanwendung im Hebräerbrief und in 1 Kor 10," in *Schriftauslegung: Im Antiken Judentum Und Im Urchristentum*, eds. Martin Hengel and Hermut Löhr (Tübingen: Mohr Siebeck, 1994), 226–48.

previous exposition concerning Israel's disobedience and not believing the things they heard from God's speaking about the promise of the land. His analysis states, "…and we see they were not able to enter on account of unbelief" (Heb 3:19).

Auctor maintains by the typological example of the people of Israel, who died in the wilderness, that God's judges his people, who both do not listen and convey alternative speech in unbelief of God's promises. God desired to speak through the positive actions of Israel to by faith enter the land [antitype], which typologically represented to the world his provision through the work of Christ for an access to the eternal-place of heaven with himself to those who believe in the Son's ministry [type]. However, the desired symbolism fulfilled negatively to covey a response of God's wrath due to unbelief. By placing this outcome in the minds of his audience, *Auctor* next turns the experience of Israel more pointedly toward them.

UI/Pt2 (4:1–5) Fear Being an Example, in Confession about Jesus' Ministry, That Falls Away in Unbelief, Rather Than Enters by Faith into God's Place of Rest.

Auctor supplies signals for a minor shift in emphasis for his unit C UPt2 subtopic, from God's judgment concerning other's ministry for Jesus, Moses, and Israel, toward the ὑπόδειγμα ("outline, example, model," Heb 4:11) reflected by the ministry of the audience.[111] The second UPt2 subtopic signals by οὖν ("therefore") and centers on the

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[111] These markers include (1) the inferential particle οὖν ("therefore, consequently," Heb 4:1) that implies an introduction in a link with what proceeds, (2) a verbal shift to the first person hortatory subjunctive Φοβηθῶμεν ("let us fear," Heb 4:1), which turns the subtopic attention toward the audience, (3) an assertion, by the adjectival pres. pass. ptc. καταλειπομένης ἐπαγγελίας ("a promise of which is presently remaining," Heb 4:1) to enter into God's rest, for current obtainability to the audience, (4) a new cognate ὑστερέω ("fail to reach," Heb 4:1, cf. Heb 2:1; 3:12; 4:1; 6:5; 12:15) in the conceptual subtopic for a conversation about the ministry of Son by the receptors that possibly conveys an example of falling away at judgment, rather than entrance to God in heaven, (5) a new verbal cognate εὐαγγελίζω ("to proclaim good news") in the conceptual subtopic about conversation, which is heard by the listeners about the ὁ λόγος ("Christ speech-action) that fulfilled in the Son's ability to enter heaven, (6) a new cognate πιστεύω ("to

concept of κατάπαυσις ("rest," Heb 4:1, 3, 4, 5) that is previously mentioned in unit C concerning Israel (Heb 3:11, 18).[112] Israel's model in response to God's speech about rest in the promised land typologically functions as a cognate in path from the DI about salvation into heaven.[113] Since the promise remains for the audience to enter by faith into the typological fulfillment of this rest, the listeners should fear that their confession concerning Jesus' ministry examples falling away in unbelief, rather than enters by faith into God's place of rest.

Auctor reminds his listeners that Israel had failed to enter God's rest because when they heard the proclaimed good news of the word of God's speech, just like the audience, "…those people had not been united by faith after hearing" (Heb 4:2). Since God intends Israel's speech-action as an antitype in earthly testimony about entrance by faith to himself in heaven, when they harden their hearts in unbelief, God swears in his wrath against them that his entrance into his rest is based upon the condition of faith. This statement is not a negation but a positive reinforcement of a mandatory condition of faith for heavenly entrance. Rather, Israel by unbelief in God's speech typologically outlined failure to enter heaven by unbelievers about the ministry of the Son.

Auctor asserts, based upon a logical reversal of God's speech in Psalm 94:11 LXX [Ps 95:11 MT] and by use of the pres. tense in the first per. pl. Εἰσερχόμεθα ("we

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believe") in the conceptual subtopic about "confession" among the audience for the faith acceptance of the substance-reality for the ministry of the Son in heaven as a prerequisite for entrance into God's rest (Heb 4:3; cf. Heb 11:6), and (7) a spatial connection by the metaphor for access to the promised place of rest, which is available for the audience, in connection with the location of God's presence, both when and where he dwelled after he finished the foundation of the temporary κόσμος ("world," Heb 4:4).

[112] Cf. BDAG, "οὖν," 736.

[113] Backhaus, "Das Land der Verheißung," 178. Backhaus concludes that rest or place of rest is "…metaphor for the heavenly home."

are entering"), that πιστεύσαντες ("the ones having believed") in the audience "are

presently entering" that promised rest (Heb 4:3).[114] Believers presently at death go to God

in heaven. *Auctor's* language for rest includes weight for a thick spatial emphasis as a

place, rather than only a forensic or emotional state of mind or heart during living upon

the earth. In *Auctor's* examples about Jesus and Moses with Israel, both left one dwelling

place for another dwelling place. Moses and Israel left Egypt for the promised land of rest

[antitype]. Jesus left the earth to sit at the throne in heaven and takes his people with him

at death to rest [type]. Hearing the spatial language in God's speech-action emphasizes a

call to ministerial conversation about the Son's ability that is more than only analogical,

with no heavenly reality for dwelling in God's presence.[115] The message of Hebrews has

a very timely warning for believers to not harden their hearts in rejection of the Son's

ability to shepherd his people at death and judgment into the substance-reality of the

presence of God's rest in heaven.

As evidence for rest existing in the presence of the living God, *Auctor* identifies

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[114] C. K. Barrett, "The Eschatology of the Epistle of Hebrews," 153. Cf. Nicholas J. Moore, "'In' or 'Near'?: Heavenly Access and Christian Identity in Hebrews," in Hockey, Pierce, and Watson, *Muted Voices of the New Testament*, 186–98. Moore senses the future weight of the promise of entrance into rest and that the present tense regarding "enter" and "approach" usually should be taken as a futuristic present. However, he pushes the future weight too far. The futuristic present when describing action in a large group can encompass an activity that is available now but with possible random occurrence in the near future, i.e., the expectation of approach and entrance into heaven at death is both presently available as believers randomly experience death and still future until each individual death occurs. Neither the distant collective future expectation nor the theme of worship carries the weight Moore desires in order to reject a heavenly entrance for believers at death in order to preserve antithetical presuppositions concerning only the complementary truth of a general future judgment; idem. "Cosmology, Entrance, and Approach in Hebrews," *BBR* 29, no. 2 (2019): 187–207. To separate vertical and horizonal eschatology is a misstep that creates much of the current scholarly debate.

[115] E.g., Moore, "Heaven's Revolving Door? Cosmology, Entrance, and Approach in Hebrews," *BBR* 29, no. 2 (2019): 187–207," 15. Moore states, "…I will seek to show that approach denotes a privileged proximity to the heavenly realm which is an innovation on the author's part, yet *without* transition from one part of the cosmos to another" (199, italics Moore).

the place of this promised rest from God as synonymous with the location of God's rest

in Genesis 2:2, where God rested from all his labor (Heb 4:4). The living God rested in

heaven of the eternal-places and not on the earth. He then warns his listeners again with

the quotation of the OT speech of God in Psalm 94:11 LXX [Ps 95:11 MT] concerning

God's conditional response to Israel's errant example for an evil heart of unbelief in his

spoken promises, stating, "if they will enter into my rest" (Heb 4:5). The conditional

statement implies the option for rest in heaven was still available and not absolute, as in

the situation of unbelieving hearts.

In this UPt2 introductory FGT, *Auctor* directs his audience to fear following the

same example as Israel in judgment. If, in the conversation in their ministry of the Son,

they example a falling away from the living God, rather than a ministry that projects

entrance by faith into heaven by the ministry of the Son, there are consequences of

accountability for such errant examples both now and at judgment after death.

SbPt2a (4:6–8) An Entrance for the Audience to God's Place of Rest Mentioned by David Still Remains Today, Conditional Upon Jesus' Provision on Another Day.

Auctor offers to his audience two FGT points to support the need for serious

reflection about God's judgment upon his people who participate with him in the ministry

of his speech. SbPt2a recognizes that the entrance into God's rest mentioned by David

still remains σήμερον ("today," Heb 4:7) for the audience after David's day, because that

rest was conditional upon Jesus' provision on another day, after that day.[116] *Auctor's*

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[116] McKay, "Jesus as Faithful in Testing," 7–11, 89–154. McKay's discusses the christological interpretation of Ἰησοῦς. His arguments for the link between Hebrews 3:1–6 and Hebrews 3:7–4:13 are solid, which supports the cognate subtopic of Ἰησοῦς in Hebrews 4:14 as having an implied semantic meaning for Jesus in correspondence with Hebrews 3:1 in the unit C UIPt1 introduction.

conditional statement says, "For if Joshua [antitype]/Jesus [type] rested them, he would not speak about another day after that day" (Heb 4:8). His first-class condition assumes the protasis is true that Jesus has given rest to David and others on another day. Also, he has already mentioned the Son with other brethren in heaven [David et al.] in unit B. His further evidence for current heavenly accessibility is that David while living had spoken during his ministry about the availability of God's rest for his people of his pasture, saying "today, if you will hear his voice, do not harden your hearts" (Ps 94:7 LXX [95:7 MT], cf. Heb 4:6–8). Further, if Jesus had given them rest during their ministries, then David or others during those ministries would not have spoken of another day when God will give rest to them.[117] The day that one receives rest equates to salvation at death.

SbPt2b (4:9–10) The Rest of Jesus and his People is the Same Place as God's Rest from his Work of Creation.

SbPt2b (Heb 4:9–10) emphasizes that the location for the rest of both Jesus and his people is at the place where God rests from his works on the seventh day.[118] The pres. pass. indic. syntax in the statement, "Consequently, there is remaining a Sabbath rest for the people of God" (Heb 4:9), rationally implies a force that no one in the audience, had not only not yet achieved that promised rest, but also had not completed the prerequisites of death, judgment, and salvation by the Son. They were not impervious to these preconditional experiences required before entering that rest. However, once the

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[117] McKay, "Jesus as Faithful in Testing," 7–11, 89–154. Cf. Bryan J. Whitfield, "Pioneer and Perfecter: Joshua Traditions and the Christology of Hebrews," in Bauckham and MacDonald, *A Cloud of Witnesses*, 80–87; idem, "The Three Joshuas of Hebrews 3 and 4," *PRSt* 37, no. 1 (2010): 21–35. Richard Ounsworth, *Joshua Typology in the New Testament*.

[118] Harold W. Attridge, "God in Hebrews," 199–200.

opportunity availed with the completion of death and judgment, the one who entered his rest would rest from his works just like God did from his (Heb 4:10).[119]

Auctor's second point provides two details that support an entrance to rest of salvation into God's presence in heaven. First, this rest still remains to be experienced by the audience with availability today when the opportunity for need avails itself as expressed in unit B. Second, the rest promised is in the same place as the rest of God with his cessation of work on the seventh day after completion of the visible creation. With his evidence completed, he ties off his assertions thus far by a FGT that functions as the UC.

<div align="center">Unit C Conclusion (Heb 4:11–13)</div>

UC (4:11–13) In your Confession During Ministry, Diligently Example/Outline an Entrance by Faith into Rest at Judgment and Not Falling Away in Unbelief, Since the Word of God [Jesus] is a Capable Judge to Decern the Thoughts and Intensions of the Believer's Heart Until the Division of Soul and Spirit and Joints and Marrow [death transformation to spirit life].

Auctor accumulates the necessary literary indicators to merit a threshold shift by the audience for an anticipated UC.[120] He concludes unit C and S1 with "toward whom

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[119] McKay, "Jesus as Faithful in Testing," 11, 155–216. Cf. Nicholas J. Moore, "Jesus as 'The One Who Entered his Rest': The Christological Reading of Hebrews 4:10," *JSNT* 36, no. 4 (2014): 383–400.

[120] These markers include: (1) use of the particle οὖν ("Therefore," Heb 4:11), (2) a hortatory subjunctive Σπουδάσωμεν ("let us be eager, zealous") in exhortation of the audience about the unit subtopic concerning a remaining rest for them, (3) a summary phrase εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν ("to enter into that rest," Heb 4:11) as a cognate concept linked with in the subtopic about salvation, (4) a warning reminder about the subtopic concerning falling away at judgment similar to the antitype of Israel by the statement ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας ("so anyone should not fall in the same example [outline] of disobedience," Heb 4:11; cf. Heb 2:1; 3:12; 4:1; 6:5; 12:15), (5) the new use of the cognate phrase ὁ λόγος τοῦ θεοῦ ("the word of God") in the path to describe the ministry of the Son, which stresses that he is the functional equivalent for God's speech (Heb 4:12), (6) a new cognate phrase διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν ("is piercing until division of soul and spirit until joints and marrow," Heb 4:12) in the subtopic of death, and (7) the role of the Son as κριτικὸς ("capable judge") that continues the subtopic of judgment in complete exposure of the thoughts and intentions of the heart upon approach when seen by him (Heb 4:13). These markers would likely meet the threshold by the audience for a shift to the next anticipated conclusion to *Auctor's* lengthy unit of discourse about ministerial accountability, by judgment after death, before entering into the rest of salvation in heaven.

the word *is* with us" (Heb 4:13). The statement, translated in its simplest form, presumes

that judgment is located in the literal presence of the Son's "eyes."[121] Throughout the

discourse so far, *Auctor* heavily emphasizes the Son's ministry is in heaven to those

before his throne, with minimal reference to any earthly activity (cf. Heb 5:7–8). In unit

C, he desires for his audience a ὁμολογίας ("confession," Heb 3:1) and ὑπόδειγμα

("example," outline, Heb 4:11) in ministry as μέτοχοι ("partners," Heb 3:1) in the

heavenly calling with Jesus that eagerly examples for believers εἰσέρχομαι ("to enter,"

Heb 4:11) rest by faith at judgment and not a pattern of ministry that falls away in

unbelief.[122] An *aiōn*-field background for the Son's ministry is definite.

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[121] Rebekah Eklund, "'To us, the word': The Double-λόγος of Hebrews 4:12–13," *JTI* 9, no. 1 (2015): 101–115. Eklund thoroughly evaluates interpretive options for this phrase, of which a majority consider a context of accountability in judgment. Few consider the simple syntactical options for the preposition πρὸς with the acc. relative pronoun ὃν. Cf. GGBB, 300. In the *aiōn*-field background context about individual judgment by the Word of God, before one enters into their heavenly rest, *Auctor* envisions himself and his audience as literally before the eyes of the Lord with his eyes toward them. There is no indication in the metaphoric language describing this judgment context for audience consideration that the event is only mythical with no real factual connection. Jesus' judgment of his people is more than a mental forensic exercise or change of emotional feelings while living on earth. Judgment is presented as a real experience for the people of God that occurs after the ordinal event of death (cf. Heb 9:27; 10:29–39).

[122] Moore, "Heaven's Revolving Door?," 189–96. The collective syntax of *Auctor's* seventeen uses of εἰσέρχομαι ("enter") alone cannot answer the who, where, and when questions about entry, as adequately demonstrated by Moore. E.g., *Auctor* syntactically chooses the aorist act. inf. εἰσελθεῖν four times (Heb 3:19; 4:1, 6, 11), an aorist ptc. εἰσελθὼν (Heb 4:10) once, and an aorist indic. (Heb 6:20; 9:24) that provide no special aspectual emphasis and must determine the who, where, and when by context. He chooses the pres. tense four times (Heb 4:3; 6:19; 9:25; 10:5) that is probably a fut. pres. in the context in relation the audience and the fut. tense four times (Heb 3:11, 18; 4:3, 5). The semantic solution for the contextual meaning of the who, where, and when concerning εἰσέρχομαι ("enter") can be better confirmed by considering the governing subtopics in *Auctor's* discourse FGT above the syntax and sentence level. Moore mainly analyzes only the isolated syntactical usage between the heaven and the earth and four other passages in the context of OT and ST period texts concerning προσέρχομαι ("approach") and εἰσέρχομαι ("enter"). He correctly asserts, as a limit of his methodology rather than the implications of the letter itself, an "imprecision and lack of explanatory power with respect to the entrance passages in the letter" (1). Moore is likely correct "…that it is more coherent in cosmological terms to regard approaching and entering as separate rather than identical movements" (ibid.) but interpret the language as a literal, spatial entrance into heaven for believers against his contention "…that means actual heavenly entrance now is unnecessary as well as uncountenanced by Hebrews' author" (24). The introductory cognate tracks through *Auctor's* FGT in his discourse units strongly support a realized heavenly entrance after a literal heavenly approach to Jesus.

In summarizing his subtopic of ministerial accountability, which he establishes in the introduction of unit B and develops throughout unit C, he reminds his listeners that the Son, as the Word of God, is living, active, and sharper than a double-edged sword.[123] Smillie, in discussion of the multiple options for the meaning of ὁ λόγος τοῦ θεοῦ ("the Word of God") in Hebrews 4:11–12 writes,

> The author identifies the Word of God addressed to his people so closely with the divine person speaking it that it is nearly interchangeable with the person of God himself. The Word of God in Hebrews is not a figure of speech or a circumlocution for the Old Testament; it is the word that God speaks to those who hear, whether through Scripture or through the Son or through those who are sent by the Son to proclaim the Word. It is the personal word of that personally-addressing God that is the focal point of both verses 12 and 13 of Hebrews four.[124]

It is not a mere historical biblical record by which God discerns the thoughts and intents of the heart, but rather God's own direct speech/action that speaks even in the present to those who will hear and that should be their confession and conversation by faith.[125]

The phrase ὁ λόγος τοῦ θεοῦ ("the Word of God") has been interpreted in several ways due to disconnection from the governing introductory subtopics of the discourse in correspondence to each previous UC.[126] *Auctor* in units A–C weaves a proposal that

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[123] The μάχαιρα ("sword") is commonly associated in the OT with death and judgment. Isaiah states, "My sword is intoxicated in the heavens, behold it will descend upon Edom and the people of destruction with judgment" (Isa 34:5 LXX; cf. Jer 32:31 LXX [25:31 MT]). The OT concept language involving judgment by God's sword infers more than just bodily death but includes an anticipated heavenly judgment after death.

[124] Smillie, "Living and Active," 170. Cf. Allen, *Hebrews*, 284. Allen asserts most of the church fathers and medieval theologians saw ὁ λόγος τοῦ θεοῦ as referring to Jesus the Son. Since the Reformation, the phrase has usually been interpreted as the written Word of God due to apologetic issues.

[125] *Auctor's* concern appears to be a mismatch between the actual speech-acts events of the "logos" and the contemplated "conversation" of his listeners in teaching about the about the logos. This misstep becomes clearer in analysis of the rhetoric of unit E (Heb 5:11–6:20).

[126] E.g., Wider, *Theozentrik Und Bekenntnis*, 72–87. In his section for Hebrews 4:12–13, Wider follows the hermeneutic of the overall letter context to interpret the phrase ὁ λόγος τοῦ θεοῦ as an objective genitive for "the speaking God" as Jesus, rather than the post-reformation subjective genitive "Word from God." In his exegesis of subsection "2. Deadly Judge or Superior Revelation," Wider attempts to justify this hermeneutic choice by claiming the subjective comes from a corrupting influence, where it is viewed

Jesus' exemplary path in his own death, judgment, and entrance into heavenly rest

qualifies him as a capable heavenly judge. *Auctor's* unit C UC (Heb 4:11–13) in the path

from the introductory subtopic D (Heb 1:3b) declares that it is belief in Jesus' speech-

action that determines one's entrance into his heavenly rest of his house.[127] *Auctor's*

metaphoric imagery describes how Jesus' abilities involve piercing the division of people

until soul and spirit and joints and marrow to allow entry. This description likely

designates the natural state of existence after death in Jesus' house of all creation, in the

realms of heaven and earth, whether visible or invisible (cf. Col 1:13–23).[128]

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as that of a mere legend of God's past record of speech to the author. However, the subjective genitive does not satisfy the intention of the author's intent in the context. Some modern exegetes take verse 12 as the written Word and verse 13 as a switch to Jesus. Wider argues that the parallelism of the two verses, along with the fact, that in order to position the Word of God in the appropriate context, one must view the text from God the creator (88). However, this complementary truth is not supported in the discourse context.

Cf. Griffiths, *Hebrews and Divine Speech*, 163–4. Concerning the concept of a defined *logos*, Griffiths finds evidence of an implicit *logos* Christology, but avers that Christ is not directly referred to as *logos* in the text. Griffiths concludes the term ὁ λόγος τοῦ θεοῦ (Heb 4:12, 13:7) does not identify Jesus in Hebrews, but in forms of divine speech. Also, the term ῥῆμα with the gen. θεοῦ (Heb 6:5, 11:3) is best understood as subjective genitive thereby making its divine origin explicit (163). In comparison, he thinks each term bears a distinctive significance within the writer's presentation of divine speech, with λόγος mostly used for communication of information and ῥῆμα chosen for physical manifestation of God speech in particularly as the created order. The "Word of God" references both what God says and does and "conversation" references words in witness about what God says and does. Griffiths finds a lack of conclusive evidence from the text that the term λόγος in Hebrews 4:12 refers to Jesus as the personalized word. He takes the combined language of Hebrews 1:2 and 11:3 as the author's view that Jesus is the word by whom God created the world. See introductory subtopics B (Heb 1:2c) and B′ (Heb 1:3d). Griffiths further asserts that the divine speech of Hebrews 12:24 of Jesus' blood 'speaking' within the frame of God's speech in Hebrews 1:1–4 combines to reveal the Son's person and work are presented as the means by which God has spoken his eschatological word. Likewise, the author may access a word stock of common concepts, vocabulary, and images with Philo, yet there is no evidence that demonstrates literary dependence. Thereby, for Griffiths, *Auctor* does not share a common view of the *logos* with Philo as God.

[127] In consideration of Jesus' justice, scholarship often disregards the present function of Jesus as divine judge on approach to heaven after death. E.g., Enrique Nardoni, *Rise Up, O Judge: A Study of Justice in the Biblical World*, trans. Seán Charles Martin (Grand Rapids: Baker Academic, 2004). Nardoni writes from the Catholic perspective of the establishment of God's kingdom on earth that expects a final consummation (322). He acknowledges the apocalyptic reality of a heavenly kingdom (169). However, he ignores the message of Hebrews concerning Jesus' heavenly ministry and kingdom building. He focuses on Jesus' earthly ministry as an introduction into society of an expected radical change of divine dominion over the world (196). This early misstep escalates the complementary truth about antitypes concerning future earthly promises to Israel that correspond as revelation to heavenly types.

[128] H. Wheeler Robinson, "Hebrew Psychology," in *The People and the Book: Essays on the Old*

Jesus judges candidates for entrance into God's heavenly rest. The pres. middle/pass ptc. διϊκνούμενος ("while himself presently penetrating/who is presently penetrating") offers added weight that this capable position as judge is a current activity for the Son with his people who approach for his judgment (cf. 2 Cor 5:6–10). As God, the Son is able to create the necessary piercing until division of the soul and spirit of people and to leave behind only the joints and marrow as earthly evidence of their lives.[129] He is a capable judge of the preserved soul and spirit-heavenly body (Heb 10:5, 39; cf. 1 Cor 15:42–49) to decern the thoughts and intensions of the believer's heart as they rise and stand before him to determine rewards that accompany salvation by proper ministerial conversation about the Jesus in his ministry as the Christ (Heb 6:9–10; 1 Cor 3:9–15). These rewards are further discussed in unit E (Heb 5:11–6:18).

<div style="text-align:center">

Dynamic Conclusion of A–C
in Lens of Hebrews 9:27–28

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The combined DUC A–C continue the introductory subtopic concerning the ministry of the Son observed in units A from the DI introductory subtopics (Heb 1:2b–4). The unit A UC (Heb 1:13–14) condenses to the Son's ministry concerning his inherited kingdom that is better than the present angelic ministry to people presently about to inherit salvation. The unit B UC (Heb 2:17–18) added exposition that the Son, as the Lord who became Jesus in the ministry of salvation, was capable to atone for the sins of the people and to now assist from heaven in their need of salvation. In unit C (Heb 3:1– 4:13), *Auctor* explains how God speaks through the antitype of Israel in the exodus motif

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Testament, ed. Authur S. Peake (Oxford: Clarendon, 1925), 353–82.

[129] Knut Backhaus, "Zwei harte Knoten: Todes – und Gerichtsangst im Hebräerbrief," *NTS* 55, no. 2 (2009): 198–217.

and emphasizes his spoken contingency of the requirement of faith for entrance into the promised land. In correspondence with the pattern, the Son now functions in his role of judge and conducts the judgment of his people, who await by faith the expectation at death for the hope of salvation into heavenly rest by the Son appearing from his throne (cf. Heb 11:6). The unit C UC (Heb 4:11–13) now exhorts his audience to consider accountability at the testing of judgment regarding their own confession and conversation about the "Word of God" when they stand, with him looking directly upon them, before they enter his heavenly rest.

The unit C UC continues the DI subtopic themes that consistently track to the MCS of Hebrews 9:27–28 that include death, judgment, intercession, and salvation in heaven. The cognate phrases "to enter his rest" and "enter that rest" (Heb 4:11–12) positively link with "salvation" (Heb 9:28) in conjunction with "an example with the result to fall from disobedience" (Heb 4:11) negatively expressing the lack of salvation. The "Word of God," "judge," and "piercing" link thematically with the referents for "judgment" and intercession of "Christ" (Heb 9:27–28). The expressions "piercing until both a division of soul and spirit and joints and marrow" and "open and laid bare to the eyes of him" (Heb 4:12–13) connect with "death" and "judgment," (Heb 9:27). This correspondence makes it highly probable that the A–C DUC thus far relate to the same expected event in heaven as the MCS of Hebrews 9:27–28.[130]

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[130] The Ch. 4 unit C UC (Heb 4:11–13) infers that the phrase "Word of God" (Heb 4:12) references the speech-action of the priest Jesus, as the Christ, in judgment of people at the time of fleshly death enroute to God. It corresponds with the MCS unit F UC (Heb 9:27–28) as an inclusio for the contained parenesis regarding Christ's ministry at death and judgment.

Hebrews 4:14–16: Section Transition 1

STr2 Discourse Analysis

Auctor advances his message with a discourse transition between discourse S1 and S2 to maintain orientation, clarification, and understanding in harmony with his introductory propositions in Hebrews 1:1–4. Multiple literary markers signal a threshold for a discourse level transitional FGT.[131] It provides both a summarizing conclusion of his first three units and introduction to his next three units.[132] It condenses the A–C DUC within the main introductory subtopic D (Heb 1:3b) about the listeners ῥῆμα ("conversation") concerning the Son's δύναμις ("ability," Heb 1:3b; cf. Heb 4:15, δύναμαι [able]) to bring all things, as their ὁμολογία ("confession," Heb 3:1; 4:14). *Auctor* continues ὁμολογία in STr 2 (Heb 10:23), which has strong parallel

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[131] These include (1) the phrase Ἔχοντες οὖν ("therefore having"), which is repeated in a corresponding section transition at the end of S2, to designate forthcoming summary oratory and conclusion about propositions asserted to this point that will be emphasized in greater detail in coming units to follow, (2) a condensed reemphasis of his utilized language indicating the spatial destiny of believers for προσέρχομαι ("approach") τῷ θρόνῳ ("to the throne," Heb 4:16) that follows Jesus through the heavens for entrance into sacred space, which introduces the main exposition to follow in unit F (Heb 8:1–10:18), (3) recall of ἀρχιερεύς ("high priest," Heb 4:14–15) twice, which provides head-tail linkage for introduction to his next subtopic of his exposition in unit D (Heb 5:10–6:20) to follow concerning the ministry of Jesus as high priest, who is able provide suitable assistance for their weaknesses exposed at judgment, (4) connection of "high priest" directly to "Jesus" with the vocative "Son of God" from the DI (Heb 1:1–4) to reemphasize the endpoint for messianic fulfillment for a kingdom in heaven, rather than a kingdom on earth, (5) reminder concerning the spatial and salvific elements of the audience ὁμολογία ("confession") that they should hold fast to (Heb 4:14), which introduces an issue with the audience that is disclosed in unit E (Heb 5:10–6:20), and (6) reiteration of the main proposition in the introductory subtopic D (Heb 1:3b) concerning "conversation" about the Son's δύναμις ("ability," Heb 1:3b) that is again verbalized with the verbal cognate δύναμαι ("able," Heb 4:15), and (7) from the same main introductory point, a ministerial correspondence between the φέρω ("bring," Heb 1:3b), ἄγω ("bring," Heb 1:6; 2:10), βοηθέω ("assist," Heb 2:18), and βοήθεια ("assistance," Heb 4:16) during judgment, which reintroduces forthcoming high priest ministerial conversation in units D–F concerning the φέρω and αγω– semantic field.

[132] Guthrie, *The Structure of Hebrews*, 117. Guthrie labels the transition material as having an "opening" and "closing" function in relation to the expositional material. This observation maintains its purpose for providing a link that contains both conclusion and summary for his previous three discourse unit conclusions and introduction for his three coming discourse unit conclusions. As summation, this FGT is added at this point to mentally govern the understanding of the audience.

correspondence.[133] The issue is conversation to confession cohesion. Does your ministry teaching equal Jesus' ministry?

The content of STr1 summarizes the Son of God's abilities. *Auctor's* use of the negated adjectival pres. mid./pass. ptc. μὴ δυνάμενον ("who is not himself enabling/who not being able") implies that the audience confesses a present ongoing ministerial activity, which they now receive when approaching the throne after death. The audience holds these abilities in a confession that affirms Jesus as a great high priest, διεληλυθότα τοὺς οὐρανούς ("who having passed through the heavens," Heb 4:14).[134] Just as in the antitype of the earthly Levitical ministry that necessitated high priest movement through sacred space, Jesus, in fulfillment as the type, did as well. The perf. act. ptc. διεληλυθότα ("who having passed") suggests completed passage to God through the sacred space of the heavens with continued effects. Jesus made this journey in sympathy for the weakness of the people whose sins are exposed when tested before God while attempting his same journey to God after death. Jesus, by his entrance, is presently able to bring those who believe into the heavenly rest.

This summary declaration connects with introductory subtopics (Heb 1:1–4), about which *Auctor* provides exposition in units A–C in S1 (Heb 1:5–4:13). This movement through sacred space into heavenly entrance also introduces Jesus' ability to

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[133] Wolfgang Nauck, "Zum Aufbau des Hebräerbriefs," in *Judentum, Urchristentum, Kirche: Festschrift für Joachim Jeremias*, ed. Walther Eltester (Berlin: Alfred Töpelmann, 1960), 201–03; Guthrie, *The Structure of Hebrews,* 18.

[134] The first-century conception of God's creation includes a topography of plural heavens in a gradation of sacred space. Cf. Kaufmann Kohler, "Heaven." *JE* 6:298. Kaufmann states, "The conception of a plurality of heavens was evidently familiar to the ancient Hebrews (see Deut. 10:14; 1 Kgs 18:15; Ps. 148:4; comp. Ḥag. 12a); while rabbinical and Apocryphal literature speaks of seven or of ten heavens." Other OT references for plural heavens include 1 Kgs 8:27; 2 Chr 2:5–6; 6:18; Neh 9:6.

stand before God as a high priest in intercession for salvation. *Auctor* is not just

concerned about who Jesus is as the Son but also where he went and what he is doing

there. Jesus sympathizes with the weakness of people due to their sin before God by

making it possible for believers to enter heaven by his own completely similar experience

when tested in judgment after death, even when he himself had no sin (Heb 4:15).

Auctor introduces the term προσέρχομαι ("approach," Heb 4:16) in summation of

this expected similar experience.[135] His use of the hortatory pres. subjunctive

προσερχώμεθα ("let us approach") carries aspectual weight in this context for ongoing

action that is not completed or perfective. As just summarized, listeners should expect to

stand before Jesus as high priest after death at their judgment before entering into

heavenly rest. As emphasized in unit C, by meeting God's contingency requirement of

faith in the Son's ability, they should approach with confidence to the throne of grace, so

that they may receive mercy and find grace "for a suitable assistance" (Heb 4:16).[136]

The noun βοήθεια ("assistance") links as a cognate in the same semantic field

with the verb βοηθῆσαι ("to help," Heb 2:18) in UC B. As the great high priest, Jesus at

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[135] Scholarly analysis of προσέρχομαι ("approach") in Hebrews often limits to local syntactical conclusions and uses in other OT and ST literature. E.g., Moore, "'Heaven's Revolving Door?," 199–207. Moore links "approach" in Hebrews with either "conversion" (Heb 12:18–24) or "worship" (Heb 4:14–16) until an eventual horizontal "entrance" into a later renewed "cosmos" (207). Moore's statement, "there is no suggestion of a transition on the community's part into that heavenly space" (200) is more a reflection of his syntactically limited methodology and his presuppositions for cosmic-field constricted theology than the overall FGT above the syntactical level that governs the meaning of the text. The language in Hebrews easily supports the assertion that the community expected a spatial transition into heaven at death just like Jesus did. *Auctor* first suggests this transition by the subtopic from the introduction main point (Heb 1:3b) and tracks the proposition throughout the discourse through each UC. The term "approach" summarizes the spatial language in S1 (Heb 1:5–4:13) that continues in forthcoming exposition through S2 (Heb 5:1–10:18) and then applies to the current situation of the audience in unit S3 (Heb 10:26–13:30).

[136] John J. Collins, "A Throne in the Heavens: Apotheosis," in Collins and Michael Fishbane, *Death, Ecstasy, and Other Worldly Journeys*, 43–58. Collins notes, "The notion of the ascent of the visionary appears in Judaism in close proximity to the notion of heavenly afterlife" (47). He documents STL embracing this connection with enthronement of the righteous that is also found in the NT.

the throne assists believers when they approach after death for judgment. This concept

further delineates his main introductory subtopic D (Heb 1:3b) that the Son brings all

things by the conversation of his ability.

<div align="center">Dynamic Conclusion of Transition 1 in the Lens of Hebrews 9:27–28</div>

The transition summary and introduction contain high correspondence with the

unit F MCS (Heb 9:27–28) by reaffirming his exposition in S1 concerning death,

judgment, intercession, and salvation in heaven. *Auctor's* described journey "through the

heavens" on "approach" "to the throne" after death for judgment has topographical

cohesion with an *aiōn*-field background. The audience's "weakness" arises when they

stand before God after death at judgment due to the problem of sin, for which Jesus as

Christ has offered himself to bear the sins of many. As the Christ, in the function of a

high priest, Jesus, the Son of God, appears to those waiting for him. He will assist those

who have placed faith in his ability to bring all things to God for salvation.

<div align="center">**Hebrews 5:1–10:18: Section 2 Introduction**</div>

S2 Take Care to Properly Teach about the Son's High Priest Ministry as God has Spoken.

Figures 14 and 16 show the structure that governs S2 (Heb 5:1–10:18). S2

provides further exposition for the propositions in the DI (Heb 1:1–4). It structurally

supplies two exposition units (D, F) with a digression for listener exhortation (E) within

the first unit. S2 continues *Auctor's* main DI thematic subtopics C and C′ (Heb 1:3a, c) in

unit E (Heb 5:10–6:20) that concerns the Son of God's offering for sins, and thematic

subtopic D (Heb 1:3b) in unit D (Heb 5:1–10; 7:1–28) that centers on the audience ῥῆμα

("conversation") about the Son's ministerial ability, by which the Son brings to God all

things into heaven and God's presence. STr2 (Heb 10:19–25) follows S2 for further

summary introduction and conclusions that functions to turn the audience toward his

chiasmic exhortation through S3 (Heb 10:26–13:21).

Hebrews 7:25–28: Discourse Unit Conclusion D

Unit D Discourse Analysis

Unit D (5:1–10; 7:1–28) Jesus Ministers as God and High Priest after the Order of Melchizedek, Which is Greater Than the Levitical Priesthood Ministry.

Auctor provides signals for a shift to next cycle of FGT.[137] His audience would

recognize a threshold shift by several literary signals.[138] Figures 14 maps the new unit D

discourse. This unit contains six FGT, with two as topical UI, three FGT for support, and

a UC, that emphasize the DI subtopics C and C′.

Figure 16 demonstrates the discourse chiastic structure and the relation of unit D

(Heb 5:1–10; 7:1–28) with unit D1′ (Heb 11:1–16) and unit D2′ (Heb 11:17–40). These

units contain exposition concerning the subtopic of the Son of God's intercession as a

high priest in the eternal-places. Unit D provides biblical warrant for the high priest

ministry of the Son as the Christ and God. In application to the audience, units D1′ and

D2′ support the necessity of a faith reception of Jesus' ministry for purification of

personal sins and entrance into the substance-reality of the eternal-places with Jesus.

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[137] James Kurianal, *Jesus Our High Priest: Ps 110,4 As the Substructure of Hebrews 5,1–7,28*, European University Studies 693 (New York: Lang, 2000). Kurianal successfully uses the "paragraph" [FGT] level of discourse analysis to successfully argue that Hebrews 5:1–7:28 is an embedded discourse unit. He views Hebrews 5:11–6:18 as parenthetical paraenesis that is structurally unrelated but important to the argument. In the next section, unit E functions as a coherent embedded discourse inserted within unit D.

[138] These signals include (1) the particle γὰρ ("for," Heb 5:1) to indicate the reasoning for assertions summarized to this point, (2) the verbal shift from first person back to third person away from the subtopic "we" in reference to himself and his audience, (3) the return to expositional genre to signal completion of his exhortation unit and transition, and (4) a cognate shift of focus from the activity of the believer's inheritance of heavenly rest and ministerial accountability at judgment to exposition on the subtopic of high priest that was introduced at the UC of unit B (Heb 2:17) and twice in STr1 (Heb 4:14–15).

UI (5:1–10, 7:1–3) God Calls Every High Priest.

Auctor's high priest motif tracks through the message from the DI subtopic C (Heb 1:3a) and C′ (Heb 1:3c) in the subtopic path that concerns God's personal intercession for sins. Jesus, as the Christ, as God, and who is the radiance of glory and representation of his substance-reality, made a purification of sins in priestly actions.

Auctor begins his introductory FGT of unit D by reminding his audience about the present ministerial and intercessional function of a high priest.[139] A high priest is enabled to deal gently, with those unknowing and misguided about their actions before God, by offering gifts and sacrifices on behalf of the sins of the people and himself.

Auctor next emphasizes the priesthood significance. In matters before God, a

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[139] Cf. Perrin, "The Origins of Hebrews' High Priest Christology," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 51–64. Against a post-Easter novel concept, Perrin asserts that Jesus' eternal priesthood rests on the well-established exegetical grounds of Ps 2 and Ps 110. The sacrificial priesthood, by the promised Christ for entrance into heaven, temporally projects back to Genesis from the beginning of God's revelation concerning removal of the judgment of sin to the burnt offerings and priestly function of family heads. Contra Fred L. Horton, *The Melchizedek Tradition: A Critical Evaluation of the Sources to the Fifth Century A.D. and in the Epistle to the Hebrews*, SNTSMS 30 (Cambridge: Cambridge University Press, 1976), 153-60; Dale F. Leschert, *Hermeneutical Foundations of Hebrews: A Study in the Validity of the Epistle's Interpretation of Some Core Citations from the Psalms*. National Association of Baptist Professors of Religion Dissertation Series 10 (Lewiston, NY: Edwin Mellen, 1994), 202-03. Horton and Leschert assert *Auctor* chose Melchizedek because he is the first priest mentioned in the Torah. The fact of first mention may be true but there is no evidence concerning the thinking of *Auctor* as motivated by it. The heavenly force of Ps 2 and 110 link with Gen 3:22, 24. For general understanding surrounding the first-century discussion that Hebrews addresses, see Benjamin J. Ribbens, *Levitical Sacrifice and Heavenly Cult in Hebrews*, BZNW 222 (Berlin: de Gruyter, 2016). Ribbens primarily addresses the first-century issues regarding the efficacy between the earthly Levitical sacrifices and the heavenly ministry of Christ. He attempts to outline the first-century Levitical theology that *Auctor* interacts to better delineate the contrast between what understanding both the earthly first covenant and heavenly second covenant sacrifice do for people. Cf. Thomas F. Torrance, *Royal Priesthood: A Theology of Ordained Ministry*, New Edition (New York: T&T Clark, 2003), 15–22. Torrance develops the priestly terminology surrounding the argument in Hebrews as the foundation for ordained ministry as symbolic of the ministry of Jesus for the church in heaven; Jonathon Lookadoo, *The High Priest in the Temple*, WUNT 2, vol. 473 (Tübingen, Germany: Mohr Siebeck, 2018), 74–77. Lookadoo contrasts the distinct roles emphasized concerning the role of Jesus as the high priest in relation to Yom Kippur between Hebrews and Ignatius in *Philadelphians*. He concludes the different emphasis is not incompatible. Both portray Jesus' priesthood as better than the Levitical priesthood. Hebrews contains more details about the effects of Jesus ministry upon the audience, whereas Ignatius focuses without Hebrews' details on how Jesus is the only high priest who entered the holy of holies.

priest is called by God like Aaron. He then introduces a complementary contrast, stating,

Οὕτως καὶ ὁ Χριστὸς ("so also the Christ," Heb 5:5). His support for a link to a

christological priesthood deploys again the two OT texts used for bookends (Heb 1:5, 13)

in his OT textual support of unit A.[140] These OT texts provide correspondence between

the ministerial function of the Christ as a high priest to bring believers into heaven.[141] He

then adds historical testimony about Jesus' fulfillment of these evidential OT texts.

The first OT text once again employs Psalm 2:7 LXX/MT. The Psalm reminds his

listeners concerning the judgment by God in heaven upon those who reject the way of the

Messiah when God installs his king as his Son.[142] Yet those who do homage and take

refuge in God's Messiah and Son will not perish ἐξ ὁδοῦ δικαίας ("from the righteous

way," Ps 2:12 LXX; [דֶּרֶךְ ("way," Ps 2:12 MT)]; Hebrews 3:10; 9:8; 10:20; cf. John 14:6)

when they are judged.

Auctor's second OT text reintroduces Psalm 110:4 MT (109:4 LXX), which links

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[140] David A. deSilva, "The Invention and Argumentative Function of Priestly Discourse in the Epistle to the Hebrews," *BBR* 16, no. 2 (2006): 300. *Auctor* links the two OT texts by the Jewish interpretational method of *gezera shawa*. David deSilva perceives, "Psalm 2:7 is reintroduced here (see Hebrews 1:5) as a supporting proof, linking the 'you' addressed in the more familiar text (Jesus as the Son of Ps 2:7) with the 'you' of the more novel text (Jesus as the promised 'priest after the order of Melchizedek' of Ps 110:4)."

[141] Ibid., 295–323. In discussion concerning the function of the priestly argument in Hebrews, DeSilva traces the priestly discourse throughout the argumentation of Hebrews for the conceptual goal of τελειῶσαι ("to perfect/complete," Heb 2:10). He observes, "The word group is also used repeatedly in Hebrews to express transfer to the divine, permanent realm, a use that also belongs to priestly discourse since that realm is conceived, inter alia, as a heavenly sanctuary in Hebrews (8:1–2; 9:11–12, 23–24). Jesus is 'perfected' as he is brought before God in the heavenly Holy of Holies, a move for which his suffering and death…was the necessary prerequisite…the author establishes a relationship between the 'perfecting' of Jesus and the incorporation of the 'many sons and daughters' into their heavenly destination, hinting here at something he will make explicit in Hebrews 12:1–11, namely that the many, like the One, will enter glory through suffering. The language of perfection and its particular link to entering the heavenly sanctuary (which is the believers' destination as much as it was Jesus'; Hebrews 6:19–20) thus contribute to the normalizing of the experience of hostility and suffering and thus the major paranetic (*sic*) purpose of the sermon" (298).

[142] See previous discussion unit A UPt1 (1:5–6).

the enthronement of the Lord with his priesthood ministry after the order of

Melchizedek.[143] The Psalm forecasts a ruler from Zion amid Yahweh's enemies. This

ruler in the day of his ability will offer his people to Yahweh in the splendors of the holy

place.[144] This fulfills by Jesus bringing people as a free will offering to God at his

enthronement (cf. Heb 2:10–13). God made an oath, in which he would not change his

mind, that the Lord as a youth of the morning dew ἐκ γαστρὸς ("from a womb," Ps 109:3

LXX) is brought forth, which foretells of God's own fleshly incarnation. Concerning the

purpose for this begotten Son, the Hebrew text reads אַתָּה־כֹהֵן לְעוֹלָם ("you are a priest for

the eternal-places," Ps 110:4 MT). The LXX Greek translation reads, "You are a high

priest into the eternal-places according to the order of Melchizedek" (Ps 109:4 LXX).[145]

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[143] Kurianal, *Jesus Our High Priest*, 199–219.

[144] The MT reads, עַמְּךָ נְדָבֹת בְּיוֹם חֵילֶךָ בְּהַדְרֵי־קֹדֶשׁ ("Your people are a free will offering in the day of your ability in the splendors of the holy place," Ps 110:3 MT). Greek translation in the LXX states, μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησιν τῶν ἁγίων ("with your rule in the day of your abilities in the splendor of the holy places," Ps 109:4 LXX). The Psalm prophetically foretells that the enthroned priestly ministry of the Lord involves bringing his people before Yahweh in the holy places as a free will offering.

[145] *Auctor* deploys the term seven times (Heb 1:8; 5:6; 6:20; 7:17, 21, 24, 28). The idiom appears 309 times in the LXX with both spatial and temporal force. E.g., in God's assessment of Adam's sin in relation to the tree of life, the Greek LXX translation states, καὶ νῦν μήποτε ἐκτείνῃ τὴν χεῖρα καὶ λάβῃ τοῦ ξύλου τῆς ζωῆς καὶ φάγῃ καὶ ζήσεται εἰς τὸν αἰῶνα ("and now he perhaps might stretch out the hand and take of the tree of life and eat and he will live in the eternal-places," Gen 3:22 LXX). The Hebrew MT has the conjunction פֶּן ("otherwise") with the imperfect יִשְׁלַח ("stretch forth," Gen 3:22 MT). Cf. CHAL, "פֶּן," 293. Holladay states, "w. impf., prevention of an otherwise predictable event." No negation by God is implied in his observation, but only a predictable outcome from Adam and Eve eating of the tree of life, which would allow living in the eternal-places. By this reference to possible activity of Adam and Eve after their sin, the statement reveals God's recognition that access to eternal-place life was now contingent upon the possible event of people taking and eating from the tree of life (cf. Rev 2:7; 22:14). With balance of the spatial and temporal forces of the idiom within a background of plural heavens in a gradation of holiness, the statement falls in line as an affirmative gospel promise with Gen 3:15, for God's personal provision of his final location of salvation in the eternal-places. By eating of the tree of life that God provides himself, Adam and Eve contingently would live in the eternal-places, rather than negation/prevention by God to remove *all* access to the tree of life. God's personal provision of access into the eternal-places by the tree of life metaphorically represents τὴν ὁδὸν ("the way," Gen 3:24 LXX) that God himself would provide into heaven (cf. Heb 9:8; John 14:6). The way to God into heaven receives angelic protection and assistance like the cherubim over the mercy seat of the holy of holies in the tabernacle, rather than "the way" as a return to Edenic-like conditions, which typologically portrayed heavenly access through Christ (cf. Rev 2:7; 22:2).

Auctor underscores that the promised enthroned Lord serves as a priest to his people as they approach the eternal-places of God's dwelling. This OT textual selection by *Auctor* counters the dominant kingly view of most messianic paradigms of the first century that persists throughout church history.

Apart from another scant reference in Genesis 14:18 and Psalm 104, little is known about the priesthood in which Melchizedek served. In the ST period and the high speculation about Melchizedek, his OT historical reference and part in Abraham's life likely serve as a literary antitype of God's speech about the promised high priest. He is used as part of God's speaking in the past that *Auctor* contrasts with the Son (Heb 1:1).

Auctor next adds support by historical testimony about the Son's fulfillment and experience regarding these stressed OT texts. As God in flesh, Jesus' passionate requests "before the one being able to save him from death" (Heb 5:7) were heard due to his obedience and reverence during his own suffering.[146] *Auctor* then states, "and after being finished, he became to all the people presently obeying him a source of eternal-place salvation" (Heb 5:9). In a few sentences, *Auctor* combines the finishing experience of Jesus' own salvation through the suffering of death to the presence of God in heaven, with the anticipated experience of believers receiving salvation in heaven through Jesus' ministry as a high priest after the order of Melchizedek.[147] The present location of Jesus'

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[146] Timothy J. Bertolet, "The Obedience of Sonship: Adamic Obedience as the Grounds for Heavenly Ascension in the Book of Hebrews" (PhD diss., University of Pretoria, 2017). Idem, "Hebrews 5:7 as the Cry of the Davidic Sufferer," 9. Bertolet rightly concludes, "Hebrews sees Jesus as the David Messiah who, like the Davidic figure in the Psalter, trusts his Father into and through his death ordeal. This righteous servant's trust rewarded by exaltation." Exaltation is part of the events of Jesus' death ordeal at the transition from a death sequence of events to a rising sequence of events. Exaltation occurs before both his fleshly resurrection, as proof of the unseen events of entrance to God, and later ascension to continue his intercessional ministry already begun when rising from the dead. (cf. John 2:18–22; Acts 17:31).

[147] Cf. Nelson, "He Offered Himself," 253–54. Nelson rightly perceives the Hebrews 5:7–10

present priestly ministry is not on earth but in heaven for those who have obeyed him.

So, what does this required obedience look like to receive Jesus' intercession for salvation at judgment? *Auctor's* use of ὑπακοή ("obedience," Heb 5:8) and ὑπακούω ("to obey," Heb 5:9) concerning both Jesus and his brethren link in a path from unit C with the referents of πίστις ("faith," Heb 4:2) and πιστευω ("to believe," Heb 4:3).[148] Just as ἀπείθεια ("disobedience," Heb 4:6, 11) and ἀπιστία ("unbelief," Heb 3:12, 19) example a failure to enter God's heavenly rest, so obedience fulfills by faith acceptance to follow the path of Jesus as priest and shepherd to lead believers into heaven during their similar sufferings of death and consequent judgment. The statement, about God εἰσακουσθεὶς "having heard" Jesus' appeals by faith (cf. Heb 2:13), joins the path of subtopic themes that track from the DI concerning Jesus' judgment, such as ἱλάσκεσθαι ("to atone," Heb

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hymn, as Phil 2:6–11, obedience that involves first a downward then an upward movement, whereby "Christ thus partakes in the same sequence of 'first death and then judgment' common to all humanity. But, for him, this sequence is transformed by Jesus' 'having been offered' (*prospherō*, the sacrificial act in its entirety) to bear sins (LXX Isa 53:12) and then returning a second time to save (9:27–28)."

[148] Due to failure to track the linked referent paths of the FGT, it is not uncommon for scholars, by proof texting in theological missteps, to view Jesus' intercessional priestly work only in relation to the believer's encouraged pursuit of moral and legal "obedience" before death, i.e., perseverance. The more sacramental the theology in requirements to meet a level of obedience for salvation by ordinances and other religious rights, the more pressure occurs for an elevated theology of a continual earthly intercession by Jesus before death, rather than at death. E.g., both H. Windisch and E. Käsemann agree upon Jesus' appointment as priest at his ascension but hold that his actual intercession for people occurs on earth in relation to Hebrews 5:7–9 by his priestly offering of himself as the personal sacrifice that is described in Hebrews 10:5–14; 13:11–12. Cf. H. Windisch, *Der Hebräerbrief*, HNT 14 (Tübingen: Mohr Siebeck, 1931), 42; Windisch applies the OT quotation to Ps 2:7 LXX to Jesus' obedience in earthly life as a Son and Ps 109:4 LXX to Jesus' exaltation. Cf. E. Käsemann *The Wandering People of God: An Investigation of the Letter to the Hebrews* (Minneapolis: Augsburg, 1984), 219-23. Käsemann, following Rafael Gyllenburg, divides Jesus' saving work into two trains of thought. One is a heavenly atonement for sin and the other is the earthly conquest of death. Cf. DeSilva, "Priestly Discourse," 305 n. 40. However, *Auctor* establishes a path of referents regarding Jesus' intercession that stress the only "obedience" requirement for Jesus' intercessional salvation experience after death into God's heavenly rest is faith in God's provision of salvation in Jesus as Christ in his suffering of death, and in offering himself for the sins of the people. He does not mention the later church issues that surrounded obedience to church ordinances or other religions rites for participation in a later kingdom on earth but only faith in Jesus' ability to bring others with him to God and his kingdom in the heavens.

2:17) in unit B that requires a possible verdict by God's judgment. The subtopic paths of death, judgment, intercession, and salvation into heaven permeate every chosen word from the DI in a highly coherent message.

After a digression in unit E, which is separately addressed after completion of this unit, *Auctor* returns to complete his unit D high priest motif with a midrash concerning Psalm 104:4 MT (103:4 LXX).[149] He reintroduces the high priest subtopic in Hebrews 7:1–3 with brief exegetical history and asserts that "had been similarly made like the Son of God, to remain a priest for a continuous *ministry*" (Heb 7:3).[150]

UPt1 (7:4–10) A Melchizedekian Priesthood is Greater than the Levitical Priesthood.

After introduction of Melchizedek, UPt1 relates that the Melchizedekian priesthood is greater than the Levitical priesthood. His evidence for this claim logically encompasses how Levi was still technically in the loins of his father Abraham when Abraham paid tithes to the king/priest Melchizedek. The traditional transfer of a blessing from the greater to the lesser meant that the Melchizedekian priesthood was greater than the Levitical priesthood of Aaron that would follow from the linage of Abraham. This

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[149] Kurianal, *Jesus Our High Priest*, 85–160.

[150] The syntax of the prepositional phrase with the arthrous adjective διηνεκής suggests that it modifies the thematic context. The phrase εἰς τὸ διηνεκές is a restatement of εἰς τὸν αἰῶνα ("into the eternal-places," Heb 1:8; 5:6; 6:20) that is found in the midrash text of Ps 103:4 LXX. Both terms contain some degree of spatial force since there is no measure or existence of time without activity in space. In the later prepositional phrase, the spatial weight in translation is exaggerated to force a balance in the spatial-temporal consideration of the context. However, the emphasis of the former adjective is not so much upon the place, as it is the continual nature of the priestly ministry of Jesus in heaven. Cf. Jerome H. Neyrey, "'Without Beginning of Days or End of Life' (Hebrews 7:3): Topos for a True Deity," *CBQ* 53, no. 3 (1991): 439–55. Neyrey successfully asserts that the descriptions in Hebrews 7:3 correspond with Greek Hellenistic philosophical requirements of a deity, to support that Jesus, rather than Melchizedek, is God the Son. *Auctor's* purpose for this deification of Jesus is more than just who Jesus is as God but what he does as God incarnate in human flesh now in heaven in a priestly ministry for sinful people in line with intercessory promises first revealed in Gen 3:15 that continue through the biblical testaments.

observation also implies that the Melchizedekian priesthood linage ministered as a symbolic antitype of heavenly matters long before the priesthood established by the law of Moses. The latter priesthood did not replace or supersede the promised typology of the former that had ministered God's revelation for over 2500 years before Moses.

UPt2 (7:11–19) Jesus is a Melchizedekian, High Priest Successor.

Auctor begins UPt2 with a summation by τελείωσις ("perfection, completion," Heb 7:11) that tracks from the DI subtopic of salvation in heaven. His previous syntactical use, until now, has been verbal forms of the τελ– word group (Heb 2:10; 3:14; 5:9, 14; 6:1, 8, 11; 7:3). This verbal activity concerning completion now summarizes in a verbal noun as a concept related to an expectation to experience salvation at judgment. Salvation is a process of living events, that expects above all else, to finish at death in heaven in the presence of God.

A key term with some spatial weight concerning the ministry of "another priest" is ἀνίστασθαι ("to arise," Heb 7:11, 15). In ministry, the priest stands between the people and God as a mediator with the expectation that those delivered from judgment will arise to God in salvation. This rising *from* the dead occurs in the same way that Jesus arose *from* the dead to the presence of God in heaven. Also, three days later Jesus arose in fleshly resurrection as proof of his having been allowed in the heavenly presence of God at judgment (cf. John 2:18–22; Acts 17:31). Jesus exceptionally arose three days later in the flesh, which is unnecessary for believers.[151]

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[151] The term ἀνίστημι ("to arise") links with the dat. phrase ἐκ τῶν νεκρῶν ("from the dead") twelve-times in the NT (Mark 9:9, 10; 12:25; Luke 16:31; 24:46; John 20:8; Acts 10:41; 13:34; 17:3; 17:31; Eph 5:14; 1 Thess 4:16) and in other syntactical forms thirty-times. In the NT text, the dat. phrase also twice links with ἐγείρω ("to raise up") (1 Cor 15:20; 1 Thes 1:10). The NT links ἐκ τῶν νεκρῶν ("from

Also, the concept of perfection/completion in relation to the law of Moses forms

an inclusio (cf. Heb 7:11, 19). Hebrews 7:19 reconfirms, as already hinted by Hebrews

6:19–20 in the digression of unit E, that the Aaronic priesthood of the Law could not

bring perfection. DeSilva states, "'Perfection' is here understood as 'consecration' and as

the process by which the people would be brought to their final destiny, the very presence

of God."[152] *Auctor* closes the FGT by stating that the Law on the one hand

perfects/completes nothing, "on the other hand is an introduction of a better hope by

which we presently draw near to God" (Heb 7:19). His choice of ἐγγίζομεν ("draw near,

come near, approach") joins a cache of αγω– words and the summary term προσέρχομαι

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the dead) and τῇ τρίτῃ ἡμέρᾳ ("the third day") only once. Jesus statement, ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ ("In this way, it has been written, that the Christ for the purpose to suffer and to arise from the dead the third day," Luke 24:46), can be problematic for the concept that rising to God in heaven begins as a sequence of events at death, rather than a later singular fleshly resurrection similar to the visible pattern of Jesus' proof of rising to God (cf. John 2:18–22; Acts 17:31). In Luke 22:46, the syntactic construction of the dat. phrase τῇ τρίτῃ ἡμέρᾳ ("the third day") has several semantic options in context. It is most translated ("the third day") as a dat. of direct object (NASB, HCSB, KJV) or dat. of time (ESV, NET, NRSV, VUL) with minor difference in meaning. It functions as an adverbial modifier of the adverbial infinitive of purpose ἀναστῆναι ("to arise") in modification of Christ. The dat. phrase τῇ τρίτῃ ἡμέρᾳ ("the third day") appears eleven times in the NT (Matt 16:21; 17:23; 20:19; Luke 9:22; 18:33; 24:7; 24:46; Acts 10:40; 1 Cor 15:4). In every case it emphasizes the third day after death of the visible proof of Jesus fleshly resurrection. On the third day the disciples received visible proof of Jesus rising from the dead by seeing him in his flesh after being fleshly dead. In Luke 22:46, Jesus was speaking in his fleshly presence on the third day after his death with the disciples on the Emmaus Road, but that does not negate spiritual bodily rising to God before the third day that could not visibly be seen in this cosmos (cf. 1 Cor 2:9). Luke also records that Jesus foretold his presence in heaven would be several days prior to fleshly resurrection (Luke 23:43). Also, God's judgment after death and salvation of Jesus into heaven must proceed Jesus' fleshly resurrection in rising from the dead as the proper pattern argued in Hebrews for those who follow in salvation after death and judgment for all people (Heb 9:27–28). Further, consider that at the martyrdom of Stephen, as he gazed into heaven, he saw Jesus standing at the right hand of God, rather than sitting. Luke's use of the cognate ἵστημι ("stand") may infer Jesus' expected ministry before God for Stephen at his death.

The timing of modern cosmic-field controlled views reverses this order and has Jesus' visible proof of rising from the dead before God's salvation judgment, which in these views, occurs at his later ascension into heaven to offer himself. Further, the Son of God goes missing from death to resurrection without continuous living after fleshly death as the living God. The problematic three-day speculated interruption of the Son of God's "indestructible/endless life" (Heb 7:16) speaks volumes against temporal delays away from rising to God on the day of death. The reason there is no biblical discussion of an intermediate state, is that the philosophical contemplation does not exist, except in the logical missteps of flattened paradigms of cosmic limited concepts for people.

[152] DeSilva, "Priestly Discourse," 303.

("to approach") that describe the believers experience of salvation into the heavenly realm.

Further, since the Law requires that only Levitical priests are eligible for ministry and Jesus descends from the tribe of Judah, *Auctor* argues in this FGT for the necessity of a change of law to the superior Melchizedekian priesthood. He contends that Jesus' qualification corresponds with the symbolism of Melchizedek as "according to ability of an endless life" (Heb 7:16).[153] Jesus' life continues endlessly at his judgment after fleshly death when God raises him up into the eternal-places.

UPt3 (7:20–24) Jesus' Melchizedekian Priesthood is Continual and Perpetual.

UPt3 conveys another reason for the superiority of the Melchizedekian priesthood as God's ὁρκωμοσία ("oath," Heb 7:20, 21, 28) that guarantees his intercession for sin. The Aaronic ministry did not have this oath from God (Heb 7:21). As OT support for this claim, he quotes again Psalm 110:4. Because ὁ κύριος (LORD, Ps 109:1 LXX) [יהוה ("Yahweh," Ps 110:1 MT)] has sworn concerning David's κύριος (Lord, Ps 109:1 LXX) [אָדוֹן ("Lord," Ps 110:1 MT)] and will not change his mind, the promised Lord will advantageously locate his priestly ministry εἰς τὸν αἰῶνα ("into the eternal-places"). The Levitical ministry of the Law on earth is merely symbolic and only introduces those receiving that ministry to their need of God's own intercession as high priest when they approach the holy places. The OT often expresses faith in God's character and ability to

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[153] Cf. Michael Harrison Kibbe, "The God-Man's Indestructible Life - A Theological Reading of Hebrews 7.16" (paper presented at the Annual Meeting of the Evangelical Theological Society, San Antonio, TX, 15 November 2016). Kibbe discusses the theological tension in the Son of God as both dying in an offering of atonement and at the same time endless in living. Like others in similar paradigms, his options remain inconclusive and end with only remaining unanswered questions due to a flattened anthropology that disregards continued living after death, except only in a fleshly resurrection.

faithfully intercede for sin at judgment before him for those who put their trust in him (Num 23:19; 1 Sam 15:29; Ps 6; 9; 18; 23; 56).

The advantageous, heavenly position places Jesus between God and people when they approach him for judgment after death. Jesus is properly positioned by God to be at the right place at the right time when one needs his priestly ministry.[154] In this position Jesus guarantees a κρείττονος διαθήκης ("better covenant," Heb 7:22) relationship between God and people than previously possible.[155] The point concludes with a comparison to the temporary nature of the many individual Levitical priests, stating, "that on the other hand because he continues to abide in the eternal-places he presently has a permanent priesthood" (Heb 7:24). The predication of the pres. tense emphasizes the present ongoing nature of this ministry at the time of *Auctor's* message.[156]

<div align="center">Unit D Conclusion (Heb 7:25–28)</div>

UC (7:25–28) As high priest, Jesus is able to save those approaching God.

Auctor accumulates the necessary literary indicators to establish a threshold for a

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[154] The omission of spatial consideration in open heavens misses this critical point about Jesus' intercessory location and fails to explain why Jesus does not personally carry out his priestly ministry now on earth. If salvation entails only a legal change in status of people before a distant inaccessible God, then why must Jesus abide in heaven? Surely, God can hear the Son's present continual intercession on earth. The reason for the particular location is that judgment for sin takes place in heaven after death.

[155] *Auctor* expands his description of this new, mediated, covenant relationship in unit F by comparison to the older model of God's previous covenant relationship as depicted by the tabernacle in the Covenant at Sinai. In unit F UPt1 (Heb 8:7–13), the antitype of the first covenant outline is introduced by Moses (Heb 8:5–6) in comparison to the true heavenly realities they represent for people upon entrance into the eternal-places. The first and new covenant concept are not new to Moses and Israel as represented in the Law, but further describe the transition realities in heaven from the first covenant that existed from the beginning foundation of the world to the new covenant inaugurated by the death of Christ.

[156] The pres. tense of the adverbial inf. phrase διὰ τὸ μένειν ("because he continues to abide") carries casual weight. Cf. Wallace, BNTS, 264. The pres. tense infers progression and repetition of the priestly activity where Jesus abides, which is in the eternal-places of heaven. Ibid., 221–24. Also, the pres. tense ἔχει ("presently has") adds further force to a present, continuous, repetitive, ministry in heaven for each believer who approaches at death.

shift to an anticipated UC.[157] The UC centers on a presently available salvation by Jesus'

high priest ministry as the Christ.[158] Jesus intercedes before God to save those who are

presently approaching. Since always living in heaven, when the day comes to approach

God, Jesus will faithfully perform his ministry to sinners who come to God through him.

The unit D UC contains three rapid explanatory γὰρ ("for") statements to

concisely clarify the intended meaning of the unit D UC content. The first clarification is

that Jesus is a suitable high priest for their needs. Along with his character of holiness,

innocence, and ceremonial cleanliness, he was separated from sinners and exalted above

the heavens. Jesus was able to enter through the heavens where no person had gone

before, due to having no personal sin (cf. Heb 4:15). After God's judgment on the cross

just before approach, Jesus was able to instantly enter the holy of holies into the eternal-

places in fulfillment of God's oath in Psalm 109:4 LXX [Ps 110:4 MT].

Auctor's second clarification summarizes another difference between Jesus and

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[157] These markers include: (1) use of the particle ὅθεν with καὶ ("therefore also") which suggests a change in the unit D FGT cycle to a new FGT with a soon expected conclusion by the audience (2) the correlative adjective τοιοῦτος ("such as," Heb 7:26) in modification of ἀρχιερεύς ("high priest"), which signals that the current FGT content summarizes the previous unit context up to this point, (3) close repetitive use of the particle γὰρ ("therefore," Heb 7:26, 27, 28), which lists a set of conclusions based upon previous support, (4) repeat of the concept summary referent προσέρχομαι ("approach," Heb 7:25) from the first discourse transition (Heb 4:16), which summarizes the contextual timing and location of Jesus' intercession in relation to believers, (5) application of the Son's ability of the main DI subtopic (Heb 1:3b) with σώζειν ("to save," Heb 7:25) in the subtopic path of salvation for people that was the same salvation experience of Jesus (Heb 5:7), (6) use of the cognate phrase εἰς τὸ παντελὲς ("for all completeness, quite complete") for εἰς τὸν αἰῶνα ("into the eternal-places," Heb 7:28), used already eight times to designate the location and duration of salvation, (7) introduction of a new term ἐντυγχάνειν ("to intercede") as an adverbial inf. of purpose to summarize, on the subtopic path from the DI, the function of the ministry of high priest in intercession for sins of the people when standing for judgment before God, (8) use of the term πάντοτε ζῶν ("always living," Heb 7:25) to summarize Jesus endless purpose life (Heb 7:16) that has never had exceptions or interruptions. These markers together would likely meet the threshold by the audience for a shift to the awaited conclusion to *Auctor's* unit of discourse about Jesus' high priest ministry for believers, at judgment after death, before entering near to God in the eternal-places.

[158] The pres. mid./pass. tense pct. προσερχομένους ("those who are presently approaching") and pres. act. ptc. phrase πάντοτε ζῶν ("always living") suggest that Jesus' ministry is available at the time *Auctor* speaks.

the Levitical priesthood. Jesus does not have the daily need to offer up sacrifices, both for himself and the people, as the Levitical priests did. He only sacrificed himself for sins once when he offered up himself to God in the suffering of death. Jesus' advantage is that his onetime offering for atonement has been completed for the sins of the people; an offering does not need to be repeated as did the Levitical annual and daily sacrifices.[159]

In his third clarification, *Auctor* again distinguishes Jesus' priesthood with the weakness of the Levitical priesthood. Concerning Jesus' advantage, he states "but the word of the oath, of which after the law, he having been completed the Son into the eternal-places" (Heb 7:28). The logos, who is God, in fulfillment of his own oath, is now the expected Son in heaven and acts according to his spoken promises.

The unit D UC continues the unit A–C subtopics concerning death, judgment, intercession, and salvation into heaven that were introduced in the DI subtopics. Death continues in the discussion of Jesus' offering up of himself (Heb 7:27). Intercession at judgment persists in *Auctor's* purpose statement for Jesus' ministry as always living to make intercession (Heb 7:25). The goal of salvation on approach to God into heaven maintains by verbal descriptions concerning Jesus' ability and purpose for always living as both exalted above the heavens and into the eternal-places.

In his explanatory midrash concerning Psalm 109:4 LXX [Ps 110:4 MT], *Auctor* reveals how God, according to his oath, strategically places himself as Son and high priest in the eternal-places to save those who come through faith in his ministry for

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[159] In the language of this clarification, *Auctor* implies that Jesus' advantage over the Levitical priesthood is that his atonement offering for sin is complete and perpetually effective for those who come to God through him. However, the atonement activity of Jesus' suffering in atonement for sins should not be viewed as a perpetual atonement of self-offering.

atonement of sin. With his midrash completed, *Auctor* next begins his main discourse

unit F along the same thematic course. However, analysis of the unit E digression that he

inserted in the UI of unit D has not yet been provided. He expresses concerns about the

audiences' ministry in their conversation about Jesus' fulfillment of the Word of Christ.

<div align="center">

Dynamic Conclusion A–D in
Lens of Hebrews 9:27–28

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As the audience mentally assimilates the DUC A–D and STr1, definite coherent

paths track though the DI subtopics of death, judgment, intercession, and salvation into

heaven toward the anticipated message MCS of Hebrews 9:27–28. It becomes clear from

unit A that Jesus' ministry is better than the angelic ministry, by providing an inheritance

of salvation. Having the same personal experience of salvation into the eternal-places,

from unit B the audience would surmise that Jesus can in mercy meet their need. When

tested before God in judgment against his enemies of sin and the devil that enslave them

in the temporary cosmos, Jesus is a faithful high priest in things pertaining to God.

Concerning faithfulness in ministry, in unit C, the listeners would understand that

in Jesus' house there is ministerial accountability for their conversation concerning their

confession of God's speech. They also know that their ministries self-fulfill, either as

examples of unbelief in Jesus' onetime atonement, or as examples of faith in his spoken

Word. Those who live life in a pattern of faith demonstrate the joy of entrance into the

heavenly rest that Israel failed to symbolically demonstrate when not believing God could

keep his promise about the land. Jesus, as the Word of God, will judge all, as he looks

upon them in the day of their death, to discern every matter of the heart.

STr1 (Heb 4:13–16) summarizes units A–C by linking the audience confession, in

Jesus as the Son of God who has passed through the heavens, in the same personal testing

of God's judgment since being found without sin. He also again mentions Jesus' high priest ministry that can sympathize with grace when seeing the people's weaknesses and need as they are tested, so that they can approach God's throne with confidence.

Unit E completes before transition back to unit D. Unit E would be considered in the minds of the audience as they create mental summations thus far. It confronts the audience about their teaching impossible things and readdresses their need to be taught again the milk of the beginning sayings of God and the beginning word of Christ. *Auctor* suggests that the audience have been lazy listeners of God's speech, which influences them to perceive the meat of Christ's priesthood in heaven as hard to explain. The message is not hard to understand; they are hard of hearing.

In summary, the unit D UC explains the meat of the word of Christ that builds upon the milk of the beginning of the word of Christ. It concerns the superior priesthood of Jesus in heaven over that from Aaron on earth. Jesus' position in heaven, as the Son of God, both fulfills God's oath of Psalm 109:4 LXX [Ps 110:4 MT] and strategically allows Jesus to make priestly intercession when believers approach to God after death into the eternal-places. His onetime offering is sufficient; he will always be there when their moment of judgment comes. Unit E makes this expectation certain.

All exposition concerning the Son and believers encompasses upward movement through unseen heavenly space and displays concern about rising to God in heaven. *Auctor* has only lightly stressed the earthly ministry of Jesus, and only then so in qualification for his entrance to God in heaven. There is no mention or hint thus far of a downward return for the audience to consider in his rhetoric. Before coming back to these DUC again, the unit E discourse and its conclusion first need examination. The unit E digression, during the introduction of unit D, provides the issue behind *Auctor's* stress

upon ministerial accountability when judged before God.

Hebrews 6:11–20: Discourse Unit Conclusion E

Unit E Discourse Analysis

Unit E (5:11–6:20) The Audience Must Have True Teaching about God's Speech Concerning Christ's Offering and Priesthood to Receive Reward at Judgment.

Auctor provides signals that he shifts to the next cycle of FGT, which function as topic introduction, support, and conclusion. His audience would recognize a threshold shift for a digression by multiple literary signals.[160] Unit E contains four FGT, one functioning as a topic introduction about DI subtopics, two FGT for support of each subtopic proposition, and a conclusion. Figures 12 and 14 map the unit E discourse. These FGT emphasize the DI subtopic C and C′ (Heb 1:3a, c) and the beginning teaching about the word and sayings of God and Christ in his offering for sin. Following the completion of unit E, the FGT further develops the theme of unit C about the audience accountability for their ῥῆμα ("conversation") in their ministerial confession about the Son's ministerial ability, by which the Son brings all things to God into heaven and God's presence (Heb 1:3b; cf. Rom 10:17).

Figure 16 demonstrates the discourse chiastic structure and the parallel relationship of unit E (Heb 5:11–6:20) with unit E′ (Heb 10:26–39). Both units include exposition concerning the subtopic of accountability and rewards for ministry that

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[160] These signals include (1) the idiom Περὶ οὖ ("concerning which things," Heb 5:11), (2) a verbal shift from third person to first and second person with readdress of the subtopic "we" and "you" in reference to himself and his audience, (3) introduction of a new subtopic concerning the audience issue of making the teaching about the priesthood of Melchizedek hard to explain due to the audience laziness in hearing God's speech, (4) new commentary about the audience need to be taught the beginning basics of the sayings of God, (5) new commentary about the audience lack of training to discern good and evil regarding teaching about the word of righteousness, since in need of milk and not strong meat.

accompany salvation at judgment in heaven. Unit E describes the beginning word of the

Christ. Listeners should conclude that both Christ and his people rise from the dead at

eternal-place judgment, enter heaven, and cannot fall away. In personal application to the

audience, unit E´ encourages continued perseverance in the knowledge of the truth that

the listeners had in the beginning, to be pleasing to God at their judgment and to receive

reward for good ministerial teaching.

Scholars propose multiple meanings for the unit E discourse.[161] Some in the

audience for Hebrews, regarding their teaching, majored on an incomplete version of the

priesthood of Christ that focused only on Jesus as a sacrificial offering according to the

Law. They did not hear in God's speech the present ministry of Jesus' intercession at an

individual's death and judgment as a Melchizedekian priest.

UI (5:11–14) The Audience Teaching Situation Concerns an Impossible Logos Teaching about God's Speech that Needs Remediation about the Beginning Sayings of God.

Auctor's unit D UI thoughts concerning the high priest ministry of Melchizedek

prompts a digression that alters the placement of unit E within unit D. He transitions into

unit E during his unit D introduction about Jesus' Melchizedekian priesthood, declaring,

"Concerning which great things to us, the word, also so as to say, hard to explain things,

because you have become lazy to hear" (Heb 5:11). *Auctor* asserts that the audience only

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[161] Herbert W. Bateman, IV, *Four Views on the Warning Passages in Hebrews* (Grand Rapids: Kregel, 2007), 74–83; 108–18; 149–54; 176–87; 272–80; 352–63. Cf. Stanley D. Toussaint, "The Eschatology of the Warning Passages in the Book of Hebrews," *GTJ* 3, no. 1 (1982): 67–80. Toussaint takes a position that is contra to either a loss of salvation by the audience or the audience never having salvation. Based upon the context of the subtopics that track from the DI, the placement within the unit D concerning *Auctor's* exposition about the Melchizedekian priesthood, and *Auctor's* description of the issue about his listener's teaching in relation to the word, this project builds upon the loss of rewards view as explained by David Allen. Allen, *Hebrews*, 332–405.

hears part of God's speech and considers his speech hard to explain due to their laziness in listening. The remainder of unit D, which concerns Jesus' present priesthood, describes the missing λόγου δικαιοσύνης ("word/message of righteous," Heb 5:13) that they do not hear, dismiss as difficult, and repeat incorrectly in conversation. *Auctor* breaks off his unit D exposition to also include an issue about "the beginning basics of God's sayings" (Heb 5:12). He confronts his audience on these two issues.

Auctor illuminates the audience situation with a complementary contrast between two layers of God's speech. The first is metaphorically classified as γάλακτος ("milk") and second στερεᾶς τροφῆς ("solid food"), which respectively pair with νήπιος ("infant") and τέλειος ("mature," Heb 5:13–14). He emphasizes the obvious, where the infant can only tolerate milk; solid food is for the mature.

In the next FGT, *Auctor* links the milk/infant metaphoric categories to the beginning word of Christ and the audience need for remediation and correction in their testimonial conversation about the milk of God's speech. His UC following highlights ministerial accountability and reward regarding their personal ministerial conveyance about the milk of the beginning word of Christ. This leaves his meat/mature metaphoric connection for his return to the interrupted unit D expositional theme that generated his unit E digression about this need of his listeners.

Analysis prior to unit E observed that the split unit D (Heb 5:1–10; 7:1–28) concerns Jesus' ministry after the order of a Melchizedekian priesthood in heaven. It builds upon "the beginning word of Christ" (Heb 6:1) contained in God's OT earthly

covenant speech that *Auctor* insets into the UI of unit D.[162] In unit E (Heb 5:11–6:20), *Auctor* announces his return to the metaphoric meat of unit D for those mature, stating, "Therefore, having left the beginning word of Christ, we should be moved to maturity" (Heb 6:1).[163] However, he does not immediately transition back to the unit D high priest ministry theme. Ironically, while stating, "not presently laying down again a foundation" (Heb 6:1) regarding the milk of the beginning word of Christ, he continues with the milk metaphor of unit E with extended exposition in completion of the UPt1 FGT, addition of the UPt2 FGT, and the UC, before returning to the mature expositional teaching of unit D.[164]

    Auctor will complete in unit D the meat metaphor about God's speech that is heard by those mature, after the closing FGT UC of unit E, by which his audience "on account of the skill has been training the faculty for the purpose of continually discerning both good and evil" (Heb 5:14). *Auctor* maintains that the skill of listening to God's speech concerning the Jesus' Melchizedekian priesthood mentally enables his ministers

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[162] *Auctor's* word choice of ἀρχή ("beginning," Heb 1:10; 2:3; 3:14; 5:12; 6:1) in modification of his subtopic theme surrounding God's speech of the λόγος ("Word," Heb 5:12; 6:1) likely infers some weight for a connection to the initial speech of God concerning Christ that tracks through the OT to fulfillment by Jesus (cf. Gen 3:15; 2 Sam 7:14; Ps 110:4). While mainly applying to (basic, elementary, principles, of teaching, doctrine, instructions, and message) as translated in the NASB, ESV, NET, HCSB, KJV, NRSV, these options lose the link to the beginning origins that *Auctor* intends to convey that support both the continuity and significance of God's speech as the word in redemptive speech-action from the beginning.

[163] The term τελειότης ("maturity," Heb 6:1) is a cognate in the semantic domain of his subtopical theme surrounding τελείωσις ("perfection") by entrance into heaven. This play on Greek words connects mature ministerial conversation of God's speech with the endpoint of perfection/completion by entrance in heaven.

[164] By the distant head and tail linkage with the subtopic of unit E, *Auctor* keeps unit E in the minds of his listeners while he completes his supportive exposition and conclusion of unit D. This device supports the continual connection of these two units about milk/meat and infant/mature before moving to the main themes of unit F.

to consistently better discern whether their testimonial conversation is good or evil. The implication is that attentive hearing of God's speech (cf. Heb 2:1–4) concerning Jesus' offering and intercessory priesthood becomes their discerning test for good and evil testimonial conversations about God's speech by his ministers.[165]

All καλός ("good," Heb 5:14) teaching builds upon the foundation of the word of Christ found in unit D and unit E that concern the elements of Jesus' christological offering and his present ministry of priestly intercession. *Auctor* considers any other ministerial teaching deviance as κακός ("evil," Heb 5:14). His next UPt2 FGT reveals that such evil teaching has no value for believers at judgment.[166] His audience ought to be teachers that lead others beyond the beginning of the word of Christ to the meat he introduces in unit D about the present priestly intercession of Jesus. However, he charges that they need someone again to teach them (Heb 5:12) the milk, rather than strong meat. His UPt1 FGT explains to them, again, the milk of the teaching about Christ's offering.

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[165] Jesus' offering as the beginning word of Christ and his subsequent intercessory priesthood in heaven are foundational for all other ministerial teaching (cf. 1 Cor 3:11). Improper hearing of God's speech in these two concepts distorts the testimonial conversation about God's word/speech that is built upon this foundation and renders alternative content as evil (cf. Gal 1:6–10). All derived concepts of biblical and systematic theology should be governed by the exposition milk and meat contained in unit D and unit E, rather than arise from proof texting apart from that which is good. This may provide solemn warning to those theological paradigms that add required sacramental "dead works" to the offering of Christ for salvation from sin or that omit Jesus' expected heavenly intercession at death for believers, in distant eschatological options that focus only on varied conjectures about earthly kingdoms and endpoints. Such alternative distortions in earthly focus have been rejected by God from the beginning as evidenced in Cain's first misstep (cf. Gen 4:3–7; 1 John 3:12; Jude 11). Unit D1´ SbPt1b (Heb 11:4) further explores the rejection of Cain's offering as proper symbolism about the Christ.

[166] Cf. Matt 10:15; 1 Cor 1:8; 3:10–15; 4:5; 1 Thess 1:7–10; 2 Tim 1:12, 18; 4:8. In later discussion of STr2 (Heb 10:19–25), the context of Hebrews addresses that places the timing of "the day" (Heb 7:25) as a shortened reference to the day of Jesus' appearing after death at judgment, rather than some distant future eschatological point. The NT exception about the gathering of living believers remaining at Jesus' second coming is not directly addressed by *Auctor* in this message but finds some indirect traction in the promise of not being left out in Hebrews 11:39–40. The Day of the Lord references for earthly events are recurring antitypes for the unseen judgment of God upon those who reject his offering for sin and intercessory ministry as the Christ. These recurring earthly judgments self-fulfill, just as with Israel in the wilderness, to symbolically teach the world about eternal-place unseen truth.

UPt1 (6:1–8) *Auctor* Reminds his Audience Concerning the Beginning Teaching about the Word of Christ and Illustrates Impossible Teaching, where Christ and Others Fall Away after Entering Heaven.

They were to avoid evil teaching, i.e., where Jesus and other people would after entering heaven experience a παραπεσόντας ("falling away," Heb 6:6).[167] The sermon encourages rejection of a temptation, which would result in their improper instruction of others in the speech of God's λόγος ("Word," Heb 6:1), that renders their teaching ῥῆμα ("conversation," Heb 6:5), Ἀδύνατον…πάλιν ἀνακαινίζειν εἰς μετάνοιαν ("unable…to again renew people into repentance," Heb 6:4–6).[168] The listeners' enticement describes a possible errant theological ὁμολογία ("confession," Heb 4:14), which involves a practice in ministry, that portrays a message "continually crucifying again to themselves the Son of God and disgracing him in shame" (Heb 6:6; cf. 10:18). The sacrificial repetition feature of their teaching error had no ability to renew listeners in repentance once judged after death by the powerful exposing λόγος τοῦ θεοῦ ("Word of God," Heb 4:12–13) and effectually could not properly portray the path of the harvest God seeks (Heb 6:7–8), in salvation at judgment (Heb 9:27–28; 10:26–39; fig. 3). *Auctor* warns for the believers to maintain their previous foundation of repentance ἀπὸ νεκρῶν ἔργων ("from dead works,"

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[167] The failed maturity as teachers is commonly accepted. Daniel Trier writes, "Hebrews measured spiritual formation by capacity to receive and pass on biblical teaching." D. J. Treier, "Speech Acts, Hearing Hearts, and Other Senses: The Doctrine of Scripture Practiced in Hebrews," in Bauckham et al., *The Epistle to the Hebrews and Christian Theology*, 344. Issue surrounding teaching explores in Ch. 4 unit E (Heb 5:11–6:18) analysis. The conjectured conversation that symbolized falling away likely concerning former teaching antitypes of the first covenant linked to events after judgment and approach to God in heaven after death. Jesus' first covenant fulfillment as Christ makes some features of the former antitypes errant. There is no mention of the verbal noun ἀποστασία "rebellion, apostasy" (cf. 2 Thess 2:3).

[168] This builds upon exegesis of David Allen. See Allen, *Hebrews*, 344–93. Sandwiched in the middle of this lengthy sentence, *Auctor* makes grammatical use of the five interval participles. Beyond Allen's assertion, it is probable that all five phrases consistently function as substantive participles in the sentence, and these should interpret as descriptive of the current expectation of the recipient's applied teaching experientially in relation to the basic requirements of the Christ listed in Hebrews 6:1–2. This interpretation is supported by the compilation of the discourse unit conclusions later discussed in Ch. 4.

Heb 6:1; 9:14) in a ministerial teaching service congruent with an effective confession of God's specific speech concerning the basic requirements of the teaching of the Christ, which those who enter to God's presence must follow.[169]

The UPt1 supports UI assertions about his listener's laziness in hearing God's speech regarding their teaching. *Auctor* begins by challenging them, stating "Let us lead to completeness [heaven]" (Heb 6:1; cf. Heb 1:3c). He then provides both exposition concerning the beginning word of God's speech and illustration regarding an impossible teaching under contention, where Christ and people leave heaven after entrance.

In his audience confrontation, *Auctor* first reminds his listeners about the foundational milk of the beginning word of Christ. In the first century, the term Χριστός "Christ, anointed one" carries heavy messianic weight in two main promised features. One is that of a divine priest, who is both the offering and intercessor for sin. The second is that of a divine king, who is a son of David and serves his people in their needs. After signaling his teaching topic of Christ, *Auctor* outlines the fundamental, christological activity symbolized by the OT sacrifices. The sacrificial background clarifies the first-century CE overarching issue over whether Jesus is the hope in fulfillment of the Christ

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[169] As an early equivalent issue, Paul's letter to the Galatians mirrors *Auctor's* situation, where some believers had, due to external pressures of false teachers, turned to a message of merit-based salvation by keeping the Law. Paul labels this alternative message a ἕτερον εὐαγγέλιον ("a different gospel") and then states, ὃ οὐκ ἔστιν ἄλλο ("which is not a different one," Gal 1:6–7), demonstrating its ineffectiveness. These express similar negative demands as *Auctor* upon those who proclaim a message other than what God has spoken. Contra, Lewicki, *"Weist nicht ab den Sprechenden."* Lewicki follows the mainstream modern thought that the listeners temptation was rejecting Jesus as the Christ, rather than possible corruption of their teaching about the Christ. (cf. Matt 24:5). As compelling evidence against Lewicki and others, Hebrews 6:6 does not center the issue on the *who* of Jesus as τὸν υἱὸν τοῦ θεοῦ ("the Son of God") but on the *what* in their ministerial practice of their faith concerning Jesus, that would depict ἀνασταυροῦντας repetitive crucifixion and openly shamed Jesus' ability as the Son of God in a one-time offering as the Christ. The temptation to return to repetitive sacrifices of the Sinai Law that *Auctor* argues as obsolete by Jesus achieved changes in the holy places has strong cohesion with his rhetoric.

pictured by 4000 years of sacrifices. The foundation elements listed for the teaching

about the Christ (Heb 6:1) correspond to OT requirements for a sacrifice, in a sacrificial

substitutionary death, to be pleasing to God at judgment in atonement for sin.

Historically, this warning about teaching interprets through the issues of later

church debate. David Allen summarizes the later interpretations about the instructional

problem as (1) post-baptismal sins, (2) sins requiring extreme discipline, (3) high-handed

apostasy, and (4) the unpardonable sin or the 'sin unto death.'"[170] These later church

proposals neglect the possible authorial/audience context concerning foundational

teaching of Christ in sacrificial prerequisites to be pleasing to God that both the audience

inherited and followed as fulfilled in Jesus (Heb 1:1–4). After listing these prerequisites,

Auctor states, "And this we will do, if God should permit" (Heb 6:3). He expects both

himself and his audience to experience these elements of the beginning word of Christ as

represented in sacrificial acceptance by God.

Auctor reveals that for God's acceptance, a sacrifice must affirm: (1) repentance

from dead works, (2) faith in God, (3) ceremonial cleanness, (4) laying on of hands, (5)

rising of the dead, and (6) eternal-place judgment. If properly executed, the

substitutionary sacrificial act typologically testifies, for each of these listed elements,

about an expected, heavenly, experiential reality by both the Christ and for those who

follow him.[171] These steps consist of: (1) repentance of dead works by complete reliance

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[170] Allen, *Hebrews*, 354. The collapse among recent scholarship on Hebrews of an early church antisemitic purgation against first-century CE sacrificial practice and law invites a possible parenetic solution within early Jewish-Christian sacrificial teaching concerning the Christ.

[171] The reach of the exhortation to follow Jesus expands well beyond this life to include a similar experience with Jesus in presently rising *of* the dead and eternal-place judgment (Heb 6:3; cf. John 21:19).

upon God's provision for heavenly entrance (Heb 5:5–10; cf. Luke 23:46),[172] (2) faith in God's acceptance of the Christ sacrifice for atonement for sin (Heb 2:3; 11:6, 13–16), and (3) God's cleansing for holy living (Heb 1:9; 11:7), (4) that is enabled by a onetime transfer to Jesus' bearing of sin (Heb 7:27; 9:28), (5) before rising *of* death as pleasing to God (Heb 11:19, 35; 13:20)[173] (6) in a personal eternal-place judgment (Heb 9:27–28).

Auctor's illustration to follow, in Hebrews 6:4–6, lists five aorist substantival participles that demonstrate an ἀδύνατος ("impossible," Heb 6:4) completion of the way of salvation that was being taught about these OT to NT sacrificial Christ requirements.[174] His exemplification portrays a path that is not acceptable teaching about a believer's intercession by Jesus at eternal judgment and subsequent entrance to God into the eternal-places. These foundational elements and adjectival participles correspond

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[172] Cf. Heb 9:14 analyzed in unit F. The phrase νεκρῶν ἔργων ("dead works") likely refers in context to seeking salvation through personal obedience to the Law in the sacrificial system without recognition of the unseen realities it symbolizes. For *Auctor*, obedience is belief in God's provision of salvation that only requires an acceptance without human works. Dead works in principle can also generally include any other inaccurate teaching concerning God's speech that adds criteria beyond the reception of God's personally provided salvation. This would include moral or ceremonial choices that only symbolize both one's recognition of need before God due to sin, and by a turn to the patterns of heavenly living, a demonstration of the better way of Christ. Repentance does not infer living sinless, which is not yet possible while believers are in the flesh (cf. 1 John 1:8–10). The law was effective for its purpose, which is to reveal the foundational elements of the Christ; it was unable to enter people into the completion of the presence of God in heaven (Luke 10:1). Likewise, religious observance of worship symbolizes faith in the acts of God that bring heavenly entrance.

[173] In Hebrews 11:35, *Auctor* testifies, Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν (Women received their dead because of resurrection, Heb 11:35). In context of proof for resurrection from the dead into heaven, the aorist act. indic. likely references a reunion of women with their dead loved ones in heaven that has already taken place at their own resurrection in death. This context is developed in the analysis of unit D2′ of this chapter.

[174] The use of the particle τὲ…καί ("x, x, and," Heb 6:4–6) signals connection of members in a series. See BDAG, "τέ," 993. This series of six aorist participles is inserted in the sentence, Ἀδύνατον γὰρ…πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας (For it is impossible…to renew again into repentance, while continually crucifying and disgracing to themselves the Son of God, Heb 6:1,6). The implication is that it is impossible to start the series over again at the first member of repentance of dead works once a person has risen to the dead in approach of the eternal-places. People cannot come back for a do-over.

to a path as follows:

(1)   repentance from dead works = those once being enlightened

(2)   faith in God = and those tasting themselves of the heavenly gift

(3)   teaching of ceremonial washings = those partaking of being born of a

        spirit of a holy place

(4)   laying on of hands = and those tasting a good conversation of God

(5)   rising of the dead = those abilities of the presently coming eternal-place[175]

(6)   eternal-place judgment ≠ those falling away, i.e., do not stay in heaven[176]

In a contextual link with the Christ sacrificial motif, the considered path demonstrates the

impossibility for the last conjectured step. This step proposes an incorrect teaching about

substitutionary sacrifice of the Christ that suggests either a need for repetitive sacrifices

of Christ or later opportunity after death by an option for renewed repentance once God's

eternal judgment has taken place. Once inside of heaven, one does not leave to start over

again at their initial step of repentance. If left outside of heaven at judgment, there is no

way or new sacrifice to get inside. The conjecture is impossible. Any teaching that

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[175] The pres. act. ptc. phrase μέλλοντος αἰῶνος ("the presently/subsequently coming eternal-place," Heb 6:4) reflects *Auctor's* context about the present availability of entrance into heaven by Jesus' ministry. This occurs by Jesus' ability and presence at the throne to intercede for his believers in his offering upon their approach after death.

[176] There is no internal support in Hebrews for treating the last aorist ptc. παραπεσόντας ("ones falling away," Heb 6:6) conditional as many translators surmise (i.e., NASB, ESV, NET, KJV, NRSV; HCSB and LEB translates adjectively in a consistent list). In context, the speculated situation implies teaching about activity that might occur after entrance into the eternal-places. There is no evidence for this possibility as an earthly option, while living, for either the believers or unbelievers in the audience before entrance into God's presence. *Auctor* links, by the particle idiom τὲ…καί ("x, x, and,") the acc. verbal adjective of the aorist act. pct. παραπεσόντας ("ones falling away," Heb 6:6) with the acc. adjective Ἀδύνατον ("impossible," Heb 6:1). He uses the impossibility of falling away from heaven as support mainly against teaching that involves repetitive sacrifices of the Law. The context has nothing to do with either not being saved or a risk of losing salvation for lack of personal perseverance as found in many paradigms.

implies a repetitive entrance is impossible because one cannot fall away from heaven once tasting the abilities of God's intercession to lead them in rising to God at judgment (cf. Heb 10:39). God cannot lie and entrance by faith in Christ is based upon the stability of his oath and the believer's personal acceptance of God's provision of salvation. Consequent, a teaching act that symbolically crucifies Christ again, even in a sacrificial demonstration of his fulfilled promise, puts him to open shame (Heb 6:6).

In a summary clarification of his UPt1 FGT that is signaled by an explanatory γὰρ "because," *Auctor* illustrates with an analogy about values of two classes of watered vegetation produced by the earth, the different values of God concerning good and evil teaching (Heb 6:7–8). Good teaching, like the useful watered vegetation produced by the earth, receives a blessing from God, whereas the vegetation from the earth of thorns and thistles is worthless and near cursed. His phrase ἧς τὸ τέλος εἰς καῦσιν ("of which the end is the result for burning," Heb 6:8) links with the cognate path concerning the τέλους ("end") at judgment for the believer (Heb 3:14). The person engaged in evil teaching fails, as a partaker in ministry with Jesus, in faithfulness concerning their conversation about God's speech (Heb 3:14). The path of falling away does not illustrate concerns about a falling away from salvation by apostasy but an unproductive teaching that receives loss of reward at eternal judgment when rising to God after death in the pattern of sacrifices that are pleasing to God (Heb 9:14, 10:1–2, 22, 39, 13:18). With such impossible teaching of falling away from heaven after entrance, God does not get the harvest he desires by proper faith in Christ's onetime offering. After introducing the meat of Christ's intercessory ministry, having defined the valuable milk of the beginning word of Christ, and addressing the impossibility of a teaching that reflects a falling away after entrance into heaven, *Auctor* continues more support with his next point for

accountability for ministerial teaching.

UPt2 (6:9–10) At Judgment, God has Reward for Good Productive Teaching about His Speech concerning Christ but Loss for Evil Unproductive Teaching.

UPt2 reinforces God's conditional blessings upon those engaged in good teaching. His conjunction δὲ signals contrast with the evil teaching concerning falling away from heaven. He states, "But we have been persuaded, brethren, those better things also presently ourselves possessing, which is part of salvation, if also in this manner we continually speak" (Heb 6:9). His language continues his concerns about his audience's ministerial accountability and God's rewards upon those who remain faithful in their speech about the beginning word of Christ. This topic adds weight for the gen. sing. as a partitive gen. σωτηρίας ("which is part of salvation," Heb 6:9). The reward by God for faithfulness in teaching is an expected part salvation-inheritance in Christ at judgment.

Auctor's support about this contingent reward, as part of salvation, is backed by God's character. God is not unjust to forget their work and love for his name. He specifically, points out their teaching ministry stating, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες ("having served to the holy *ones* and presently serving," Heb 6:10). His listeners serving in good teaching to the holy ones the foundational milk and meat of Christ will bring reward from God at judgment. Based upon the prospect of these contingent rewards for good teaching at the inheritance of salvation, *Auctor* next completes his thoughts about the content of ministerial accountability with a summary of the expectation of hope contained in good teaching and a challenge to his listeners.

Unit E Conclusion (6:11–20)

UC (6:11–20) Imitate, in Teaching, Abraham and Those Who Follow the Promise Inside the Veil about God's Speech concerning Christ.

Auctor accumulates the necessary literary indicators to reach a threshold by the

audience for a shift to an anticipated UC.[177] This unit E conclusion centers, in imitation

of Abraham and those who entered heaven before them, on the proper content of their

own ministerial teaching for which they will give account.

With an epistolary we, *Auctor* shares with his audience his desire for their

ministerial message ἐπιδεῖξαι ("to demonstrate," Heb 6:17) to the heirs of the promises

the unchangeableness of God's purpose that is guaranteed with an oath. Their

conversation should be directed "to the certainty of hope until the end," Heb 6:11). His

initial summary statements join his past thematic subtopics in unit C regarding the

expected heavenly "rest," "end" (Heb 6:11; cf. Heb 3:14; 6:8), "hope" (Heb 6:11; cf. Heb

3:6), and "promise" (Heb 6:12; cf. Heb 4:1). The contextual path of his repeated referents

suggests that their ministry should be certain about an inherited heavenly destiny in

nearness to God to those with faith in God's salvation provision, rather than continued

"laziness" (Heb 6:12; cf. Heb 5:11) in not listening carefully to God's speech, claiming

the promises are hard to explain, and leaning to other impossible teaching.

Auctor's main example, of whom his audience should become μιμηταὶ

("imitators," Heb 6:12), is Abraham. *Auctor* finds support for Abraham after death

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[177] These markers include: (1) use of the contrastive conjunction δὲ ("but") (Heb 6:11) to continue contrast with the impossible teaching, (2) The pres. act. indic. ἐπιθυμοῦμεν ("we desire," Heb 6:11), which announces *Auctor's* desires for his audience in the teaching situation, (3) the choice of ἐνδείκνυσθαι ("to yourselves demonstrate") as an expression for the desired result for content with good ministerial teaching, which is πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους ("to the certainty of hope until the end," Heb 6:11), (4) the repeat of the thematic subtopics τέλος ("end," Heb 6:11; cf. Heb 3:14; 6:8), and ἐλπίδος ("hope," Heb 6:11, 18, 19; cf. Heb 3:6), and επαγγελια ("promise," Heb 6:12; cf. Heb 4:1) regarding the destiny of believers at judgment into heaven, (5) the repeat of the thematic subtopic νωθρός ("lazy," Heb 6:12); cf. Heb 5:11) regarding the undesired situation and teaching of the believers, (6) the repeat of πίστις ("faith," Heb 6:12); cf. Heb 6:1) regarding belief in God's perseverance in his salvation provision, (7) introduction of a new referent μακροθυμίας ("patience," Heb 6:12) regarding the audience wait for inheritance at their entrance into heaven. The continued contrast, personal desire, repeated subtopic themes, and reminder about God's provision by faith should easily meet a threshold for a UC by an audience.

receiving the promise for continued bodily living in heaven from the LXX textual

promise in Genesis 22:7, which declares, "For the purpose of continual blessing, I will

bless you, and for the cause of continually increasing, I will increase you" (Gen 22:7

LXX).[178] In the first century, the common understanding in harmony to this promise of

God, views Abraham as bodily alive as a spirit in heaven, even as *Auctor* states, "And so

having persevered he received the promise" (Heb 6:15).[179] *Auctor* is certain that Abraham

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[178] For the meaning of εἰ μήν as "certainly, surely" with weight with the indic. mood as toward the assumption that the statement is true, see BDAG, "εἰ μήν," 279. This Greek translation by use of the pres. act. pct. εὐλογῶν ("continually blessing") and pres. act. pct. πληθύνων ("continually increasing") implies certainty of a continual action without interruption. The LXX translators chose this syntax to express the piel intensive בָּרֵךְ ("to bless," Gen 22:17 MT) and hiphil וְהַרְבָּה ("cause to be numerous," Gen 22:17 MT). The piel stem is understood in the LXX as iterative or repetitive action. See *Gesenius' Hebrew Grammar*, 141. The Hebrew hiphil stem suggests causative or declarative action by God upon Abraham. See ibid., 144–45. Gesenius provides optional semantic meanings, stating, "Hiph ̔îl stems which express the obtaining or receiving of a concrete or abstract quality…the entering into a certain condition and, further, the being in the same…express action in some particular direction." *Auctor* interprets this syntax as support that Abraham continued after death in blessing and increasing in heaven.

[179] *Auctor* omitting the "seed" of the promise in Gen 22:7 may be significant. His focus is certainty on Abraham's continued destiny and reception of the promise after his patient wait during earthly living. The aorist act. indic. ἐπέτυχεν ("received") carries weight for promise of a completion, specifically, for Abraham. This involves more than just hope completed by the coming "seed" of the Christ in the promise but Abraham's own entrance into the presence of God, following with the entrance of Jesus as the Christ as forerunner. The contrast between "sands" of the earthly seashore and "stars" of heaven, regarding those blessed by the promise, may reflect heavenly transition of those holding on in confession to Abraham's received promise.

Cf. Luke 16:22. Jesus only indirectly defends his statement that links the described destiny of Lazarus with Abraham. The Sadducees disagreed with bodily rising in spirit to God after death. Jesus' speech supports that bodily existence after fleshly death was understood and accepted by those listening, including many of the religious teachers of the Law other than the Sadducees. This conceptual understanding of Abraham, as living bodily in heaven after his death, agrees with descriptions in the LXX, NT, and STL using Hellenistic referent of "Hades" and Jewish referent of "Abraham's Bosom." In both the NT and STL, the death of one blameless in righteousness pre-certifies a different spiritual body destiny than the unrighteous. In 1 Enoch 22:3–14, the author writes about τὰ πνεύματα τῶν ψυχῶν τῶν νεκρῶν ("the spirits of the souls of the dead," 1 En. 22:3 OTGP) and describes an explanation of heavenly separation based upon righteousness. In Tobit 3:6, there is a possible anthropologic dualism where Tobit asks for πνεῦμά μου ("my spirit," Tob 3:6 OTGP) to be released εἰς τὸν αἰώνιον τόπον ("into the eternal-place," Tob 3:6 OTGP) from his fleshly body (cf. John 14:2). Tobit's body will die and become dust (1 Enoch 3:6). There seems to be continuity of bodily consciousness after death in a temporary dwelling location of God called "Hades" (1 En. 3:8; 13:2, cf. Luke 16:19–31). It is a place of "darkness" away from the light of God himself in his holy of holies presence or the lights of the created cosmos i.e., sun, moon, stars, fires, etc. (1 En. 3:10). It has degrees in comparative or superlative states of darkness inferred by "deepest Hades" (1 En. 3:19, cf. Luke 16:23). The wicked go εἰς τὸ σκότος τοῦ αἰῶνος ("into eternal-place darkness," 1 En. 14:10 OTGP). This region for unrighteous death is theologically set more distant than the earth in relation to God's immediate presence of fellowship dwelling for the righteous. In Wisdom of

now lives in heaven.

Auctor further states that because of God's guarantee by an oath (Heb 6:17) that

this promise for Abraham could never change. There could be no interruption or delay of

God's promise, even after death, because God's purpose for this promise is

unchangeable; it is impossible for God to lie (Heb 6:18; cf. Rom 8:38–39). *Auctor*

counters the impossible teaching that demonstrates falling away from heaven by Christ

with the truth that it is impossible for God to lie; God does what he promises.

Auctor also applies the promise that Abraham received both to himself and his

audience, saying "the ones taking refuge should have strong encouragement to hold onto

for hope set before themselves" (Heb 6:18 cf. Heb 4:14; 8:6). The subst. ptc. οἱ

καταφυγόντες ("the ones taking refuge") stresses again his already mentioned heavenly

place of rest and protection from the dangers of sin before God in unit C (Heb 3:1–

4:13).[180] The verbal infinitive κρατῆσαι ("to hold fast") links back to *Auctor's* STr1 (Heb

4:14–16) discourse transition summary about the audience ὁμολογίας ("confession," Heb

4:14). They confess that Jesus can bring all things to God by his ability to enter near

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Solomon, the author deals with post-Hades afterlife destinies as typically blessed in the presence of the Lord for the righteous and the wicked separated in sufferings away from God (Wis 3:1ff, 4:10, 4:14, etc.). Hades for the author is not on the earth (Wis 1:14), no one returns (Wis 2:1), and is powerless in the affairs of men (Wis 17:14).

[180] Cf. Gordon, "Better Promises," in Horbury, *Templum Amicitiae*, 434–49. Gordon connects the verb καταφεύγω with the cities of refuge (cf. Num 35:6–28) in the LXX OT against the nautical metaphor associated with the term ἄγκυραν ("anchor," Heb 6:19). When combined with the present tense movement of "for presently entering into the inside of the veil" (Heb 6:19), the Christian hope reaches right into the holy place of God. *Auctor* may be using both the nautical metaphor and correspondence with the cities of refuge for added weight of the surety of the believer's hope in their confession of Jesus as their offering for sin and intercessor on arrival at judgment. By faith in the abilities Jesus' ministry, believers hope after death to enter a safe haven where they are anchored from the storm of God's judgment and enter into a city of refuge in heaven where they are protected from their sin.

God.[181] Also, just as Abraham has entered heaven, so also those who hold this confession can be strongly comforted by God's oath. Their soul has hope of continued living in heavenly access after death.

Auctor finishes his unit D conclusion with a parenetic description of the "hope" (Heb 6:18) of Abraham and themselves that he emphasizes throughout this long UC. The length rhetorically reinforces and emphasizes his surety. He adds to his lengthening list of cognates, related words, and phrases about this guaranteed heavenly destiny, the adjectival participial phrase "even which is presently entering into the inside of the veil" (Heb 6:19).[182] This specifically locates the destiny of the heirs of salvation in the expanded holy space of God's immediate presence by the tearing of the veil, which opens at Jesus' entrance for others to follow.[183]

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[181] See the audience confession that summarizes in STr1 (Heb 4:13–16).

[182] *Auctor's* spatial language of cognates, referents, and phrases involving the spatial heavenly destiny of the audience's salvation continues to grow. For a full listing, see Spatial Referents in appendix 2 Table 2–Words in Hebrews Linked with Creation.

[183] Cf. Roy E. Gane, "Re-Opening *Katapetasma* (Veil) in Hebrews 6:19," *AUSS* 38, no. 1 (2000): 5–8. Gane argues that the language of Hebrews 6:19 by employing the modifier ἐσώτερον ("inside"), specifies the inner veil due to the ambiguity of the LXX translation of καταπέτασμα and scholarly views that the term metaphorically applied to the entire temple complex. Cf. Daniel M. Gurtner, "Καταπέτασμα: Lexicographical and Etymological Considerations on the Biblical 'Veil'," *AUSS* 42, no. 1 (2004): 105–11. Gurtner, in support of the observations by Roy. E. Gane, provides evidence that the language Heb 6:19 can only refer to the inner veil; idem, "LXX Syntax and the Identity of the NT Veil," *NovT* 47, no. 4 (2005): 344–53. Gurtner shows that scholars cannot presume that variences in word choice employed by the LXX translators of veil language necessarily results in ambiguity regarding which curtain or veil was in view. He asserts that translators have consistently used καταπέτασμα as the default translation פָּרֹכֶת ("inner veil").
Contra George. E. Rice, "Hebrews 6:19: Analysis of Some Assumptions Concerning Katapetasma," *AUSS* 5, no. 1 (1987): 65–71; idem, "With Which Veil?" *Ministry* June (1987): 20–21. Rice observes how *Auctor* dropped the specific language of the tabernacle topography of τὸ ἅγιον "the holy place" (cf. Lev 16:2 LXX) that specifies the inner veil. He then concludes that the veil language of Hebrews 6:19 can only metaphorically reference the blessings of the Abrahamic covenant and options for tabernacle inaguration background, rather than the Day of Atonement. Cf. Norman H. Young, "Where Jesus Has Gone as a Forerunner on Our Behalf," *AUSS* 39, no. 2 (2001): 165–73. Young provides pushback that the contentions of Rice cannot be sustained in reference to the texts. He argues for the Day of Atonement background for Jesus entrance into the inside of the veil.
The positions of Gane, Gurtner, Rice, and Young operate within the Adventist presupposition that there is a 'last judgment,' which includes Christians and that Christians' lives are accessed prior to the

His description of this hope as a ἀσφαλῆ ("certain"), βέβαιος ("firm"), and an

ἄγκυρα ("anchor," Heb 6:19) links to the contested teaching illustrated in UPt1 about

Jesus and others "falling away" (Heb 6:6) from heaven after entering, that errs from

teaching the beginning of the word of Christ, where the dead rises for eternal-place

judgment (Heb 6:2). Souls of people who enter heaven after death, remain in heaven, by

the unchangeable guarantee of an oath spoken by God (Heb 9:14; 10:39; 12:22–24).[184]

His readers conversation about heavenly entrance after death, in continued living

like Abraham, should be certain, secure, and teach that believers follow Jesus as

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second coming to earth. This concept was retained by early Adventist theologians, whose early education embraced endpoints with closed-heavens. Common missteps include a last judgment concept for believers after death. However, it should be remembered that in the Hebrews 6:19–20 context, *Auctor* argues both Jesus and Abraham are now in heaven as support in his rhetoric against the impossible teaching of falling away and for his audience' hope to enter into heaven at death. This common first-century understanding is problematic, if Abraham after fleshly death enters into the holy of holies of heaven before the forerunner of Hebrews 6:20 on the Day of Atonement (cf. John 1:18). One must not forget that since the inner veil of the tabernalce patterned Temple tore assunder, many years after the death of Abraham at Jesus' death, the two areas of the holy place and holy of holies are now one comon place, with Jesus at the right hand of God. At the time of *Auctor's* writing, the inner veil no longer plays a part in separation of the holy places of the heavens. Understanding the change in heavenly topography, *Auctor* drops the specific OT veil meaning found in either inaguration or the Day of Atonement LXX texts because they no longer apply, and he revises the OT quotation for application to his listeners in line with the changed topography by Jesus' entrance.

[184] Contra Felix. H. Cortez, "'The Anchor of the Soul that Enters Within the Veil': The Ascension of the 'Son' in the Letter to the Hebrews" (PhD diss., Andrews University Seventh-day Adventist Theological Seminary, 2008). In a focus on Jesus' ascension after fleshly resurrection, Cortez omits discussion of continuous living, after either Jesus' death until fleshly resurrection, or the death of people until an unspecified future time when Jesus comes out of heaven at the completion of the Day of Atonement, which for Cortez is not finished yet (21–22). Instead, for the present-time benefits in Hebrews, he proposes a "theological redescription of time and space" (441). For Cortez, *Auctor* only creates a "Scriptural World" (ibid.) of the present speech of God in the Son about the hope in Jesus as the Anchor of the soul. However, the language in Hebrews has shown *Auctor's* expectation is more than just for the soul's imaginative presence of God through contemplations about OT Scripture, as only speaking in the present. Just as Jesus is in heaven as their Anchor, so also those who believe in Jesus' ability to bring them into heaven should have hope to bodily enter heaven themselves after death at judgment. Contra Moore, "Heaven's Revolving Door," 14. Moore against Mackie's strong realized eschatology view presently on earth for the living, argues for a future eschatology view, in which, it is only the hope that enters, i.e., Jesus, and application to community unjustified. Moore only evaluates the local syntax in grammatical-historical exegesis without following the FGT discourse subtopics that govern the meaning of who or what enters within the veil. In the view of perpetually realized eschatology, the souls of believers, who transform into eternal-place spirits, and follow the hope of Jesus into heaven after death at judgment just like Jesus did.

πρόδρομος ("forerunner, Heb 6:20) due to his high priest ministry after the order of Melchizedek εἰς τὸν αἰῶνα ("into the eternal-places," Heb 6:20).[185] The term forerunner strongly implies others follow Jesus to the place he abides; without such following by others, *Auctor's* choice is nonsensical. The phrase "having himself become a high priest after the order of Melchizedek into the eternal-places" (Heb 6:20) transitions the audience back to his incomplete unit D about the meat of the ministry of Jesus as the Christ.

<div align="center">Dynamic Unit Conclusions A–E
in Lens of Hebrews 9:27–28</div>

Unit D completes before unit E and merges within it. Now that the analysis of both units D–E is complete, *Auctor's* intended audience mental summary of the exposition and exhortation to his rhetoric in DUC A–E that is heading on a well-defined summary path toward the MCS of Hebrews 9:27–28 can be integrated. Each unit adds concepts concerning the ministry of the Son that the audience should confess in their ministerial conversation with others. Following the path of the introductory subtopics of

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[185] Cf. Richard M. Davidson, "Christ's Entry 'within the veil' in Hebrews 6:19–20: The Old Testament Background," *AUSS* 39, no. 2 (2001): 175–90. In an argument for OT veil background of tabernacle inauguration, Davidson follows William Shea, in his adaption of the chiastic structure of Vanhoye, with an attempt to assemble a chiastic structure connecting the veil in Hebrews 6:19–20 with the veil in Hebrews 10:19–20. His linked chiastic subtopics seem forced to the forefront of the textual divisions. Vanhoye and Guthrie support a close connection but do not press an independent chiastic structure between them. Vanhoye, *La structure littéraire*, 45, 228–29. Vanhoye finds Hebrews 6:19–20 as the final formula for the preamble and Hebrews 10:19–20 as the initial formula for the exhortation. Guthrie, *The Structure of Hebrews*, 99–100. Guthrie joins hortatory blocks placing Hebrews 6:19–20 at the end of the first hortatory section and Hebrews 10:19–20 and at the beginning of the final hortatory section. These veil subtopics are connected, however the link that connects them are their position in summary FGT of the overall chiasm that demonstrates in fig. 16. Hebrews 6:19–20 provides summary exposition in UC E and Hebrews 10:19–20 summarizes the unit conclusions A–F concerning the same event. The latter is a reworded summary of the former. Cf. Thomas Heike and Nicklas Tobias eds., *The Day of Atonement*; idem, "Inauguration or Day of Atonement? A Response to Norman Young's Old Testament Background to Hebrews 6:19–20 Revisited," *AUSS* 40, no. 1 (2002): 69–88. Since the specific location of the veil is the same in both the tabernacle inauguration by Moses and the typological imagery of the Day of Atonement, the choice of either background for Hebrews 6:19–20 is a moot point. The point is that Jesus has entered inside of the veil, and that his entrance made its function obsolete to the audience and those who believe.

death, judgment, intercession, and salvation into heaven in the lens of God's speech

introduced in the DI, *Auctor* adds (1) in UC A, the complementary angelic ministry in

assistance with the ministry of the Son for those about to presently inherit salvation, (2)

in UC B, the ability of the Son to meet listener needs after death, just as he has already

brought brethren into heaven in freedom from the enslavement of the devil in the cosmos,

and (3) in UC C, the matter of ministerial accountability for the audience about their

conversation concerning their confession that he illustrates by the self-fulfilling example

of Israel in relation to the expectation of heavenly rest for believers. In ST1, he

summarizes DUC A–C as their reception of a great high priest, who has passed through

the heavens, who is Jesus, the Son of God. He reminds them about Jesus' testing, in

relation to their own anticipated testing at God's judgment upon their approach after

death, that enables him to sympathize with their weaknesses and provide confidence to

receive grace and help in time of need.

In S2 (Heb 5:1–10:18), *Auctor* continues the DI subtopics, for which they have

ministerial accountability at judgment, concerning their teaching both (4) in UC D, the

meat of the priestly intercession of Jesus on approach at death for salvation, and (5) in

UC E, the milk of the sayings of God and word of Christ in the priestly offering of the

Christ that they follow by faith into heaven. His UI during unit D stirs a digression to unit

E, which reviews again to his audience the milk, opposes a situation of milk intolerance

with infantile colic due to laziness in hearing God's speech concerning teaching that

violates the surety of heavenly entrance, and desires the demonstration of their confession

as an unchangeable entrance by the purpose of God into heaven by imitating both Jesus

and Abraham.

In the lens of Hebrews 9:27–28, the milk exposition in unit E corresponds with

the statement in Hebrews 9:28 concerning "Christ, who being offered once for the purpose to bear sin of many people" (Heb 9:28). The meat exposition in unit D corresponds with "Christ…from a second *place* without sin, will be appearing for salvation to those eagerly themselves awaiting him" (Heb 9:28, italics mine). These two main concepts regarding the teaching of Christ prepare the audience for the final exposition of unit F and a deeper dive into *Auctor's* support for the proper milk and meat of their confession concerning death, judgment, intercession, and salvation in heaven.

Hebrews 9:27–28: Discourse Unit Conclusion F Macrosummary

Unit F Discourse Analysis

Unit F (8:1–10:18) The Son Fulfilled the High Priest Offering of the Christ by his Death at his Judgment and Now Intercedes in Heaven at Death and Judgment on behalf of Approaching Believers to Provide a New Covenant Ministry/Relationship into God's Presence in Heaven.

Auctor provides signals that he shifts to his next cycle of FGT, which function as topic introduction, support, climax, and conclusion. His audience would recognize a threshold shift by several literary signals.[186] Unit F offers twelve FGT. Figures 12 and 14 map the structure of the unit F discourse. It contains three FGT operating as subtopic introduction. The unit F three main topics include, in UPt1 the Son's high priest ministry in the heavens within the promise of the new covenant, in UPt2 the Son's spatial elimination of the holy place of the heavenly and earthly tabernacle ministry, and in UPt3 the Son as mediator of a new covenant relationship in heaven itself of the holy of holies.

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[186] These signals include (1) the connective δὲ ("but, as for, and, now," Heb 8:1) to join the unit D conclusion to the unit F introduction FGT, (2) the term Κεφάλαιον ("main point," Heb 8:1) to communicate transition to a unit summary, (3) the phrase ἐπὶ τοῖς λεγομένοις ("upon to which is being spoken") that connects his previous message content to his coming message content, (4) the phrase τοιοῦτον ἔχομεν ἀρχιερέα ("we have a high priest such as this," Heb 8:1) that links the subtopic of high priest with his previous exposition and exhortation to this point.

The exposition of these UI subtopics overlap the DI introductory subtopics, previous unit subtopics, and discourse transition subtopics. The FGT introductions of these three topics each have FGT points for support. Also, UPt2 functions as a pre-climax and UPt3 a climax UPt of the rhetoric. An embedded UC peaks as the MCS of units A–F before completion of the unit with several more FGT UPt to support it. A second discourse transition of STr2 (Heb 10:19–25) closes the S2 exposition (Heb 5:1–10:18).[187]

Figure 16 demonstrates the discourse chiastic structure of unit F (Heb 8:1–10:18) in relation to the other units and sections. Unit F serves as the message thematic climax of the expositional material in proclamation of the Son, as Jesus, as the speech-action of God as the Word of Christ. Jesus is recognized as both the onetime offering for the sins of the people, who at death rose to God like all men for judgment. He passed through the heavens to the throne of God, and became the agent of high priest intercession in mediation for people who approach after death at judgment for entrance by faith into heaven. Unit F summarizes the DI introductory themes contained in A–B–C–D–D′–C′–B′–A′ (Heb 1:2b–4) and serves to bring all subtopics of the exposition together in one coherent message about the better present ministry of Jesus as the Christ.

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[187] Harold W. Attridge, "The Uses of Antithesis in Hebrews 8–10," in *Christians among Jews and Gentiles: Essays in Honor of Krister Stendahl on His Sixty-fifth Birthday*, eds. George W. E. Nickelsburg and George W. MacRae (Philadelphia: Fortress, 1986), 5, 8. Attridge against Vanhoye's discourse unit divisions of Hebrews 8:1–9:28 and 10:1–18, comments regarding the last several FGT, "The exposition concludes with a rhetorical flourish explicitly recalling the beginning of the unit (10:11–18)." Concerning Hebrews 10:1–10, he states, "The final segment of the exposition (10:1–10) serves not as an appendage or separate repetitive comment, but as the climatic point in the author's argument." The rhetorical flourish of recall is probably correct but would assign Hebrews 10:11–18 to unit F UI/Pt1 (Heb 8:1–13) about OT support for the priestly ministry of Christ and label Hebrews 10:1–10, as recall with about the law in UI/Pt2 (Heb 9:1-14) in connection with the earthly tabernacle exposition. The difference lies in methodology. Attridge focuses only on the literary device of antithesis to determine what he calls "segments." This project applies a much broader array of literary devices that meet a threshold for determination of FGT within each unit to increase thematic control in authorial intent.

Unit F provides more supportive exposition about the milk-like teaching outlined in unit E (Heb 5:11–6:18), which primarily concerns Jesus as the beginning Word of Christ that strategically positions him in the place of people's need before God at eternal-place judgment (Heb 6:1–2). It also shares more detailed exposition about the meat-like teaching outlined in unit D (Heb 5:1–10; 7:1–28) concerning Jesus' strategic position in heaven for priestly intercession to believers after death at judgment that enables the guarantee for a better covenant relationship into the heavenly presence of God (Heb 7:22). *Auctor* condenses the discourse S1–2 exposition with the MCS of Hebrews 9:27–28, which contains the subtopics of death, judgment, intercession, and salvation in heaven.

As noted in Appendix 2 table 9, the unit F exposition about the better ministry of Christ is antithetically compared in numerous ways to the earthly ministry of the tabernacle. *Auctor* informs his audience that the typological ministry depicted by the daily sacrifices is no longer valid due to the spatial changes achieved by Jesus' entrance into the holy of holies of heaven after the annual pattern of Yom Kippur. Since fulfilled, he also argues that Yom Kippur observance is no longer appropriate due to its repetitive practice, possibly suggesting repeated cycles of atonement by the Christ.

UI/Pt1 IntroTop (8:1–6) The Son's High Priest Ministry in the Holy Places of the Heavens, after His Onetime Offering, is Typified by the Outline and Shadow of the Tabernacle Service.

After describing Jesus' high priest ministry in unit D, *Auctor*, in his unit F first UI/UPt1 topic about the Son's high priest ministry, declares, "And so, the main point on

the basis of which is being spoken, we presently have such a high priest" (Heb 8:1).[188]

Drawing on the high priest promissory oath and guarantee of God's speech shared in unit

D (Heb 5:1–10; 7:1–28), he affirms that this priesthood ministry, of which God speaks, is

both spoken now and presently available.[189]

Auctor begins by adding more OT supportive midrash regarding Psalm 109:1–4

LXX [110:1–4 MT] to his claims about the Melchizedekian high priest ministry just

described in unit D. He elevates three LXX phrases, (1) Κάθου ἐκ δεξιῶν μου ("Sit by

my right hand," Ps 109:1 LXX), (2) τῶν ἁγίων ("of the holy *places*," Ps 109:3 LXX), and

(3) εἰς τὸν αἰῶνα ("into the eternal-places," Ps 109:4 LXX). *Auctor*, concerning the Son

as a λειτουργὸς ("minister"), in Hebrews 8:1–2 expands the three LXX phrases into three

spatial descriptions that summarize the Lord's present place of ministry as: (1) ἐν δεξιᾷ

τοῦ θρόνου τῆς μεγαλωσύνης ("at the right hand of the throne of the Majesty"),[190] (2) ἐν

τοῖς οὐρανοῖς ("in the heavens"),[191] and (3) τῶν ἁγίων…καὶ τῆς σκηνῆς τῆς ἀληθινῆς

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[188] The term Κεφάλαιον is best glossed as "main point, main thing, subject" to fit the rhetorical position of the unit F discourse as the climatic exposition of *Auctor's* message. Less persuasive are other Greek gloss options such as "source" that might be applied to other NT writers. The phrase ἐπὶ τοῖς λεγομένοις, containing the preposition ἐπὶ with the dat. ptc. τοῖς λεγομένοις, should be taken as causal, where God's speech heard so far logically causes the pres. indicative statement that follows. The pres. tense ptc. and pres. indic. verb signal that God's continued speech-acts, in the form of the priestly ministry of Jesus, are presently available when needed at the time of his message for their approaching need.

[189] *Auctor* divides the new covenant ministry of Christ into two aspects expressed in units D and E. The milk of unit E centers on the initial one-time offering. The meat of unit D focuses on Christ's perpetual priesthood. These ministerial distinctions of the Christ have cohesion with use of aorist tense in relation to Jesus' one-time offering of atonement for sin and the pres. tense in relation to Jesus' present ministry after death at judgment. The syntax adds support for a perpetually realized eschatology. The future tense applied to the living on earth correctly points an audience ahead to an anticipated day of death and the moment of Jesus' appearing at judgment for his believers.

[190] *Auctor* changes the possessive genitive ἐκ δεξιῶν μου ("by my right hand," Ps 109:1 LXX) in the LXX to the dat. of place ἐν δεξιᾷ τοῦ θρόνου ("at the right hand of the throne," Heb 8:1). This emphasis on Jesus' heavenly place carries heavy weight in *Auctor's* message for rhetorical support that the Son's ministry is where people need him most, which is during approach to God for judgment after death.

[191] The concept of plural heavens is normalized in first-century, dualistic, apocalyptic views. Jon

("of the holy places…and the true tabernacle").[192]

In *Auctor's* latter ministerial description, the referent τῶν ἀγίων ("holy places")

and σκηνῆς ("tabernacle") are in parallel construction allowing most to equate the two in

hendiadys.[193] Since there are multiple semantic options in unit F (Heb 8:1–10:18) within

the complex spatial ideas introduced by *Auctor* for the paired ἅγιος syntactical choices,

later readers catalog multiple interpretative views.[194] The corresponding referents "holy

Levenson demonstrates multiple OT texts from the beginning that in context apply the temple as a common spatial pattern of God's domain, which includes the heavenly creation. Cf. Jon D. Levenson, "The Temple and the World," *JR* 64, no. 3 (1984): 283. Levenson summarizes, "In short, the Temple is a visible, tangible token of the act of creation, the point of origin of the world, the 'focus' of the universe." The speaking by God about the coming Christ through tabernacle symbolism occurs at least 2500 years after the whole burnt offerings in Gen 4, and the later Temple system arises nearly 3500 years later. For his ministerial comparison, *Auctor* chooses to go back to the connection of temple ministry with the law instructions about the tabernacle, since in principle, the basic tabernacle ministry was still being practiced through the Temple and continued the whole burnt offerings from the beginning. For discussion about absence in Hebrews of a direct connection with the Second Temple, see Barnabas Lindars, "Hebrews and the Second Temple," in Horbury, *Templum Amicitiae*, 410–33. Lindars highlights the importance of the Second Temple on the Jewish religious consciousness up to the end of its service in 70 CE. Lindars' support for indirect Second Temple presence in Hebrews through the continued symbolism from the tabernacle contains several of the strawman argument assumptions of his day (e.g., delay of the parousia, concern about apostasy, concern about how to cope with present guilt in the audience conscience over sins after salvation). However, Lindars' line of argument about an exhortation for the audience to make a complete break with former repetitive, Jewish, sacrificial practices has strong coherence with the impossible errant teaching described in unit E (Heb 5:11–6:18).

[192] Hebrews 8:2 is *Auctor's* first spatial sense for ἅγιος ("holy *place*"). For cohesion of *Auctor's* spatial infrastructure nomenclature in Hebrews, see appendix 2 table 9.

[193] E.g., 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 his full discussion of other optional interpretations 283-290.

[194] E.g., ibid., 282. Hughes comments that "The phrase τῶν ἀγίων λειτουργός is susceptible of a variety of interpretations. A number of patristic authors treated the genitive τῶν ἀγίων 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 λειτουργὸς τῶν ἀγίων, 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;

places" and "tabernacle" can spatially index either (1) the holy of holies linked with a

true and more complete tabernacle 'within' heaven, (2) both holy places of the unseen

spiritual realm linked with the unseen spiritual portion of the true and more complete

tabernacle 'in the heavens,' or (3) both unseen holy places linked with the entire

tabernacle representing all creation.[195] Claims for the first option usually limit τῶν ἁγίων

to only the holy of holies in a conceptual pairing with the unusual first-century concept of

a tabernacle 'within' or 'in' heaven. These maintain the shortened form does not

necessarily imply reference to the holy place because, in the Hebrew language, the text in

Leviticus 16 arranges this shortened single word form to designate the holy of holies.[196]

This shortened form was kept in the LXX, which was heavily used by *Auctor*.[197]

However, the LXX support for the syntactical abbreviated form using τῶν ἁγίων as the

holy of holies does not in itself confirm that καὶ τῆς σκηνῆς τῆς ἀληθινῆς ("and the true

tabernacle") has an intentional sense meaning for *Auctor's* listeners about a place of only

in holy of holies. The isolated holy of holies link is only partially correct due to the

creative spatial changes and necessary cleansing in the unseen heavenly realm achieved

at the entrance of Jesus that *Auctor* rhetorically leverages in unit F to hedge the

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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." The plurality of semantic options points to the importance of the context for each use. The referent τῶν ἁγίων in Hebrews 8:2 contextually refers to the unseen holy places of the heaven(s) of all creation. See appendix 2 table 9 contextual uses.

[195] Allen, *Hebrews*, 458-59. Along with referenced scholars, Allen concludes "The author's reference to the 'sanctuary' indicates the entire tabernacle and not just the inner sanctuary."

[196] Delitzsch, *Commentary on the Epistle to the Hebrews*, 66. Delitzsch writes, "In the Old Testament, likewise, הַקֹּדֶשׁ, τὸ ἅγιον, is not infrequently the abbreviated term for קדשׁ הקדשׁים (Lev. 16:16, 17, 20, 23, 27), as being the holy place κατ' ἐξοχ."

[197] Isaacs, *Sacred Space*, 48.

Table 11–Ps 109:2–3 LXX Semantic Spatial Correspondence with Hebrews 8:1–2

ῥάβδον δυνάμεώς σου ἐξαποστελεῖ κύριος ἐκ Σιων, καὶ κατακυρίευε ἐν μέσῳ τῶν ἐχθρῶν σου (Ps 109:2 LXX)	("The LORD sends out <u>from Zion</u> a <u>scepter</u> of your ability, and he will <u>rule</u> in the midst of your enemies")	ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης (Heb 8:1)	("who sits at the right hand of the throne of the Majesty")
μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρα τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησιν τῶν ἁγίων (Ps 109:3 LXX)	("after your beginning in the day of your ability in the <u>brilliance</u> of <u>the holy places</u>")	τῶν ἁγίων…καὶ τῆς σκηνῆς τῆς ἀληθινῆς (Heb 8:2)	("of the holy places…and true tabernacle")

temptation to embrace now false impossible teaching by continuing OT sacrificial daily and annual Day of Atonement offerings.

Since this is his first introduction of the spatial concept about the holy places, had he meant to distinguish a specific nuance about one of the two referents, then he likely would have included the more exact referent for the holy of holies in the discourse. Finally, semantic meaning in context always trumps syntactical use when ambiguous meanings are an option.[198] *Auctor's* spatial terms in Hebrews 8:1–2 have strong correspondence with the Psalm 109:2–3 LXX phrases, which support the OT text as his source from which spatial terms are probably derived (see table 11).

The phrase "The LORD sends out from Zion a scepter of your ability, and he will rule in the midst of your enemies" (Ps 109:2 LXX) conceptually links with "who sits at the righthand of the throne of the Majesty" (Heb 8:1). The phrase "after your beginning in the day of your ability in the brilliance of the holy places" (Ps 109:3 LXX) corresponds

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[198] The tabernacle details of *Auctor's* second main rhetorical point UPt 2 (Heb 9:1–14) best determine the specific spatial meaning for syntactical uses of αγιος.

with "of the holy places…and true tabernacle" (Heb 8:2). This connection strongly

supports that the spatial listing in Hebrews 8:1–2 condenses the place location described

in the LXX. He interprets by midrash that the referents in the LXX Psalm 109 symbolize

the unseen heavenly types. In unit F, *Auctor* develops how Jesus' heavenly entrance and

enthronement spatially created and purified the previously divided spiritual creation into

one consecrated realm.

In Hebrews 8:1–2, location of the first spatial phrase ἐν δεξιᾷ τοῦ θρόνου τῆς

μεγαλωσύνης ("at the right hand of the throne of the Majesty") is generally uncontested

as ministry with God in heaven. However, the location represented by the phrases ἐν τοῖς

οὐρανοῖς ("in the heavens") is heavily contested. Many have *singularized* the glosses of

the latter two options to match the location of the first option as "in heaven." This view

commits missteps away from the semantic intentions of the text (1) by use of the modern

Latin transliterated gloss "sanctuary," which misses the creative spatial changes achieved

by Jesus' movement "through the heavens" as an offering, and "in the heavens" as a

minister,[199] (2) by understanding the plural heavens as metaphor for simply heavenly

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[199] *Auctor* would likely follow the first-century common conception of the σκηνῆς as the complete tabernacle complex that typologically and spatially represents the entire structure of the seen and unseen creation of God discussed above, which modern scholars incorrectly label the 'cosmos' in the study of 'cosmology.' Cf. Thomas Keene, "Heaven is a Tent: The Tabernacle as an Eschatological Metaphor in the Epistle of Hebrews" (PhD diss., Westminster Theological Seminary, 2010), 50–137. Keene lists scholarly conversation about Hebrews 8:2 that embraces a structural view of the true tabernacle. Cf. Otto Michel, *Der Brief and die Hebräer*, KEK, 11th ed. (Göttingen: Vandenhoeck & Ruprecht, 1960), 311; Paul Andriessen, "Das Grossere und vollkommenere Zelt (Hebr 9,11)," BZ 15, no. 1 (1971): 76–92; W. Michaelis, "σκηνή," *TDNT* 7:368–81, esp. 376–7; Jean Héring, *The Epistle to the Hebrews,* trans. A. W. Heathcote and P. J. Allcock (Eugene, OR: Wipf & Stock, 2010; repr., London: Epworth Press, 1970), 66; William L. Lane, *Hebrews 9-13,* WBC 47B (Dallas: Word, 1998), 228–36; Koester, "'*Outside the Camp*': *Hebrews 13.9–14*," *HTR* 55, no. 4 (1962): 309. Keene does agree with the conception of a duality of the eternal and temporary creation in Hebrews (111–12). However, he rejects the structural application of σκηνή in Hebrews 8:2, based upon perceived: (1) imprecision of the spatial language of Hebrews, (2) inability to answer questions raised about the spatial structural view, (3) distortion of the metaphoric language by precise structural views, (4) disharmony with the statement "this one is not of this creation," interpreted as the true tabernacle is in the 'transcendent' creation, (5) epexegetical connection between

grandeur,[200] (3) by the true tabernacle as only a local structure "in heaven," rather than

"in the heavens,"[201] (4) by use of the Latin transliterated term "universe," a gloss that

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ἁγίων "Sanctuary" ("holy places") and σκηνῆς ("tent, tabernacle,") and (6) tension with a redemptive-historical position and Christology. Keene's negative perceptions about the spatial structural view is attenuated herein in discussion to follow.

[200] Manuscript evidence, concerning Hebrews 8:1, shows later redaction of οὐρανοῖς from "heavens" to υψηλοις for the sense of "high places" by Eusebius and some Latin translators that may reflect fourth-century theological changes from Christ's *heavenly* ministry expectations to a delayed end in an earthly kingdom hope. Modern English translations vary with plural "heavens" (KJV, ASV, NKJV, NASB, HCSB, NRSV) and singular "heaven" (RSV, ESV, NET, NIV, NLT, LEB).

[201] MacRae, "Heavenly Temple and Eschatology," 172–96. MacRae incorrectly assumes that both views were available in first-century ST theology. MacRae's heavily challenged notion for an antithesis between a Hellenistic Platonic and a Jewish apocalyptic view influences the weight of his claim; he has no tangible evidence for a tabernacle "within heaven." Cf. Jonathan Klawans, *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism* (New York: Oxford University Press, 2006), 109–44. Klawans also supports that both views were available and not contradictory. However, his analysis has several weaknesses. The "in the heavens" view is considered as temple = cosmos, whereas in the first-century the heavens and cosmos are distinct spatial areas that do not overlap. Also, his evidence for a temple/tabernacle "within heaven" is both weak and anemic. He stretches the evidence for a tabernacle/temple "within heaven" by weakening his criteria for such a view as primarily an analogical correspondence of events involving worship in heaven with similar events on earth. What is described by Klawans' criteria, is more likely activity of worship *in a part* of the overall structure of the seen and unseen creation and not an independent tabernacle/temple "within heaven" itself. Further, in his evidence, the location of this worship is not actually called a "temple" or "tabernacle," except perhaps in the Qumran document Songs of the Sabbath Sacrifice. However, Klawans admits that the documents are so poor preserved, any analysis remains provisional and tentative. This observation for the activity of worship in heavenly structures as part of the whole of all creation probably applies to Klawans' evidence in the pseudepigraphic literature of 1 Enoch and the Testament of Levi. Klawans evidence for a tabernacle as "in the heavens" contains strong affirmation in the company of Philo and Josephus. This project considers the addition of Hebrews. Contra Jared C. Calaway, *The Sabbath and the Sanctuary: Access to God in the Letter to the Hebrews and its Priestly Context* (Tübingen: Mohr Siebeck, 2013), 98–138. Calaway claims, "While there is increased speculation in the Second Temple period on the heavenly temple, Hebrews provides only the second occurrence for the concept of the tabernacle as the heavenly sanctuary. The first was the Songs of the Sabbath Sacrifice, which, like Hebrews would, used the 'pattern' Moses saw as part of its basis" (99). Calaway builds his thesis on an idea that is at most provisional and tentative against Hebrews' syntactical language and solid evidence of structural correspondence with other ST literature.

The presuppositional concept concerning only a local tabernacle "within heaven," which is now closed for believers until an age to come, creates difficult tensions for scholars who evaluate the places of Hebrews. The assumption embraces a house of cards as the foundation for salvation theology by cutting across the more common position of "in the heavens" conveyed in writings by Plato, Philo, Josephus, and the ST pseudepigraphic descriptions that contain visions concerning material plural heavens. In these literary works, the syntactical choice for either singular or plural heavens is authorially determined by their chosen genre and context. For Plato's material conception of heaven, see Gregory Vlastos, *Plato's Universe* (Las Vegas, NV: Parmenides, 2005). For Josephus, see Ant. 3:180–1; Ant. 3:123.

The "within/in heaven" view for the tabernacle is unintelligible. E.g., Ellingworth comments concerning spatial views in Hebrews, "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

typically limits to the visible creation,[202] (5) by application of the Greek "cosmos" and "cosmology" to include the unseen creation of the heavens, and (6) by rejection of the tabernacle link with plural heavens based upon the variance in number of heavens in other ST literature.[203]

The linked phrases, τῶν ἁγίων…καὶ τῆς σκηνῆς τῆς ἀληθινῆς, containing two descriptors linked by καὶ ("and"), should be considered as epexegetical, with each phrase describing the spatial domain covered by the ministry of the Son from his positional location in heaven. These two forms need not be the same spatial territory but do require correspondence with the spatial ministry of the Son. He ministers (1) in the heavens,

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apparent contradictions." Paul Ellingworth, "Jesus and the Universe in Hebrews," *EvQ* 58, no. 4 (1986): 339. He further states, "Hebrews is full of such gradual transitions. It is a question of deciding which line of interpretation causes the least problems." Ibid., 345. Ellingworth recognizes one of the important causes for disagreement about the spatial aspects of Christ's priesthood, averring, "As for the distinction between central and peripheral teaching, this must be made on the basis of the epistle as a whole, not the individual verses or passages, still less on the basis of grammatical criteria." Ibid., 338. However, he analyzes eight patterns in his spatial discussion of Hebrews rather independently with only light connection between them and without consideration of their governing FGT. He concludes by light of his limited methodology, there are two types of spatial language, which he finds difficulty harmonizing. He rejects, because of perceived distortion, a possible solution by flipping his so-called horizontal pictures vertically. Tracking *Auctor's* thematic subtopics of the governing FGT through each unit within God's design for a tabernacle-based typology of plural heavens greatly removes the distortion that Ellingworth perceives.

[202] The Latin transliterated gloss "universe" confuses the semantic meaning of the eternal-places. E.g., Trotter, "The Jerusalem Temple in Diaspora," 195–200. Trotter claims that Philo considers the "universe" as a temple of God. He translates, Τὸ μὲν ἀνωτάτω καὶ πρὸς ἀλήθειαν ἱερὸν θεοῦ νομίζειν τὸν σύμπαντα χρὴ κόσμον εἶναι…as "One must recognize that the highest and truly sacred temple of God is the entire universe…" He overlooks Philo's syntactical comparison for a description of the ἱερόν "Temple complex," not the κόσμος, which he translates as "universe." The κόσμος never in Greek literature contains the unseen heavens. Philo provides two statements in a A B B′ A′ pattern, with the second μὲν…δὲ nested inside his first one, where the ἱερόν ("Temple complex") contains patterns both for A: κόσμος ("the whole inhabited world"), and B: the ναός ("temple building") with the ἁγιώτατον ("holiest place") of the dwelling of God as οὐρανός ("heaven"). Philo further juxtaposes B′: capable ἄγγελος ("angels") and A′: hand-made things. A represents the unseen substance-reality of heaven and B the visible reality of the κόσμος.

[203] John J. Collins, "The Seven Heavens in Jewish and Christian Apocalypses," in Collins and Fishbane, *Death, Ecstasy, and Other Worldly Journeys*, 59–93. Collins comes to several solid conclusions after analysis of the ST literature that describes seven heavens, rather than the biblical three heavens based upon the OT phrase, "heaven of heavens" and NT 2 Cor 12:2. He finds (1) no indication of a link between the seven heavens and seven known planets, (2) the motif was probably borrowed from Babylonian tradition, (3) the motif was added to the Testament of Levi by a Christian redactor, (4) it does not appear until the late first century, and (5) in later comments, it only appears in reference to the teaching of others.

which includes not only the invisible area of his throne but also the distant location of his enemies in the visible realm where people by the conversation of his ability believe his sacrifice for sin and promise of salvation, (2) in the unseen holy places where the Son saves his believers on arrival by angelic ministry after death for judgment, and (3) in the true tabernacle, which encompasses all the seen and unseen creation (see figs. 1–2).

The adjective ἀληθινῆς ("true"), in modification of σκηνῆς ("tent, tabernacle"), does not assume that the former ministry in space and time was false but that the seen and unseen realities of God's domain symbolized are the original for determination of the earthly teaching image.[204] The earthly tabernacle was, before the entrance of Christ, a useful ministry for God's purpose (cf. Heb 5:4; 9:1–10). The antitype ministry of earthly tabernacle outlines the type of the true ministry of the tabernacle in the heavens, where Jesus as an exemplar was able to pass through the heavens into the presence of God.

Auctor's comments about this organization, stating, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος ("which the Lord pitched, not people," Heb 8:2) likely do not reference an unrelated proof text about the original Genesis creation but continue reflection about the recent spatial changes to the unseen creation regarding the present arrangement of the true tabernacle that are achieved by Jesus in rising to God from the dead.[205] A tabernacle

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[204] *Auctor's* use of "true" provides an interpretative key for the audience. Burrows claims that the ancient traditions, concerning the heavenly forms of the archetypal temple cosmology, passed down by Babylonian influence on NT philosophy about the heavenly sanctuary, and came to be called "the 'true.'" Eric Burrows, "Some Cosmological Patterns in Babylonian Religion," in Morales, *Cult and Cosmos: Tilting Towards a Temple-Centered Theology*, 46. However, ideological patterns, about the seen and unseen holy places of God, historically have passed down from the early typology of Eden that represented features about access to the unseen, 'true,' holy space of God's dwelling in heaven. The creative change in the true unseen realities indicates the old examples in the OT tabernacle were no longer valid and outdated.

[205] See DI subtopic B (Heb 1:2c), where God spoke through the Son by "achieving the eternal-places," which likely refers to the newly created heavenly entrance by a refinement of design with change achieved by the Son (cf. Heb 10:19). For *Auctor*, God's eternal-place domain underwent creative changes

or temple typologically testifies about how one may approach a deity in heaven.[206] The

Son's creative change in the true tabernacle that symbolizes all creation, by removal of

the inner veil, now enables approach for people and entrance into God's presence to those

who believe in Jesus' offering for sin that was not previously available in the teaching of

the tabernacle ministry copies.[207] Auctor's main point is that the Son has built a lasting

to the design of the current heavens and earth at the beginning (Heb 1:8–10; 11:3), then the eternal-places experienced a creative change at Jesus' entrance (Heb 6:19–20; 10:19–20), to await a future creative change by removal of that which is temporary (Heb 12:25–29).

Cf. Jon D. Levenson, "Cosmos and Microcosm," in *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence* (Princeton: Princeton University Press, 1988), 78–99; repr., in *Cult and Cosmos: Tilting Towards a Temple-Centered Theology*, BTS 18, ed. L. Michael Morales (Paris: Peeters, 2014), 227–247; idem, "The Temple and the World," 275–298. Levenson shows that the temple symbolizes the present ideal creation, which is the result of God's labors as sovereign over it. He rightly remarks, "It is God's authorship *of* the world that establishes his sovereign independence *from* the world and demythologizes all human efforts to enthrone him *within* the world" (237, italics Levenson). The temple/tabernacle testifies that people, beginning with Jesus as the forerunner, enter the dwelling of God, not that God perpetually enters the present visible work of his hands to dwell with people. The ministry of Jesus' entrance into heaven of the Genesis creation attained a change in the first covenant design of the tabernacle in the heavens. The rhetorical point is that God's physical changes in his tabernacle outline about the macrocosm necessitate changes in teaching by those called to a teaching ministry, not that the place of the invisible heavens were created at a different time from the visible heavens and earth.

[206] John M. Lundquist, "The Common Temple Ideology of the Ancient Near East," in *The Temple in Antiquity: Ancient Records and Modern Perspectives*, ed. Truman G. Madsen, Religious Studies Monograph Series 9 (Provo, UT: Brigham Young University, 1984), 55–57; repr., in Morales, *Cult and Cosmos: Tilting Towards a Temple-Centered Theology*, 52–55. Lundquist organizes the typological features concerning the common language and praxis that centered around the ANE Temples until approximately late Hellenistic times. The ordinary understanding outlined by the tabernacle would be familiar to the audience of Hebrews. Some of the important features expressed by *Auctor*, concerning the tabernacle, include "an architectural embodiment of the cosmic mountain," "build on separate, sacral, set-apart space," "a copy or counterpart of a heavenly model," "express successive ascension toward heaven," "plans…revealed by God," "associated with the realm of the dead, the underworld, the afterlife, the grave," "God's Word is revealed in the temple," "close relationship between the temple and law," and "a place of sacrifice." Modern study of Hebrews that flips the believer's heavenward momentum to God toward earthly fulfillment concepts, which ideas have persisted since the beginning from the misstep of Cain to modern times, often misses ancient understanding. Cf. Raphael Patai, *Man and Temple: In Ancient Jewish Myth and Ritual* (New York: KTAV Publishing, 1967). Patai writes, "[T]he Temple was regarded as a miniature picture of the world, and at the same time the centre, the Navel, of the earth. The welfare of Israel, nay, of the whole world of seventy nations, was dependent on the proper performance of the service in the Temple, each state and each moment of which had a closely determined effect on some corresponding state or moment in the beneficial working of the force of nature" (132).

[207] The design change upon God's invisible creation in relation to people that Jesus' heavenly entrance achieved, supports the true tabernacle under consideration by *Auctor* as "in the heavens," rather than only "within/in heaven" where people cannot enter due to theological tensions requiring closed-heaven concepts. The tabernacle in the heavens and superior design changes created by Jesus are repeated again in

entrance and has a priestly ministry in the heavens that is now available.[208]

UPt2 (Heb 9:11) and UPt3 (Heb 9:24). In the former, *Auctor* exclaims, Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ᾽ ἔστιν οὐ ταύτης τῆς κτίσεως ("but Christ, after arriving is a high priest of good places existing, on the basis of the greater and more perfect tabernacle not made with hands, this one is not of this creation," Heb 9:11). The διὰ is probably instrumental. Yet as attempted in scholarly debate, the instrumental implication by the Christ event occurs in the greater and more perfect tabernacle, rather than the first tabernacle, does not remove the spatial structural changes under consideration. Jesus arrived a high priest in the tabernacle in the heavens which resulted in creation no longer existing as the Genesis creation design. His point is that Jesus' entrance redesigned and created a way into the holy of holies of heaven for people. In Hebrews 9:24, *Auctor* states, οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ᾽ εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν (For Christ did not enter into holy places made with hands, antitypes of the true ones, but into heaven itself, now to appear before the presence of God for us, Heb 9:24). *Auctor*, for emphasis, restates the ministry of Christ, as not in the earthly tabernacle that functioned as an antitype of the true tabernacle places of Hebrews 8:1, but heaven itself of the true tabernacle in the heavens. Jesus' accepted offering at God's judgment, and rising from the dead to God, opened a way for others to follow through the heavens inside the veil, creating "the way of the holy places" that left the design of the first tabernacle ministry obsolete (cf. Heb 9:8).

[208] Cf. Thomas F. Torrance, *Space, Time and Resurrection* (Edinburgh, Scotland: T&T Clark, 1976). Torrance reacts to the modern independence of scientific geometry of space with dualistic forms in concern regarding its projection about knowledge of God that easily caused his contemporaries to think of resurrection and spiritual bodies as lacking concrete ontological reality. He interlocks together, for his study, the incarnation of God and his/believers' resurrection in spiritual bodies and treats them "…as the same nature, in the integration of physical and spiritual existence, as his birth and death" (xv). However, Torrance rejects an individual completed resurrection at death (35) and attempts philosophical explanation for the uninterrupted life grounded in the biblical promise while retaining his inherited theological traditions for a general resurrection at the *parousia* of Christ (102, italics Torrance). He recognizes, "When the believer dies, he goes to be with Christ and in his immediate presence, participant in him and made like him. That is to each believer the *parousia* of Christ to him" (ibid.) Torrance then adds, "Yet when this is regarded on the plane of history and on the on-going processes of the fallen world, the death of each believer means that his body is laid to sleep in the earth, waiting until the redemption of the body and the recreation of all things in the final *Parousia*. Looked at from the perspective of the new creation there is no gap between the death of the believer and the *parousia* of Christ but looked at from the perspective of time that decays and crumbles away, there is a lapse of time between them" (ibid.). Torrance recognizes the tension he creates by his antithetical constructions and asks, "How do we think these together?" (ibid.). His solution is found in the philosophical strawman of different no time-form for the world and philosophizes a Christology of "*in Christ*." The problem of Torrance's tension is not in his perception of a present parousia of the individual to Christ at death, but in the elevation of the missteps of traditions with closed-heavens until the parousia.

However, many scholars assert Jesus' spatially created way to God's presence in heaven is still closed until a future time or does not exist as a reality at all. E.g., Craig Keener notes parallels between the earthly and heavenly temples in relation to the whole cosmos (all creation) and that Jesus as forerunner "…always signifies that the rest of the company is coming afterward." Keener, "Hebrews 8:1–5–The Heavenly Tabernacle," n.p. Cf. Nicolas J. Moore, "'The True Tabernacle' of Hebrews 8 :2: Future Dwelling with People or Heavenly Dwelling Place?," TynBul 72 (2021):49–71. Moore agrees with the linear future eschatology views of Hurst and Church, where the true tabernacle represents God dwelling with his people still future. Yet, he disagrees with their omission of the spatial aspects of the tabernacle and temple by pushing a temporal interpretation heavily over the top of the myriad of spatial language instances in Hebrews. Moore defends the heavenly tabernacle, so-called by modern scholars, in Hebrews as "…a pre-existent, cosmological, spatial reality" (55), while opting for integration of both spatial and temporal language for proper understanding of Hebrews. Moore's defense of the spatial language is commendable

In unit F, this better location of heaven that is highlighted within the true

tabernacle begins *Auctor's* antithesis with the place of the earthly tabernacle, where he

contrasts the present heavenly ministry of Christ with the ministry of the earthly priests

(Heb 8:3–4).[209] Just as the earthly high priest offers gifts and sacrifices, so also Christ as

a high priest must have something to offer. *Auctor* later affirms what Jesus offers in UPt4

(Heb 10:5–14). Further, the Christ does not qualify as an earthly replacement for the high

priests that served in the earthly tabernacle according to the Law. Rather, the earthly

tabernacle priests ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων (…serve as an

outline and shadow *places*/*ministry* of the heavenlies, Heb 8:5).[210]

Auctor provides OT evidence from Exodus 25:40 by linking τὴν σκηνήν ("the

tabernacle") Moses was about to build with the true reality of the heavenly places. In his

commission, Moses was warned by God, "'For see!,' he says, 'you shall make everything

according to the type having been explained to you in the mountain'" (Heb 8:5). Moses

created the earthly tabernacle as an antitype of the type that he was shown on the

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but any delay of the promised salvation event for believers after death does not appear in Hebrews. God *now* dwells with his people in heaven of the present tabernacle of God's tent/house of all creation, rather than a local heavenly tabernacle, a term which is not found in Hebrews.

[209] Attridge, "The Uses of Antithesis in Hebrews 8–10," in Nickelsburg and MacRae, *Christians among Jews and Gentiles*, 1–9. Attridge uses the literary device for his segmental divisions of the unit without weight for consideration of other devices. He rightly recognizes there are multiple spatial, temporal, and other categorical comparisons ongoing at the same time in the well demarcated unit.

[210] The subject for the plural adjective ἐπουρανίων ("heavenly…*s*") must be supplied by the listeners from the context. Most English translations ignore the context and supply the generic subject "heavenly things" (KJV, NASB, ESV, HCSB, LEB), or choose perceived contextual glosses of "heavenly sanctuary" (NET, NABRE, RSV), "heavenly one" (NRSV), "of what is in heaven" (NIV, NCV), and "of the real one in heaven" (NLT). Except for the generic gloss of "heavenly things," the other translations ignore the plural number that links back to the UPt1 introduction subtopics and links with the places of the Son's *ministry*, as "in the heavens" (cf. Heb 8:1-2, 6). Τὰ ἐπουράνια in the NT is usually "heavenly *places*" (Eph 1:3; 2:6; 3:10; 6:12 ['heavenly *things*']; John 3:12; Phil 2:10; Heb. 9:23). Westcott suggests "heavenly order." Lünemann supplies ἁγίων as ("*sanctuary*").

mountain.[211] Mountains typologically symbolized the high presence of God above the

view of the people in the creation. *Auctor's* word choice of τύπος ("type") links with the

phrase ὑποδείγματι καὶ σκιᾷ ("to outline and shadow") both signals and supports his

interpretative method of typology that would be familiar to his audience.[212]

Heb 8:6 serves to conclude the topic A UI FGT by again supporting the

accomplished structural changes by Christ that position him as a μεσίτης ("mediator,"

Heb 8:6; cf. Heb 9:6; 12:24; Gal 3:19–20; 1 Tim 2:5) in heaven. This verbal noun joins

the path from the main introductory topic D (Heb 1:3b) regarding the Son's ability to

bring all things to God. Jesus mediates better promises in a better διαθήκη ("covenant")

that involves ministry in a better relationship and place.[213] The term tracks as a

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[211] The verb δείκνυμι can gloss as something apprehended by the senses, as "show, make known," or something made clear by evidence or reasoning, as "explain, prove." Cf. BDAG, "δείκνυμι," 214. It is unlikely Moses literally sensed the true heavenly reality of both the seen and unseen creation itself that was typologically symbolized by the tabernacle that he made for the people according to the Law. It is more likely Moses received a vision of the true tabernacle in accordance with his prophetic office like other visions and revelations that *Auctor* refers to as πολυμερῶς καὶ πολυτρόπως "in many parts and in many ways" (Heb 1:1) of God speaking in the past.

[212] These terms are often linked with some level of influence from Philo or Platonic ideas. Cf. James Girdwood and Peter Verkruyse, "Hebrews 8:5," in *Hebrews*, The College Press NIV Commentary (Joplin, MO: College Press, 1997), n.p. Girdwood does not find influence of Philo or Platonic ideas, as perceived by scholarly misunderstanding, in the OT quotation and midrash of this unit F topic A UI.

[213] The term διαθήκη ("covenant") is a subtopic of the priestly λειτουργία ("ministry") of the Christ, which the audience would understand by considering the antitype of the Sinai covenant and OT promises such as Ps 2, and Dan 7:13–14. In this understanding, God's covenant refers to a promise/oath made by God in his relationship with people that is executed at the death of both the Christ and his believers for an inheritance in heaven.
The term διαθήκη ("covenant") introduces in Hebrews 7:22 of unit D (Heb 5:1–10; 7:1–28), which concerns the high priest ministry of the Son. It appears 17 more times in the message. After the unit D UPt3 introduction in Hebrews 7:22 concerning Jesus' guaranteed better covenant relationship by his Melchizedekian ministry in heaven, the term διαθήκη appears 13 times in unit F to describe the better spatial relationship and personal transformation features of believers in the eternal-places by current his ministry, 1 time in the S2 for summary-conclusion covering unit F, 1 time in unit B′ UPt1 for encouragement, and 1 time in the unit A′ conclusion. *Auctor's* unit F Pt3 topic C (Heb 9:15–26) has three FGT which focus heavily on the attributes of covenant execution in connection with death.
In his unit F comparison of the priestly earthly ministry and Jesus' ministry in the heavens, *Auctor* also on multiple occasions simplifies his oratory by use of the ordinal πρῶτος ("first," Heb 8:7, 13; 9:1, 2, 6, 8, 15 [with διαθήκη], 18; 10:9), δεύτερος ("second") (Heb 8:7; 9:3 [with καταπέτασμα], 7, 28; 10:9), the

conceptual path from the introductory subtopics of A (Heb 1:2b) and A′ (Heb 1:4).

Regarding Christ's more excellent ministry, the syntax of the perf. act. indic. τέτυχεν

("has attained") and perf. pass. indic. νενομοθέτηται ("has been legislated") specify that

the better promises and better covenant relationship/ministry of this structural change

have already occurred as a reality with a present prospect for this audience at their time of

need. In the remainder of his unit F main exposition, *Auctor* explains more features of

this current, better expectation at death and during judgment that results from the Son's

entrance into the holy of holies. In his next FGT of UPt1 (Heb 8:7–13), *Auctor* describes

the transitional changes in the true heavenly realities, represented by the antitype of the

earthly covenant outline introduced by Moses (Heb 8:5–6), about people upon entrance

into the eternal-places.

SbPt1a (8:7–13) The OT Supports that the Son's Priestly Ministry Currently Mediates a Better Covenant Relationship at Judgment and Personal Transformation in Heaven with God after Death, Rather than Earthly Promises.

UPt1 introduces the boundaries of the contrasting spatial locations of the two

priesthood ministries. The priests of the Law serve on the earth. The Lord, as a priest, is a

minister of the holy places and the true tabernacle in the heavens. *Auctor* concludes that,

by this ministry, the Lord brings a better covenant relationship between God and people

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adjective καινός ("new," Heb 8:8 [with διαθήκη], 13), verbs παλαιόω ("make old," Heb 1:11; 8:13) and γηράσκω ("grow old," Heb 8:13). When these terms are deployed without a modifier or subject, the modified object must be understood by the context.

These terms emphasize the spatial and personal transformational change by Jesus' new ministry from a former relationship in the first ministry located in the holy place of heaven that included a veiled separation from God by angelic beings to a heavenly relationship located anew in the holy of holies with God. In topic B of unit F (Heb 9:1–14), *Auctor* links these ordinal terms to the holy place and holy of holies, which he uses to support the structural changes in heaven by removal of the veil. The location of the holy place is now obsolete after Jesus' entrance into heaven. This event allows believers at judgment after death to enter heaven itself.

based upon better promises. He next, in SbPt1a provides OT support for these promised

transformational changes in the features of people after death that enable living in God's

presence at their new location in heaven.[214]

Concerning the Son's ministry in the newly, created, structural opening in

heavenly places, *Auctor* concludes, "For if that first *ministry* was a faultless one, then a

place should not be sought of a second *ministry* (Heb 8:7, italics mine).[215] His choice of

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[214] The temporal window of nearly all expositional material in Hebrews centers on the either the experience of Christ as offering in death and judgment (unit E) or the priestly ministry of the Christ to believers at death and judgment (unit D). The offering as the Christ nearly exclusively focuses on Jesus' approach after death and the outcome of his judgment as subsequent enthronement for a priestly ministry after the order of Melchizedek. The priestly intercessory work focuses on the same temporal window for believers, which describes Jesus' mediation after death on approach at judgment with subsequent entrance and transformation for entrance to God. This provides contextual weight for the temporal markers that relate to believers as reference to the day of death and judgment, rather than some common distant day in an eschatological future that only applies to the addition of those living at the time of Jesus' return to earth.

[215] The topic "first ministry" from the introduction FGT to the topic A UPt1 FGT best describes God's salvific activity within his "covenant" relationship to people. Because the referents of the ordinals "first" and "second" are not supplied by *Auctor*, the audience must supply the implied ordinal events from the message context. The introduction FGT theme of the UPt1 topic (Heb 8:1–6) defines a contrast between the locations of the Lord's λειτουργία ("ministry," Heb 8:6) as a λειτουργὸς ("minister, servant," Heb 8:2) and that of the priests in the Law, who on earth outline and shadow the Lord's ministry.

   Auctor adds the new term διαθήκη ("covenant," Heb 7:22; 8:6) to his list of thematic subtopics about God's activity regarding salvation for inheritance in heaven, his promise, his oath, his rest, and his ministry. The subtopic of διαθήκη ("covenant," Heb 8:6) is mentioned in a head-tail linkage within the next UPt1 FGT (Heb 8:7–13) and several times in unit F. A covenant refers to a binding agreement between two parties, which in Hebrews would be between God and people. *Auctor* later adds explanatory details about God's covenant with people that describe a binding agreement where property transfers to heirs (cf. UPt3a–b Hebrews 9:15–22). This covenantal inheritance is transferred from God to eligible parties upon death, with those receiving those benefits designated as heirs.

   Jesus' ministry of mediation in the new covenant relationship between people with God takes place after an individual's death at judgment for those who choose to believe in his ability to provide salvation from sin. Modern usage of the term covenant within closed-heaven paradigms often inflates and distorts the covenant relationship beyond *Auctor's* original intensions as one-sided and away from a mutual relationship for the mediatorial ministry of Christ between God and people. God provides through Christ a new relationship in his presence and allows a decision by people to receive it. However, the biblical view of this mutual covenant relationship can become imbalanced toward a sovereign determinism that is limited only in a distorted form of God's covenant election and omits all people's relationship opportunity and responsibility to choose by faith to believe God's ability to remove the consequences of sin by God's own offering in a substitutionary experience of death and judgment. The concept of covenant in Hebrews refers to an agreement between God and his people about his ministerial responsibilities that concern salvation of an inheritance in heaven after death at judgment to those *who chose* to believe. During the first/old, heavenly, covenant ministry symbolized under previous earthly covenants before the Law, people by faith in Christ entered heaven of the first tabernacle [Abraham's bosom] to await second tabernacle entrance by the promised Christ's new, heavenly, priestly, covenant ministry.

τόπος ("place") serves as the subtopic of the apodosis of the conditional statement, which assumes the location for the heirs the first ministry had faults concerning the place of its endpoint. Since the ministry of the Law was limited to priestly intercession concerning outward testimonial matters on earth about what God would do himself, its observance could not cleanse the inward conscience of sin that is required for entrance to God at judgment before him in heaven after death (cf. Heb 9:9, 14; 10:22). This inward cleansing of the conscience of sin is provided by the second better ministry of the Lord, which enables a better covenant relationship into the very presence of God in heaven. The subject of "place," related to *Auctor's* OT quotation to follow, illuminates the spatial benefits of this second ministry and transformational changes in the features of people that occur on the day of death with subsequent entrance into heaven.

Auctor's OT support for a current transformation into the place of God's presence arises from Jeremiah 31:31–34. Jeremiah's prophecy begins with the statement, "Behold days presently coming, says the Lord" (Heb 8:8). The syntactical combination of the plural ἡμέραι ("days," Heb 8:8, cf. Heb 8:10) with the pres. act. ptc. ἔρχονται ("coming") suggests that Jeremiah's listeners should watch for the coming of continually occurring events over a period of days. This observation, when added to *Auctor's* weight for a ministry that is available now for his audience, supports a present, complete, recurring fulfillment of the διαθήκην καινήν ("new covenant") relationship described in Jeremiah's prophecy, rather than only a onetime event in "the" day of Jesus' return to earth.

Auctor's contextual temporal window for this prophetic fulfillment is during the Son's better ministry of priestly mediation after death at judgment to those who believe. The prophecy of Jeremiah again reminds listeners about UPt3 (Heb 3:1–4:13) concerning the failure of Israel to typologically demonstrate the blessings of eternal-place rest in

heaven by faith in God's promise during the wilderness disobedience.[216] The subsequent first covenant at Sinai is fulfilled by the new covenant that is carried out over days. This fulfillment makes the typology of the first covenant obsolete (Heb 8:13).

The believer's transformation by Jesus' priestly mediation at judgment is described in Hebrews 8:10–12. The syntactical description of this new relationship with the previous contextual support that the word of God is at judgment διδοὺς ("presently giving," Heb 8:10) people his mind, laws, heart, personal relationship, common citizenship with other brethren, mission teaching change, and mercy with no memory of iniquities and sins.[217] Jesus now intercedes at death and judgment to bring into heaven those who believe in his offering for sin, in the same way that God raised him from the dead into heaven. This change in location requires creative bodily changes for continued living in God's presence after death. There is no intermediate-state. After supporting this present availability of salvation promises, *Auctor* continues with more comparison of the unique endpoints of earthly and heavenly ministries revealed by the tabernacle.

UPt2 (9:1–5) The Earthly Tabernacle Ministry, with the Regulations of Service and the Earthly Holy Place as the First Covenant Relationship, is Not by Parts to Now Speak.

UPt2 shifts to *Auctor*'s second main topic (Heb 9:1–14) of unit F that mainly

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[216] God's promise of συντελέσω (I will accomplish) in reference to Israel and Judah does not limit the promise only to Israel and Judah but indicates the promise is accomplished through Israel and Judah. The expected "seed" of the promised Christ would come through them.

[217] The pres. act. ptc. διδοὺς has weight for each of the subsequent features that he lists to occur in the temporal window under consideration. It is beyond the scope of my work to detail the changes in the spiritual body that are given by the Son as the "word of God" at judgment to his people (cf. unit C conclusion Hebrews 4:11–13). *Auctor's* OT support for a possible present transition to a spiritual body at death is a topic for later investigation. This evidence in this project finds the concept based upon UPt5 (Heb 10:5–14) corresponds well with all NT teaching.

concerns the heavenly changes by Christ exampled in the earthly tabernacle. His focus is

upon the recent creative consequences by the offering of Jesus upon the spatial area of

"the holy place" before the "holy of holies."[218] The syntax in his LXX is ambiguous since

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[218] Cf. Norman H. Young, "The Gospel According to Hebrews 9," *NTS* 27, no. 2 (1981): 198–210. Young attempts to ascertain the use of τὰ ἅγια in Hebrews 9. He states that the acc. neut. sg. τό…ἅγιον (Heb 9:1) "…clearly refers to the whole sanctuary" (198). Building upon this premise, he follows the general agreement of commentaries that the neut. pl. τὰ ἅγια (Heb 9:8, 12, 24, 25), which is syntactically "the holy places," is a reference only to the holy of holies. E.g., Brooke Foss Westcott, *The Epistle to the Hebrews: The Greek Text with Notes and Essays*, Classic Commentaries on the Greek New Testament, 3rd ed. (London: Macmillan, 1903), 254. Westcott states, "The comprehensive sense which has been given to τὰ ἅγια, as including both the Holy and the Most Holy place, explains the use of ἡ πρώτη σκηνή." His position purposely changes *Auctor's* chosen syntax in Hebrews 9:1 and his second main point FGT to a perceived theme almost entirely about the Day of Atonement and the holy of holies.

However, even though the priestly action of Yom Kippur in the holy of holies that is antithetically contained in the Hebrews 9 contextual argument as better, his chosen syntax for Hebrews 9:1 should remain unchanged as acc. neut. sg. *noun* τό…ἅγιον ("the…holy place," Heb 9:1) in agreement of case, number, and gender with its acc. neut. sg. adj. κοσμικόν ("earthly"), in reference to the first area under the tent. This corresponds to the nom. fem. sg. Ἅγια ("holy tent," Heb 9:2) and nom. fem. sg. ἡ πρώτη σκηνή ("the first tent") before the nom. fem. sg. adj. and gen. fem. pl. adj. Ἅγια Ἁγίων ("most holy tent," Heb 9:2). The uncorrected syntax provides three references to the *holy place* as the topic of the UPt2 FGT introduction (Heb 9:1–5) before a reference to the holy of holies.

The confusion comes by attempts to determine infrastructure sense by forcing *Auctor's* syntactical choices as controlled from the LXX. *Auctor's* Greek syntactical choices are governed by rules of grammar that require agreement in case, gender, and number between adjectives and their either provided or implied substantive nouns in context. The syntax of the LXX and *Auctor* should not be corrected by English speaking scholars to say what is perceived said, rather than what is said. The scholars seem to know better what the authors are saying more than the authors themselves when bending grammatical rules for predetermined applications. Also, semantics from *Auctor's* LXX Ps 109 contextual usage trumps LXX Lev 16 optional syntax. See table 11 regarding Hebrews 8:1 with Ps 109:2–3 LXX in the UI/Pt1 FGT introduction (Heb 8:1–6).

Young and other commentators correctly regard τὴν τῶν ἁγίων ὁδὸν ("the way of the holy places," Heb 9:8) as a path involving both the first and second tent of the whole complex. Yet, a fourth UPt2 subtopic about the holy place is εἰς τὰ ἅγια (Heb 9:12), which likely is acc. fem. sg. adj. "into the holy *tent*." The phrase designates (1) the place opened by Jesus' judgment on the cross before rising to God in heaven of the holy of holies, (2) the place that Jesus found eternal-place redemption (Heb 9:12), (3) the place Jesus offered himself to God as an eternal-place spirit (Heb 9:14), and (4) the place Jesus now in ministry cleanses the conscience of sin for his believers by mediation after death (Heb 9:14) in execution of the new covenant (Heb 8:7–13), after the pattern of Hebrews 9:28 summarized in the macroconclusion. Further, the phrase εἰσῆλθεν ἅγια Χριστός (Heb 9:24) is also likely acc. fem. sg. as "Christ entered a holy *tent*," since at Christ's entry, it references the combined space of both the holy place and holy of holies by removal of the veil upon his entry of his eternal-place spirit (Heb 9:14) in heaven itself (Heb 9:24). The holy place was cleansed, and the previous designed separation in the true tabernacle was removed. Finally, the phrase εἰς τὰ ἅγια (Heb 9:25) is also likely acc. fem. sg. as "into the holy *tent*" in agreement with the context concerning an antithesis with the priestly entry of Yom Kippur. From the observations, it becomes apparent that *Auctor* is true to his Greek syntax as he contemplates the spatial changes created by Jesus' entry into the holy of holies after his death and at his judgment in the holy places. This entry, as symbolized by the tearing of the earthly veil, occurred without delay, simultaneously with Jesus' death and departure of his spirit to God, and was open before him at his rising to God.

each area of the earthly ministry is treated as distinct with the ministry for both

designated as εἰς τὸ ἅγιον ("into the holy place").[219] *Auctor* adds σκηνή ("tent,

tabernacle") to further distinguish these compartments as separate parts of God's

speaking.

As a rhetorical piece of his climactic argument, his exposition emphasizes the

spatial adjustments resulting from Jesus' heavenly entrance were typified in τό τε ἅγιον

κοσμικόν ("even the earthly holy place") of the tabernacle δικαιώματα λατρείας

("regulations of ministry," Heb 9:1).[220] He states, σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη

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[219] In the spatial nomenclature of Exodus, the acc. neut. sg. phrase εἰς τὸ ἅγιον ("into the holy place") appears four times (Exod 28:3, 29, 30, 35). The contextual language is nonspecific and conveys a cultic infrastructure that can apply to either area of the holy place or holy of holies. The acc. neut. sg. adjective ἅγιον ("holy *thing*") appears five more times (Exod 30:10, 13, 24, 35; 38:25). It modifies ointment, work, and shekel. In Leviticus, the spatial nomenclature is also nonspecific. The phrase εἰς τὸ ἅγιον ("into the holy place") may refer to either to the distinct "holy place" (Lev 10:18) or the "holy of holies" (Lev 16:2). The phrase εἰς τὸ ἅγιον (Lev 16:2) is linked with the phrase ἐν τόπῳ ἁγίῳ ("in the holy place," Lev 6:9) as a referent to the holy of holies. The phrase ἐν τόπῳ ἁγίῳ ("in the holy place," Lev 6:9, 19, 20; 7:6; 8:3; 10:13, 14, 17, 18; 14:13 [twice], 16:24; 24:9) designates the areas consecrated for specific ministry in the required cultic observations of the respective sacrificial offering discussed. Cf. Gabriella Gelardini, "The Inauguration of Yom Kippur According to the LXX and Its Cessation or Perpetuation According to the Book of Hebrews: A Systematic Comparison," Hieke and Nicklas in *The Day of Atonement,* 233–35. Gelardini correctly concludes, "Hence, none of the relevant passages contain a term referring to the sanctuary as a whole" (233).

    Auctor supplies σκηνή ("tent") to maintain the separation of the spatial areas for the respective, required, ministerial activity in connection to the first and second covenants. Gelardini limits her attempt at interpreting the spatial nomenclature of the tabernacle vocabulary in Hebrews from the LXX and Lev 16 regarding the Day of Atonement due to preconceptions that, "[p]ast and present scholarship has sufficiently acknowledged the fact that Yom Kippur is of major if not fundamental importance for the interpretation of Hebrews" (227). Her listing of scholarly agreement enables the claim that the phrase τό…ἅγιον indicates the holy of holies. She pushes this partial LXX interpretation upon Hebrews to the distortion of *Auctor's* syntax about the spatial revelation indicated in the text that the audience would follow in his excellent Greek. It is unlikely *Auctor*, in a mixed audience, would use inappropriate LXX nomenclature in incorrect grammatical syntax without either authoritative direct quotation from the OT or explanation.

[220] The misstep by Latin transliteration of ἅγιον κοσμικόν as "earthly sanctuary," NASB, NET, HCSB, NRSV, LEB, KJV [worldly sanctuary]), or (an earthly place of holiness, ESV) falsely supports the concept of a tabernacle "in heaven" and obscures the second major thematic point that *Auctor* asserts in unit F. The errant concept misses the spatial changes by Jesus in in the heavens that render obsolete the first covenant sacrifices as "dead works" (Heb 6:1; 9:14) with fault. The former symbolism of the daily priestly ministry in the holy place could no longer demonstrate the true tabernacle reality after God's removal of the veil. Since Jesus' entry, the holy place no longer exists. Also, once Jesus entered the holy of holies and remained seated on the throne, there was no need for symbolism that might suggest his offering of atonement is repeated. As a basic principle, symbolic antitypes that are observed by believers as a

("for the first tent/tabernacle was prepared," Heb 9:2).[221] *Auctor* uses an unusual

syntactical form to create possible dual meaning that can connect either specifically with

"the holy place" of the tabernacle or the general unseen whole of the earthly tabernacle

ministry.[222] However, his use of τε ("even") stresses a distinctive emphasis between his

topic about "the holy place" in relation to the other ministerial area of the "holy of holies"

that foreshadowed respectively both the old and new heavenly covenants.[223]

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demonstration of faith about accomplished unseen realities are only publicly observed once. E.g., baptism (an event symbolic of a personal faith to follow Jesus in his accomplished death, burial, and resurrection from the dead to God for sin). Those antitypes that are anticipated by faith and forward reaching can be repeated. E.g., Lord's Supper (an anticipated congregational event in the unseen kingdom in heaven with Jesus and other believers that will recall the body and blood offered by Jesus for sin). *Auctor* seems concerned that repetition of Yom Kippur could be interpreted as if Jesus, or others who follow him, were falling away after entrance into heaven to create an impossible teaching situation that implies starting again at the beginning of God's requirement of repentance. As noted in unit E (Heb 5:1–10; 7:1–28), *Auctor* claims the concept that anyone can fall away from heaven once they have entered as impossible teaching, because of the oath and guarantee of the promise of God, who cannot lie.

[221] Not all scholars accept the reality of the tabernacle existence in the history of Israel. Cf. Hanna Liss, "The Imaginary Sanctuary: The Priestly Code as an Example of Fictional Literature in the Hebrew Bible," in *Judah and the Judeans in the Persian Period*, eds. Oded Lipschits and Mandred Oeming (Winona Lake, IN: Eisenbrauns, 2006), 663–89. Lipschits follows Wellhausen in an ideology that embraces the tabernacle text as fictional and never constructed, but "a splendid faking" (668). He further attempts to classify the text speaking about the tabernacle of Exod 25–40 and Lev 8–9 as fictional attempts by post-exilic author(s) from older oral and written traditions to explain loss of the land. However, Lipschits ignores the authorial confirmation upon the text on the OT as the word of God speaking. *Auctor* and those who accept by faith that "God is" (Heb 11:6), should also accept the biblical record as inspired (Heb 9:8), and inerrant from God, who cannot lie or break his oath in promises (Heb 6:17–18).

[222] This semantically could mean the whole of the tabernacle in the wilderness or the first holy place. *Auctor* does not use the usual terms ναός ("temple") [holy place and holy of holies] or ἱερόν ("Temple complex") that includes the outer court. The separation of the nom. adj. ordinal ἡ πρώτη ("the first"), without a subject, from the nom. subj. σκηνὴ by the verb κατεσκευάσθη, is unusual. The grammatical structure may support special emphasis and provide weight for keeping in the audience mind two concurrent comparisons. The first comparison is the earthly first area of the holy place (Heb 9:1, 2, 6, 8) as the subject of UPt2a–b (Heb 9:1–10) as distinct from the second area of the holy of holies (Heb 9:3, 7). This comparative form seems to place emphasis on the spatial creative adjustment involving the holy place of the greater tabernacle itself in the discussion. The second comparison is that of the earthly tabernacle changes as the subject of Pt2a–b (Heb 9:1-10) in rhetorical application to the heavenly true tabernacle (Heb 9:11–10:18).

[223] BDAG "τε," 992. Bauer speaks of this use providing ascensive stress and serving without a copulative force. Cf. appendix 2 "Table 9–Spatial Syntax Cohesion in Hebrews" for syntactical and semantic relationships to other adjectival uses determined by the UP2 FGT subtopics.

Listeners must avoid an unifocal emphasis on the Day of Atonement typology and not ignore *Auctor's* full rhetoric regarding the holy place and subsequent outcome rendered upon it by the entrance of the Christ. For example, Paul Ellingworth comments concerning possible errant discrepancies in *Auctor's* Day of Atonement theology, "…the author is concentrating in the Day of Atonement, as the lesser counterpart of Christ's sacrifice, all his thinking about sin and forgiveness under the old covenant."[224] However, *Auctor* illustrates the creative changes brought about by the entrance of the Son into heaven that renders obsolete the symbolism of the holy place with its daily sacrificial typology in relation to their current ministry in teaching conversations (cf. Heb 8:13).

In a very brief review, *Auctor* reminds his audience about the distinctive divisions and furnishings of the tabernacle (Heb 9:2–5a). His brevity signals that his point of exposition is not centered upon all details of the many 'parts' contributing to God's speech in the earthly tabernacle ministry. Instead, he highlights two fixtures related to the holy of holies. The first is the altar of incense that represents people's prayers ascending to the presence of God in heaven that parallels the ascent of the smoke of the burnt offerings.[225] The second is the ark of the covenant and its contents. He especially notes

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[224] Ellingworth, *The Epistle to the Hebrews*, 435–36. Cf. Loader, *Sohn und Hoherpriester*, 171–72. Loader comments that the Day of Atonement typology by no means dominates the argument of the entire section. See also, Allen, *Hebrews*, 489–90; Bruce, *The Epistle to the Hebrews*, 207–08, 213–14; Koester, *Hebrews*, 121–22; Lane, *Hebrews 9–13*, 223. Daniel Stökl Ben Ezra, *The Impact of Yom Kippur on Early Christianity: The Day of Atonement from Second Temple Judaism to the Fifth Century* (Tübingen, Mohr Siebeck, 2003), 180; Roy E. Gane, *Cult and Character: Purification Offerings, Day of Atonement, and Theodicy* (Winona Lake, IN: Eisenbrauns, 2005), xxi; Moffitt, "Blood, Life, and Atonement," in Hieke and Nicklas, *The Day of Atonement*, 211–24; Robert B. Jamieson, "Hebrews 9.23: Cult Inauguration, Yom Kippur and the Cleansing of the Heavenly Tabernacle," *NTS* 62, no.4 (2016): 569–87.

[225] This may refer to the golden censor for burning incense that was carried by the high priest into the holy of holies and left there as his third event. Cf. Gelardini, "The Inauguration of Yom Kippur," Hieke and Nicklas in *The Day of Atonement,* 243, 246. This symbolism in the altar of incense or incense censor carried by the high priest tracks with the smoke of the burnt offerings that ascends upwards and represents, if God is pleased at judgment by the offeror and gift offered, the bodily soul approaching and entering the

the position of the cherubim of glory overshadowing above the ἱλαστήριον ("place of propitiation, mercy seat", Heb 9:5). This verbal noun symbolizes the place, before the observing angels in the presence of God, where the offering of the Christ would complete atonement for sin in the holy of holies.[226] Jürgen Roloff rightly ascertains that, "…the center of the typology is not the literal ritual of expiation by sprinkling of blood, but rather the establishment of a new *place* of expiation to surpass the former one" (italics Roloff).[227] *Auctor* previously introduces the Son's activity of atonement for sin that is needed by people in the unit B UC (Heb 2:17–18).

After briefly reminding his audience about features of the distinctive areas of the first ministry, *Auctor* comments, περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος ("concerning which, it is not to speak now by part," Heb 9:5).[228] His use of the phrase κατὰ μέρος ("by part") links back with his first word Πολυμερῶς ("many parts," Heb 1:1) concerning God's speech-action in the past. The audience should listen to the Son and not the distinct parts of the tabernacle ministry, because with the spatial changes achieved, the former

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holy of holies. *Auctor* expresses major concern for his audience to have a clear conscience regarding sin, esp. errant teaching, so that God may be pleased with them upon presentation before him for judgment after death (cf. Heb 11:6; 13:21).

[226] Jürgen Roloff, "ἱλαστήριον," *EDNT* 2:186. Cf. *MM*, 303. Moulton and Milligan comment, "It should be added, however, that, whatever view is taken of Rom 3:25, in Hebrews 9:5, the only other place where the word occurs in the NT, ἱλαστήριον must mean 'place of propitiation' or 'mercy seat,' as in the LXX of the Pentateuch." For the present role of angels in salvation, see previous discussion about unit A, esp. UC A (Heb 1:13–14).

[227] Ibid. Roloff comments, "God has publicly set him forth as the place of expiation through faith in his blood."

[228] GGBB, "κατὰ," 377. Wallace concerning κατὰ in the acc. provides the semantic option, "Distributive: "indicating the division of a greater whole into individual parts." *Auctor* negates the continued speaking of the first ministry of the tabernacle service by parts, since Christ has now spoken in fulfillment of the whole of the symbolic meaning. Cf. BDAG, "κατὰ," 511. BDAG provides the sematic distributive meaning option as a "marker of division of a greater whole into individual parts" that are not indications of place and time.

symbolic teaching of the tabernacle is now faulty. The ministerial function and the holy

place itself no longer exist due to Jesus' entrance. The daily sacrifices, if continued now,

typologically present an incorrect conversation about unseen realities. Also, since Yom

Kipper is now fulfilled, the symbolic meaning of this ministry to foreshadow the Christ is

now obsolete. In his next FGT, *Auctor* compares the symbolism of these two ministries

and applies the outcomes of their fulfillment to the present time of his speaking.

SbPt2a Pre-Climax (9:6–10) The Continual Earthly Ministry by Priests in the First Ministry was Symbolic and Enforced, Until the New Order for the Present Time that Opens the Way into the Holy Places.

SbPt2a continues the subtopic of the first holy place and contrasts the earthly

daily ministry with the annual ministry with the Day of Atonement. *Auctor* first relates

that the priests continually enter the holy place (Heb 9:6). However, their ministry into

the holy of holies occurs only once a year (Heb 9:7). Also, he emphasizes a feature about

the Day of Atonement that the high priest does not enter without blood, which is offered

both for himself and the sins of the people committed in ignorance.[229] The subtopic of

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[229] William K. Gilders, *Blood Ritual in the Hebrew Bible: Meaning and Power* (Baltimore, MD: John Hopkins University Press, 2004). Gilders in analysis of OT texts finds that from an ancient perspective, blood is identified with animation of the body, as in Lev 17:11. Gilder's strength is that he identifies scholarly conclusions beyond the basic observations of the text without support as "conceptual gap-filling." His observations reveal that more is said in the OT about manipulation activity with blood in either the ministry or social prohibitions, than exposition about the symbolism behind the instructions provided. He finds more meaning from "indexes" connected as facts in association to the social functions of blood manipulation than the very limited OT teaching concerning symbolism from the lone text of Lev 17:11. However, his adoption of the multiple sources of the Knohl-Milgrom hypothesis, that the OT text first consisted of a holiness code with further development by later redaction of priests, rather than accepting the OT text as a cohesive record of God's speech, as *Auctor*, is problematic for his antithetical conclusions. Gilders advances the conceptual meaning of the blood manipulation activity by investigating "latent functions" surrounding it that "…establish and define social-cultic relationships, status, identity, as well as serve in the construction and maintenance of sacral space and of its boundaries with nonsacral space" (187). He works hard only to in the end to agree with *Auctor* in his conceptual recognition in the areas of latent function mentioned. *Auctor* in the NT era claims that the blood of the sacrifices represented symbolically the flesh sacrifice of the living animated body of Jesus (cf. Heb 10:4–10). The latent functions derived from Gilders' observations surrounding cultic blood manipulation apply perfectly to Jesus' sacrifice, as the Son of God, high priest, and offering, both spatially on the nonsacral earth and then as an

blood links back to unit B (Heb 2:1–18) about the necessity of the bodily, animated

humanity of the Son, in common with people, that is required to render powerless the

devil's power of death (cf. Heb 2:14–15). The Son, by the sacrifice of his life for the

atonement of sin, now brings those who believe in his ability into God's presence at

judgment to free them from the devil's domain. *Auctor*, from this point, will heavily

stress the fleshly offering of the animated life of Jesus before God for sin by referring to

the significance of sacrificial blood 19 more times in his message.

Auctor next returns to the spatial aftermath established by the priestly ministry in

each separate holy place of the tabernacle (Heb 9:8). As clarified by the Holy Spirit, the

tabernacle functioned as a παραβολὴ ("parable," Heb 9:9) concerning the differences in

the offering of Christ in the new heavenly covenant of the holy of holies compared to the

many offerings of the earthly covenant in part.[230] The priests continued offering daily the

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eternal-place spirit (Heb 9:14) in the sacral heaven. As animated flesh, Jesus gave his life sacrificially for removal of the sins of the people before approaching God as an eternal-place spirit for judgment, as all people (Heb 9:27). In God's pleasure, at judgment on the cross, the Son found redemption at death and was enthroned to serve as a high priest in the sacral holy places on behalf of those who accepted him by faith as their sacrifice for sin (cf. unit C).

[230] Ardel B. Caneday, "God's Parabolic Deisgn for Israel's Tabernacle: A Cluster of Earthly Shadows of Heavenly Realities," *SBTJ* 24, no. 1 (2020): 103–24. Caneday correctly states, "Because these uses of τύπος contribute to a cluster of other terms—τύπικως, ἀληθινός, ἀντίτυπος, σκιά, ὑπόδειγμα, παραβολή—they provide significant insight by which one can discover and explain numerous other OT prefigurements of Messiah and his kingdom" (104). He further states, "The Creator designs shadows within the natural realm to instruct us concerning earthly shadows of heavenly realities" (105). However, Caneday omits the present, tangible, heavenly spatial realities to believers at death in his vertical considertions. He considers that Israel's "…covenant promises established them as participants in a grand earthly drama, a symbolically-laden allegory which for them anticipates the latter days when the promised Messiah will fulfill God's covenant promises by bringing heavenly realities to earth so that at last heaven and earth become one (cf. Eph 1:10; Rev 21:1-3)" (106). His theology inverts the endpoint from expectation of the perpetual heaven to the temporary earth and God's presence in a future eschatology. Caneday does state the "…multidimensional nature all the Bible's types which derive their typological forward looking function from their spatial relationship to heavenly realities, namely their devinely authorized revelatory functions. It is biblically shortsighted to restrict one's definition of typology to the temporal-historical axis" (ibid.). His essay attempts "…to demonstrate that the coherence and complementarity of these two axes, the revelatory-spatial and the historical-temporal, is esstential to how all biblical types function" (ibid.). Caneday follows the scholarly strawman of revelatory (non-historical, trancendent, spiritual, intangible,

burnt offerings that demonstrated only the promised offering of the Christ. This sacrifice of the burnt offering had been observed from the beginning of man's sin. In the burnt offering, after the life blood of the animal was offered on earth, then specific sacrificial portions were placed on the altar so that smoke would ascend into heaven. This offering symbolizes Christ rising upward to God for his judgment and atonement of the offerors' sin. The same life, blood, sacrificial symbolism was representatively depicted in the inauguration of the tabernacle, ordination of the priests, the offering of the Red Heifer, as well as other gifts and offerings to God. Other offerings in part by additional symbolism also collectively foreshadow the offering of Christ.

Once a year, on the Day of Atonement that prefigures the new and better covenant, several variations occur.[231] Two rams are pictured, with one offered and one released. Also, the high priest travels through the holy place and the veil into the holy of holies to sprinkle blood on the place of atonement ("mercy seat") before the onlooking angels. The Day of Atonement events depict the journey of Christ's transition from the heavenly first covenant to the new covenant, as symbolized by earthly approach at the holy place and entrance into the holy of holies.[232] *Auctor* asserts that the τὴν τῶν ἁγίων

inaccessable God) against historical-temporal, tangible, natural existence on earth. In this view the vertical is only revelatory without historical-temporal reality. Caneday's misstep in philosophy causes him to regard the biblical concept of the material, tangible, reality in heaven as "[t]he temptation may be to invert the anology by forgetting that the earthly Most Holy Place is only the copy of that the true, the original, is the heavenly tabernacle, the habitation of God's presence" (118).

[231] For a recent listing of scholarly discussion and comparison of the OT Day of Atonement priestly actions in Lev 16 and those actions highlighted in Hebrews, see Gelardini, "The Inauguration of Yom Kippur," Hieke and Nicklas in *The Day of Atonement,* 242–47.

[232] Felix. H. Cortez, "From the Holy to the Most Holy Place: The Period of Hebrews 9:6–10 and the Day of Atonement as a Metaphor of Transition," *JBL* 125, no. 3 (2006): 527–47. Cortez highlights multiple inconsistencies in the context of Hebrews against a strict Day of Atonement theme. These are (1) the more general term offered rather than sprinkled in Hebrews 9:7, (2) mention of sprinkling of blood with the inauguration of the covenant in Hebrews 9:15–23, (3) the mention of τράγοι ("goats"), which are not

ὁδὸν ("way of the holy places") had not been revealed while the holy place still stood

(Heb 9:8). God's elimination of the holy place at the completion of Jesus' atonement for

sin allows Jesus' revelation as "the way" into the presence of God.

He emphasizes that the spatial changes accomplished by Jesus traveling through

the heavens apply as a παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα ("parable for the present

time," Heb 9:9) of his speaking about the ineffectiveness of the daily gifts and sacrifices

observed in the holy place συνείδησιν τελειῶσαι ("to complete the conscience," Heb 9:9)

of those worshipping God.[233] The daily ministry in holy place could not prevent the

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associated with the Day of Atonement, (4) possible reversal about the order of purification of sin by Christ before entering the holy of holies rather than a condition for entry in Lev 16, (5) the description of Christ's death in Hebrews 9:11–23 conflates multiple offerings of Yom Kippur (Lev 16), Red Heifer (Num 19), covenant institution (Exod 24), and priestly ordination (Lev 8), and (6) ratification of the covenant rather than the Day of Atonement as the primary typology to describe Jesus' death. Cortez classifies Hebrews 9:6–10 as a Greek "period" that in the first century mainly indexed either poetic material or a long sentence constructed for rhetorical punch (529–32). Many scholars continue to conflate the term period with Greek FGT or English paragraphs. Cortez argues convincingly that the Greek period of Hebrews 9:6–10 explains how the two areas of the tabernacle function as a parable, with explanation by the Holy Spirit, like Jesus' explanations of parables in the gospels. Cf. Caneday, "God's Parabolic Design for Israel's Tabernacle," 112. Caneday is correct that the section is not only about Day of Atonement typology regarding Jesus' sacrifice as much as exposition about the changes achieved in transition from the first to second heavenly covenant. By replacing his philosophical terms 'sanctuary' and 'ages' with 'holy place(s)' and where syntactically appropriate 'eternal-places,' Cortez's assertions support an expositional antithesis in Hebrews 9:6–10 for spatial changes from limited access into heaven by the old heavenly covenant to only the heavenly holy place [Abraham's bosom] to the new covenant access to the heavenly holy of holies that is inaugurated by Jesus' entrance. Contra, Gelardini, "The Inauguration of Yom Kippur," in Hieke and Nicklas, *The Day of Atonement,* 225–54. Gelardini argues against successionism of the covenants but rather for "…the destruction of the earthly holy, and with it the entire temple…to make way for a new way of perpetual access by God by means of the one remaining celestial sanctuary" (243).

[233] The concept for completion or perfection of the believer at entrance into the holy of holies tracks from the main introductory subtopic Hebrews 1:3d through the τελ– word groups. For *Auctor's* use of συνείδησις, see Gary S. Selby, "The Meaning and Function of Συνείδησις in Hebrews 9 and 10," *ResQ* 28, no. 3 (1985–86): 145–154. Selby rightly analyzes συνείδησις as one's personal, painful awareness of sin before God, particularly at judgment, which awareness would exclude entrance into God's presence. The term is used three times in main topics of unit F (Heb 9:9, 14; 10:2), once in the transition 2 summary conclusion (Heb 10:22), and in his closing unit A′ for an application in an exhortation to loving conduct in all things. Selby shows in *Auctor's* argument that the first covenant ministry in the holy place blocked entrance into the holy of holies by increasing an awareness of sin. The second covenant ministry in the holy of holies is better, in that it removes a consciousness of sin so that the one approaching in worship may enter to God. The first covenant preveniently allowed sinful people into heaven of the holy place pending Jesus' changes and cleansing forgiveness by atonement of sin.

continued painful awareness of sin by its removal at judgment in the needed

transformation for entry into the holy of holies (cf. Heb 8:12; 10:2). This temporary flaw,

with the daily sacrifices only serving the flesh without any effect on the people's spiritual

need at judgment, serves μέχρι καιροῦ διορθώσεως ἐπικείμενα ("until a time being

imposed of a new order," Heb 9:10). This SbPt2a FGT functions as a pre-peak and sets

up his SbPt2b climax FGT regarding *Auctor's* transition to Christ's new covenant that

both fulfills the many parts of the collective first covenant symbolism and the new

covenant symbolism of the annual Day of Atonement ministry.

SbPt2b Climax (9:11–14) Christ, Who Entered the Holy Places to Obtain Eternal-Place Redemption as an Eternal-place Spirit when Offering his own of Blood, and Who Achieved the Now Greater and More Perfect Tabernacle in Heaven, Should Better Cleanse the Conscience in order to Serve the Living God from the Now Dead Works of the Earthly Tabernacle Ministry that only Outwardly Cleansed the Flesh.

SbPt2b signals a climactic fact in his ongoing unit F comparison by beginning

with Χριστὸς δὲ ("but Christ," Heb 9:11). The referent signals to his audience that he is

about to describe the transitional spatial events and holy place changes accomplished at

the moment of salvation by the promised offering of Christ depicted by the earthly

sacrifices. His content tracks the vertical path for the fulfillment of the beginning

teaching about the Christ ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου ("of both rising of

the dead and eternal-place judgment," Heb 6:2) outlined in unit E (Heb 5:11–6:20).

Auctor now focuses on the instant of Christ's completed sacrificial salvation by the blood

of his animated life, his nearly concurrent experience of rising of the dead, and his

subsequent eternal-place judgment (Heb 9:14, 27; cf. Luke 23:46). These elements occur

in the temporal space of a flash of time.

God judges the sacrificial offering of the blood of Jesus' animated life (Heb 9:12;

1:8–12; cf. John 19:30) at the temporal point of his death as the Christ in atonement for

sin just before he journeys διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς ("through the greater

and more complete tabernacle/tent," Heb 9:11).[234] *Auctor's* account highlights in Jesus'

offering an achievement of creative changes to the first tent of the holy place mentioned

in his SbPt2a FGT (Heb 9:6–10). He states, Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν

γενομένων ἀγαθῶν ("but Christ, after himself arriving is a high priest of the good *places*

themselves existing," Heb 9:11). In his declaration, the nominative referents "Christ" and

"high priest" are likely either an implied predicate nominative "Christ is a high priest" or

a parenthetic nominative linking the subjects in the two participial phrases.[235] The aorist

mid. ptc. παραγενόμενος ("after himself arriving") and γενομένων ("after themselves

occurring") carry weight for antecedent time for actions before the implied main verb

"is" in reference to the salvation event under consideration. The syntax implies that the

first tent of the holy place is already obsolete at the moment of completed atonement

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[234] The OT and ST expectation in the first century included views for the dead to rise to God in spirit after death, more than the lesser consideration of flesh resurrection. E.g., consider the preacher in Ecclesiastes as he metaphorically explains the vanity of the experience of aging. He comments, "that man goes into his eternal-place home…the dust may return upon the earth, as it was, and the spirit should return to God, who gave it" (Eccl 12:5–7 LXX). For Hebrews, evidence supports that once in heaven, Jesus at his entrance becomes a continual high priest. *Auctor* describes the travel of the Christ as not in the movements of the sacrifice and priest of the earthly tabernacle but first as sacrifice in death and judgment, then as priest through the heavens (cf. Heb 4:14). Both the anointed Christ as sacrifice and priest involve "the way of the holy places." As a subst. aorist mid. gen. pl. neut. ptc. phrase modifying "Christ, a high priest," his crafted phrase "of the good *places* having existed," probably specifies the place of the ministry of Jesus as the Christ and references back to "the way of the holy places" of the tabernacle of the heavens (Heb 8:1, 5; 9:23), to reinforce the ability of Jesus as Shepherd to lead believers to God, believers who follow the same experience as his own death and judgment to himself and the Father (Heb 11:6).

Some scholars attempt to make the described Tabernacle as only symbolic of Jesus himself without any application to the heavenly creative changes to the holy place. The gospel of John does link Jesus with the Temple. Also, the term "flesh" in Hebrews 10 could be taken as his literal fleshly body rather than sacrificial language for Jesus' atonement at death. However, the extensive, descriptive, local language and verbal movement by *Auctor* make this application unlikely.

[235] GGBB, 40–48, 53–55. Here, the two nominatives as a parenthetic nominative are translated as an implied equative verb with supplied "is." However, other options do not change the semantic meaning.

before Jesus' rises to God in death (Heb 10:19–20) for his continued participation in his

high priest ministry, which *Auctor* previously outlined in unit D (Heb 5:1–10; 7:1–28).

In a split-second, as Jesus' dismisses his spirit into the hands of the Father for

judgment (Heb 1:5–12; 5:7; 10:7; cf. Luke 23:46; 1 Tim 3:16b; 1 Pet 2:23), the Father

approves the atonement for sin, and opens access into the holy of holies for Jesus'

approaching soul of his eternal-place spirit (Heb 6:19–20). Jesus, upon his arrival into

heaven, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια ("enters once into the holy *tent*," Heb 9:12), which

Auctor describes as now a greater and more complete tabernacle/tent οὐ χειροποιήτου

("not made with hands," Heb 9:11).[236] *Auctor* exclaims, τοῦτ' ἔστιν οὐ ταύτης τῆς

κτίσεως ("this one is not of this creation") to distinguish the creative changes from the

previous reality in heaven that required separation of people from the dwelling of God.[237]

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[236] The comparative language references the former, unseen, divided holy places in the first covenant in comparison to the undivided heavenly reality of the new covenant for believers who approach God for judgment after death. For scholarly discussion of the spatial interpretative views regarding Hebrews 9:12 see Franz Laub, "'Ein für allemal hineingegangen in das Allerheiligste' (Hebr 9,12)-- Zum Verständnis des Kreuzestodes im Hebräerbrief," *BZ* 35, no. 1 (1991): 65–85. Laub attempts to harmonize the language of Hebrews between Jesus' offering on the cross and his entrance once into the spatial reality of the holy of holies. He admits the presence of first-century apocalyptic language but his vocabulary cohesion in the spatial language of Hebrews is hampered by Greek translation with preconceived vague philosophical terms such as "sanctuary," errant Greek syntactical spatial applications for ἅγιος "holy place," and history of religions philosophical features, such as influence of platonic or philonic sources. He further, regarding the veil and blood, integrates links with salvation and the Lord's supper with later church, traditional, sacramental concepts. Hebrews must stand on its own merits in syntax, semantics, theology, and meaning of groupings of text above the sentence level that govern the message for proper understanding. When outside influences are stripped away, the spatial beauty of the atoning ministry of God as the Son better comes to full light, where after the example of Jesus, believers are bodily in spirit led after death at judgment by his present priestly mediation into the holy of holies of God's dwelling.

[237] The αἰών ("eternal-places") of the material unseen reality in heaven are not stagnate. Eternal-place creation does not infer that it is unchanging, but perpetual, durative, and lasting. For *Auctor*, the fathers by faith recognize the visible creation derives from things not seen in reference to the perpetual eternal-place creation (Heb 11:3). Sin in the creation and the power of the devil in this temporary realm over death necessitate changes that allows access into God's dwelling in heaven by sinful people through repentance and faith. The perpetual creation undergoes cleansing and restructuring, before the arrival of Jesus in the eternal realm, immediately after death. It will again experience change in the future when God's removes all temporary creation under the dominion of death and decay (Heb 12:25–29).

The veil is gone (cf. Matt 27:51; Mark 15:18; Luke 23:45), with the boundaries of the holy place no longer in existence when Jesus' rises to God for judgment in the pattern of the OT sacrifices (Heb 10:19–20).

In contrast to the endpoint depicted by the inefficient substitutionary animal sacrifices, *Auctor* further declares about Christ, δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὑράμενος ("but by his own blood he entered once into the holy *tent* after finding eternal-place redemption," Heb 9:12).[238] The referent antecedently found before "Christ entered" the holy *tent* is "eternal-place redemption" (Heb 9:12). The term λύτρωσιν refers to a release or deliverance from a captive situation.[239] In *Auctor's* exposition, the term continues in the track from the DI and each UC in the language about the subtopic of salvation at judgment before God (Heb 1:3c).

The aorist mid. ptc. εὑράμενος ("after *himself* finding") can infer that Jesus is either the subject or object of release before entering. If objective, what is it that Jesus must be released from? There are several options for which Jesus may need deliverance at the point of entering the eternal-place at death. First, is the consequence of the sins of the people in making atonement. Second, is the heavenly boundaries and limitations for people concerning the holy place that existed before Jesus' atonement for sin and subsequent entry into God's dwelling. Both are probably inferred since Jesus is considered a πρόδρομος ("forerunner," Heb 6:20) and ἀρχηγός ("originator, author," Heb

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[238] The spatial creative changes achieved by the Son in his death renders argument over the semantics of the syntax of εἰς τὰ ἅγια ("into the holy *tent*," Heb 9:12, 24) a moot point.

[239] For translation of λύτρωσιν as "redemption," see BDAG, "λύτρωσις, εως, ἡ," 606. Bauer defines the term as the "…experience of being liberated from an oppressive situation" with glosses of "ransoming, releasing, redemption."

2:10; 12:2) for other people to follow his example of finishing into heaven.

If Jesus had to continue suffering the consequences of the sins for either himself [he had no sin] or others beyond the event of sacrificial atonement of the cross, then in death, at his ensuing judgment, he would not have been ceremonially clean to enter either the holy place or holy of holies for priestly ministry in mediation. Atonement must be finished on the cross as implied by Jesus' dying assertion (cf. John 19:20). This claim, by *Auctor*, for Christ finding redemption, likely represents cleansing language that required priestly preparation before entering a holy place (cf. Lev 10:1–3). The purification language continues in his next conditional sentence with the terms κεκοινωμένους ("defile," Heb 9:13),[240] καθαρότητα ("purity," Heb 9:13),[241] καθαριεῖ ("cleanse," Heb 9:14),[242] and ἄμωμον ("blameless," Heb 9:14).[243] Jesus, at his judgment by God at death, was ceremonially clean, as blameless from sin for himself or others. Only after his completed effective atonement for the sins of others on the cross could he enter for priestly ministry the refashioned holy *tent* prepared for him by God after his sacrificial death. Any ritual uncleanness at his judgment would prevent his ministry in heaven. This included any contact with the dead in heaven, who were still without atonement (cf. Heb 7:26), and who would need cleansing (Heb 10:9) before their own experience of the remodeling of the holy place by its merger into the holy of holies (cf. Heb 2:8b–18;

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[240] BDAG, "κοινόω," 552. Bauer glosses the term stating, "most freq. in the sense of κοινός 2 **make common** or **impure, defile** in the cultic sense" (italics and bold Bauer).

[241] Ibid., "καθαρότης," 490. Bauer glosses, "state or condition of being ritually cleansed, purity."

[242] Ibid., "καθαρίζω," 488. Bauer glosses, "to purify through ritual cleansing, make clean, declare clean."

[243] Ibid., "ἄμωμος," 56. Bauer glosses the term stating, "pert. to being without defect or blemish, unblemished of the absence of defects in sacrificial animals."

12:22–24) that *Auctor* summarizes again in unit F SbPt3b (Heb 9:23–26).[244]

The problem of sinful people in the holy place of heaven raises a second subjective option, for Jesus as the one providing redemption, concerning the spatial limitations and boundaries symbolized in parts by the tabernacle ministry. Jesus, as a priest and the God-man, needed deliverance or release from the restrictions of the location of the holy place in the heavens. A continued journey διεληλυθότα τοὺς οὐρανούς ("passing through the heavens," Heb 4:14) to the holy of holies of God's presence was limited by an angelic veil in separation. Therefore, before Jesus' death, it is likely that the holy place restricted the souls of the righteous dead from God's dwelling presence. Redemption then also speaks of a subjective reference to Jesus in the salvation of others (Heb 2:11; 9:13; 10:10, 14, 29; 13:12). Since Jesus, as Christ, is holy and clean from any hinderance before he entered, he already had found αἰωνίαν ("eternal-place") deliverance from the temporary holy place. Symbolically, the earthly veil was torn while Jesus is on the cross promptly at death, signifying God's judgment for Jesus' salvation. Jesus, as the Christ, can then immediately pass through the former holy place bordered by the veil (cf. Heb 6:18–20). He, in his journey through the heavens, creates a durative entrance and way into the holy of holies that makes the holy place no longer functionally active (Heb 9:8). This deliverance is eternal and perpetual in comparison to the temporary earthly sacrifices that needed repetition. Jesus, as a forerunner in the way to God, by one

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[244] *Auctor's* understanding about needed cleansing of the heavens that is symbolized by the necessity for items being made holy when used in the earthly covenant ministry, becomes clearer when it is recognized that at the time of Jesus' death, there were sinful people on earth, and in the holy place in heaven, whose sins had not yet been atoned. By faith in God's promise, people were consciously awaiting the sacrificial offering and intercession of the Christ for their salvation at God's judgment after death (Heb 2:8b–13; cf. Ps 16:10; Matt 17:3; Mark 9:4; Luke 2:29–32; 16:23–31). This cleansing of people for heavenly entrance is further discussed in unit F Pt3b (Heb 9:23–26) to follow as part of *Auctor's* subtopic theme of salvation.

sacrificial offering, also found redemption for those who would by faith follow him in death to where he now abides.

The three aorist participles παραγενόμενος ("after arriving"), γενομένων ("having existed, occurred, happened"), and εὑράμενος ("after finding"), grammatically occur in contemporary time antecedent to the time of the main verb εἰσῆλθεν ("entered," Heb 9:12) and implied verb "is" in his parenthetic nominative referents "Christ" and "high priest," Heb 9:11). Before "Christ entered," he is already at his dying moment on the cross, a high priest who created the existence of good *places* in the heavenly eternal-places (cf. Ps 109:4 LXX [110:4 MT]) and found redemption for himself from the restrictions of the holy place that is extrapolated to others. Collectively, these imply the effectual atonement was complete at sacrificial death on the cross, before "Christ entered," without later necessary manipulation of literal blood, his later multiple ascensions to the Father between witnessed earthly visitations, or the promised second coming in other NT text. The description "Christ entered" is the event of salvation tightly linked to the instant of Jesus death as "the way" of atonement that would be applied to others who follow in confession by faith. With a veil gone, and the opening of a way established, there is no longer a distinction between the holy places that are now "a greater and more complete tent" (Heb 9:11) by Jesus' finished atonement and arrival in heaven itself.

Auctor completes his climax FGT about the moment of salvation with another distinction between the offering of Christ and the earthly sacrifices in a conditional sentence spanning Hebrews 9:13–14. The apodosis immediately contrasts the sacrificial death of the animals mentioned in the protasis with Christ's sacrificial death, stating rhetorically πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ ("how much more the blood of Christ,"

Heb 9:14). Again, the blood, by use as shorthand sacrificial language, points the audience to the event of Jesus' offering in death.

Auctor's better offering, by the blood representing the animated life of Christ, is followed by an apodosis statement that is formatted in a relative clause. Due to a long history of presuppositions, this clause is perhaps one of the most difficult syntactical challenges of the NT. The masc. relative pronoun ὅς ("who") modifies Christ. Next *Auctor* states that Christ διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ ("through a spirit of an eternal-place offered himself blameless to God," Heb 9:14). Yet this translation is not without other syntactical choices that must be considered and evaluated.

First, διὰ with a genitive has several syntactical choices. As agency, it can translate "by the spirit" or as means, then "through the spirit." Those who introduce the Holy Spirit prefer that the intended meaning refers to Jesus' empowerment by the agency or means of the Holy Spirit as the implied variance in the rhetorical, earth-heavens, offering contrast.[245] This position is not without exegetical problems that are next noted regarding the preposition διὰ with the object πνεύματος ("spirit, Spirit") and gen. adj. αἰωνίου ("of a holy place.")

Second, πνεύματος ("spirit, Spirit") has several choices. The three options are human spirit, Holy Spirit, or a human spirit that is filled with the Holy Spirit. The author uses πνεῦμα twelve times in his homily. He uses the term to refer to (1) "angels" (Heb

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[245] When worked out logically the meaning would imply that the animal sacrifices had no empowerment by the Holy Spirit. Since commanded by the speech of God to Moses, the concept that the animal sacrifices had no Holy Spirit empowerment is problematic. These sacrifices did have faults by inability to clear the conscience of the believer at judgment but were used for nearly 1500 years by the Holy Spirit (Heb 9:8) to teach in a parable the necessary atonement event in heaven by the Christ for sin.

1:7, 14), (2) a transformed "human spirit" at death (Heb 2:4; 4:12; 6:4; 10:29 [Jesus?]; 12:9; 23; cf. 1 Cor 15:44–45; 1 Pet 3:18),[246] and (3) the "Holy Spirit" (Heb 3:7, 9:8, 10:15). In every use, where the context is clearly the Holy Spirit, an adjectival form of ἅγιος (Holy) is included. In nearly all other instances where πνεῦμα is used without ἅγιος, the context clearly refers to either spirits of angels or men. The two interrogative clauses with πνεύματος in Hebrews 9:14 and 10:29 have strong evidence toward Jesus' as a conscious, human, spirit form in his immediate self-offering after death before approach to God (cf. Luke 23:46, fig. 1 no. 2–4).

In Hebrews 10:29, in a warning exhortation of S3 unit E´ UI (Heb 10:26–31), the phrase πνεῦμα τῆς χάριτος ("spirit of grace") is in apposition with ὁ τὸν υἱὸν τοῦ θεοῦ ("the Son of God") and the sacrificial language of Jesus' death of τὸ αἷμα τῆς διαθήκης κοινὸν ("the blood of the new covenant," Heb 10:29). The temptation of the audience is not a direct rejection of the Holy Spirit in some quasi link to blasphemy, but a teaching choice that distorts the heavenly reality of Jesus' gospel priestly ministry that created the greater and more complete tent, completed atonement, and presently continues intercession in making believers holy for entry to God.

In Hebrews 9:14, πνεύματος αἰωνίου ("a spirit of a holy place," Heb 9:14) modifies "πνεῦμα" with genitive "αἰωνίου" as "an eternal-place spirit." This combination in extant Greek texts is found only in Hebrews. It is not in the LXX or other Judeo-Hellenistic noncanonical works. Even the Hebrew עוֹלָם which is translated Greek αἰώνιος

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[246] See Ch. 3 section "Believers Enter Bodily into Heaven Just Like Jesus Did," esp. n. 155; Ch. 4 unit B UI (Heb 2:1–4).

is never found as a description of who God is but only what God does.[247] The Greek αἰώνιος is difficult to translate in English due to its combined temporal and spatial qualities.[248] The adjective αἰωνίου applies a durative descriptive quality to πνεύματος. Therefore, likely does not refer to the Holy Spirit, as God who is beyond time and space, but God who works within time and space of his creation. Also, to prevent confusion *Auctor* adds ἑαυτὸν ("himself") to clarify Christ as the subject under consideration in the antitype of the apodosis statement. Christ is durative and perpetual in spiritual bodily form necessary for dwelling in a perpetual creation without decay or chaos.

A better option is that in *Auctor's* sacrificial, contrastive context, πνεύματος αἰωνίου describes Jesus' human "eternal-place spirit," who is blameless, and without exception, is filled with the Spirit of God. Several evidence support this choice. First, for God to be fully human in flesh, he must have a durative human spirit. Jesus, as the God-man, becomes human in space and time having flesh and spirit. Flesh without the durative spirit exitance is a quality of death (cf. Jas 2:26). Second, atonement in death requires Jesus' tasting death for every man. There must be a potential for both death of flesh and spirit or the cross is a fake-out with no significant meaning. For atonement, Jesus must die in the flesh and at least could potentially die in spiritual separation from God as spirit just as any other man (fig. 3).[249] Otherwise, judgment of the Son by God is only for dramatic purposes without real possible consequences of other people. *Auctor*

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[247] Jared Compton, *Psalm 110 and the Logic of Hebrews*, LNTS 537 (New York: T&T Clark, 2015), 124-26. See esp. section "Excursus 7: πνεῦμα in Hebrews 9:14." He finds αἰώνιος in the LXX in reference to God's actions (Isa 40:28, 57:15). Actions of God implies a relationship with creation beyond himself.

[248] Allen, "'Forgotten Ages': Times and Space in Hebrews 1:2," 144-151.

[249] Kibbe, "The God-Man's Indestructible Life."

even proceeds to speak, in the next UPt3 FGT introduction (Heb 9:15–18), about the requirement of death for the new covenant, to support the death of the Son as a required reality, even if it was only a moment between the removal of Jesus' spirit and God's verdict of judgment before entering the holy places.

Without exception Jesus' human spirit was continuously filled with the Holy Spirit without blame in judgment of his life-after-death. The biblical text has no hint of division of Jesus' God-man person from the will of the Father or the empowering agency of the Holy Spirit. Without this blamelessness, the God-man incarnate atonement is not possible. In comparable manner to Jesus, the created substance form of the human spirit of believers is sealed by the indwelling agency of the Holy Spirit (Eph 1:13–14, 4:30; Rom 8:16; 1 John 4:13). This empowers the spatial substance of the Holy Spirit indwelt spirit of believers to durative eternal-place living by the present agency of the Holy Spirit in following the pattern of Jesus in conscious active living beyond death of the flesh. This interpretative position, if sustained with proper exegetical evidence, would further affirm the Christian confession that deceased believers abide in a conscious, heavenly, living presence, with Jesus before their return with him for raising the remaining living at the second coming to join with them in Jesus' earthly ministry.

In *Auctor's* argument, his protasis concerns the old animal sacrifices that were only beneficial for the cleansing of the flesh in an outward testimony of inward realities. This overt cultic demonstration of outward cleansing only symbolized the inward cleansing of the conscience of sin required at approach for judgment to enter to God in heaven after death. This conscience cleaning would have to be provided by God himself and accepted in faith by the listener. It could not occur by the "dead works" of the sacrificial system of the first covenant that only publicly revealed one's acknowledgment

of sin and realized necessity for God's provision in Christ for forgiveness in a clear
conscience before God at judgment after death.[250]

The apodosis of Jesus' sacrificial death allows Jesus, as an eternal-place spirit, to
approach God. It must be remembered in a first-class condition both statements of
Auctor's earth-heavens rhetorical contrast are true. Christ not only completed priestly
work in the flesh for fleshly cleansing of sin in the cross, but also continued with priestly
work in an "a spirit of an eternal-place" that is necessary to complete the way to God
with his subsequent flesh resurrection as proof of his heavenly provision of salvation.

There are several reasons the referent πνεύματος αἰωνίου does not directly refer to
the Holy Spirit alone without human spirit presence. First, the phrase is unique only here
in description of Jesus' after death in atonement. Thus, it would more likely depict a
unique situation of Jesus' human death than an introduction of direct solitary Holy Spirit
participation. Second, the relative pronoun ὅς that introduces the dependent clause
modifies Χριστοῦ, continues a focus in both the FGT and unit on Jesus' better sacrificial
offering and priestly ministry over the Sinai covenant animal sacrifices.

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[250] For discussion of the scholarly interpretive options for 'dead works' in Hebrews 9:14, see
Gordon, "Better Promises" in Horbury, *Templum Amicitiae*, 434–49. He options (1) the Jewish law, (2)
moral offenses or pre-Christian experience before baptism, and (3) his most favored option of works that
lead to death as a link between sins of ignorance for which the earthly sacrifices enabled forgiveness and
premeditated sins that only incurred a remedy of death. The option for moral or pre-Christian experience
provides an excellent example of proof texting beyond the meaning of the text. The first and latter
explanations do address the context but miss the overall point of the recurrent antithesis between the Christ
offering and the offerings specified in the Law, which included the daily and annual Day of Atonement
sacrifices mentioned by *Auctor*. The point is that the former ministry of the earthly covenant sacrifices,
including the Day of Atonement, are dead as far as ministry is concerned since fulfilled by Christ once due
to Jesus' achieved spatial changes in heaven. For description of the Day of Atonement ministry of the high
priest, see Edersheim, *The Temple*, 319-23. On the Day of Atonement, the High Priest in order to fulfill all
the commands of Scripture actually enters the Holy of Holies four times and offers the sprinkling of blood
forty-three times. Since both daily and annual sacrifices after Jesus' fulfillment errantly teach about the
unseen realities, they have no value when ministerial teaching is judged. The topic of ministerial
accountability at judgment tracks from the beginning of the *Auctor's* message. It is developed in the unit B
UI (Heb 2:1–4), unit C (Heb 3:1–4:13, and unit E (Heb 6:11–18).

Third, when the author speaks of the third person of the Trinity, he uses a designation of some form of "Holy Spirit." Fourth, the adj. term αἰώνιος ("eternal-place") always biblically designates ontological durative space-time. It is never used as a modifier of Divinity, either in the NT or LXX. Divinity is beyond space and time, yet as God, always works in space-time creative relationships. God's preferred location is the better eternal-places until his enemies of sin and death in the temporary creation are removed. The Holy Spirit is never described as αἰώνιος as a person of the Trinity of God. Fifth, Jesus, as the incarnate God-man, must possess a durative human πνεῦμα ("spirit"). What is not assumed is not covered in expiation when Jesus tastes death for every man. Jesus must be incarnate as a durative full man in every respect.

Sixth, penal substitutionary atonement of Jesus' death for all humankind requires fleshly death which separates the material πνεῦμα from the fleshly body just before prompt bodily resurrection. If there is no separation of the πνεῦμα in death for Jesus, there is no immediate atonement at his death on the cross but delay to an unspecified time of personal offering after fleshly resurrection. This spatial-temporal separation by current scholarship of Hebrews concerning Jesus' death and atonement in providing salvation does not exist in the context of either the OT or NT. The evidence in context overwhelmingly supports that πνεύματος αἰωνίου can only describe Jesus' human spirit as "a spirit of an eternal-place" (Heb 9:14).

Auctor uses his contrast to motivate his audience toward a proper choice in their teaching about the Christ, by declaring concerning his offering, "it cleanses our conscience from dead works for the purpose to minister to the living God" (Heb 9:14). The temptation for continuance of the earthly covenant sacrifices, either the daily or annual Day of Atonement, due to their inaccurate portrayal of the current topographical

change in the heavenly realities, was judged by *Auctor* as a dead work where those so engaged possessed a conscience that needs cleansing to serve the living God.

In exhortation to his audience about their ministerial service of the living God, *Auctor* highlights the better teaching concerning the sacrificial value of "the blood of Christ, who through a spirit of an eternal-place offered himself blameless to God" (Heb 9:14).[251] The reference to the blood of Christ continues *Auctor's* two prong connection about the moment of salvation. The sacrificial death of Christ solidly links with Christ's entrance into the holy place in heaven, after the pattern of the high priest on the Day of Atonement, which exemplified the promise of the new covenant. Jesus' onetime offering

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[251] Contra Stephen Yates, *Between Death and Resurrection: A Critical Response to Recent Catholic Debate Concerning the Intermediate State* (New York: Bloomsbury Academic, 2017). Yates defends the traditional Catholic dogma of an inferior intermediate state of *animae separata* of the soul until resurrection at the second coming against growing Catholic scholarly views that the NT teaches immediate resurrection. His critical response admits that texts in 2 Cor and Phil confirm this concept through the work of scholars such as Dermot Lane, R. H. Charles, Marray Harris, Anton Van der Walle, and F. F. Bruce. However, Yates after his confirming critical evaluation, still follows the Catholic position of tradition over text. This project proposes to add to the evidence of 2 Cor and Phil, the NT text of Hebrews as support for an immediate resurrection after death that includes the full benefits of a spiritual body, without an inferior state, when eternal-place living. The flipped and delayed presuppositions for the traditions of an earthly kingdom pressure against acceptance of an immediate heavenly hope, and more toward a closure of heaven for people after death. Other presuppositional obstacles follow in later footnote discussion.

Cf. Larry. J. Kreitzer, "Intermediate State." *DPL* 438–41. Kreitzer documents the tensions concerning scholarly attempts to explain a development in Paul's thought between 1 Cor and 2 Cor from anticipated resurrection at the second coming to earth and Pauline inferences for an immediate resurrection at death. His brief mention of proposed solutions concerning heavenly hope for the dead is unconvincing. However, a review of apocalyptic [*aiōn*-field background] concepts in the first century reveals immediate rising to God at death is the normalized eschatology. The NT concept of later resurrection at the second coming for the living has since become imbalanced in limited future eschatology lenses.

Cf. Anthony C. Thiselton, *Life After Death: A New Approach to the Last Things* (Grand Rapids: Eerdmans, 2012), 68–88. Thiselton, with presuppositions of soul sleep and general judgment, argues for both immediate rising to Christ and an intermediate state. His approach keeps logic and calculation separate, where believers are immediately with Christ and wait until the second coming to wake up together at a general judgment. His logical separation solves the paradox by the former as an observer with the latter as a participant, with either position having a unique perspective. However, 1 Thess 4:13–18 speaks of two groups as a class—the dead and the those who remain living. As a class, the dead do not all die at the same time. Also, they all do not die together but die over time until the class of the living are added to them by Jesus bringing together the two groups of the dead and living. He brings the dead with him (1 Thess 4:14). The dead rise first as a class (1 Thess 4:16). While the dead are brought with Jesus at the same time, the dead do not die at the same time, and do not have to all rise to Jesus at the same time. They only have to be with Jesus when he comes for those who are living to be together with them. The context does not rule out the possibility of immediate rising to Jesus at death in the first-century apocalyptic view. The footnote discussion briefly provides other NT texts with probable prompt rising to God after death.

is superior and better than the earthly priest by providing access to God's presence.

Auctor's comment about Christ αἰωνίαν λύτρωσιν εὑράμενος ("after finding eternal-place redemption," Heb 9:12) tracks in the path about the Son's inheritance of salvation received from the DI and DUC subtopics up to this point. The Son in his ministry, as the Christ, became heir of all things, made the eternal-places, radiated God's glory and represented his substance-reality, brings all things by the conversation of his ability, made a purification of sins, sat down at the right hand of God's throne in the high places, and received a better inheritance than the ministry of angels. Auctor, in his next FGT, doubles down by further cementing together the connection of death with a heavenly inheritance in the eternal-places by means of the present mediation of Christ for fulfillment of God's covenant promise regarding his people's own moment of salvation.

UPt3 IntroTop (9:15–18) The Son is Mediator of a New Covenant Relationship By Redemption through the Necessary Blood Offering of his Death, So Those Called at Judgment Should Receive the Promise of Eternal-Place Inheritance.

The unit F UPt3 topic (Heb 9:15–26) has three FGT, which continue development of his first two main points in the unit concerning the Son's high priest ministry in heaven and the now obsolete teaching of the parts of the earthly tabernacle ministry. The UPt3 FGT topic focuses heavily on teaching features about the new covenant inauguration by the Son as Christ. For Auctor, the second covenant proclaims more than a metaphoric promise about a new legal state of salvation from sin before a distant, oblique, nebulous God, who is worshipped overhead from afar. Rather, he highlights a promised oath for a new relationship in transformation of believers at death into an eternal-place inheritance for dwelling with the living God.

Auctor continues his parabolic interpretation of the earthly tabernacle typology for

a present heavenly application to his audience (cf. Heb 9:9). In his first FGT topic

introduction (Heb 9:15–18), he points out the ἀνάγκη ("necessity," Heb 9:16) that the

Son had to die, since at his moment of dying, the new covenant inaugurated. Likewise,

the new covenant is only effectual for people at death. His second supportive FGT (Heb

9:19–22) strengthens his first feature about the necessity of death by providing parabolic

evidence from the Mosaic covenant in all typological activities about the sacrificial blood

requirement for forgiveness and holiness before God. His third FGT (Heb 9:23–26)

declares the efficacy of Christ's onetime cleansing over the whole temporal multitude of

animal sacrifices offered before God from the foundation of the world. These three FGT,

with his previous two main points in unit F (Heb 8:1–10:18), prepare for his final UC

(Heb 9:27–28) and expositional MCS as the focal point of his message.

Several indicators signal a new topic that links as further explanatory support to

his first two main points of unit F concerning the Son's present priestly ministry and the

spatial changes achieved by his entrance into heaven at the moment of his offering.[252]

Auctor's use of the pres. act. indic. verb ἐστίν ("he is") with the antecedent as Christ,

adds evidence that his exposition continues his parabolic descriptions of a current

ministry of the Son (Heb 9:9) that was developed in the pre-climax SbPt2a (Heb 9:6–10).

He again connects the verbal noun μεσίτης ("mediator," Heb 9:15; cf. 8:6) to

explain the present διαθήκης καινῆς ("new covenant," Heb 9:15) ministry of Christ, as a

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[252] These signals include (1) the connective Καὶ ("and," Heb 9:15), (2) the demonstrative phrase διὰ τοῦτο ("for this reason," Heb 9:15), (3) repeat of μεσίτης ("mediator," Heb 9:15), which appeared in his first main point (Heb 8:6) as a verbal noun that summarizes the present ministry of Christ, (4) a continued focus on the θάνατος ("death," Heb 9:15) of the Son, (5) a continued contrast with τῇ πρώτῃ διαθήκῃ ("the first covenant," Heb 9:15), (6) a continued subtopic about the promise of eternal-place inheritance that designates salvation in heaven in God's dwelling.

high priest before God, who is now available to the people at their time of need (Heb

2:17–18; 7:25–28). He further concretizes the link of θάνατος ("death," Heb 9:15; cf. Heb

2:9–15; 5:7) with the Son's accomplishment of τῆς αἰωνίου κληρονομίας ("the eternal-

place inheritance," Heb 9:15) promised in his concept of πρώτη διαθήκη ("first

covenant," Heb 9:15).[253] The new use of the verbal noun κληρονομία ("inheritance," Heb

9:15) summarizes his previous descriptions of the κληρονόμος ("heir," Heb 1:2b) and the

verbal activity κληρονομέω ("to inherit," Heb 1:4) in the DI (Heb 1:1–4) chiastic

subtopics A (Heb 1:2b) and A′ (Heb 1:4).[254] His link of the concept of covenant with

death continues from unit D (Heb 5:1–10; 7:1–28) his exposition regarding the better

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[253] *Auctor's* mainly focuses on inheritance at death of both Jesus as the Christ and his believers. However, he does mention that Jesus' ministry providing completion in heaven should not cease without the later addition of those living in his audience (Heb 11:39-40). In his context, this does not infer that the expected finishing in heaven must occur for all at the exact same time (i.e., at the second coming) but only that all believers will finish with no believer left out. This concept is further discussed in the UC D2′ (Heb 11:39–40) in this chapter.

[254] Cf. Hahn, "Covenant, Cult, and the Curse-of-Death," in Gelardini, *Hebrews*, 65–88. Hahn offers a solution to the perplexity of *Auctor's* argument in Hebrews 9:16–17, by application of the Sinaitic covenant, as the necessity of death of the covenant-maker when the first covenant is 'violated' or 'broken' by one of the covenant makers. He assumes the first covenant was 'broken,' which necessitated the second. However, the concept of a 'broken' covenant mentioned about Israel in the OT does not apply here. In each case where the covenant is broken, Israel looked to other gods for redemption, rather than God of their covenant (cf. Lev 26:15, 44; Deut 31:16, 20). Nothing, in Hebrews 9:15–22, describes a failure of Israel or broken covenant as the reason for the second covenant. In truth, the second covenant was outlined within the Sinaitic covenant in the Yom Kippur annual sacrifice and planned from the beginning of the teaching about Christ before the Law at Sinai (Heb 5:12; 6:1). E.g., the symbolism provided by Melchizedek, developed in unit D (Heb 5:1–10; 7:1–28), existed before the Aaronic priesthood of the Law and Sinai. The earthly covenant provides only an outline of the promise of God and symbolically reminds Israel about the transgressions that needed atonement by the death of only God himself as a person (cf. Heb 10:1–3). It was weak, by not being able to bring people into God's presence. Hahn's speculation for further research, that the death of Israel was delayed until Christ's substitutionary death (87–88), does not apply. The individual Israelites did physically die, just as all men have been appointed, which is the first part of *Auctor's* MCS (Heb 9:27). The sacrifices concerning Christ that were demonstrated by the commandments of the earthly covenant revealed how one could in death approach God through faith in Christ's substitutionary offering and priestly intercession, rather than somehow not physically die at all or have death delayed till Christ comes. However, the execution of the penalty of eternal-place death was delayed until Christ's entrance as forerunner at physical death, but this is probably not the spiritual death that Hahn has in mind.

promises enacted by Jesus more excellent ministry (Heb 7:22).[255]

The application of Christ's inheritance that runs to believers, connects back to his UC A (Heb 1:13–14) concerning the angels, who minister διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν ("for the sake of those who subsequently are presently about to inherit salvation," Heb 1:14). The inheritance by heirs of salvation path picks up again in Hebrews 6:12, 17 within the warning about accountability for teaching in unit E (Heb 5:11–6:20). The unit reveals that a believer's inheritance includes more than just a qualitative entrance into heavenly access but also quantitative blessings. Now in unit F, *Auctor* states about his subtopic of the mediation of Christ, "…so that of a death occurring for redemption of transgressions over the period of the first covenant, the ones having been called should receive the eternal-place inheritance" (Heb 9:15). In contrast to the lesser access into the holy place for the righteous by the first covenant ministry before the veil, those embracing by faith the second covenant outlined by Yom Kippur can now journey beyond the veil for an inheritance in the eternal-place (cf. Heb 6:19–20).

The substantive perf. pass. ptc. κεκλημένοι ("the ones having been called") highlights both the literal event and the timing for this new covenant inheritance of

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[255] Michael Gorman, "Effecting the New Covenant: A (Not So) New, New Testament Model for The Atonement," *ExAud* 26 (2010): 26–59. Gorman connects 'covenant' and 'atonement' to suggest a new model of atonement. He comments, about the scriptural overtones that connect these concepts, "Furthermore, the implicit or explicit (in Matthew) connection to forgiveness of sins suggests that Jesus' death fulfills both the Day of Atonement in Lev 16 (plus perhaps the atoning sacrifices more generally [e.g., Lev 4:1—6:7]) and inaugurates the new covenant promised in Jer 31:31–34, which (as we will see below) includes liberation and forgiveness" (29). He properly identifies an early connection to Jer 31:31–34 without recognition of *Auctor's* understanding of even earlier second covenant language in the outline of tabernacle and the burnt offerings in the Melchizedekian priesthood before Aaron's priesthood in the Law at Sinai. In evaluation of the link of atonement and covenant in Hebrews, Gorman chooses "…to consider not the *mechanics* of the new covenant in Hebrews but the *effect*" (52, italics Gorman). This allows overreach in escalation of the feature of "permanence" of the connection his presuppositions about the possible loss of salvation, if the audience does not remain permanently faithful. This common presupposition is invalidated by proper governance of the FGT for meaning in discourse analysis of unit E (Heb 5:11–6: 20) concerning accountability in teaching about the beginning sayings of Christ.

salvation, as at judgment after death, even as Jesus' own inheritance (Heb 2:11; 3:1).

Christ will call his believers by name upon their approach of their spirit and soul to God

for eternal-place judgment (Heb 4:11–13) and subsequently shepherd each of them into

the holy of holies (Heb 8:8–12; 13:20).

The remaining portion of the UPt3 topic introduction (Heb 9:15–18) emphasizes

three warrants about the new covenant. It (1) requires the necessity of the death of the

one who made it (Heb 9:16), (2) effectually validates when people die (Heb 9:17), and

(3) mimics the inaugural pattern of the first covenant ministry that when symbolizing the

new covenant, requires the offering of the blood from an animated life. Patterned after

God's furnished legal design in his first covenant relationships, the Son, as Christ, had to

die by offering the blood of his animated life for it to be implemented (Heb 10:5–10; cf.

Mark 14:24; Matt 26:28; Luke 22:20; 1 Cor 11:25; 2 Cor 3:6).[256] Further, in extrapolation

of this earthly outline to other people, the second covenant mediatorial priestly

intercession is a βεβαία ("valid *covenant*," Heb 9:17) upon the death to those eligible. For

Auctor, the earthly sacrifices not only represented the death of the Christ but also the

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[256] The OT to NT second covenant concept does not slavishly follow the patterns of other ANE covenants and does not claim to be influenced by them. While there are covenant similarities with other ANE cultures and common legal language that enabled conceptual understanding, the covenant revelation from God to Moses, as original from God himself, further explains the beginning teaching about the Christ regarding the absolute necessities that are required in order to establish an eternal-place covenant relationship with the living God in heaven. In this sense, the revelation about the covenants (cf. Rom 9:4) is progressive. The second improves the heavenly access of the first. This unique purpose to establish a perpetual heavenly relationship with people after death separates the purpose of the first and second covenant from other covenantal interpretations that focus on legalities of continued earthly relationships with God. E.g., Paul's concept of second covenant ministry in 2 Cor 3:6 propels his thoughts to look towards eternal-place things (2 Cor 4:18) and a walk by faith until absence from the body to be at home with the Lord in 2 Cor 5:7-8. The modern misstep of progressive covenantalism inverts the heavenly hope for legal restoration to earthly Edenic relationships that is similar to other ANE cultures with an earthly focus, by elevation of the antitype of Eden to the heavenly Eden type itself.

death of the individual, who after death would ascend up to God for his judgment.[257] He reinforces this connection of the offering of blood between with the two covenants in his next UPt3a FGT.

SbPt3a (9:19–22) After the Pattern of the First Ministry, the Son's Offering of his Blood by Death was Required by God's Judgment for Cleansing in Forgiveness of Sins.

The use of γὰρ ("for," Heb 9:19) signals explanatory support for *Auctor's* last warrant concerning God's covenantal requirement for the offering of the animated life of the Son. He lists three groupings, which include (1) Moses' use of blood in commandments (Heb 9:19), (2) Moses' words in Exodus 24:8 at the inaugural agreement of Israel to obey all the commands of the first covenant outline, and (3) the logic that since nearly all things are cleansed in the first covenant pattern by blood, then χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις ("without the shedding of blood, forgiveness does not occur," Heb 9:22). These facts concerning the first covenant outline provided to Israel prepares the ground for application to the realities by Christ in the next FGT.

SbPt3b (9:23–26) Christ's Onetime Cleansing of Things in the Heavens is Better than the Earthly Covenant Ministry, Since He Did Not Enter into the Outline of the True Holy Places but into Heaven Itself, to Now Appear in the Presence of God for Believers.

Auctor once again moves the thoughts of his audience from the ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς ("outlines of the *ministry* in the heavens," Heb 9:23) to the reality of Christ. The outlines of the earthly tabernacle suggest to *Auctor* another ἀνάγκη

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[257] Johannes Weiss, *Die predigt Jesu vom reiche Gottes* (Göttingen: Vandenhoeck & Ruprecht, 1964), 135–36. Weiss suggests that modern Christians reinterpret the end of the world in terms of the end each one of us must face, namely, death.

("necessity") concerning καθαρίζω ("purification," Heb 9:23) in the heavens. This

necessity of purification in the heavens completes upon entry by Christ into heaven itself

with his better sacrifice than those of the earthly covenant that *Auctor* previously

described in his SbPt2b FGT climax (Heb 9:11–14).[258] It is likely that the necessary

purification concerns the problem of the sins of those people in the holy place awaiting

forgiveness. *Auctor* gives no indication about sinful defilement with the creation itself but

that the separated territory of creation accommodating sinful people, needed reclaiming.

In first-century apocalyptic [*aiōn*-field] concepts about heavenly realities, the celestial

holy place provincially allowed sinful people and angels temporary residence in lower

divided levels of heaven. For *Auctor*, this defilement of the space in the true tabernacle of

all creation awaited Jesus' purification by forgiveness of sin in the promise of the new

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[258] The holiness of creation in relation to dwelling presence with God is directly related to the sinful state of the created creatures who dwell in that creation. The people defile creation from God's presence in levels of holiness, and nothing innate in the creation itself. The decay of sin and death are God's enemies that he now patiently is eradicating (Heb 12:25–29; cf. Rom 8:18–25). For recent summation of the scholarly theories concerning the relationship of the earthly ministry purification in relation to purification in heaven, see David J. MacLeod, "The Cleansing of the True Tabernacle," *BSac* 152 (1995): 60–71. MacLeod provides light discussion of nine views. Cf. Ribbens, "Levitical Sacrifice and Heavenly Cult in Hebrews," 119–27. Ribbens addresses three main interpretative options for (1) purification of the heavenly tabernacle, (2) purification of the conscience in a metaphorical implication about the defilement of people, and (3) purification as inauguration of the heavenly sanctuary for ministry. He recognizes the connection of καθαρίζω ("cleanse, purify," Heb 9:23) with ἐγκαινίζω ("inaugurate," Heb 9:18) and the listed sacrificial examples which indicate the inaugural purification of the tabernacle for ministerial service. He further comments, "While inauguration of an earthly temple was an action prerequisite to the ability to offer a sacrifice within it, the inauguration of the heavenly sanctuary is subsumed in Christ's sacrifice. He does not purify the heavenly sanctuary and later offer himself. Rather, in one offering Christ consecrates the heavenly sanctuary, inaugurates the new covenant, and atones for sins" (123). Cf. Jamieson, "Hebrews 9.23," 569–87. Jamieson recognizes a pattern concerning rites of purification that also arises in the text of Hebrews 9:23. He states, "…cultic inauguration or consecration is a multi-stage process in which the cultic implements are first cleansed of impurity, changing their status from impure to pure, and then consecrated, changing their status from common (or profane) to holy" (585). He concludes, "Given that the cleansing of the tabernacle is a major focus of Lev 16, and that the author sees the Levitical cult as in some sense patterned in advance on Christ's offering, perhaps readers of Hebrews should be rather less surprised than we tend to be when we find the author stating that the heavenly tabernacle itself needed to be cleansed. Further, far from being removed from the pressing concerns of its recipients, the idea that the heavenly tabernacle is cleansed from defilement both agrees with and advances the letter's central hortatory motif. Because the record of human sin has been removed from God's presence, God's people can draw near to him, approaching the very Holy of Holies in heaven with confidence, a true heart, and full assurance of faith (4.16; 10.22)" (587).

covenant. Once sins had been atoned and the veil of separation removed, the people could enter with Jesus into God's presence.

Auctor again claims the ministry of Christ as not an entry into the earthly tabernacle χειροποίητα ("made with hands," Heb 9:24), which was an ἀντίτυπα τῶν ἀληθινῶν ("antitype of the true *tabernacle*," Heb 9:24) but into heaven itself. The implication is that Christ enters the current space of heaven itself that has been cleansed, and to which a way is created for him by God instantly at his offering of atonement, just like the high priest annually entered beyond the veil. The space of the former holy place is now reclaimed to form the greater and more complete tabernacle (Heb 9:11).

From this newly expanded space, Christ operates his ministry νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν ("now to appear before God for us," Heb 9:24). By the aorist pass. inf. ἐμφανισθῆναι ("to appear"), *Auctor* charts a general mission statement. Outside of the indicative and participle, there is no aspect of time for the aorist infinitive.[259] Wallace states, "The aorist normally views the action as a whole, taking no interest in the internal workings of the action. It describes the action in summary fashion, without focusing on the beginning or end of the action specifically."[260] Any detail about the action implied in the verb must come from the context. The context indicates Jesus'

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[259] GGBB, 555.

[260] Ibid., 557–58. Wallace describes several other semantic options for the aorist infinitive. For the gnomic aorist, he states, "In this respect it is not very different from a customary present, but is quite different from a customary imperfect. The gnomic aorist is not used to describe an event that 'used to take place' (as the imperfect does), but one that 'has taken place' over a long period of time or, like the present, does take place" Ibid., 557. For the ingressive aorist, he states, "The aorist tense may be used to stress the beginning of an action or the entrance into a state" Ibid., 558. In this usage, there is no suggestion that the action is repeated. However, *Auctor's* context suggests repeated action. *Auctor's* point from this FGT that carries over into his unit F UC in Hebrews 9:27–28 MCS concerns Jesus' present ministry of appearing from heaven since the moment of his entrance from the cross.

ministry includes appearing "now," "in the presence of God," "in heaven," and "for us" (Heb 9:24).

In distinction with the annual Yom Kippur offering, where the high priest often entered with the blood of another, *Auctor* further asserts that in Christ's priestly ministry, while Christ appears πολλάκις ("often") after the pattern of the priestly sacrificial offering, he suffered but ἅπαξ ("once," Heb 9:25). *Auctor* rationally concludes that if there were an equivalent between Christ's atonement sacrifice and his current and frequent intercessional ministry, he would have needed to suffer often from the foundation of the κόσμος ("world," Heb 9:26). Atonement in suffering for sin only occurred once at Jesus' death on the cross, whereas individual mediation after death at judgment occurs "now" at the time of his writing.

Auctor's final statement of the SbPt3b FGT (Heb 9:23–26) encapsulates both the enabled spatial and personal changes for people by Jesus' onetime sacrifice. He states, "but now, once, upon the completion of the eternal-places for removal of sins through his sacrifice he has been revealed" (Heb 9:26). *Auctor* claims Christ "now, once…has been revealed" (1) upon completion of the eternal-places, (2) for removal of sins, and (3) though his sacrifice. The perf. pass. indic. πεφανέρωται ("has been revealed") suggests a past event with present effects. As introduced in the DI subtopic D (Heb 1:3b), these accomplished features continue to reveal the Son's current ability by ῥῆμα ("conversation") to bring people to God. This ability of the Son shared in conversation in teaching to others includes his heavenly purification in the completion of the eternal-places and removal of the barriers of personal sin for an open entrance into the eternal-places for those who believe (Heb 9:28; 13:20; cf. John 14:1–6).

Auctor maintains that a ministerial conversation in the earthly antitypes of the

continued sacrifices portraying the heavenly first covenant promises distorts the Son's accomplished message. The tent of the lesser holy place no longer exists and Jesus' removal of sin at judgment allows him by his priestly mediation to now shepherd people into the presence of God. The previous works of the earthly covenant are now dead teachings without a heavenly correspondence. So now they are without eternal-place value at judgment concerning the inheritance that accompanied salvation.

His next FGT serves as a UC and MCS about the ministry of Christ to those who approach God for judgment after death. It summarizes his previous expositional conclusions in unit A through F. Unlike Paul's conversation with the Thessalonian believers, *Auctor* does not distinguish between salvation by Jesus' at his appearing for intercession of the those who have died and those living. He focuses on Christ's present ministry at death with a promise that the group living should not be complete without them (Heb 11:39–40; cf. 1 Thess 4:13–18). This is discussed further in unit D2´.

UC A/B/C/D/E/F, Macro Conclusion/Summary (9:27–28) Christ, After Offering Himself Once to Bear the Sin of Many *People*, Will Appear from a Second *Place* Without Sin for Salvation to Those Waiting for Him After Death at Judgment.

At this point, *Auctor* accumulates the necessary literary indicators to suggest an easily recognized threshold by the audience for a shift to an anticipated UC that serves as a both conclusion and summary for his accumulated expositional material about the two-fold ministry of Christ thus far through unit F (Heb 8:1–10:18).[261] After this MCS, in a

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[261] These markers include: (1) *Auctor's* use of the idiomatic phrase καὶ καθ' ("and in accordance with this"), (2) The placement of clauses with the correlative conjunction ὅσον ("just as")…οὕτως ("so") as the object of καὶ καθ', indicate that these devices function together to frame his summary explanations of the correspondences within his previous parenesis, (3) the reemphasis of the topic of Χριστός ("Christ," Heb 9:28) as the highlight of the summary comparison in relation to ἀνθρώποις ("people," Heb 9:27), (4) use of words to specify the correspondence between Christ and people in the tracked subtopics from the DI and other UC A/B/C/D/E of ἀποθνήσκω ("to die"), subsequent κρίσις ("judgment"), the sacrificial ministry

chiastic point structure, he will later provide three more FGT UPt in support of his

propositions (see fig. 14). However, the current breadth of his rhetoric is pregnant with

great anticipation for delivery of a peak summation in his main unit F exposition, which

drives home the proper teaching that *Auctor* expects from his audience in their

conversation about the Christ.[262] This syntactical structure recaps his conversation to his

audience–Christ, fulfills the onetime, sacrificial offering to bear the sin of many people;

he appears from the second *place* without sin after death at judgment and provides

salvation to those awaiting him.[263]

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of Christ προσφέρω ("to offer") himself once in bearing the sins of many, the continual ministry of Christ to ὁράω ("to appear") to those waiting for σωτηρία ("salvation"), and the expected location as ἐκ δευτέρου χωρὶς ἁμαρτίας ("from a second place without sin") that was prepared. These should easily meet a threshold for a UC by a first-century Greek audience.

[262] Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Bellingham, WA: Lexham, 2010), 307–08. Runge demonstrates *Auctor's* use of the "…pro-adverb οὕτως to form a left-dislocation," which "…introduce the most important information of the clause." He further writes, "Christ is portrayed as performing a task comparable to doing one thing followed by another. In the same way that people are destined for death and afterward prepare for judgment, Jesus accomplishes a comparable activity. The first activity is framed as a circumstantial participle, backgrounding it to the main action of 'appearing.' Being offered up to bear the sins of many enables his second appearance to bring about salvation instead of judgment. Most all of this information has already been introduced into the discourse, but the comparison of similarities and differences has not been made explicit. Restating the relevant information provides an important frame of reference for the clause that follows. The pro-adverb οὕτως signals the end of the dislocation and rhetorically promotes the information. Stating the information in two clauses would have significantly reduced the rhetorical impact of the comparison. The book of Hebrews contains many such comparisons, but most are executed using simple frames of reference without dislocation."

[263] Cf. Oscar Cullman, *The Christology of the New Testament*, trans. S. H. Guthrie and C. A. M. Hall (Philadelphia: Westminster, 1959), 101–33. Cullman comments, "Jesus the High Priest thus fulfils a double office: that of the once-for-all act of atonement, and that of the extension of this work continued into eternity" (101). However, in his discussion, he limits the present work of Christ in Hebrews as only intercession for the living. This interpretative move then allows Cullman, regarding the concept of Jesus' high priesthood, to speculate "…a third aspect, the *eschatological* side, of his work as the New Testament understands it" (103). He then aligns Hebrews 9:28 as a reference to the 'second' coming of Jesus, even though recognizing no context in Hebrews supports it. He comments after his claim, "Hebrews does not further explain the particular meaning of the high priestly work of Jesus at the end of time; it only indicates its nature with the words 'not to deal with sin'" (ibid.). Cullman negates both offices in his commentary about *Auctor's* summary statement: the once-for-all sacrifice and the present intercession for believers after death at judgment by removal of sin. Cf. Jordi Cervera i Valls, "Jesús, gran sacerdot i víctima, en Hebreus : Una teologia judeocristiana de la mediació i de l'expiació," *RCT* 34, no. 2 (2009): 477–502. Valls concludes, "The letter works through a Christological consideration of two inseparable themes: to affirm

Auctor's syntactical choice of an aorist inf. of purpose ἀνενεγκεῖν ("to bear, Heb 9:28) joins his other cognates from the φερω word group to express the present ministry of Christ. In a contextual connection with the aorist inf. ἐμφανισθῆναι ("to be appearing, Heb 9:24), the aorist tense signals another general mission statement to review an additional feature about the purpose of Christ's current activity that trails from the main chiasmic subtopic D (Heb 1:3b) of the DI toward his last UC (Heb 13:20–21). These verbal nouns describe how Jesus now shepherds his brethren to God.

His choice of the fut. pass. indic. ὀφθήσεται ("will be appearing") adds more weight to the expectation of the audience for validation of this second covenant promise at death (Heb 9:17, 27), rather than simply the provision of a metaphor for a state of access in worship by the living audience for God's approving notice from heaven.[264] The verbal infinitives ἀποθανεῖν ("to die," Heb 9:27) about people and ἀνενεγκεῖν ("to bear," Heb 9:28) about the sins of people link in parallel in the MCS, further connecting the timing of Jesus' ministry for the salvation of people as after death and at judgment (see appendix 3).

In Hebrews, the direction of the priestly ministry of Christ with his people at

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the divinity of Jesus (his role as mediator) and to set out the meaning of his death of the cross (his role as expiator of sin)" (502); Richard Ounsworth, *Joshua Typology in the New Testament*, 117 n. 57. Ounsworth, in a realized eschatology view, states, "Jesus is the one whose journey is re-enacted, or re-capitulated, by the Christian pilgrimage."

[264] Worship by those living among the audience is important to *Auctor*, as seen in discourse S3 unit A′ (Heb 13:1–21) with chiasmic application of his expositional teaching. This further explores in unit A′ (Heb 13:1–21) analysis. However, worship is only another earthly outline of heavenly realities when properly observed. Therefore, the audience could no longer accurately teach proper worship of God in their ministerial conversation if continuing the now faulty outlines of the Law due Jesus' achieved covenantal and heavenly changes for people in their relationship with God.

death is upward and heavenward by provision of open access to God.[265] Nothing is

mentioned in *Auctor's* message about the second coming with his people that is found in

other NT letters (1) to gather the living, (2) to judge, in earthly realization of the day of

the Lord prophecies that symbolize God's heavenly judgment after death, and (3) to

temporarily minister on earth with promised blessings to symbolize his goodness. His

nested frequent use of ἅπαξ ("once") concerning Christ (Heb 9:26–28) links with his

suffering offering of atonement and not his current ministry in priestly activity regarding

appearing to believers after death at judgment.[266]

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[265] For introductory discussion of the different lines of STL tradition of Merkavah mysticism concerning an anticipated, active, upwards movement of the righteous to God in divided heavens of God's house against a passive, downward movement of God to the righteous on earth, see George W. E. Nickelsburg, "Enoch, Levi, and Peter: Recipients of Revelation in Upper Galilee." *JBL 100*, no. 4 (1981): 575–600. Nickelsburg suggests the correspondence of this long standing Merkavah tradition posits from possible authorial reaction to priestly corruption and pollution at Jerusalem in support of the later cultic ministries in the environs of Tell Dan in upper Galilee. The message of Hebrews has correspondence with the Merkavah STL along these lines. The upward movement of believers to the unseen eternal creation of God's dwelling verses the downward movement of God to the temporary creation stimulated debate long before, during, and after the days of Jesus since the beginning the building his church in heaven (John 18:36; Acts 7). Nickelsburg reveals possible early connections between Petrine and Enochic traditions in rejection to the priestly authority of Jerusalem. The later elevated earthly ministry of Peter toward an earthly kingdom provides another area of further research along these lines.

[266] The link of the idiom ἐκ δευτέρου, with ἅπαξ ("once"), with sense as "a second time" in limitation to his second coming for the living in application to the ministry of Christ for believers, neglects the very teaching *Auctor* emphasizes, and logically works out where no one is yet saved. The connection of δεύτερος ("second") with ἅπαξ ("once") is awkward. He does not speak about Jesus' coming into the κόσμος ("world," Heb 10:5) as a πρῶτος εἰσερχόμενος ("first coming") and his ordinals deal with either space, or the inauguration and execution of covenant relationships, rather than coming for an Edenic earthy kingdom. Besides, *Auctor's* kingdom theology resides spatially in heaven, even as Jesus stated (Heb 1:8; 12:28; cf. John 8:23; 18:36).

   The common anachronistic solution is to locally assume the ordinal idiom is only adverbial in connection to the ordinal ἅπαξ ("once"), for a common assumed sense for "a second time," without consideration of the inherent spatial weight of the idiom toward a presently available place option at death and judgment. A spatial *present* option was normative in apocalyptic language and thought. Cf. Jonathan Ben-Dov, "Apocalyptic Temporality: The Force of the Here and Now," HeBAI 5, no. 3 (2016), 289–303. Ben-Dov claims, "In fact, readers of Daniel and members of the Yahad experienced a 'thick' present, with the dimension of time playing a crucial role in the fabric of reality" (289). He also states, "I believe, in contrast, that apocalyptic writings attest to a substantial concept of time, which constitutes more than a mere continuum of appointed moments" (290). Ben-Dov dismantles the adversarial rhetorical strawman in Western ideas that OT Jewish concepts of time were considered abstract, and lacking importance in the traditions in Semitic languages (290–91). Ben-Dov provides a major contribution with the recognition that in apocalyptic literature, time is not a phenomenon that exits by itself but rather "a fundamental entity

Neither does *Auctor* provide exposition for a philosophical intermediate-state, which from the beginning has persistently developed alongside heavenly kingdom teaching. By elevation of antitypes, outlines, and shadows to the level of the promised truth and types of heavenly realities themselves, various forms of afterlife speculation rationally surface within the misstep of an upside down, earth rather than heaven, delayed kingdom theology. Even after Jesus' enthronement in heaven, this worldly mistake was retained and corrupted by later state-sanctioned churches and traditionally held by the educated separatists of the Reformation, as the catalyst for the later conflicts over the true church.[267] Yet because of the promises of God, who cannot lie, the elementary believer has always hoped by faith to see their Savior at death and enter with others into heaven.

After his delivery about the two-fold ministry of Christ, *Auctor* next provides

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which exists regardless of the phenomena and serves as their cause" (291). He concludes, "In apocalyptic literature, and more profoundly at Qumran, time carried a heavy burden alongside an enormous potential. It was experienced both as *kairos* and as *chronos*, and was expressed in elaborate literary and scholarly media. Eschatology revolves around a very powerful *kairos*, the moment of redemption. In turn this *kairos* concludes a very long *chronos* that precedes it. The now derives its meaning from the continuous past, as the two form a lively dialectic. This dialectic yielded in apocalyptic circles a 'thick' present" (303).

In contrast, in the dominant view of future eschatology, interpretation of the idiom "from a second…" by scholars today, universally and without question, connects in an isolated future temporal application with the canonical complementary truth of the second coming to earth in contrast to Jesus' first coming. However, this futuristic leap ignores the spatial-temporal context of the entire message to determine *Auctor's* intentions building up to this summary. Also, "once" does not refer to Jesus' coming to earth but more specifically to his one-time offering as the Christ sacrifice on earth *and* in heaven. Further, the adverbial phrase "without sin" always modifies the word it follows. This creates, in a strictly future temporal application, the awkward phrase "at a second *time* without sin," that is very unlike *Auctor's* previous highly sophisticated Greek. The issue in context, harmonizes better, with imputed holiness like Jesus' innate holiness that is necessary to enter the place of the holy of holies of heaven, as "from a second place/position without sin," where Jesus is now in position at the right hand of the throne of God. It is not the time that is without sin or the people, but person of Jesus and the cleansed place from where he comes (cf. Heb 4:15).

[267] Based upon *Auctor's* exposition contained in Hebrews, an intermediate state does not exist in the NT and that rising to God by Jesus' present ministry in fulfillment of the second covenant occurs for the believer after death at judgment. This assembly of believers in heaven is the true church that Jesus is now building by his shepherd ministry. None of the earthly churches as assemblies of baptized believers have ever been the true church but only symbols, when properly mirroring the true heavenly church.

three more FGT to reinforce his MCS. These continue his antithetical comparison of the earthly ministry with the heavenly ministry.

UPt4 (10:1–4) Since the Law is Only a Shadow, the Priestly Sacrifices for Worship could not Remove a Consciousness of Sin at Judgment before God.

UPt4, concerning the Son's ministry, additionally adds support to *Auctor's* MCS that the sacrifices specified in the Law could not τελειῶσαι ("to make complete, finish") people into heaven when approaching God for judgment. His categorization of the Law as a σκιά ("shadow," Heb 10:1), joins in unit F, τύπος ("type," Heb 8:5), παραβολή ("parable," Heb 9:8), ὑπόδειγμα ("outline," Heb 9:23), ἀντίτυπος ("antitype," Heb 9:24), ἀληθινός ("true," Heb 9:24), and εἰκών ("image," Heb 10:1) regarding his hermeneutical interpretation of all earthly ministry beyond that of Christ himself as only a typological representation of unseen, true, heavenly realities. This typological hermeneutical method is reinforced in his statement that the Law is a shadow "of the present subsequently coming good things, not itself the image of the events" (Heb 10:1). The εἰκών ("image," Heb 10:1) denotes the good things the audience should expect in the realities of heaven above after death.

Since the Law of the Sinai covenant with Israel only symbolizes the true heavenly realities, its observance either before or after Christ's fulfillment cannot complete the entrance of people into heaven (Heb 10:1; cf. Rom 9:31). The transition completed by the sacrificial offering of Christ is not a change from earthly ministerial reality to a heavenly ministerial reality ("lower to higher") but a change within the coexisting heavenly ministerial reality.[268] The Law, as a *shadow*, revealed God's ability to complete in Christ,

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[268] Scholars often reject the simultaneous validity of the priesthood of the Jewish Law and that of a

as an *image* of the *true* heavenly reality, the prospect of the illustrated, covenant

relationship changes in the heavenly priesthood that by faith bring people now to God

(Heb 7:12; cf. Rom 8:2–4, 9:31–33; 10:4). Believers today at death enter God's spiritual

reality of the holy of holies, a better access described in UPt2 (Heb 9:1–14), than just the

now no longer existing holy place before the veil.[269]

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heavenly ministry running concurrently before the priesthood of Jesus as the Christ. E.g., Koester, *Hebrews*, 359. Koester argues that Jewish tradition only allows one priesthood at a time, rather than Greco-Roman practice of multiple priesthoods. However, he fails to view the Jewish priesthood typologically, which can provide multiple earthly viewpoints of one concrete reality in heaven. Cf. Issacs, *Sacred Space*, 146. Issacs argues against application of Temple imagery to the church, stating, "For the author of Hebrews, the cult has not been replaced by the church, but superseded altogether, and re-located in heaven." His rationalization is problematic on several issues due to his initial faulty premise that could not be further from the truth. The earthly tabernacle and temple only provided symbolism of the transitions achieved by Jesus in the heavenly realities. Contra Matthew Thiessen, "Hebrews and the Jewish Law," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 183–94. Thiessen correctly rejects that *Auctor* considers the Law as abolished by Christ. He supports this conclusion with examples where *Auctor* continues to apply some aspects of the Law as valid with areas of continuity and discontinuity. He further supports his conclusion by demonstrating "In his belief in two distinct, yet simultaneously valid, priesthoods and cultic systems, the author of Hebrews explicitly depends on Exod. 25:8–9…The earthly structure is a model of that heavenly temple in which God himself dwells" (188). However, Thiessen further avers, "Hebrews claims that the cultic regulations have changed because there has been a change in location—from terrestrial to celestial" (191). Based upon *Auctor's* conception of a preexisting heavenly priesthood before Jesus' priesthood, the change in location is not earthly to heavenly but the change occurs, as pictured in the daily and annual sacrifices, from the previous celestial ministry administered by angels in the holy place to a new celestial ministry mediated by Jesus into the holy of holies. The earthly ministry, including Siani, has never been the truth or realty but only copies of ministry in the heavens (Heb 9:23).

[269] The first and new covenant traditions, as typologically represented by the Law in the Sinai covenant, are not new to Moses and Israel. E.g., the Melchizedekian priesthood symbolized the new covenant before the Law at Sinai and the change to the Aaronic priesthood on earth typified the change in the Law to Jesus. *Auctor* previously describes the μετάθεσις ("change, transition," Heb 7:12) of the priesthood realties in unit E (Heb 5:1–10; 7:1–28). Yet, he also in unit F (Heb 8:1–10:18) describes the transition in heaven, from the first, heavenly, covenant relationship after death that existed from the beginning foundation of the world in access to the holy place before the veil, to the new, heavenly, covenant relationship after death inaugurated by the death of Christ in access to the holy of holies.

In proper observance, the Law was not impossible to keep in blameless, righteous living by use of the sacrificial system for both personal and public testimony in outward purification of personal sins (cf. Phil 3:6). A common misstep is escalation of the Law itself, as the heavenly required reality, and pursuit of righteousness by the works of the Law (cf. Rom 9:30–33). The Law, even as the observed previous priestly services before it, did not demand or declare righteousness before God at judgment as by either sinlessness or works, but by its required sacrificial reminders facilitated recognition of personal sin and God's remedy by faith in Christ's sacrifice for sin. Also, keeping the Law symbolically testified to a person's faith in Christ (cf. Rom 4:1–8). In this understanding, Christ fulfills the Law but does not do away or negate the Law's main point of the need for faith in Christ.

The difference in the transition from the first to new covenant is that of promise and fulfillment. Nevertheless, the different heavenly access between the experience of the holy place by the first covenant,

By a rhetorical question, *Auctor* logically concludes that if the Law could function

to cleanse the conscious of the worshippers of their sins before God at judgment, then it

requirements would never need to be repeated (Heb 10:2). He signals a logical contrast

by use of ἀλλά ("but," Heb 10:3), stating the Law's typological purpose, as "in these rites

is a reminder of sins years by year" (Heb 10:3; cf. Rom 5:20; 7:7; Gal 3:24). His

contextual conclusion of this UPt4 FGT (Heb 10:1–4) affirms that it is impossible for the

Law's sacrifices to remove sins before God at judgment (Heb 10:4) and prepares the

audience for what God does require for forgiveness of sin in UPt5.

UPt5 Climax (10:5–14) In God's Desire, He Provides a Body after Death to Jesus, as the Christ, Who Made a Self-Offering that was Sufficient to Make People Holy by Removal of Sin.

With quotation of Psalm 39:7–9 LXX [Ps 40:6–8 MT], through King David,

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and the guaranteed access to the holy of holies by the new covenant promise, renders the first covenant teachings in the Law as now obsolete and necessitates change in teaching (Heb 7:12). This teaching by the priesthood ministry about the spatial changes in the heavenly ministry from the first to new covenant is often overlooked by scholars, who either ignore the heavenly ministerial realities depicted by the earthly or fail to recognize the heavenly spatial transition as part of the teaching of the Law in the tabernacle priesthood.

E.g., Barry C. Joslin, *Hebrews, Christ, and the Law: The Theology of the Mosaic Law in Hebrews 7:1–10:18.* Paternoster Biblical Monographs (Eugene, OR: Wipf & Stock, 2008), 133, 171, 237. Joslin correctly surmises a μετάθεσις "change, transition" (Heb 7:12) in priesthood implied in *Auctor's* rhetoric (133). He rightly concludes, "To follow the same priesthood and to sacrifice animals for sin is now to go against the work of God and not to hear his speaking in the son" (ibid.). He then advances the change in the priesthood from that specified in the Law back to the Melchizedekian priesthood promise that Jesus now fulfills in heaven in Ps 110. However, he overlooks the heavenly change and distinctions in the heavenly holy places that was already being taught within the requirements of the Law by the daily and annual sacrifices, which represented the first and second covenants. Later, Joslin writes, "The final sentence of Hebrews 9 (vv. 27-28) asserts the axiom that men die once, thus Christ could only offer himself once "to bear the sins of many" (briefly citing Is 53:12). Judgment follows death, yet salvation awaits those who await the return of Christ. Christ entered the holy place and will return from that holy place, appearing a second time (δευτέρου ὀφθήσεται). The second appearance (9:28) that is anxiously anticipated by his people (τοῖς αὐτὸν ἀπεκδεχομένοις) is likely analogous to the Yom Kippur ritual when the priest returned from offering the sacrifice for the people." Christ in his current ministry leaves the ninety-nine and comes to every individual sheep after death at judgment (Heb 13:20; cf. Matt 18:12; Luke 15:4), with ἐκ δευτέρου (Heb 9:28) in context representing the Son's present priesthood in appearing from heaven. This does not negate his later addition by gathering those believers still living while coming during the Day of the Lord judgment upon the earth (Heb 11:39–40; cf. 2 Thess 2:1) that again symbolizes God's judgment in the heavenly realities.

Auctor allows God to speak for himself as to what constitutes his desire for an acceptable ministerial sacrifice, which could take away the sin of people and prepare them bodily for heavenly entrance. The Psalm of David shares his patient trust in God as his deliverer for salvation from his iniquities in the face of his accusers who seek to nullify his hope in continuance of life. *Auctor* may find a link with David's cries to the Lord similar to Jesus' petitions at the end of his offering of his fleshly life (Heb 5:7; cf. Matt 27:46, Luke 24:39). David's heavenly anticipation, originally expressed in Hebrew language, is translated in the LXX within the αγω– word group to describe his expected movement to God by his Lord's salvation. David says, καὶ ἀνήγαγέν με ἐκ λάκκου ταλαιπωρίας καὶ ἀπὸ πηλοῦ ἰλύος ("and he brings me up from a pit of distress and from a muddy clay," Ps 39:3 LXX [40:2 MT]). The Greek LXX αγω– word group links to the DI main subpoint about the ministerial ability of the Son to bring people to the firm stable ground of God's presence in the eternal-places (Heb 1:3b). The imagery suggests external circumstances that involves more than a difficult life situation, but an anticipatory concern against his enemies' predicted failure for continued living after death in the presence of his God. David's prideful enemies, who know the sin of his life, lapse into falsehood about God's abilities of salvation for those who put their trust in him and seek to establish that David will not continue living in God's presence (Ps 39:4–5 LXX [40:5–6 MT]).

Auctor prefaces the OT LXX quotation of Psalm 39:5–7 with Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει ("Therefore, he says while presently coming himself into the world," Heb 10:5). Commentators universally interpret *Auctor's* statement as a reference to the incarnated, fleshly, bodily life of the Son, as Jesus, coming into the world. However, (1) the syntax of the pres. mid. ptc. εἰσερχόμενος ("while presently coming himself," Heb 10:5), (2) the context, in unit D (Heb 5:1–10; 7:1–28) and unit F (Heb 8:1–

10:18), of the Son's present ministry from heaven of the new covenant, and (3) the Psalm 39 LXX [Ps 40 MT] background imagery regarding death and David's trusting hope for restoration of a body, may provide significance for the Son's current bodily ministry from heaven after death at judgment more than an outlier topic about Son's incarnation and life on earth.[270] In this setting, *Auctor* continues to place emphasis upon the Son's current role as the Christ in doing the will of the Father both after his onetime sacrificial offering for the sins of the people and currently in his priestly intercession for believers after death at judgment in his unit F UC (Heb 9:27–28).

Based on textual criticism, the most probable *Vorlage* for Psalm 39:7 LXX is σῶμα δὲ κατηρτίσω μοι ("but a body you restore to me," Ps 39:7 LXX [Ps 40:6 MT]).[271]

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[270] Concerning *Auctor's* exposition about the ministry of the Christ, the temporal-spatial boundaries in Hebrews limits in narrow margins between his offering on the cross, with immediate subsequent enthronement in heaven, and his current ministry from heaven to those at death and judgment. Neither the complementary truth of the Son's incarnation for earthly ministry nor the second coming to earth for future ministry that are found in other NT texts enter the emphasis of *Auctor's* message.

[271] For recent comparison of Hebrews 10:5b–7 and Ps 39:7–9 LXX, see Ronald H. van der Bergh, "A Textual Comparison of Hebrews 10:5b–7 and LXX Ps 39:7–9," *Neot* 42, no. 2 (2008): 353–382. Bergh argues convincingly that σῶμα ("body") represents the better LXX reading from an original translation for meaning by interpreting אָזְנַיִם ("ears," Ps 40:7 MT) as *pars pro toto* in metonymy or synecdoche, rather than ὠτία ("ear") that is found in Rahlfs' Göttingen edition and based upon weak evidence of a couple LXX textual branches. It is likely that in the LXX translators' venue, if David has אָזְנַיִם ("ears"), then rationally he has a body that is functionally present in his judgment and restoration of life before God. Cf. Wolfgang Kraus, "Ps 40(39): 7–9 in the Hebrew Bible and in the Septuagint, with Its Reception in the New Testament (Heb 10:5–10)," in *XVI Congress of the International Organization for Septuagint and Cognate Studies: Stellenbosch, 2016*, eds. Gideon R. Kotzé, Wolfgang Kraus, and Michaël N. van der Meer, SCS 71 (Atlanta: SBL, 2019), 119–31. Kraus argues all variances in Hebrews were part of the LXX text tradition and not original by *Auctor*. Kraus concludes, "The earthly death of Jesus is at the same time understood as a heavenly event." Cf. S. Lewis. Johnson, "Hebrews 10: 5–7: The Place of Typology in Exegesis," in *The Old Testament in the New: An Argument for Biblical Inspiration* (Grand Rapids: Zondervan, 1980), 53–57. Johnson's observations about Jewish authors lack of concern to follow verbatim their OT quotations has recently been challenged. However, his reflection concerning the necessity of understanding the interpretative method of typology for proper interpretation of Ps 40:5–7 in Hebrews 10:7–9 remains essential for *Auctor's* rhetorical context. Cf. Karen H. Jobes, "The Function of Paronomasia in Hebrews 10:5–7," *TJ* 13 (1992): 181-91. Jobes speculates that *Auctor's* textual exchange of οὐκ ἤτησας (you do not ask, Ps 39:7 LXX) to οὐκ εὐδόκησας ("you do not delight," Heb 10:6) is influenced by God's ministerial approval recorded in the gospels. However, in the context of judgment, the concept of pleasing God may typologically correspond to the smoke that arises from the burnt offerings and altar of incense up to heaven.

In the ST period, most would likely assume the Hebrew 'ear' or Greek 'body' as a

literary devise, where David anticipates a whole, eternal-place, spiritual body, rather than

a later return to earthly flesh and blood creation (Heb 9:14; cf. Luke 16:19–31; Rom 8:1–

17; 1 Cor 15:45, 50; 1 John 3:2).[272] David by faith expected to continue living bodily

after death in the presence of God in heaven (Heb 4:7; 11:32; cf. Ps 16:10–11; 23;

95:7).[273] *Auctor* follows the LXX translators and interprets David's anticipatory

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[272] Joachim Jeremias, "'Flesh and Blood Cannot Inherit the Kingdom of God' (1 Cor 15:50)," *NTS* 2, no. 3 (1956): 151–159. Jeremias contends that the context of 1 Cor 15:50 is about the change of the living at the parousia and not the resurrection or rising of the dead previously discussed, in 1 Cor 15:12–49, by Paul (158). He avers, "It must be said that the misunderstanding of the first half of 1 Cor. xv. 50: 'flesh and blood cannot inherit the kingdom of God' as speaking of the resurrection has played a disastrous role in the New Testament theology of the last sixty years until the present day" (157). The dead do not have flesh and blood bodies at the moment of inheritance no longer having any need for change since they have already transformed to the superior form of spirit bodies. In 1 Cor 15, the verbal change is not linked directly with the dead but the living. The contextual topic and language concern the necessary change of the living, before they sleep in death, to agree with the state of the dead, who have risen to be with Jesus, and already have victory over death and the necessary change to be with God (Phil 1:21–24; 3:20–21). Cf. Christian A. Eberhart, "Characteristics of Sacrificial Metaphors in Hebrews," in *Hebrews: Contemporary Methods-New Insights*, ed. Gabriella Gelardini. (Boston: Brill), 2005, 37–64. Eberhart demonstrates that the cultic terminology flesh, body, blood, sacrifice, and offering evoke metaphors in reference to the life and events surrounding the crucifixion of Jesus. Contra Andy Johnson, "On Removing a Trump Card: Flesh and Blood and the Reign of God," *BBR* 13, no. 2 (2003): 175–92. Johnson argues against the modern Cartesian philosophy containing the spiritual and material anthesis of the resurrection body but contends that fleshly material is capable of participation in the coming kingdom of God.

For Jewish STL that engages concepts of antithetical dualism concerning the interior dimension of human nature in socio-religious battles against perceived evil, see Loren T. Stuckenbruck, "The Interiorization of Dualism within the Human Being in Second Temple Judaism: The Treatise of the Two Spirits (1QS 111:13–IV:26) in Its Tradition-Historical Context," in *Light Against Darkness: Dualism in Ancient Mediterranean Religion and the Contemporary World*, eds. Armin Lange et al., JAJSSup 2 (Göttingen: Vandenhoeck & Ruprecht, 2011), 145–68. Stuckenbruck pushes the event of God's judgment too far by assuming, "The 'flesh' itself re-emerges cleansed and purified from divine judgment" (165). The author of 1QS IV,18–26 envisions God's removal of all spirit of injustice at God's judgment and purification of the inner person to prepare the person to live in an eternal-place covenant.

[273] Cf. Günter Stemberger, *Der Leib der Auferstehung*, AnBib 56 (Rome: Pontifical Biblical Institute, 1972). Stemberger evaluates ST concepts of life after fleshly death in the apocryphal and pseudepigraphic literature. He summarizes, stating, "In this thinking, all being is necessarily corporeal, God and his heavenly world, Sheol and the dead are all somehow bodily, material. There is no soul existing independently of the body. One therefore cannot speak of soul in our sense" (115). He recognizes that even in death, people are viewed as a whole corporal being with preserved individuality. He further concludes, "The development of opinions about the relation of the grave to the realm of the dead or that of the corpse to the dead or to the resurrected, questions that are not yet known in the OT, is relatively slow in our time, i.e., up to about 100 AD, and not at all straight ahead. Many problems are reserved for later time" (ibid.).

For optional Greek semantic meanings for σῶμα ("body") that includes the dualistic concept of a spirit body, see Eduard Schweizer, "Σῶμα, Σωματικός, Σύσσωμος," *TDNT* 7:1024–94, esp. 1057–59. When

statement as an antitype of the promised messianic Davidic king, with correspondence to

the present coming of the σῶμα ("body," Heb 10:5) of the Son to meet the dead coming

from the κόσμος ("world") to the αἰών ("eternal-places," cf. Heb 9:8).[274] This concept of

immediate rising to God for the righteous after death enjoys common acceptance in the

first century CE.[275] The tradition of a flesh and blood resurrection for believers appears as

stripped of the strawmen from the history of religions school that assumed Hellenistic influence upon Jewish concepts concerning the Greek text when dealing with the body in relation to the soul, heart, mind, flesh, etc., Schweizer properly recognizes the term refers to people in totality of their individual members. He also identifies the first-century dualism of the body of visible creation and spirit of the eternal-place creation (cf. 1 Cor 15:40).

[274] Terence Nichols, *Death and Afterlife: A Theological Introduction* (Grand Rapids: Brazos, 2010), 55–75. Several anachronistic presuppositions hinder Nichol's conclusions, including the soul's postmortem survival (1) as a bodiless separation, rather than an immediate whole complete transition, (2) as non-material, rather than a spiritual body consisting of eternal-place material, and (3) as awaiting the eschaton for a fleshly resurrection before transition to a glorified spiritual body. Cf. Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism and Early Christianity,* exp. ed. HTS 56 (Cambridge, President and Fellows of Harvard College, 2006). Nickelsburg's strength is that his assertions are based on the STL text. However, he fails to distinguish between a spiritual or fleshly body and adopts an anachronistic assumption for only a fleshly resurrection from post-NT concepts back onto STL textual references. Further, he assumes the failure to mention a 'body' in a ST text as bodiless existence and a later idea of an inferior form of a spirit or soul. Cf. H. C. C. Cavallin, *Life After Death: Paul's Argument for the Resurrection of the Dead in 1 Cor. 15. Part 1: An Enquiry Into the Jewish Background* (Sweden, CWK Gleerup Lund, 1974). Cavallin broadens the same ground as Nickelsburg by allowing the context of STL to presuppose a belief in bodily life after death. However, he follows the same anachronistic strawman assumption that resurrection must refer only to fleshly resuscitation from the dead, and that bodiless life after death supports the strawman concept of immortality of the soul, which causes him to conclude either concept was not established until some decades after Paul (195). This now traditional view of the NT concept of resurrection was not fully developed until the late first century CE. Cavallin is probably correct in his thesis that "'the Jewish doctrine of the resurrection of the dead'—more particularly 'of the body'—is indeed a 'myth'" (200). The NT concept more aligns with the concept of transition from the flesh body to a spirit body at death. Cavallin concludes, "The motif of a common end of history does not at all exclude but may very well include the hope of immediate salvation for the righteous after death. In most cases this does not imply a doctrine on the intermediate state between the two 'dates' of final salvation and judgment. Both aspects seem to be accepted side by side without any need of harmonization" (201).

[275] In first-century resurrection conceptions, the rising of the fleshly body was unnecessary. Just as the OT and STL, in the NT, the dead are not considered bodiless but transition to a complete, material, spiritual body in a continued whole individual existence provided by God that is compatible with the unseen eternal-places (cf. 1 Cor 15:35–58). Cf. Collins, "The Afterlife in Apocalyptic Literature," in Avery-Peck and Neusner, *Judaism in Late Antiquity, Part 4*, 129. Collins concludes, "It is often claimed that Jews believed in resurrection of the body, while Greeks believed in immortality of the soul. Such a claim fails to do justice to the books of Enoch and Daniel. What we find is these apocalypses is the resurrection of the spirit. It is not the Greek idea of the soul, but neither is it a physical body. In the terminology of St. Paul, it might be described as a spiritual body (cf., 1 Cor. 15:44). Ideas of physical

later development and is often confused with the spirit resurrection to God at death due to totality transfer of meaning for all resurrection or rising as a reference to flesh and blood.[276]

 Auctor concludes that by God's desire and pleasure, ἡγιασμένοι ("we have been made holy," Heb 10:10) in removal of sin, not by the sacrificial offering of animals or grains according to the Law but by the self-offering of the body of Jesus Christ to do God's will once for all and please him (Heb 10:5–10).[277] Concerning Jesus' sacrificial self-offering, *Auctor* again reminds his audience about his previous three unit F points (Heb 8:1–9:26) concerning the transitions accomplished by the heavenly entrance of Jesus regarding both heavenly space and the hearts and minds of his believers by saying,

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resurrection also gained currency in Judaism in the second century B.C.E., as can be seen in the account of the martyrdoms in 2 Mac. 7." Collins conclusion greatly weakens by the text stating later about the Maccabean martyrs, οἱ μὲν γὰρ νῦν ἡμέτεροι ἀδελφοὶ βραχὺν ὑπενέγκαντες πόνον ἀενάου ζωῆς ὑπὸ διαθήκην θεοῦ πεπτώκασιν "For our brethren, now on the one hand having endured brief affliction, by covenant of everflowing life of God, have fallen" (2 Macc 7:36 LXX). I.e., these brethren have fallen into the blessings of God's covenant to eternal-place life after falling into affliction.

 [276] George W. E. Nickelsburg, "Judgment, Life-After-Death, and Resurrection in the Apocrypha and the non-Apocalyptic Pseudepigrapha," in Avery-Peck and Neusner, *Judaism in Late Antiquity, Part 4* (Leiden: Brill, 2000), 141–62. Nickelsburg posits later development of afterlife concepts in Jewish writings. He applies the recently contested separation of Jewish bodily resurrection against Hellenistic beliefs concerning the immortality of the soul in an afterlife. Also, he bases his conclusions upon the scant available sources, in multiple genres, over a broad period, that reveal diverse positions in the early debate. The proposition collapses by removal of the anachronistic definition of resurrection as a return for people to the obsolete body of flesh and blood. Cf. Martin Goodman, "Paradise, Gardens, and Afterlife in the First Century CE," in Bockmuehl and Stroumsa, *Paradise in Antiquity*, 57–63. Goodman assumes the supposed silence about details concerning an afterlife, in Josephus' large volume discussion, supports infancy and development of the concept in the first century. However, his anachronistic criteria about afterlife expectation, lack of consideration for common assumptions understood in spatial and people dualism, and argument from silence greatly hinder his claim.

 The theological transition from concepts regarding a whole, spiritual, corporal existence after death to the inferior quality of an independent soul, in breaking apart body from soul, follows later tradition that rationally builds upon theological delayed expectations for only a final kingdom on the present earth in return to a fleshly existence. While dominating the theology of the Christian educated for over last 1800 years, the philosophy reaches back through the NT era and the Sadducees to earlier OT and STL debates.

 [277] Use of the modern transliterated Latin terms *sanctify* and *sanctification* are avoided due to modern theological force toward concepts beyond the text of Hebrews with loss of the implied spatial weight of ἁγιάζω ("make holy," Heb 10:14).

ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ ("He takes away the first *heavenly covenant ministry* in order to establish the second *heavenly covenant ministry*," Heb 10:9).

In contrast to the daily ministry and repeated offerings of the earthly ministry, Jesus' onetime sacrifice removed sin for all time (Heb 10:11–12). *Auctor*, then yet again, reiterates with his audience about Jesus' current ministry at the right hand of God until his enemies be made a footstool for his feet (Heb 10:12–13). In further support of his MCS (Heb 9:27–28), *Auctor* finishes his second FGT, about completion in heaven, by affirming, "for by one offering he has completed for all time the ones who presently are being made holy" (Heb 10:14). For *Auctor*, there is but *one offering* that by God's approving judgment, allows Jesus' movement from the cross to immediate heavenly access, rather than separate offerings on earth and a later offering in heaven.[278] Also,

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[278] Modern discussion concerning the μιᾷ…προσφορᾷ ("one offering," Heb 10:14) of Jesus as the Christ has diverse levels of temporal, spatial, descriptive disjunction between the sacrificial event of the cross and subsequent heavenly entrance. Temporal separation of these events requires some redefinition of Jesus' relationship to the cross and heavenly entrance, to qualify *Auctor's* "one offering" assertion as either on earth or in heaven, but at the same time, somehow related to both spatial areas. The pressure for separation comes from several presuppositions already addressed: (1) God's kingdom building mission by Christ involving a tabernacle within heaven, rather than 'in the heavens,' (2) rejection of God's ability to separate the members of peoples' bodies and presently transition a change to a complete, perpetual, spiritual bodies a very little while after death at judgment, (3) placement of hope for eternal life on a future restored earth, rather than in a present, coexisting, perpetual heaven, and (4) perception that the present 'coming' into the cosmos in Hebrews 10:5 must refer to the Son's incarnation in Jesus' life on earth, rather than surrounding context about his present priestly ministry in coming to meet his believers and shepherd them after death at judgment into heaven.

E.g., Moffitt, *Atonement*, 229–56; Georg Gäbel, *Die Kulttheologie des Hebräerbriefes: Eine exegetisch-religionsgeschichtliche Studie,* WUNT 2, vol. 212 (Tübingen, Mohr Siebeck, 2006), 185–202; Jamieson, *Jesus' Death and Heavenly Offering in Hebrews* SNTSMS 172 (New York: Cambridge University Press, 2019), 71–94. Moffitt argues for Jesus' offering after fleshly resurrection during ascension in a local heavenly tabernacle. Gäbel, like Moffitt, follows the same timing but claims Jesus' offering occurred during his earthly life. Jamieson takes a mediating view and attempts, at the same time, to keep Jesus' death as what was achieved but restrict Jesus' offering, as his "achievement" in death, after fleshly resurrection. All three representative views to some degree, either temporally or, separate Jesus' one-time offering from either the cross or heaven.

Commonly, these positions lack discussion about the requirement of God's judgment after death for all people, including Jesus, before rising from the dead. At what point does God judge the efficacy of Jesus' life blood sacrifice found in *Auctor's* FGT subtopics? If judgment and offering occur in heaven at ascension, then Jesus arose from the dead before either God's judgment or Jesus' self-offering. A major hurdle for redefining Jesus' offering, so as to exclude the event of the cross as an offering, occurs in

believers are presently made holy after death to enter the holy of holies, rather than still

waiting for Jesus' intercession for salvation on earth.[279] His claim, about Jesus' escort of

believers into the holy of holies to begin permanent eternal-place life without

interruption, once more cuts across the contested impossible teaching in unit E (Heb

5:11–6:18) about the audience possibly of teaching an error of falling from heaven after

entrance. With this understanding, *Auctor* now supports his unit F MCS (Heb 9:27–28).

UPt6 (10:15–18) The Scripture and Holy Spirit Confirm the Present New Covenant Relationship on Approach after Death at Judgment.

The final UPt6 FGT of unit F (Heb 8:1–10:18) circles back to *Auctor's* strongest

evidence to support his MCS and to complete his exposition regarding the one offering

and present ministry of Christ that renders any other offerings as obsolete. Before he

quotes again Jeremiah 31:33, he prefaces the OT quotation, saying, Μαρτυρεῖ δὲ ἡμῖν καὶ

τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι ("but also the Holy Spirit testifies. For after

that *testimony* to have said…," Heb 10:15). The perf. act. inf. construction εἰρηκέναι with

μετὰ τὸ ("to after have said") indicates God's speech in the OT quotation occurred before

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Hebrews 9:28. In his macroconclusion of unit F, *Auctor* summarizes two aspects of the expected Christ. The first, regarding his sacrificial offering, states, "after being offered once for the purpose to bear the sins of many people" (Heb 9:28). The second concerns his present priestly ministry, which states, "he will appear from a second *place* without sin to the ones who are waiting for salvation by him" (Heb 9:28). Jesus' judgment by God as an acceptable offering for sin finishes just before death on the cross, with subsequent immediate entrance of his bodily spirit into heaven for inauguration of the new covenant, without either a temporal delay or technical exclusion of his sacrifice by the cross as Jesus' offering. Regarding the latter proposal, the exclusionary definition, against the earthly cross as an offering, cuts across the natural first-century usage of προσφορά "offering." Cf. Nelson, "'He Offered Himself'," 252. Nelson comments, "The verb 'offer' (*prospherō* and *anapherō),* used frequently in Hebrews, does not mean narrowly 'kill as a sacrifice' (even in 9:28), but rather describes the whole complex act of sacrifice, of which death is only the first element."

[279] There is no bodily intermediate state described in the speech of God's Word, but simply spatial transitions for believers with reception of spiritual bodies into God's presence with eventual removal of all God's enemies of sin and death.

the present testimony by the Holy Spirit that *Auctor* interprets as a present promise-

fulfillment for his audience of believers.[280] For *Auctor*, according to the present speech of

the Holy Spirit, the new covenant promise contained in Jeremiah 31:33 presently

transpires in the experience of believers for salvation after death at judgment.[281]

The present fulfillment of Jeremiah 31:33 entails transitioning believers bodily at

judgment to God's laws put on their hearts and written on their minds (Heb 10:16). Also,

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[280] GGBTB, 594.

[281] Cf. S. G. F. Brandon, *The Judgment of the Dead: An Historical and Comparative Study of the Idea of a Post-Mortem Judgment in the Major Religions* (London: Weidenfeld and Nicolson, 1967; U.S. repr. *The Judgment of the Dead: The Idea of Life After Death in the Major Religions*, New York, Scribner, 1967). Regarding Christianity, Brandon highlights the discrepancy evident in the credal statements of the Church about Jesus' different, and logically contradictory roles as Savior and the Judge of people on earth (98). He develops early concepts of individual judgment as later products of Pauline eschatological re-interpretation against the early church Jewish apocalyptic visions about judgment of the world (105–111) that included recognition concerning NT teaching about an "immediate or particular judgment" (110–114). He then highlights "…the absolute emphasis laid upon baptism as an essential prerequisite of salvation" rationally motivated later teachings where "…instances of special *port-mortem* treatment arise…out of the Church's theology and feelings of justice and humanity" (116). The positions of this rational development are an area of needed future research. The formal state-church, by only earthly, kingdom focused understandings, and escalation of the antitype of baptism as sacramental for salvation, reduced Jesus' two separate roles into only the eschatological role of the promised second coming as Judge. This overemphasis for only a general final judgment often included eradication and persecution against teaching about Jesus' present fulfillment of salvation in heaven at individual judgment for the dead and baptism as only symbolic of faith in immediately following in Christ's death, burial, and resurrection from the dead into heaven (Heb 6:2; 9:10; cf. Rom 6:4–11; Col 2:12). Brandon documents the developments of Christian teachings based on these positions.

Most present scholarly work expects a final delayed judgment in connection with the promised seconding coming to earth but in varying degrees tolerates biblical teaching about immediate individual judgment. E.g., see discussion, Stephen H. Travis, "Judgment," *DJG* 408–411. Travis concludes, "Jesus rejects speculation about many aspects of final judgment and its outcome. He is silent about the geography of God's kingdom or of Gehenna" (410). The Son, as Jesus, speaking in the text of Hebrews, counters Travis' claim. Further, many texts, in which readers assume a final judgment, can easily apply to Jesus' current individual judgment at death as depicted in Hebrews 9:27–28. Nothing in the NT text about judgment demands only a delayed final judgment of all people at the same time. The imbalance toward final judgment perceptions rationally grows as the product of antitype escalation into earthly kingdom expectations with closed heavens for people at death. Cf. DeSilva, *Perseverance in Gratitude*, 221. DeSilva rationalizes, based on earthly kingdom and general judgment premises, that salvation is future having no security until Christ's second coming to earth. The "day" implied in most references for judgment better applies in the context of the day of death and approach to God (Heb 10:25). This corresponds with other text referencing the final corporate execution of punishment that is already determined at an individual judgment at death and the coming Day of the Lord earthly judgment that typologically portrays the current invisible judgment shortly after death. It is the people already shaken outside of heaven in death and Hades who are completely removed from God's presence in judgment (Heb 12:18–29; cf. Rev 20:13–14). Salvation comes by belief in Jesus as mediator when before God in an individual judgment of sin at death.

after judgment, God will not again remember their sins and lawless deeds that required

Jesus' mediation (Heb 10:17). Further, in their new location, since there is forgiveness,

there is no more offering for sin (Heb 10:18). *Auctor's* midrash interpretation once again

negates the errant impossible teaching considered in unit E (Heb 5:11–6:20), regarding

the implication of continued repetitive sacrificial teaching that both Jesus and his

believers repeatedly fall from heaven necessitating repetitive crucifixion of Jesus and

continually renewed repentance by people.

<div align="center">

Dynamic Unit Conclusions A–F
in Lens of Hebrews 9:27–28

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In summary, unit F structurally forms a chiasm with three preparatory unit points

before the MCS of *Auctor's* exposition and three supplementary unit points after it (see

fig. 14). *Auctor* antithetically and typologically compares the earthly daily and annual

ministries with the transitional changes after Jesus' onetime offering regarding both

individual believers and the heavenly ministry (see table 10). The two earthly ministerial

operations of the Sinai covenant of the daily and annual sacrifices reveal the two unseen

ministerial operations of the former and new heavenly covenants that is validated in death

by continued bodily living a very short while into God's presence.

In the UC of Hebrews 9:27–28, *Auctor* voices his understanding of the unseen

events regarding the outcome for believers by Jesus' present priestly ministry after death

and at judgment. He rhetorically constructs his conclusion as rational interpretation of OT

text of God's speech that he traces from his DI topics/subtopics (Heb 1:1–4) through six

DUC (see fig. 12–14). He tracks the main DI subtopics of death, judgment, intercession,

and salvation into heaven. The literary operations of his FGT in these units govern the

understanding of his exposition to this point of his MCS.

In S1 (Heb 1:5–4:13), beginning in UC A (Heb 1:13–14), *Auctor* concludes that the Son's new inherited ministry at death is better than the former heavenly ministry of angels when bringing those who are about to subsequently inherit salvation to God. UC B (Heb 2:17–18) reveals that the Son himself by his death made atonement for sins and will meet peoples' need at the testing of judgment. Jesus' faithfulness as a judge during his complete evaluation of individual ministerial accountability to provide rest at the division of both soul and spirit, and joints and marrow closes his UC C (Heb 4:11–13).

Auctor's STr1 (Heb 4:14–16) again highlights Jesus, as the Son of God, who passed through the heavens at his experience of judgment. Now as a high priest, believers can have confidence on approach after death to receive mercy and find grace at their time of need before God, when facing the Son's same experiential circumstances.

S2 (Heb 5:1–10:18) dives deeper with more exposition about the previous and present two-fold ministry of the Son. UC D (Heb 7:25–28) provides OT justification for Jesus' present priestly ministry for salvation by intercession in heaven for those who approach through him after death at judgment. His introduction FGT of unit D, at Hebrews 5:10, interrupts with insertion of UC E (Heb 6:11–20) concerning ministerial accountability for conversation about the Son's ministry as the offering of Christ. Finally, his UC F (Heb 9:27–28) summarizes thorough exposition about both the Son's offering achievement in relation to his present ministry for salvation after death at judgment, within the heavenly personal and spatial changes of the promised new covenant.

This complexity of information through S2 demands in the minds of the audience a discourse summary for clarification of his assertions presented to this point. *Auctor's* S2 discourse provides both a summary conclusion of units A through F and prepares the listeners to anticipate exhortation based upon his expositional teaching.

Hebrews 10:19–25: Section Transition 2

STr2 Discourse Analysis

Auctor offers an expected transition between S2 (Heb 5:1–10:18) and S3 (Heb 10:26–13:21) for further orientation. Multiple literary markers signal a threshold for a discourse level transitional FGT.[282] In the form of *shorthand language*, STr2 supplies both conclusion and summary about his previous exposition of the DI (Heb 1:1–4) through the first six discourse units. This FGT also provides introduction to his next six units of exhortation. In a broad application, *Auctor* challenges his audience to live with expectation and anticipation to personally experience the ministry of Jesus.

STr2 transitions a chiastic turn that parallels in reverse his previous units through the lens of hortatory anticipation and application concerning Jesus' priestly intercession (see fig. 16). Units of A to F systematically laid out propositions in midrash exposition of the OT LXX to support the christological completion of the forgiveness of sin before God by Jesus' bodily offering in death of the flesh to inaugurate the expectation for a new and living way through the veil at God's judgment. Jesus, by intercession for τοὺς προσερχομένους ("those who are presently approaching," Heb 7:25; 10:1) by faith (Heb

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[282] These include (1) the repeat of the phrase Ἔχοντες οὖν ("therefore having," Heb 10:19) which corresponds to the section transition at the end of S1, to designate forthcoming summary oratory and conclusion about propositions asserted to this point that will be applied to the audience in greater detail in coming units to follow, (2) the literary device of ἀδελφοί ("brethren," Heb 10:19) to capture the attention of the audience and to signal an emphasis for a new FGT, (3) a condensed reemphasis of his utilized language indicating the spatial destiny of believers as εἰς τὴν εἴσοδον τῶν ἁγίων ("into the entrance of the holy places," Heb 10:19), "which he inaugurated to us a new and living way through the veil" (Heb 10:20), "the house of God" (Heb 10:21), and exhortation concerning his previous movement language of προσέρχομαι ("approach," Heb 10:22), (4) the use of the shorthand phrases ἐν τῷ αἵματι Ἰησοῦ ("by the blood of Jesus") in reference to his sacrificial offering for the sins of the people immediately before his entrance into the holy places and ἱερέα μέγαν ("great high priest") concerning his continued ministry at the throne in heaven, (5) another reconnection for the reminder concerning the spatial and salvific elements of the audience ὁμολογία ("confession," Heb 10:23), which they should hold fast to (cf. Heb 4:14), and which counters the teaching issue with the audience that is disclosed in unit E (Heb 5:10–6:20), and (6) shorthand language for the need to properly reflect for judgment (Heb 10:22).

4:3), will lead them into the eternal-place rest for salvation (Heb 9:27–28). Jesus'
atonement offering, as pleasing to God in the pattern of the promised Christ (Heb 6:1–2),
is not perpetually repeated, but Jesus' intercession is lively now (Heb 7:25; 10:20).

Each statement of STr2, again summarizes both the DI (Heb 1:1–4) topic of the
better ministry of the Son over the former Aaronic ministry and chiastic subtopics listed
that track to this point. Subtopics A (Heb 1:2b) and A′ (Heb1:4), about the Son's
appointed inheritance and better name for ministry than the angels, correspond to his
abbreviated statements concerning the believers' material access to τῶν ἁγίων ("the holy
places," Heb 10:19) and clearance of the obstacle of the καταπετάσματος ("veil," Heb
10:20) in the οἶκον τοῦ θεοῦ ("house of God," Heb 10:21). Subtopics B (Heb 1:2c) and
B′ (Heb1:3d), about both the Son's achieving the eternal-places and now sitting down at
the right hand of the Majesty in the high places, correspond to his condensed statements
concerning εἰς τὴν εἴσοδον ("for an entrance," Heb 10:19) and ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
πρόσφατον καὶ ζῶσαν ("which he inaugurated to us a new and living way," Heb 10:20).
Subtopics C (Heb 1:3a) and C′ (Heb1:3c), about both the Son's glory as God's
substance-reality and his purification of sins, correspond to his shorthand declarations
concerning ἐν τῷ αἵματι Ἰησοῦ ("by the blood of Jesus," Heb 10:19), τοῦτ' ἔστιν τῆς
σαρκὸς αὐτοῦ ("this is his flesh," Heb 10:20), and ἱερέα μέγαν ("a great high priest," Heb
10:21).[283] The climax introductory subtopic D (Heb 1:3b), about the Son bringing all

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[283] By neglect of the contextual tracks through the discourse that are governed by the FGT, when
the interpretative ceiling is limited to only grammatical historical exegesis, *Auctor's* shorthand term of
'flesh,' in reference to the sacrificial offering of Jesus, expands to his visualized body of the resurrection of
his flesh either in incarnation or ascension. E.g., Mark A. Jennings, "The Veil and the High Priestly Robes
of the Incarnation: Understanding the Context of Hebrews 10:20," *PRSt* 37, no. 1 (2010): 85–97. Jennings
argues unsuccessfully for the veil as a metaphor for Jesus' incarnation. The necessary context for this view
is a major problematic hurdle. The metaphor better links with the context of his sacrifical offering on the

things by the conversation of his ability, corresponds to the audience προσέρχομαι

("approach," Heb 10:22) at death and judgment with παρρησία ("confidence," Heb

10:19). This cohesion supports a contextually narrow message that centers around the

unseen event of salvation by intercession after death at judgment.

Auctor's use of the verbal subjunctive mood in both STr, rather than the absolute

truth sense of the indicative mood, assists a shift to a heightened listener anticipation and

expectation for the experience of Jesus' ministry. When fulfilled, the new covenant

promises that are accomplished by Jesus' sacrificial offering, apply to the believers in the

audience both internally and externally, and personally and spatially. The effect is for

more than only a present ethical challenge toward an acceptable earthly worship that is

pleasing to God. Their earthly worship activity in assembly with other believers, for

acceptance must properly portray the heavenly expected changes that the audience should

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cross. Cf. David M. Moffitt, "Unveiling Jesus' Flesh: A Fresh Assessment of the Relationship Between the Veil and Jesus' Flesh in Hebrews 10:20," *PRSt* 37, no. 1 (2010): 71–84; Moffitt, in reaction to Hofius' view of incarnation, writes, "What Hofius missed is that Hebrews 10:20 refers neither to the incarnation per se (as he tried to argue), nor to the separation of Jesus' spirit from his body when he died (as many others maintain), but rather to Jesus' bodily ascension into heaven as a glorified human" (72). Hofius is correct, but the conception of a glorified human in first-century CE is a material, bodily, eternal-place spirit, rather than a flesh and blood body (Heb 4:12; cf. Jub. 23:31). Similar debate by early Christian leaders and transition to fleshly resuscitation/resurrection exposes an area for further research.

      The phrase "this is his flesh" (Heb 10:20) is a condensed literary device that refers to Christ's sacrifical offering in the flesh and not the complementary truth of Jesus' fleshly resurrection, which functions as visible proof of his rising to God at the invisible events of death and judgment with completion of atonement immediately at death on the cross. In Hebrews, proper conversation about the beginning teaching of the sacrifical offering of Christ dominates unit E (Heb 5:11–6:20) and codominates unit F (Heb 8:1–10:25) in conjuction with Jesus' present priestly ministry. The STr2 FGT, functioning as a transition, do not follow strict grammatical rules but connect back as a summary statement to the prevoius context or to introduce new context. The antecedent of τοῦτ' ("this," Heb 10:20) functions as a shorthand link with the context of Jesus' fleshly offering highlighted in the prevoius exposition, rather than local connection with the referents of the "veil" or "way" (Heb 10:20). The καὶ (Heb 10:21) then links a statement about Jesus' present ministry, stating ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ ("a great high preist over the house of God," Heb 10:21). Neither incarnation or ascension appears in either direction of the message from this point. Hoffius is likely correct on the instrumental use but chose a contextual topic not found in *Auctor's* previous or consequent FGT. Moffitt does the same to support his thesis concerning placement of Jesus' offering completion later at his ascension after fleshly resurrection.

encounter when the day their death and judgment comes (Heb 9:27; 10:25).

Both STr significantly deploy the *present* subjunctive verbal aspect. In the NT, hortatory ethical subjunctives are usually aoristic in aspect.[284] It is at times good to go back to the Greek basics. William Mounce in speaking on the hortatory subjunctive, reminds, "Just because a verb is first person subjunctive does not mean it is necessarily hortatory. Context will decide."[285] The aorist carries no temporal weight and is viewed from outside the verbal action.[286] In contrast, the present imperfective aspect views verbal "occurrence from the inside, focusing on its internal make-up without regard for its beginning or end."[287] The syntactical choice of the present subjunctive, within the context of death, judgment, intercession, and salvation, has better semantic meaning as a customary or gnomic sense.[288] Listeners customarily experience the ministry of Jesus when they face judgment after death. As such, *Auctor* expects his audience to properly κατέχωμεν ("to observe, reflect") their ὁμολογία ("confession," Heb 10:23) in their life-worship about the anticipated event of Jesus' intercession to salvation.

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[284] Robertson, *A Grammar of the Greek New Testament*, 889. Robertson notes, "The aorist is used as a matter of course here unless durative action is to be expressed."

[285] William D. Mounce, *Basics of Biblical Greek: Grammar*, 2nd ed. (Grand Rapids, MI: Zondervan, 2006), 295.

[286] Constantine R. Campbell, *Basics of Verbal Aspect in Biblical Greek*, (Grand Rapids, MI: Zondervan, 2008), 69. Campbell writes, "The use of the present subjunctive reveals regular expressions of imperfective aspect, viewing the action internally. Some common implicatures of imperfective aspect within present subjunctives are activities that are conceptually unfolding, temporally ongoing, stative, or personally characteristic." Cf. MHT, 3:74–78; Buist M. Fanning, *Verbal Aspect in New Testament Greek*, Oxford Theological Monographs (Oxford: Clarendon, 1990), 393–95.

[287] Ibid., 390–93. Fanning lists several possible durative categories of present subjunctives.

[288] Ibid., 393. Fanning defined this sense as "an activity which continues in some way over a period of time, or it may involve multiple repetition of the occurrence (perhaps in a distributive sense: each individual in the plurality does the action once."

So, what does the present experience of salvation at death and judgment by Jesus' ministry look like that believers should confess and reflect in living assembly of worship until that day (Heb 10:25; cf. Luke 20:34–40)? The remaining STr2 text introduces and restates subtopics that are expanded in S3 (Heb 10:26–13:21). These include (1) a true heart (unit E′ Hebrews 10:26–39), (2) a certainty of faith (unit D1–D2′ Hebrews 11:1–40), (3) a clean conscience and body (unit C′ Hebrews 12:1–13), (4) confession in an unwavering hope in a faithful God (unit B′ Hebrews 12:14–29) and, (5) love and good deeds unto others with exhortation in assembly (unit A′ Hebrews 13:1–21).[289] These new covenant features outlined in STr2 (Heb 10:19–25, cf. Heb 8:7–13), which track through the six discourse units of S3 (Heb 10:26–13:21), offer a good topic for future research to further consolidate the message cohesion of Hebrews.

Based upon his completed exposition about the ministry of Jesus, as the Son and Christ, *Auctor* now turns to exhort his audience through corresponding propositions to A–E in units E′–A′ (see fig. 15). Since not directly related the thesis claim, these units are only lightly examined to demonstrate correspondence with both the STr2 and their respective mirror units of exposition in chiasm (see fig. 16). This cohesion further

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[289] Ignoring the context of literal heavenly access rationally leads to sacramental interpretation of *Auctor's* metaphorical summations concerning the ministerial worship activity of believers in baptism and assembly that picture expected heavenly realities. E.g., Peter J. Leithart, "Womb of the World: Baptism and the Priesthood of the New Covenant in Hebrews 10.19–22," *JSNT* 22, no. 78 (2000): 49–65. Leithart argues that Hebrews 10:19–22 states precisely that baptism confers priestly privileges (51) and qualifies a people to draw near to the heavenly sanctuary (53). His observation is likely correct that the language probably represents the religious rite of baptism observed by the audience and carried over from the OT cleansing rites though the ministry of John the Baptist, which publicly express faith and repentance. However, the context more properly supports that the audience, literal, earthly baptism symbolizes heavenly access by Jesus' literal ability of rising from death to indestructible life with God, which cleanses the sins of his believers when experiencing similar heavenly approach at death and judgment for entrance into the promised new life. The literal experience, regarding transition to a spiritual body by Jesus' intercession, fulfills the new spiritual birth requirement to enter the kingdom of God (Heb 10:5; 12:22–24; cf. John 3:1–21; 1 Cor 15:29; Titus 3:5).

supports the discourse analysis and thought-structure analysis derived.

Hebrews 10:26–13:21: Section 3 Introduction

S3 (10:26–13:21) Live by Faith, Hope, and Love during and until Approach of the Son's Ministry that God has Spoken.

Fig. 15 and 16 map the background FGT structure that governs S3 (Heb 10:26–13:21). S3 mainly provides listener exhortation with some further biblical warrant and supportive exposition for audience practice motivated by expectation for the propositions delivered in the DI (Heb 1:1–4). S3 continues *Auctor's* main theme that centers on the audience ῥῆμα ("conversation," Heb 1:3b) about the Son's ministerial ability, by which the Son brings to God all things into heaven and God's presence. It develops through six discourse units before closing with the DC (Heb 13:22–25).[290] The six discourse units E′–A′ mirror in reverse order the subtopics of discourse units A–E, with a focus on exhortation in application of his expositional DUC about the Son's mediation for salvation in expectation for approach to God in heaven for judgment after death.

Hebrews 10:35–39: Discourse Unit Conclusion E′

Unit E′ Discourse Analysis

Unit E′ (10:26–39) Approach God with an Expectation for the Reality of Judgment after Death.

Auctor provides signals that he shifts to his next cycle of FGT. The unit has three

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[290] David Carter Crowther, "The Rhetorical Function of Jesus' Session: The Exaltation of Christ as the Ground for Moral Exhortation in the Epistle to the Hebrews" (PhD diss., Southeastern Baptist Theological Seminary, 2017). Crowther provides excellent evaluation of the rhetorical function of Ps 110 MT in Hebrews. He finds the Ps 110 MT text supports the twin ministry of Jesus as the Christ concerning his exaltation and session. However, he applies the ministry only to the living in salvation and perseverance through earthly trials until the end at the second coming in a closed heaven paradigm. The contextual themes of death and judgment on approach to heaven in Hebrews, which apply to believers, and which believers follow for entrance into heaven after death at judgment are unnecessary due to his isolated earthly focus upon the living audience.

FGT that function as introduction, support, and a conclusion. His audience would

conceptually recognize both an expected threshold shift and chiastic turn by numerous

literary signals.[291] This unit considers future anticipation of the believer, in relation to the

DI subtopics of death, judgment, intercession, and salvation, and the STr2 outline.

Figures 15 and 16 map the new unit E′ discourse.

Figure 16 demonstrates the discourse chiastic structure and the link of unit E′

(Heb 10:26–39) with unit E (Heb 5:11–6:20). The introduction subtopic is outlined in

STr2 (Heb 10:19–25). The parallel correspondence, which is previously discussed in unit

E and the STr2 analysis, in the former, provides exposition about the beginning teachings

of the Christ. The audience should consider accountably for ministry in conversation

involving errant teaching. Such teaching has no eternal value but teaching in the will of

God has reward at judgment. *Auctor* affirms that such ministerial conversation portrays

the promised "true heart" (Heb 10:22b) on account of their faith in the new covenant

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[291] These signals include (1) the particle γὰρ ("for") to indicate the reasoning for assertions up to this point in the discourse (Heb 10:26), (2) the personal pronoun ἡμῶν ("we") to indicate personal application of the assertions to the situation of the audience, (3) a return to the theme of unit E (Heb 5:11–6:20) about their temptation for errant teaching conversation concerning Christ, which activity *Auctor* now directly identifies as Ἑκουσίως…ἁμαρτανόντων ("while intentionally presently sinning," Heb 10:26), (4) a summation of his previous exposition as reception of τὴν ἐπίγνωσιν τῆς ἀληθείας ("knowledge of the truth," Heb 10:26), (5) a connection of the themes of sin in teaching with τις ἐκδοχὴ κρίσεως ("certain expectation of judgment," Heb 10:27–28, 31) before witnesses with the Lord as judge of his people (Heb 10:30), (6) an identification of those embracing the sinful conversation as ὑπεναντίους ("opposition," Heb 10:27), who insult the spirit of grace, treat the new covenant as unclean, and trample underfoot the Son of God (Heb 10:29), (7) recognition of the theme of accountability for errant teaching at judgment by the term τιμωρίας ("punishment," Heb 10:29) and a φοβερὸν ("terrible," Heb 10:31) experience before the living God, who is not pleased by those who ὑποστολή ("hesitate," Heb 10:38), (8) a call to remembrance about their former teaching conversation when enlightened in the knowledge of the truth that resulted both in earthly persecution and heavenly reward (Heb 10:32–33), (9) encouragement to endure in proper conversation to receive the rewards promised when the Lord comes after their death at judgment (Heb 10:36–37), and (10) reassurance that those who hesitate to teach the truth that he has developed do not receive destruction at judgment, since those who with faith have preservation of the soul (Heb 10:39).

relationship Christ provides.[292]

UI (10:26–31) God will Judge the Willful Ministerial Sin of a Continued Sacrificial Activity by his People.

The UI returns the audience to the themes of unit E (Heb 5:11–6:20) concerning ministerial accountability after death at judgment for teaching conversation about the Christ. The topic readdresses the audience temptation for errant teaching conversation concerning Christ that likely by sacrificial repetition, symbolizes Jesus as repetitively crucified again and falling from heaven. *Auctor* labels errant ministerial activity as Ἑκουσίως…ἁμαρτανόντων ("while intentionally presently sinning," Heb 10:26a). He identifies the summation of his previous exposition about Christ as reception of τὴν ἐπίγνωσιν τῆς ἀληθείας ("the knowledge of the truth," Heb 10:26b). The errant teaching away from the truth about Christ onetime offering and continual ministry in heaven establishes a situation where a sacrifice for sins no longer remains (Heb 10:26c). Rather, the repetitive sacrifices continually emphasize the expectation of judgment (Heb 10:27a) and zeal of fire on the altar that consumes God's adversaries (Heb 10:27b).[293]

Auctor supports God's judgment by acknowledging the OT practice of putting to death without mercy those who invalidate the Law (Heb 10:28; cf. Heb 2:2; Deut 17:2–

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[292] Truth points to the features of the unseen perpetual creation that believers enjoy at death in execution of the new covenant relationship. In cosmic-field constricted paradigms, truth is downgraded to biblical tradition and practice perceived as approved by God. Such tradition and practice often have little connection to the unseen spiritual realities they should represent due to loss of the heavenly connection. In pride and exercise of power, adherents of these traditions often compete and war against one another for the position of being the *true* faith and the *true* church. None of these assemblies of believers are the true church; they only, at most, represent on earth the features of the true church that Jesus is now building in heaven (Heb 12:22–29).

[293] J. Michael McKay Jr., "God's Holy Temple Fire as Possible Background to Heb 10:27:'fury of fire'" (paper presented at the annual meeting of the Evangelical Theological Society, Denver, CO, 15 November 2022). McKay explores the imagery of temple fire as God's judgment of his people.

6).[294] He rhetorically asks, How much more severe their punishment should come upon those, who trample under foot the Son of God, regard the covenant that sanctifies as unclean, and insults the spirit of grace? (Heb 10:29). *Auctor* further supports God's judgment with an OT LXX quotation from Deuteronomy 32:35–36 (Heb 10:30), where God will avenge and repay when judging his people. He expects the experience of the living God's judgment upon the false teaching as frightening (Heb 10:31).

UPt1 (10:32–35) Remember that Suffering in Conflicts against Faith and Hope in Christ has Great Reward after Death at Judgment.

UPt1 supports ministerial accountability by directing the audience to remember their previous enlightenment, when their ensuing ministerial conversation brought endurance in many struggles of suffering (Heb 10:32).[295] They had been publicly humiliated in their treatment (Heb 10:33a) and sharers with those treated in the same way (Heb 10:33b). They had sympathized with those who were prisoners and accepted the

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[294] This statement has cohesion with other NT statements where the Law is not invalidated or done away but fulfilled by Jesus as the promised Christ (cf. Heb 9:22; 10:10; Matt 5:17; Luke 24:44).

[295] Norman H. Young, "Suffering: A Key to the Epistle to the Hebrews," *ABR* 51 (2003): 47–59. Young argues that the context of suffering supports a Jewish background second-generation Christians somewhere in the ethnic diversity of the Graeco-Roman world. It is more probable that the background concerns first-generation Christians who are tempted to return to the earthly Sinai covenant ministry that is now obsolete due to Jesus' fulfillment as the Christ. It is doubtful second-generation Christians would have the priestly training or authority to offer sacrifices. The offerings designated by the Law in the tabernacle symbolized both the first and second heavenly covenant. Jesus' entrance into the holy of holies removed the veil of separation, which made both the daily sacrifices and the annual Day of Atonement obsolete. Continuing obsolete ministry would be a misstep with no eternal-place reward at judgment. Unit A´ UPt3 compares the former and new covenant ministerial options for the listeners. Cf. Bryan R. Dyer, *Suffering in the Face of Death: The Epistle to the Hebrews and Its Context of Situation*, LNTS 568 (New York: Bloomsbury T&T Clark, 2017), 125–26. Dyer comments, "A function of both the temporal and spatial eschatology in Hebrews is to encourage the audience to think beyond their present situation. As with apocalyptic literature, Hebrews' eschatology offers its audience hope beyond death and this earthly existence…Such an eschatological vision encouraged those marginalized or persecuted that their present reality did not reflect the true state of affairs. They could look to a future time and another world as a source of hope in the midst of despair…For a community facing active suffering, the author encourages them by placing them within a cosmic drama that promises salvation to those who endure in faith (Heb 10.36, 39). This should calm any fear since death, it is shown, is not the end."

seizure of their property, because they knew they had a better and lasting possession in heavenly reward at judgment (Heb 10:34). The FGT closes with an aorist act. sub. Μὴ ἀποβάλητε ("you should not throw away") their παρρησίαν ("outspokenness"), which has great reward when facing judgment (Heb 10:35). These comments prepare the Greek speaking audience for an expected UC concerning how an anticipated time of ministerial accountability in their teaching about Christ should work out for them.

<p style="text-align:center">Unit E΄ Conclusion (10:36–39)</p>

UC (10:36–39) Confidently Persevere as an Example of Faith to Receive the Promised Rewards that God has Spoken.

Auctor accumulates the necessary literary indicators to imply a threshold by the audience for a shift to an anticipated UC.[296] In reflection on the current ministerial differences from their beginning enlightenment, *Auctor* asserts his listeners need ὑπομονῆς ("perseverance"), so that when they do the will of God in following Christ in death, at judgment they should receive τὴν ἐπαγγελίαν ("the promise," Heb 10:36).

He uses an OT conflation of Isaiah 26:20 and Habakkuk 2:3–4 LXX to assure the audience that the time after death to judgment is but a moment, which should motivate them against timidity or hesitation in their teaching conversation about Christ.[297] *Auctor* does not anticipate a long delay after death and judgment for Jesus' expected coming

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[296] These markers include: (1) an OT LXX quotation of Hab 2:3–4 (Heb 10:37–38) for connection with the MCS and the coming of the Lord for the audience after death at judgment. The OT quotation also addresses important themes regarding judgment. This includes the righteous living by faith and the Lord's displeasure in the timid. Also, (2) recurrent use of ἡμεῖς ("we") for a unit inclusio indicating closure of the unit (Heb 10:26, 39), and (3) an expositional statement concerning the limits of timidity among those who have faith in conversation about Christ when at judgment only to a point that still preserves the soul (Heb 10:39).

[297] Radu Gheorghita, *The Role of the Septuagint in Hebrews: An Investigation of its Influence with Special Consideration to the Use of Hab. 2:2–4 in Heb. 10:37–38* (Tübingen, Mohr Siebeck, 2003), 149–231.

presence (Heb 10:37).[298] The fut. act. indic. ἥξει ("he will come") has weight of nearness

of distance into the presence of the one coming.[299] The contextual background pictures

Jesus, for intercessional ministry, coming into the presence to those who by angelic

escort are approaching in the way of the holy places.

Auctor summarizes the unit with exposition about this anticipated judgment

experience that includes ministerial accountability. He establishes both the criteria for life

and the limits of God's displeasure at judgment (Heb 10:39). First, the righteous

individual will live by πίστις ("faith"). His use of faith introduces the theme outlined in

STr2 (Heb 10:19–25) concerning 'certainty of faith' (Heb 10:22c). His next unit D1´ and

D2´ reflect what certainty of faith looks like. If the righteous draw back, God will voice

his displeasure.[300] However, that displeasure is not to the point of destruction since those

of faith have promised preservation of the soul after death at judgment.

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[298] The context surrounding the MCS specifies, for *Auctor*, that the future appearing of Jesus for waiting believers to presently receive this already existing place of rest with him at this throne occurs at individual death and judgment. A one-time exception occurs when Jesus appears on earth for a temporary future servant-rule which involves a gathering of living believers to those already with him (1 Thess 4:13–18). During Jesus' rule on the temporary earth, people still endure death and judgment (Isa 65:20), with believers transformed at death for continued service on earth (Rev 14:14), until the removal of that which can be shaken (Heb 12:25–29; cf. Rev 21:1).

[299] BDAG, "ἥκω," 435.

[300] Thomas W. Lewis, "…'And if He Shrinks Back' (Heb. X.38b)," *NTS* 22, no. 1 (1975): 88–94. Lewis counters the common interpretation in the commentaries for apostasy as the meaning of ὑποστολή ("be timid, hesitancy, timidity," Heb 10:39) in relation to the παρουσία ("coming") to earth, which is not found in the message of Hebrews. Lewis follows presuppositions about the language of Hebrews 10:37–38 and *Auctor's* modifications. He states, "It has long been recognized that the quotation from Habakkuk appears in Heb. x. 37–38 is a significantly modified form of the LXX text…by the deliberate insertion of the definite article the one referred by ὁ ἐρχόμενος ἥξει is clearly the Christ in his second advent" (90). However, the context about the intercession of Christ at death and judgment and ministerial accountability in relation to future reward makes this proof text conclusion for the second coming improbable. The implication is the righteous ones will stand before the Lord at judgment without delay after death and face his displeasure if they are timid in their conversation about the present ability of Jesus the Son.

Dynamic Unit Conclusion E´
in Lens of Hebrews 9:27–28

Unit E´ (Heb 10:26–39) begins *Auctor's* exhortation in application of his

exposition that he expects his audience to properly κατέχωμεν ("observe, reflect") in their

life-worship regarding their ὁμολογία ("confession," Heb 10:23) about the anticipated

event of Jesus' intercession to salvation. He demonstrates what the present experience of

salvation at death and judgment by Jesus' ministry should look like that the audience

should confess and reflect in living assembly of worship until that day (Heb 10:25; cf.

Luke 20:34–40). His outline in the STr2 (Heb 10:19–25) identifies the unit topic as 'a

true heart' (Heb 10:22b). In an apocalyptic context, the referent 'true' reflects congruency

with the unseen heavenly realities that one confesses. A 'true heart' begins with living

that includes acknowledgment of the reality of judgment by God after death. Those of

faith, will live, and cannot draw back to destruction. However, those of faith, who live

out their ministerial confession in timidity, rather than outspokenness or, who adhere to

missteps about the onetime offering and continual present ministry of Christ highlighted

in the MCS, will experience fear at judgment with loss of reward due to God's

displeasure. *Auctor* in his next unit provides examples of those who reflect the proper

confession in the certainty of the knowledge of the faith.

Hebrews 11:13–16: Discourse Unit Conclusion D1´

Unit D1´ Discourse Analysis (11:3–12)

UD1´ (11:1–16) Approach in Faith to the Heavenly City of the Fathers that God Promised.

Auctor provides signals that he shifts to the next cycle of FGT. His audience

would cognitively recognize a threshold shift by multiple literary signals.[301] This unit

contains nine FGT functioning as introduction about DI and STr2 subtopics, support for

subtopic assertions, and a conclusion. Figures 15 and 16 map the new unit D1′ discourse.

Figure 16 demonstrates the discourse chiastic structure and the relation of unit

D1′ (Heb 11:1–16) and D2′ (Heb 11:16–40) with unit D (Heb 5:1–10; 7:1–28). The

parallel correspondence, previously discussed in unit D analysis, summarizes as the

audience need to approach the heavenly city where the fathers now live, by following

others example of faith at death in the high priest intercession of Christ for people into

the unseen eternal-places. These units follow the outline of the STr2 (Heb 10:19–25) for

an expected ministerial confession that reflects a 'certainty of faith' (Heb 10:22c) in the

ministry of Jesus as Christ after death at judgment.[302] The unit confirms that people of

faith anticipate that the promises in Christ fulfilled into heaven a very short while after

death at judgment.[303]

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[301] These signals include (1) the connective δὲ ("now") that can reflect a transition to a new unit segment, (2) a link to the previous subtopic issue addressed with the audience concerning proper ῥήματι θεοῦ ("conversation, testimony of God," Heb 11:3) in ministry about the actual λόγος ("Word," Heb 2:2); 4:2, 12; 5:11; 6:1; 7:28) that God spoke that should be heard in Jesus' actions (Heb 1:3c; 2:2a), (3) the literary head-tail linkage of the referent πίστις ("faith," Heb 10:39; 11:1), rather than rational conclusions from empiric evidence, (4) use of the verbal concept of ἐμαρτυρήθησαν ("were approved," Heb 11:2) as a link to the outward activity of the elders expected ministerial confession while anticipating Jesus' ministry at death and judgment (5) apocalyptic language that positions the ἔλεγχος ("evidence," Heb 11:1) of faith as completion in the unseen, heavenly, ὑπόστασις ("substance-reality," Heb 11:1) of the τοὺς αἰῶνας ("eternal-places," Heb 11:3), rather than that which is seen on earth.

[302] Contra Calvin Robert Schoonhoven, "The 'Analogy of Faith' and the Intent of Hebrews," in *Scripture, Tradition, and Interpretation: Essay Presented to Everett F. Harrison by his Student and Colleagues in Honor of his Seventy-fifth Birthday*, eds. W. Ward Gasque and William S. LaSor (Grand Rapids: Eerdmans, 1978), 92–110. Schoonhoven interprets the faith in Hebrews 11 as future earthly reward that is secured only if one perseveringly obeys. For Schoonhoven, *Auctor's* threats warn about the outcome for a lack of obedience with endurance that results in irremediable judgment in God's wrath. However, the context of the exposition in the ministry of Christ and audience calling for proper ministry that is accountable when before Christ at judgment cannot support the weight of his supposed rational conclusions.

[303] Alan D. Bulley, "Death and Rhetoric in the Hebrews 'hymn to faith,'" *SR* 25, no. 4 (1996):

UI/UPt1–2 (11:1–2) Hope by Faith in the Reality of Unseen Things, by which Hope the Fathers Received a Good Report after Death at Judgment.

The UI/Pt1–2 FGT begins by defining πίστις ("faith," Heb 11:1a). It doubles as a UI for both unit D1´ (Heb 11:1–16) and unit D2´ (Heb 11:17–40). Faith is "substance-reality of things being presently expected" (Heb 11:1a). He clarifies this present prospect of substance-reality as "evidence of things not presently being seen" (Heb 11:1b). The two adjectival pres. pass. ptcs. add force for faith having the intrinsic feature of accessibility to the present existence of an unseen reality.

Auctor maintains that ἐν ταύτῃ ("by this *kind of faith*") the elders ἐμαρτυρήθησαν ("were approved," Heb 11:2). This desired approval links with both unit E (Heb 5:11–6:20) and unit E´ (Heb 10:26–39) about ministerial objective at judgment εὐδοκεῖ ("to please") God (Heb 10:38).[304] The approval received would be understood, as from God, during the context of death and judgment.

SbPt1a (11:3) Faith Conversation Understands the Eternal-Places were Made out of a Substance-Reality not Visible.

Auctor links his explanation about faith in Hebrews 11:1 to Hebrews 11:2 by his pronominal phrase ἐν ταύτῃ ("by this *kind of faith*") and continues this link in units D1´ & D2´ with the dat. shorthand πίστει 18 more times. In each use, he provides evidence

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409–23. Bulley comments, "Whatever decisions are finally made about the rhetorical species of Hebrews, it is apparent that descriptions of death and suffering run throughout the document…A more careful examination of the themes and language of death and suffering will very likely help to illuminate the connection between the exposition and paraenesis of Hebrews, and may afford further insights into the rhetorical situation of the argument." Four themes run concurrently in *Auctor's* words, phrases, and OT quotations from the DI. These are death, judgment, intercession, and salvation in heaven, which draw the exposition and exhortation in tight cohesion together as Bulley mentions.

[304] The verbal concept of ministry to please God at his judgment extends back in the LXX to Enoch as developed in unit D´ Pt1c (Heb 11:5–6) with corresponding links to the offerings of Cain and Abel in unit D´ Pt1b (Heb 11:4).

from previous confession of other people in ministerial conversation that reveals the hope of access into the substance-reality of the unseen eternal-places after death at judgment.

He begins with the ordinary understanding for both himself and his audience, in their conversation of God, about the heavenly unseen creation. He comments, "By faith we understand the eternal-places in conversation of God to have been made, with the result to occur that the things presently being seen are not from the things presently appearing" (Heb 11:3). Rather than an outlier subtopic serving either as a rhetorical proof text about creation *ex nihilo* or defense of the Genesis creation as by the fiat of God, the statement more likely links with *Auctor's* previous rhetoric about Jesus' recent transformation of the eternal-places. The heavenly creation of the greater and more complete tent not made with hands that is now only seen by faith in the speech of God (cf. 1 Cor 2:9–10), was creatively achieved by Jesus' recent entrance through the veil after his judgment at death.

The Hebrews 11:3 statement, considering *Auctor's* previous FGT unit exposition and discourse chiastic application, specifies in proper conversation of God that what is seen now, regarding access into the eternal-places, no longer links to the conversation seen that is represented by the previous and continued sacrifices in the earthly covenant of the Law. The priestly sacrificial offerings, still observed at the time of *Auctor's* message (Heb 13:10), are both obsolete and errant teaching conversation that no longer accurately portray God's current speech regarding either the current status of the holy places or Jesus' present priestly ministry (cf. unit F UPt4 Hebrews 10:1–4).

SbPt1b (11:4) Abel by Faith in the Reality Not Seen Offers a Better Sacrifice than Cain.

Auctor continues, in unit D1´ (Heb 11:1–16), his evidence concerning ministerial

conversation by elders before the offerings required by the covenant of the Law at Sinai. His first contrast explores the respective offerings of Cain and Abel (Gen 4:1–16). Cain was comfortable and content with God's blessings upon him in the temporary decaying world. In his offerings of the first fruits from work with his crops, he worshipped with offerings in gratitude to God during approach before him. However, Cain only rationally knew, through the testimony of Adam and Eve and Eden's remote closed existence, the contrast between the antitype of earthly Eden against his present surroundings resulting from sin. In his way of worship, he did not portray the faith in the unseen substance-realities nor the necessary offering requirement for heavenly access. His ministerial conversation, in offerings and worship, did not reveal a faith in heavenly expectation to the unseen kingdom by God's promise (cf. Gen 3:15), for which Eden was an antitype.

Abel's sacrificial offering provided testimonial conversation that, in the OT, initiates the beginning sayings of the Christ (Heb 6:1–2) and worships by revealing need for a sacrificial atonement that ascends upward to God for his approval and access into God's presence (Heb 13:10). Cain's displacement and reaction of anger, at the offering rejection by God and Abel, reveals a heart of pride in his earthly work under God's blessings that grows into murder of Abel. Cain's faith rests in the realities of earth and not the unseen substance-realities of heaven that God provides in the promise of Christ.[305]

SbPt1c (11:5–6) Enoch Pleases God, so God Took Him, Without Him Seeing his Own Death, to the Reality Not Seen, Without Which Similar Faith, No One Can Enter to God.

As his next evidence, *Auctor* includes Enoch with the elders for expectation by

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[305] Cain demonstrates that the misstep for earthly hope has been embraced by the ministries of people since the beginning (cf. 1 John 3:12; Jude 11).

faith in God's provision of heavenly substance-realities in relation to death and judgment. The STL about Enoch is highly developed in the first century from multiple theological points of view and later receives an explosion of speculation in support of perceived orthodoxy by diverse Christian redaction.[306] *Auctor* concentrates upon the language of the second-century BCE Greek OT LXX for his thoughts about μεταθέσεως ("transfer," Heb 11:5) to heavenly realities for those εὐαρεστηκέναι ("to have pleased," Heb 11:5) God.

His midrash commentary focuses on the text concerning Enoch in the LXX, which states, "and Enoch pleased God and he was not found, since God transferred him" (Gen 5:24 LXX). In correspondence to common first-century tradition, *Auctor* apocalyptically applies this LXX translator understanding to his message context about God's judgment of people after death at approach to God's presence. He emphasizes, "For he had been approved before the transfer to God to have pleased" (Heb 11:5). The perf. act. inf. adds weight that Enoch's offerings symbolically refer to an expected realistic completion. *Auctor* suggests that God's pleasure in judgment of Enoch's symbolic offerings was confirmed by his later completed transfer to heaven.

The LXX translators gloss the Hebrew Hitpael syntactical form וַיִּתְהַלֵּךְ ("walked himself," Gen 5:24 MT) with the aorist act. indic. εὐηρέστησεν ("pleased," Gen 5:24

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[306] The present extant forms of Enoch are pseudonymous and likely develop as an assembly of several circulated writings in available languages from the fourth to second century BCE as a polemic against the spiritual state of others in a separate orthodoxy. As other STL which was preserved later by the state-church, the early Enochian imagination influenced Christian redactions in line with subsequent developed theology and practice. Cf. John C. Reeves & Anette Yoshiko Reed, "Enoch's Escape from Death," in *Enoch from Antiquity to the Middle Ages, Volume I: Sources from Judaism, Christianity, and Islam* (Oxford: Oxford University Press, 2018), 211–44. Reeves and Reed evaluate passages where Enoch is taken alive either to Gan Eden or the ends of the earth, heaven/paradise, or the fourth, sixth, or seventh heaven. Cf. Philip F. Esler, *God's Court and Courtiers in the Book of the Watchers: Re-interpreting Heaven in Enoch 1–36* (Eugene, OR: Cascade Books, 2017). For the relationship of pseudonymity to the NT, see Terry Wilder, *Pseudonymity, the New Testament, and Deception: An Inquiry into Intention and Reception* (Lanham, MD: University Press of America, 2004).

LXX). This links the metaphoric concept of Enoch walking with God to the previous

dialogue about Cain and Abel (Gen 4:1–10). God's response to their respective worship

indicates narrow requirements for proper sacrificial offerings that please God when

ascending before him in heaven. The allusion to the previous Genesis 4 text indicates that

Enoch offers proper sacrifices, even as Abel, which upon ascension of the smoke of his

sacrificial burnt offerings, pleases God by demonstration of faith in expectation to later

follow the promised sacrificial Christ into heaven.

The LXX translators continue apocalyptic interpretation by translating the

Hebrew לָקַח ("took, grasped," Gen 5:24 MT) with the aorist act. indic. μετέθηκεν

("transferred," Gen 5:24 LXX). The result of Enoch's pleasing sacrificial expressions of

faith results in Enoch's transfer by God into his presence. He did not see death and was

not found, because God transferred him to himself in heaven.

Auctor emphatically states, "But without faith one is not able to please. For it is

necessary the one approaching to God to believe that he is, and he becomes a rewarder to

those seeking him" (Heb 11:6). *Auctor* links expectation of the substance-reality not seen

with belief in both God's existence and reward at God's judgment on approach to him.

SbPt1d (11:7) Noah Examples Salvation by faith in God's Speaking about Things not Seen Regarding Judgment to Come after Death.

Noah serves as *Auctor's* next evidence for an elder who exemplified faith in an

expected substance-reality of things not seen. *Auctor* highlights the correspondence

between Noah's warning from God "concerning the things not yet presently seen" (Heb

11:7) to continue a connection with faith in Hebrews 11:1. Noah's reverent preparation of

the ark resulted in the salvation of his household, condemned the κόσμος ("world," Heb

11:8), "and of that righteousness according to faith became an heir" (Heb 11:7). Noah's

obedience to God's warnings concerning judgment of the world with the flood

typologically demonstrated that the endpoint of his faith, as an heir, was not this world,

but salvation in the substance-reality of things not seen (cf. 1 Pet 3:18–22).[307]

SbPt1e (11:8) Abraham Examples Faith in God's Speaking of a Land Not Seen.

Abraham hears God's call and obeys by going out to a τόπος ("place," Heb 11:8),

which he was going to receive as an inheritance. He went out not knowing where he was

going. In this response to God, Abraham symbolized faith in the substance-reality of the

eternal-place creation not seen.

SbPt1f (11:9–10) Abraham Examples Faith, Not in this World, but in a City of the Unseen Reality which God Spoke and Built.

Abraham further examples an expectation for entrance into the substance-reality

not seen, rather than a later return to the visible, provisional world (cf. Heb 7:6). He was

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[307] The apocalyptic language in Hebrews about unseen creation, in relation to Noah, sheds light on the typology exploited in 1 Pet 3:18–22. For Peter, Jesus ζῳοποιηθεὶς…πνεύματι ("having been made alive in spirit," 1 Pet 3:18) corresponds in Hebrews with Jesus' πνεύματος αἰωνίου ("spirit of an eternal-place," Heb 9:14), who instantly enters to God after death in the flesh (cf. unit F Pt2b Hebrews 9:11–14). The spirits in prison metaphorically refer to those transitioned to spiritual bodies at death who are still under the dominion of the devil in the κόσμος ("world") or abyss outside of heaven (cf. unit B Pt3 Hebrews 1:14–16). Peter's language exploits the apocalyptic first-century Enochian worldview that commonly considered that the disobedient in the days of Noah remain outside of the holiness of God's spatial presence in the realm assigned to the fallen angelic spirits and their demonic offspring due to their relations with earthly women. Like Enoch, Christ preaches to those fallen beings without accomplishing for them the opening of the gates of heaven for entrance (Heb 2:16; cf. 1 Pet 1:12; 2:4). However, like Noah and the ark, those who listen and obey God's speech while living concerning faith in Christ, are brought at death through the chaotic waters of the κόσμος and surrounding abyss outside to salvation in heaven. Peter shares that baptism is an ἀντίτυπον ("antitype," 1 Pet 3:21) of this same heavenly typology claimed in Enoch. Peter validates the typology, rather than the unseen reality of the Enochian claims that likely originates as Samaritan polemic against the Jerusalem priesthood in the second-century BCE. Like the typology in Enoch regarding Noah and the flood judgment, for Peter, baptism does not remove the problems of the flesh in relation to the heavenly reality but demonstrates an appeal to God for a good conscience when approaching him as a bodily spirit at judgment after death through the same rising experience by Jesus as the Christ. I.e., heaven opens for Jesus and those who obey him. Jesus both enters into heaven to the right hand of God with all angels, authorities, and powers of the typified Enochian worldview subjected to him (cf. Luke 8:31) and enables entrance to God for those who obey by belief in him.

a foreigner in the promised land that typologically represented the unseen heavenly promise. He dwelled in temporary tents with Isaac and Jacob, who were fellow-heirs of the eternal-place promise (cf. Heb 7:6; 8:6; 9:15). Rather than the earthly land of promise, Abraham ἐξεδέχετο ("was expecting") the permeance of that city having the foundations, of which, God is architect and creator. *Auctor* claims "so after persevering he obtained the promise" (Heb 6:15). The promise fulfills after Abraham's death.[308]

SbPt1g (11:11–12) Sarah Examples Faith in God's Speaking in a Miraculous Conception to Maintain the Promise of Many Descendants in that City.

For *Auctor*, God's blessings in the miraculous conception and continuance of the seed of Abraham through Sarah, suggests that she considers God faithful in the promise to her husband and surmises his seed as involving heavenly eternal-place expectation. Abraham's descendants, as the stars in heaven and the sand of the seashore, indicate both immediate transformations linked at death with anticipation for reception of spiritual bodies that brilliantly shine and a large number of spiritually born offspring (cf. Dan 12:3). At this point in *Auctor's* growing list of elders, after comments on the faith of Cain, Abel, Enoch, Noah, Abraham, and Sarah, the audience awaits a FGT UC about the common features that he desires to underscore.

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[308] For *Auctor*, the expectation by Abraham links to the creative changes achieved by Jesus, as the Christ, in the foundations of the eternal-places upon entry through the veil. God instantly transforms the creation at Jesus' death, enables him to bodily rise as an eternal-place spirit from the dead on the cross, allows him travel through the now cleansed temple of the heavens from the sin of the people waiting there, and enthrones him for ministry in the now created greater and more complete tabernacle. E.g., Moses and Elijah speak with Jesus after their deaths about his anticipated death that would open access into heaven for himself and those who trust in the seed from his linage (Matt 17:2; Mark 9:4; Luke 9:30–31; Hebrews 4:1; 6:17; 10:36).

Unit D1´ Conclusion (11:13–16)

UC (11:13–16) All the Examples of the Fathers Died without Receiving the Promises in this World That God Spoke but Received Them in the Heavenly City of Reality Not Seen, Which God Prepared.

Auctor reaches an early climax in unit D1´ (Heb 11:1–16) with his listing about the faith of the elders that is pregnant with expectation of an UC for audience summation. At the end of his unit D1´ discourse, *Auctor* accumulates the necessary literary indicators to imply a threshold by the audience for a shift to an anticipated UC.[309] The UC has cohesion with the provided outline topic 'certainty of faith' (Heb 10:22c) in STR2.

The elders' choices, for a heavenly, rather than an earthly completion concerning their faith, provides ample cohesive, rhetorical evidence for his proposed explanation of faith in Hebrews 1:1, as expectation for the unseen substance-reality of heaven.[310] *Auctor's* evidence through the testimony of the elders establishes a compendium of support in his D1´ UC for heavenly fulfillment of the promises. He highlights that (1) they all died without receiving the promises, (2) what they saw on earth is not what they

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[309] These markers include: (1) the phrase οὗτοι πάντες ("all these people," Heb 11:13), (2) repeat of the subtopic Κατὰ πίστιν ("according to faith," Heb 11:13) in relation to each of the elders mentioned, (3) a common verbal action for all the listed elders, as all these people ἀπέθανον ("died," Heb 11:3) that tracks from the exposition MCS subtopics in Hebrews 9:27–28, and (4) use of the summary terms ἐπαγγελία ("promise"), λαμβάνω ("receive"), εἶδον ("see"), ὁμολογέω ("admit"), ξένος ("foreigner"), παρεπίδημοί ("exile"), κρείττων ("better"), and ἐπουράνιος ("heavenly," Heb 11:13) in the language surrounding the main subtopic path of salvation for confessed believers as a transfer to the unseen eternal-places that tracks from the DI (Heb 1:1–4) through the discourse exposition in sections 1 and 2.

[310] Kurt Niederwimmer, "Vom Glauben der Pilger: Erwägungen zu Hebr 11, 8–10 und 13–16," in *Zur Aktualität des Alten Testaments: Festschrift für Georg Sauer zum 65. Geburtstag*, eds. Seigfrie Kreuzer and Kurt Lüthi (Frankfurt am Main: Lang, 1992), 121–31. Niederwimmer recognizes that "…the goods of hope to which the believer directs themselves is already reality, what is to come is already anticipated reality" (124). He further states, "Faith is thus a reality contrary to the evidence of empiricism of the finite, geared to the fact that what can be experienced proleptically finally becomes the definitive object of experience" (ibid.). He concerning the timing finds, "Faith is here exodus. Certainly, an exodus of a special kind. It has nothing to do with utopian departures into the future" (127). He perceives from Hebrews 11 that "an exodus is letting to, detaching, dying" (ibid.). Niederwimmer concludes understanding the home of the believer is the heavenly Jerusalem available now to the pilgrims and strangers upon the earth.

later saw and greeted, (3) they confessed themselves foreigners and sojourners upon the earth, (4) they continually speak about desire to another homeland in heaven, (5) they could have returned to what they remembered but did not, (6) they aspired a better heavenly place, and (7) at their judgment after death, God is not ashamed of them to be their God and prepared a city for them together.

Auctor's use of the aorist and present tenses syntactically treats the people in this unit about the elders as if they have already received and continue to enjoy the promises, rather than still awaiting them at the time of his writing (cf. Heb 6:5, cf. Deut 32:39; 1 Sam 2:6; 2 Kgs 2:11; Isa 26:19; Prov 12:28). In the first-century apocalyptic [*aiōn*-field] lens, as read in the extant STL and the NT, these elders a very little while after death should approach God and bodily enter heaven (cf. Matt 27:51–53; Luke 23:43; 2 Cor 5; Phil 1:20–23; 3:20–21; 1 Thess 5:1–11; John 3:2).[311]

Dynamic Unit Conclusions E´–D1´ in Lens of Hebrews 9:27–28

Auctor's STr2 (Heb 10:19–25) outline projects application of his expositional material about the sacrificial offering and present ministry of Jesus as the Christ. He has considered a 'true heart' (Heb 10:22b) in unit E´ and 'certainty of faith' (Heb 10:22c) in unit D1´–D2´ (Heb 11:1–40). In unit D1´ (Heb 11:1–16), he challenges his listeners to model perseverance in the knowledge of the truth concerning the unseen realities

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[311] For recent comprehensive study concerning STL afterlife concepts, see Jan A. Sigvartsen, *Afterlife and Resurrection Beliefs in the Apocrypha and Apocalyptic Literature*, Jewish and Christian Text in Contexts and Related Studies 29, ed. James H. Charlesworth (New York: T&T Clark, 2019). The contributing scholars recognize interpretative assumptions about continuance of life after death underlie the text of the OT and STL (1). However, their anachronistic presupposition that all bodily resurrection concerns only living in the flesh with the promised spiritual bodies as inferior and incomplete, hampers contextual interpretations of early references to resurrection. The concept of immediate, unseen, complete, continued living of the righteous in heaven, due to lack of articulate and consistent burial rites in the OT, is often incorrectly interpreted as a lack of interest in the afterlife among religious leaders (1–2).

regarding Christ. Maintaining their first witness would result in great reward when receiving the promise. He introduces the topic about the righteousness of faith in the E´ UC (Heb 10:36–39). In unit D1´, after defining faith as an expectation for the unseen substance-realities, *Auctor* documents midrash about the elders who demonstrate what the certainty of faith looks like. The endpoint of faith is not here; it is there in heaven in a city with others who have already received and greeted their destiny when they died.

Yet, *Auctor* is not done yet. In the nearly 4000 years of history about people before the time his message, there are many more, who in many ways reflect the same 'certainty of faith' (Heb 10:22c) with an expectation for entrance into the eternal-places.

Hebrews 11:39–40: Discourse Unit Conclusion D2´

Unit D2´ Discourse Analysis

Unit D2´ (11:17–40) Live by Faith by Imitating Others who had Faith in the Son to Bring Believers into the Substance-Reality of Things Not Seen

Auctor provides signals that he shifts to next cycle of FGT. His audience would conceptually recognize a threshold shift by several literary signals.[312] This unit contains thirteen additional FGT functioning as unit subtopic, support, and a conclusion to the unit D1´–D2´ UI (Heb 11:1–2). Figures 15 and 16 map the new unit D2´ discourse. The unit continues new covenant features 'certainty of faith' (Heb 10:22c) from STr2.

Figure 16 shows chiastic structure and the link of unit D1´ (Heb 11:1–16) and D2´ (Heb 11:16–40) with the two parts of unit D (Heb 5:1–10; 7:1–28). The parallel

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[312] These signals include (1) the resumption after a FGT UC (Heb 11:13–16) of the shorthand term Πίστει "by this *kind of faith*" in connection to his introductory definition in Hebrews 11:1–2, (2) the resumption of listing people as examples of his proposed definition, and (3) the resumption of features about Abraham that completed the first list in unit D1´ (Heb 11:1–16).

correspondence, that is previously discussed in unit D analysis, summarizes as the need

to emulate the faith of the elders, who had expectation for the offering of the Christ and

his high priest ministry to bring them into the eternal-places at death.

UI/UPt1–2 (11:1–2) Hope by Faith for the Substance-Reality of Unseen Things, by which the Fathers Received a Good Report.

The UI (11:1–2) functions as introduction for both unit collections about the kind

of faith that anticipates the unseen substance-realities. Believers should find

encouragement for ministry, since by this kind of faith, they like the elders and those

after them, ἐμαρτυρήθησαν ("were approved," Heb 11:2) when judged by the Lord after

death (Heb 9:27). *Auctor* continues in unit D2′ more midrash about just what a ministry

of faith in the new covenant promise looks like that the audience should emulate.

SbPt2a (11:17–19) Abraham was Willing to Offer up Isaac Due to Faith that the Dead Rise to The Unseen Substance-Realities that God Speaks

Auctor returns to Abraham, after using him as an example in unit D1′ SbPt1e,

SbPt1f, and SbPt1g (Heb 11:8–12). Abraham was willing to offer Isaac as a sacrificial

burnt offering "…because reasoning himself the ability of God to raise up from the dead"

(Heb 11:19). In the first century, the view of the OT thought of rising from the dead

suggests, for those judged as righteous, a transfer of the deceased soul from a fleshly

body to a whole living spirit body in the unseen eternal-place realm.[313]

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[313] In unit F UPt5 Climax (Heb 10:5–14), *Auctor* has previously stated that he considered David had expectation for a σῶμα ("body," Heb 10:5) prepared for him by God at death, which *Auctor* typologically applied to Jesus as the Christ. Also, Jesus is judged as an offering without blemish as an πνεύματος αἰωνίου ("eternal-place spirit," Heb 9:14). *Auctor* further comments that Enoch μετετέθη ("was transferred," Heb 11:5) to the God's presence without seeing death in unit D1′ Pt1c (Heb 11:5–6). To testify of God's ability, the transfer from flesh to spirit occurs untimely without death in the usual fleshly decay that is left behind. The OT supports "transfer" to the unseen spiritual realm, rather than earthly resuscitation. In the NT, Paul shares the same idea by classifying the spiritual body now available as

Auctor interprets the events in Genesis 22:1–19 regarding God's provision of a sacrificial ram and Isaac's continued living in return to Abraham after testing as a παραβολή ("parable," Heb 11:19). The spiritual lesson derived from the visible earthly events teach about God's ability to provide a sacrificial offering of his promised "seed" in the Son (Heb 11:17), who by atonement for sins enables eternal-place living.

SbPt2b (11:20) Isaac by Faith in the Substance-Realities not Seen Blessed Jacob and Esau Regarding Things to Come.

Auctor continues with the example of Isaac (Gen 27:27–29, 39–40), who blessed Jacob and Esau περὶ μελλόντων ("on behalf of present subsequently coming *substance-realities*," Heb 11:20).[314] The pres. act. ptc. caries weight for a current anticipated future fulfillment of the promise in the "seed" (Gen 22:17–18), which passed down from Abraham, at the time of the blessing pronounced before Isaac's death.

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superior to the fleshly humble body of current life (1 Cor 15:35–58; Phil 3:17–21), with Jesus' purpose as εἰς πνεῦμα ζῳοποιοῦν ("for a life-making spirit," 1 Cor 15:45). Peter follows the same intent by stating ζῳοποιηθεὶς…πνεύματι ("being made alive in spirit," 1 Pet 3:18) as complimentary with θανατωθεὶς σαρκί ("being put to death in flesh," 1 Pet 3:18). These two statements occur concurrently on the cross, just after Jesus' statement of trust to his Father for judgment, when he states into your hands I entrust τὸ πνεῦμά μου ("my spirit," Luke 23:46). This highly suggests that Luke may have in mind this same concept of transfer to a spirit body before the Father.

Also, first-century Enochian STL provides possible background available to *Auctor* for fulfillment of God's promised seed through Isaac in the concept of a transfer to a spiritual body that God provides after death of the flesh. In the second century BCE, 1 Enoch offers further speculation about possible procreation of angelic beings with earthly women. This assertion is unconfirmed in the accepted canonical documents written by Moses in the middle of the second millennium BCE. One would assume speculation about postmortem life in the unseen eternal-places of heaven in the time of Abraham would not be monochrome but much like all other times even through today. However, Jesus refutes this speculation by the Sadducees by stating the categories of male and female in marriage are not part of the features of the spiritual domain (Matt 22:29–30). From 1 Enoch's context in elevation of Mt. Horeb near Dan and Enoch as not a priest but a scribe, the document is a probable second-century BCE polemic against the Jerusalem priesthood.

[314] In the context of passing blessing from Isaac to Jacob and Esau, the gen. preposition περὶ has powerful force expressing a current personal advantage more than only reference to probable future benefits delayed after death. The blessing was the opportunity to place faith in God's promised "seed" for perpetual blessings that continue beyond death.

SbPt2c (11:21) Jacob by Faith in the Substance-Realities not Seen, as he was Dying Blessed the Sons of Joseph.

Jacob follows the same pattern of conveyed blessings upon those left behind in connection with death (Gen 48:1–20). In Joseph's presence, Jacob recounted the promise God has given him (Gen 48:4). *Auctor* considers the double meaning in the antitype-type promise "even to your seed after you for an eternal-place possession" (Gen 48:4 LXX). The dat. sg. σπέρματί ("seed") continues the oath of the Christ from the linage of Abraham. Jacob's prophecy concerning Israel's earthly inheritance in the land typifies the eternal-place possession that Jacob by faith in the Christ was about to enter at death.

SbPt2d (11:22) Joseph Exampled Faith to Enter the Promised City not Seen by having Israel Take his Bones Out of Egypt in the Exodus.

Auctor continues the timing of death in relation to reception of the promises in the request of Jacob for his bones in connection with an exodus of the sons of Israel. Israel's movement of Jacob's bones functions as an antitype of the hope for transfer after death into the rest of heaven.[315] *Auctor* provides extensive exposition in unit C (Heb 3:1–4:13) in his theme of ministerial accountability and Israel's failure to enter due to unbelief.

SbPt2e (11:23) By Faith in the Substance-Realities not Seen the Parents of Moses Hid him Alive Rather than Fear the Edict of the King.

Moses' parents demonstrate faith in realities not seen when hiding Moses for three months in disobedience to the edict of the king for all male children to be put to

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[315] Contra Jeffrey Pulse, *Figuring Resurrection: Joseph as a Death & Resurrection Figure in the Old Testament & Second Temple Judaism*, SSBT (Bellingham, WA: Lexham, 2021). Pulse interprets the antitype symbolized by Joseph's bones as the final type itself to support fleshly resuscitation. Rather, the land motif typologically demonstrates the bodily rising of the dead in spirit to enter heaven, while the bones are in the grave. Joseph understanding the land-heaven link, wants Israel to see his hope rests in the seen substance-reality of heaven.

death (Exod 2:2). The parents understood with no male children in Israel, eventually both the antitype of the nation and the type regarding the promised linage in the Christ would cease. Their faith in the unseen substance-realities, as they beheld the beauty of the child Moses, simulate actions to keep him alive that God prudentially blessed. As *Auctor* expounds in unit C UI/Pt1 (Heb 3:1–6), the child by his faithfulness becomes an antitype of the faithfulness of Christ over his house symbolized by the tabernacle.

SbPt2f (11:24–26) By Faith in the Greater Riches and Rewards of the Substance-Reality not Seen in the Christ, Moses Refused to be Called a Son of Pharoah.

Moses, by faith in the promise of Christ, ἀπέβλεπεν ("was thinking about," Heb 11:26) the greater rewards of unseen riches in realities not seen, which his Egyptian peers consider τὸν ὀνειδισμὸν τοῦ Χριστοῦ ("the reproach of Christ," Heb 11:26; cf. 2 Cor 4:16–18).[316] He chooses his brethren, rather than to live under the linage of Pharoah, as a son of Pharoah's daughter, for an inheritance of earthly treasure (Exod 2:10–14). Moses' experience illustrates another feature of faith, which sees the unseen in Christ, as considered a reproach of little value to those only attentive to riches and rule in the visible cosmos (cf. 1 Cor 2:14; 3:18–19).

Auctor explains ministerial accountability in unit E (Heb 5:11–6:20) and, by chiasm (see fig. 16), applies it to his audience in unit E′ (Heb 10:26–39). Only ministerial conversation that is congruent with the beginnings of the sayings of Christ, consistent in approach to Jesus in a true heart, and corresponds with the knowledge of the truth

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[316] Mary R. D'Angelo, *Moses in the Letter to the Hebrews*, SBLDS 42 (Atlanta: Society of Biblical Literature, 1979). D'Angelo investigates "Moses-Christology" in an understanding of the relationship to Moses in the formation of NT Christology. She presumes the views about Moses by either *Auctor* and/or his community determines a major portion of Hebrews' Christology. Moses becomes more than just a role model of Christ mentioned in Hebrews 3:1–6. In Hebrews, *Auctor* speaks that Moses' actions live out a faith as a participant in the ministry of Christ that he models.

concerning the unseen changes achieved by Jesus as the Christ to enable a heavenly

entrance for believers, will receive reward at judgment. All cosmic-field constrained

philosophies with its rulers of authority, future sought after kingdoms, sacramental

controlling concepts, and visible wealth in earthly treasures have no lasting value in the

eternal-places for believers. Moses exemplifies upward contemplation in all areas of life.

SbPt2g (11:27) By Faith in the Substance-Realities not Seen, Moses Left Egypt, not Fearing the Wrath of the King, but Looking to One not Seen.

Moses left Egypt (Exod 2:15; 12:50), not because of his fear of the king's wrath

(Exod 2:14) but because he persevered as one continually seeing the *one* not seen (Exod

10:28–29). The pres. act. ptc. ὁρῶν carries weight for a current continuous faith that

governs Moses' decisions. *Auctor's* context from the introductory FGT subtopics

contained in Hebrews 11:1–2 supply the interpretative options for the audience about

what is not seen concerning the adjective ἀόρατον. As the focus of Moses'

contemplation, ἀόρατον can gloss as a masc. sg. "invisible *one*" in link to θεός (Heb

11:2). Moses fulfills the formula in Hebrews 11:6 of pleasing God by both believing that

God exists and that he is a rewarder of those who seek him.

SbPt2h (11:28) By Faith in the Substance-Realities not Seen, Moses Kept the Passover to Keep the Firstborn from Being Destroyed.

Auctor again links the elements in Moses' ministry for evidence of faith in the

unseen substance-realities that is approved by God in judgment. The events of the

Passover kept by Moses and the people of Israel powerfully reveal unseen realities (Exod

12:21–50). The features Moses πεποίηκεν ("had accomplished," Heb 11:28), in the

preparation and eating of the sacrificial lamb and "the spreading of the blood" (Heb

11:28) in order that the one destroying the firstborn should not touch them, and journey

from Egypt, compellingly testifies about God's promise of salvation into heaven at judgment through faith in the offering of the Christ.

SbPt2i (11:29) By Faith in the Substance-Realities not Seen, as an Example, Israel Passed through the Red Sea on dry Land, whereas the Egyptians were Drowned.

Auctor also adds the events of the Red Sea (Exod 14:22–31) to the evidence. Israel crosses the Red Sea as through dry land, which after an attempt, the Egyptians drown. God's unseen provision of the dry land and the drowning of the Egyptians symbolize the journey to heaven by faith in the offering and ministry of Christ.

SbPt2j (11:30) By Faith in the Substance-Realities not Seen, the Walls of Jericho Fell by Simply Marching around the City Seven Times.

Auctor further includes the miracle at Jericho (Josh 6) to the evidence. After Israel encircles the city seven times, the walls of Jericho fall before them. Israel's access, by the power of God, into the impregnable space of Jericho evidentially supports God's ability to also provide entrance into the unseen holy places on approach after death at judgment.

SbPt2k (11:31) By Faith in the Substance-Realities not Seen, Rahab the Harlot did not Perish and Welcomed the Spies.

The foreigner Rahab from Jericho (Josh 2:1–24) serves as an example of faith. Based on the conversation about the Lord's previous victories and purpose for Israel in giving the land, Rahab assists the spies. Rahab's inclusion reveals even foreigners who place faith in God's heavenly provision receive the blessing of entering the land. Access is open to anyone upon belief in the offering and ability of the priestly ministry of Christ.

SbPt2l (11:32–38) By Faith in the Substance-Realities Not Seen Others Became Examples of Approach to God in the Face of Death in a World Unworthy of Them.

In a final support before his UC, *Auctor* lists multiple other scenarios symbolizing

the diverse experiences of people who provide evidence for faith in the unseen substance-realities. In his wide-ranging list of the varied ways in which people died, he connects the event of fleshly resurrection in resuscitation (Heb 11:35a; cf. 1 Kgs 17:17–24 MT; 1 Kgs 4:18–37 MT) with the first-century concept of resurrection by rising to God in heaven at death (Heb 11:35b; Hebrews 9:14, 28; 10:5; cf. Dan 12:1–3). In the former, people who experienced fleshly resuscitation all died again in the flesh. In the latter, these people recorded by either the rejection of continued fleshly life during persecution or endured forced loss of life in martyrdom, ἵνα κρείττονος ἀναστάσεως τύχωσιν ("so that they may experience of a better resurrection, Heb 11:35).[317] The conjunction ἵνα best functions with a subjunctive verb, in the topic context concerning the experiences of those at death, as a marker of objective "that" with verbs of sense.[318] The conjunction "so that" links the genitive phrase as the objective, ἵνα κρείττονος ἀναστάσεως ("so that, of a better resurrection") to point the audience back to *that* faith in his unit D1´–D2´ topic

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[317] Cf. Gareth Lee Cockerill, "The Better Resurrection (Heb. 11:35): A Key to the Structure and Rhetorical Purpose of Hebrews 11," *TynBul* 51, no. 2 (2000): 215–34. Cockerill argues that the references in Hebrews 11 to resurrection are central to the structure and argument of the chapter. However, he posits the later view of a future fleshly resuscitation, rather than rising shortly in a spiritual body from the dead. His assertions for the rhetorical function of resurrection in Hebrews 11:17–19 and Hebrews 11:35 in major sections have strong merit. When adapted to their position in the discourse FGT of unit D2´ (Heb 11:17–40), the two resurrection texts form an inclusio before the UC (Heb 11:39–40) to bracket his list with clear examples concerning faith to rise to God a very little while after death (Heb 10:37). Cf. William L. Lane, "Life in the Face of Death: The Resurrection Message of the New Testament," in Longenecker, *Life in the Face of Death*, 247–69. Lane also considers resurrection in Hebrews as only hope for a future fleshly resuscitation in the face of death. He acknowledges that all the exemplars of faith link in some way or other with death. Lane recognizes, "This capacity to endure suffering and death presupposes a relationship to the unseen world" (257). However, he does not look upwards to heaven in the first-century view of rising upward to God. For similar traditional interpretation about resurrection, see Jon D. Levenson, *Resurrection and the Restoration of Israel: The Ultimate Victory of the God of Life* (New Haven, CT: Yale University Press, 2006). Levenson presses later popular Rabbinical conceptions upon life after death issues in the Hebrew Bible that reject an antipode to Sheol and consider Sheol as dying with an unfilled personal life and family. For Levenson, God is known as the God of the living, who will bring life in resurrection back to corpses. However, the NT and Jewish STL teaching tradition consider the functions of the flesh obsolete in kingdom conditions (cf. 1 Cor 15:50).

[318] BDAG, "ἵνα," 476–77.

concerning the expectation of the unseen substance-reality at death. *Auctor* closes this heavenly expectation with an observation about those listed by stating, ὧν οὐκ ἦν ἄξιος ὁ κόσμος ("of whom the world was not worthy," Heb 11:39). Better life is rest in heaven and not in the temporary world.

The contrast of the temporary fleshly resurrection of resuscitation with the better resurrection of faith expectation into the unseen eternal-places eludes cosmic-field limited kingdom traditions. Earthly desires apart from faith begins with Cain in contrast to Abel (Heb 11:4). The worldly resurrection of the flesh with expectation for return to Eden, rather than the expectation of the unseen eternal-places continues domination of church scholars since long before the first-century CE.

<div align="center">Unit D2′ Conclusion (11:39–40)</div>

UC (11:39–40) By Faith in the Substance-Realities Not Seen, All these People Did Not Receive Themselves the Promise, but He of God Provided Himself Something Better, that Should Not Complete Without Adding the Living with all Believers now in Heaven.

At the end of his unit D2′ discourse, *Auctor* accumulates the necessary literary indicators to suggest a threshold by the audience for a shift to an anticipated UC.[319] The adjectival aorist pass. ptc. μαρτυρηθέντες ("who having been approved," Heb 11:39), in reference to his subtopic about approval at judgment, supports that *Auctor* considers

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[319] These markers include: (1) the opening phrase Καὶ οὗτοι πάντες ("and all of these," Heb 11:39) to indicate an expected summary statement in a FGT UC about the people he has listed as evidence with the features of faith, (2) the aorist pass. ptc. μαρτυρηθέντες ("having been approved," Heb 11:39) in reference to the thematic topic about approval at judgment, (3) the repeat of the unit D′ subtopic of faith, (4) the cognate τὴν ἐπαγγελίαν ("the promise") and κρεῖττόν ("better") that tracks in the topic of salvation in heaven (Heb 11:39–40), (5) the negation of the personal effort of people with the aorist mid. indic. ἐκομίσαντο ("receive themselves") in contrast with the aorist mid. ptc. about God προβλεψαμένου ("having himself provided," Heb 11:40) regarding the source of salvation in heaven, (6) the application to the audience with χωρὶς ἡμῶν ("without us," Heb 11:40) and, (7) the repeat of the concept of completion in heaven with the aorist pass. sub. μὴ…τελειωθῶσιν ("they should not be complete," Heb 11:40).

those in his catalog of faith have already been judged. This would not only include literary judgment by the audience of other people about their witness but also by God upon approach to the eternal-place substance-realities after death (Heb 9:27). This approval, as pleasing to God at judgment, occurs διὰ τῆς πίστεως ("through faith," Heb 11:39; cf. Heb 11:6), suggesting faith is how they could enter to God's presence.

By the adjectival aorist mid. ptc. phrase οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν ("who having not received themselves the promise," Heb 11:39), *Auctor* clarifies that this faith in salvation at judgment is not in themselves. The phrase has coherence with *Auctor's* stress upon the abilities of the Son to bring people to the presence of God. In context, the claim is not that these people have not received the promise yet, but that they did not receive it on account of faith in themselves (cf. Heb 6:15). The next phrase further supports a contrast for these people having faith in God's ability in the Son, rather than faith in themselves, by stating, "because he of God providing himself concerning us something better" (Heb 11:40). God through the Son provides believers after death at judgment something better than what people could accomplish for themselves in this world.

The final phrase ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν ("so that they should not complete without us," Heb 11:40) reassures the audience, who is still living on earth apart from the promises, that they should not be without completion in heaven. The interpretation, as a proof text, for general judgment of all believers at some future time with a final endpoint on earth has no contextual support in the message of Hebrews. The inference of this position puts the Son in a situation where while sitting on the throne in heaven, he has never yet saved anyone in promise-fulfillment, no one has entered into heaven, and the dead are still in their sins since still awaiting judgment, which would be

very similar position to Paul's rhetorical exposition in 1 Cor 15:12–58.

<div align="center">

Dynamic Unit Conclusions E´–D2´
in Lens of Hebrews 9:27–28

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In STr2 (Heb 10:19–25), *Auctor* provides for his audience an outline about expected ministerial conversation in an anticipatory approach to Jesus that is in line with his previous exposition concerning the offering of Christ and his continual ministry of intercession. In unit E´ (Heb 10:26–39), he expects his listeners to embrace the quality of a 'true heart' in connection with 'the knowledge of the truth' concerning heavenly matters. Such a heart pleases God in judgment but all else should expect no loss of reward. His midrash in unit D´1–2 (Heb 11:1–40) suggests a large cache of people with features that witness the quality of 'certainty of faith' (Heb 10:22c) in the promise of salvation into heaven by the ministry of Christ. He closed unit D´1–2 (Heb 11:1–40) with reassurance that God's plan includes a community finish of all believers. In his next unit C´ (Heb 12:1–13), *Auctor* tenders that this heavenly expectation of salvation should motivate believers to receive training of the Father as a son in purity of holy living during anticipated sufferings.

<div align="center">

Hebrews 12:12–13: Discourse Unit Conclusion C´

Unit C´ Discourse Analysis

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Unit C´ (12:1–13) Lay Aside Sin During Approach Looking to Jesus and Enduring God's Difficult Training.

Auctor provides signals that he shifts to next cycle of FGT. His audience would recognize a threshold shift by multiple literary signals.[320] Unit C´ contains four FGT that

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[320] These signals include (1) use of the particle and conjunction Τοιγαροῦν καὶ ("Therefore also," Heb 12:1), (2) an introductory summary phrase of unit D´1–2 evidence with the substantive pres. act. ptc.

function as introduction about DI and STr2 subtopics, support, and a conclusion. Figures

15 and 16 map the new unit C´ discourse. Figure 16 establishes the chiastic structural

relationship of unit C´ (Heb 12:1–13) with unit C (Heb 3:1–4:13). Both units include

exhortation concerning the necessity of holiness in respect to sin (Heb 3:13; 12:1). Unit

C´ also links with the S3 outline in STr2 (Heb 10:22–25) regarding "*believers* having

been sprinkling the hearts away from an evil conscience and having been washing the

body with pure water" (Heb 10:22d). The priestly language concerns external rights of

ceremonial cleanness that are required before ministerial offerings. *Auctor* metaphorically

links the ceremonial cleansing law in relation to the hearts and conscience of his listeners.

Believers should follow the path of Jesus during testing and approach, while

living through the experience of death. Unit C develops the necessity for belief in God's

speech concerning Jesus for entrance into God's heavenly rest. Unit C´ encourages the

listeners to live out the expectation of their faith with a witness that includes ceremonially

clean consciences and bodies during the training of life that includes suffering.

UI (12:1–3) Run Your Race Set Before You like the Cloud of Witnesses By Laying Aside Sin, with Eyes Fixed on Jesus, Who Ran it First, Endured the Cross, and Joyfully Sat down at the Right Hand of the Throne of God.

In the UI, *Auctor* encapsulates the people in his examples of faith by a metaphor

to illustrate the unseen effect of God's spoken evidence. He visualizes his OT inventory

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phrase ἡμεῖς τοσοῦτον ἔχοντες ("we presently having so great," Heb 12:1), (3) a summary metaphor regarding the spiritual effect of the evidence on the listeners, stating περικείμενον ἡμῖν νέφος μαρτύρων ("a cloud of witnesses presently itself surrounding us," Heb 12:1), (4) use of an aorist mid. ptc. ἀποθέμενοι ("after we ourselves laying aside") to specify desired qualities for the audience in response to the witness of the faith of those listed, (5) connection with the STr2 (Heb 10:22–25) outline introducing the expectation that the ministry of Christ produces living in ceremonial cleanness with purity of the conscious and body from ἁμαρτίαν ("sin," Heb 12:1), (6) a repeated link with the unit E´ UC (Heb 10:35–39) exhortation to the audience concerning ὑπομονή ("perseverance," Heb 10:36; 12:1), (7) and a summary about the example of Jesus that the listeners should emulate (Heb 12:2–3).

"a cloud of witnesses presently itself surrounding us" (Heb 12:1).[321] The imagery recalls

past occasions where the glory of God fills the temple and surrounds the ministerial priest

as they carry out their duties (cf. Exod 40:34–35; Num 9:15–23; 1 Kgs 8:10–11). The

intent is not so much that these witnesses are watching them, but that they should be

inspired by the faith of the great cloud of witnesses in their ministerial calling.[322] The

holy decisions of these past people, with expectation for the unseen substance-reality in

God's true tent of all creation seen and unseen, should encourage ministerial purity (cf. 1

John 3:2–3). He adds a running metaphor about ὑπομονῆς ("perseverance") in ἀγῶνα ("a

race," Heb 12:1).[323] A minister, as a properly prepared runner, should lay aside sin that

entangles while waiting for Jesus to appear in his expected ministry.

    Auctor again recapitulates the two-fold ministry of Christ, once as an offering for

sin and continually in intercession, that the audience should expect imminently with eyes

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[321] Steven M. Baugh, "The Cloud of Witnesses in Hebrews 11," *WTJ* 68, no. 1 (2006): 113–32; Baugh correctly rejects the glosses of conviction, assurance, being, actualization, and realization for ὑπόστασις in Hebrews 11:1. He senses the English term "substance" best fits the sematic context and commends William Lane's translation as "substance reality" (117–18). Baugh further examples scholars, who due to tension of presently available heavenly substance realities slip back to the more comfortable language of assurance and conviction but in his conclusion does the same. When combined in context with Hebrews 11:2, he concludes, "The OT saints believed the 'realty' and 'evidence' of eschatological events, but their faith itself rested upon divine testimony of these things" (118). This testimony emanated from the witnesses about things not seen. He concludes the cloud of witnesses in Hebrews 12:1 point to the unseen, hoped for realities of the world to come. The subtopic of death can be added as the common event encountered by the witnesses that enables immediate rising to the substance-reality of their world of faith in the likeness of Jesus as the author and consummator of heavenly access.

[322] Allen, *Hebrews*, 572.

[323] See "2 Athletes and Exemplars" in N. Clayton Croy, *Endurance in Suffering: Hebrews 12:1–13 in its Rhetorical, Religious, and Philosophical Context*, SNTSMS 98 (Cambridge: Cambridge University Press, 2005), 37–76. After analysis of athletic imagery in Hebrews 12:1–3 as a paradigm of behavior for others to follow, Croy concludes, "Hebrews 12:1–3 presents Jesus not so much as a martyr or a model of self-renunciation, but as the paradigm of faithful endurance who has completed the course in advance of others" (76). In *Auctor's* imagery, Jesus opened the way by completion of the course to heaven, so that the audience should endure ministerial suffering by anticipatory joy in following his path to heaven at death with rising to God at judgment.

fixed looking for him. He exhorts his listeners they should be "presently looking for Jesus, the author and consummator of the faith" (Heb 12:2).[324] The pres. act. ptc. ἀφορῶντες ("presently looking," Heb 12:2) provides more syntactical weight for a presently available, rather than delayed expectation. In correspondence with the context of his previous exposition in S1 and S2, the imagery suggests that the audience should expect Jesus' priestly ministry at death in transfer to his kingdom to be with him.

The UI (Heb 12:1–3) closes with the aorist mid. impv. ἀναλογίσασθε (*Please consider!*, Heb 12:3). *Auctor* reckons that contemplation upon the suffering experience of Jesus, for the joy of now providing the path open for his brethren to follow to the Father after death and judgment, encourages believers to not grow weary or lose heart in the forsaking of sin. Yet, believers are not left on their own in a calling to pure living. In this unit about ceremonial cleanness from sin, in his next support FGT, he reminds his listeners about the new covenant relationship they have with the Father.

UPt1 (12:4–6) God Trains his Children Along the Race to Jesus in Heaven.

UPt1 addresses a group in his audience, stating, "the ones who are presently struggling, you did not yet resist without blood against sin" (Heb 12:4). Those addressed

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[324] N. Clayton Croy, "A Note on Hebrews 12:2," *JBL* 114, no. 1 (1995): 117–19. Croy comments that scholars typically consider τελειωτὴν as a hapax legomena in the NT and often a term coined by *Auctor*. However, he quotes a parallel from the rhetor and historian Dionysius of Halicarnassus, who in the opening line of his essay writes, "he was neither the inventor of an individual style…nor the perfecter of styles" (118). Croy concludes, "the significance of the latter term in Dionysius is clear. A τελειωτὴς is one who perfects, refines, or brings full flower the work of others. The work of both 'pioneers and perfecters' is commended" (ibid.). He further comments about *Auctor's* overarching expression in application to Jesus, "He, according to the author, is both the originator and consummator of faith. He is the 'prototype,' but not the one to be transcended by subsequent improvements, for he is also faith's paragon" (119). By supplementation of Croy's insights with faith defined as an anticipation for the unseen substance-reality in God's presence, Jesus not only originated the unseen substance-realities of the eternal-places, but also refined his creation by his offering of atonement on the cross to be the first to enter through the obstacles into heaven.

forgot the OT LXX exhortation in Proverbs 3:11–12, which addresses them as sons and speaks of the Father's love in training every son that he receives. The language of present suffering by the audience again underscores the probable pressures to conform with the traditional ministerial teaching of the Sinai covenant, from which their discontinuance early on in their ministry, they had suffered (cf. UPt1 Hebrews 10:31–35).

The new covenant accepted by believers operates under a relationship with God as a Father and the believer as a son. In the former covenant, Israel typologically serves as an example of a chosen people, who live out on earth their relationship with God as an antitype to the nations in emulation of the unseen truth in heaven.[325] Due to their covenantal reception to abide by the Law that pointed to the salvation promise in Christ, righteous living receives earthly good, but evil living receives earthly wrath. The receipt of this new relationship by faith, by God's oath, guarantees forgiveness of sin for perpetual eternal-place living at death by the ministry of Jesus. However, this new covenant does not imply that the believer, until the time of their salvation, is free to sin in impurity without God's intervention. God still expects his sons to live in purity of conscience and body while waiting for Jesus. In his next FGT UPt2, *Auctor's* understood expectation in the areas of purity from sin stimulates further exposition about the Father and Son relationship under the new covenant.

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[325] Matthew Thiessen, "Hebrews 12.5–13, the Wilderness Period, and Israel's Discipline," *NTS* 55, no. 4 (2009): 366–79. Thiessen senses in Hebrews, both from the athletic imagery and language that links with Israel's wilderness period, as the audience living in a positive period of discipline. He concludes, "The fact that the readers of the epistle to the Hebrews find themselves in the gymnasium of the wilderness should encourage them since it demonstrates the legitimacy of their sonship and socializes them for their imminent entry into the promised rest" (379).

Israel's faced the negative outcomes of disobedience for not properly exampling a people looking to God's provision of heaven. The spiritual outcome links with unit C and rest in heaven at death. See fig. 16. Those who are sons should receive training during approach to God by looking to Jesus' race to God.

UPt2 (12:7–11) Since God Trains as Father Does, We Should Endure the Sorrowful Training to Yield the Peaceful Fruit of Righteousness Along the Race to Jesus in Heaven.

Perseverance during suffering and training on earth during one's ministerial calling is a major topic in *Auctor's* message. He supports the inevitability of suffering as part of the Father's training for his coming heavenly relationships to his children. Those without such training are νόθος ("illegitimate," Heb 12:8). However, those who receive training do so for good, to share in his holiness, and to yield fruit of righteousness. As one submits to an earthly father, *Auctor* rhetorically asks, "…on the other hand, how much more rather we are subject to the father of spirits, and we will live?" (Heb 12:9). The question, taken under the assumption of first-century beliefs, assumes both he and his audience will live as spirits with the father.

<div align="center">Unit C´ Conclusion (12:12–13)</div>

UC (12:12–13) Strengthen Your Weaknesses by God's Training in the Race to Jesus in Heaven.

At the end of his unit C´ discourse, *Auctor* accumulates the necessary literary indicators to imply a threshold by the audience for a shift to an anticipated UC.[326] His inclusio about the running metaphor integrates the language for treatment of running injuries, weaknesses, and course obstacles to holiness in ministerial purity.

By the Father's training and with the audience assisting others who are struggling (Heb 12:4), he through them strengthens the weak hands and feeble knees that represent the believer's ministerial service to others in the race before them. He uses them along

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[326] These markers include (1) use of the particle διό ("therefore, for this reason," Heb 12:12), (2) an inclusio closure of the running and training metaphor to purity and holiness with application to treatment of injuries and course obstacles (Heb 12:12–13), and (3) strong exhortation by the imperative ἀνορθώσατε.

their running in approach to the throne of Jesus, to make the running paths straight in removal of obstacles and to heal the lame limbs out of joint. *Auctor's* aorist act. impv. ἀνορθώσατε ("*please* restore, rebuild, straighten up," Heb 12:13) and pres. act. impv. ποιεῖτε ("*please* make, do") pictorially accentuate his entreaty for audience rectification of their ministerial conversation about the beginning sayings of Jesus as the Christ in his sacrificial offering and Jesus' continued ministry from the throne.[327] As trainers assist their runners, believers should entreat others in the proper message of Christ.

<p style="text-align:center">Dynamic Unit Conclusions E´–C´
in Lens of Hebrews 9:27–28</p>

During approach to Jesus, from God's speech in unit C´, believers should recognize in ministerial earthly sufferings their sinful impurities in conscious and body. Believers should strengthen weak areas and make straight the things that do not imitate the cloud of witnesses, who continue to witness the feature of certainty of faith in Jesus' offering and present ministry. As encouraged in A´, believers should emulate the 'knowledge of the truth' in the feature of a 'true heart' that reflects the substance-realities of the unseen heavens described by God's Word. Believers should strengthen the weakness of others and make straight the errant conversation that has no eternal-place reward.

Auctor continues his outline from STr2 (Heb 10:22–25) in exhortation in unit B´ (Heb 12:14–29) concerning the feature of a confession with 'an unwavering hope' (Heb 10:23) for eternal-place fulfillment. In this unit he shares more details about what

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[327] The movement from the aorist to the present imperative intensifies the climax of the unit C´ FGT UC from an urgent command without regard to frequency that is a good general rule to a command with continuous action that should be repeated in a particular situation.

believers hope for when seeing Jesus for prompt transfer to spiritual bodies and following Jesus as shepherd into the unseen eternal-places.

Hebrews 12:28–29: Discourse Unit Conclusion B′

Unit B′ Discourse Analysis

Unit B′ (12:14–29) Approach Expecting to See Jesus as Mediator and the Blessings of the City of the Living God.

Auctor provides signals that he shifts to next cycle of FGT. His audience would recognize a threshold shift by his literary signals.[328] This discourse unit offers three FGT that function as a basic introduction about DI and STr2 subtopics, support for each subtopic assertion, and a conclusion. Figures 15 and 16 map the new unit B′ discourse.

Figure 16 demonstrates the discourse chiastic structure and the relation of unit B′ (Heb 12:14–29) with unit B (Heb 2:1–18).[329] The parallel correspondence, which is previously discussed in unit B analysis, in unit B recaps as the audience need to live in expectation of the mediation of Jesus in heaven described and, in unit B′, live with anticipation for an entrance into the heavenly city as other brethren have previously experienced. Unit B′ also links with the S3 outline in STr2 (Heb 10:22–25) regarding believers exhibiting the feature of the confession of an unwavering hope for the salvation provided by Jesus because the one having done the promising is faithful (Heb 10:23).

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[328] These signals include (1) another entreaty with the pres. act. impv. διώκετε (*Please* pursue, Heb 12:14), (2) a list of several positive and negative effects with all relationships to illustrate correctly or incorrectly the confession of their unwavering faith introduced in STr2 (Heb 10:22–25) about the corresponding unit B (Heb 2:1–18) exposition on the salvation of Jesus into heaven at death.

[329] Cf. Lukas Stolz, *Der Höhepunkt des Hebräerbriefs*, WUNT 2, vol. 463 (Tübingen: Mohr Siebeck, 2018). Stolz argues for this unit as the structural and theological climax of the letter to the Hebrews. By rhetorical analysis, he associates the unit as the end of speech (peroration) of the writing of the sermon. However, the unit better fits the chiastic structure of a discourse.

UI (12:14–17) Pursue Peace and Holiness with all Relationships, by which One Sees the Lord, Making Sure No One Falls Short of the Grace of God, by Avoiding Bitterness and Immorality that Defiles Others.

The UI of unit B′ begins his application of his unit B (Heb 2:1–18) description of salvation by Jesus in heaven with more imperative entreaty for the audience to exhibit the confession of an unwavering hope of their salvation. His pres. act. impv. διώκετε ("*please pursue*," Heb 12:14) links with multiple reinforced and negated actions expected for them in the unseen substance-reality of heaven from his previous discourse that they already should now repeatedly pursue in their earthly relations.

Auctor specifically entreats his audience about their ministry with others to *please* pursue (1) peace with all relationships, (2) the holiness without which no one sees the Lord, (3) not lacking the grace of God, (4) no root of bitterness that would defile many, and (5) not as a sexually immoral, worldly focused person like Esau. *Auctor* expounds on the features in God's OT speech about Esau's worldly immoral fixation in the loss of his birthright as part of the linage of Christ in exchange for a single meal and his inability to repent when he desires to inherit the blessing. The implication for mentioning Esau's situation as part of *Auctor's* plea is that his listeners now experience a similar crossroads in their future ministry. Will they follow worldly, sensual, bitter pursuits in loss of heavenly rewards or approach seeing Jesus in peace, holiness, and grace? In his next UPt1 FGT, *Auctor* provides exemplary inspiration for proper elements in their relationships with others from God's speech about the expected heavenly realities.

UPt1 (12:18–27) You Have Not Approached to the Fearful Situation, as Moses and the People at Sinai, but to the Blessings of Mount Zion in the City of the Living God.

Auctor provides added typological support from Israel to illustrate the motivating impetus behind his plea for pursuit of his requested conduct related to others in unit B′

UI.[330] As a mirror application of his unit B (Heb 2:1–18) exposition about the salvation experience of Jesus after death by God's judgment, in chiastic correspondence, unit B´ entreats for the audience salvation in heaven to be like Jesus (see fig. 16). *Auctor* first shares negated typology of what his listeners should not encounter, then lists what they will find on approach after death at judgment.

The negated perf. act. indic. Οὐ γὰρ προσεληλύθατε ("for you have not approached," Heb 12:18) provides illustration about what believers do not encounter at death (see fig. 3).[331] *Auctor's* listeners do not endure the unseen heavenly events symbolized by Israel's failure at Mt. Sinai, where God illustrated his holiness in relation to sin at the giving of the Law.[332] The unseen descriptors that believers do not endure in God's judgment include a place (1) which is presently being touched, (2) which has been burning with fire, (3) to darkness, gloom, and whirlwind, (4) to a trumpet sound and voice of conversation. *Auctor* highlights from God's OT speech the responses of both the people and Moses to the visible symbolic gesture demonstrating God's unseen judgment.

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[330] Jon D. Levenson, *Sinai and Zion: An Entry into the Jewish Bible* (New York: Harper One, 1985), 140. Levenson concludes, "In short, what we see on earth in Jerusalem is simply the earthly manifestation of the heavenly Temple, which is beyond localization. The Temple on Zion is the antitype to the cosmic archetype. The real Temple is the one to which it points, the one in 'heaven,' which cannot be distinguished sharply from the earthly manifestation."

[331] *Auctor's* syntactical choice of the perf. act. indic. concerning his context of approach to God after death properly supports his previous exposition and exhortation about a present, ongoing, immediate judgment after death corresponding to his MCS UC of Hebrews 9:27–28. At the time of his sermon, some, with Jesus as the first, have experienced approach to God under the new covenant promise. The opportunity for approach by the audience to God in the future is still available to each believer at the event of death. *Auctor's* pres. tense syntactical choices throughout his exposition further support immediate rising to God, rather than delay (Heb 10:37).

[332] Michael Harrison Kibbe, *Godly Fear or Ungodly Failure? Hebrews 12 and the Sinai Theophanies*, BZNW 216 (Berlin: de Gruyter, 2016), vii. Kibbe recognizes how *Auctor* exploits Israel's experience at Sinai to maintain distance from the presence of God due to fear, which was commended (Deut 5:28). Israel requested a mediator, which "…demonstrates that true covenant mediation in Jesus brings two parties into a single space rather than perpetually crossing the gap between them."

The people who having heard, requested a word to not be spoken further to them and could not bear the command that if an animal touches the mountain, it must be stoned. Moses even said, "I am terrified and trembling." Understanding such great salvation from the outcome of God's judgment upon sin intensifies *Auctor's* entreaty in his unit B′ UI (Heb 12:14–17) for his audience in all relationships to model grace, holiness, and peace, with repentance from worldly, sensual, bitter pursuits.

The perf. act. indic. ἀλλὰ προσεληλύθατε ("but you have approached," Heb 12:22) illustrates *Auctor's* predicted salvation encounter for the believers in his audience at Jesus' intercession by his ability to bring all things to God (Heb 1:3b). *Auctor* illustrates their heavenly expectation by again drawing upon Israel's earthly typological relationship in God's speech in correspondence to Mt. Zion. He continues with extrapolation about the destiny of believers now in the heavenly unseen type with the descriptors (1) to the city of the living God, (2) to a heavenly Jerusalem, (3) to a myriad of angels, (4) to a festal gathering, (5) to the assembly of the firstborn of those who having been registered in the heavens, (6) to God, the judge of all people, (7) to the spirits of the righteous of those who have been completed,[333] (8) to Jesus, mediator of the new covenant, and (9) to blood of sprinkling presently speaking better than Abel.[334] These

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[333] *Auctor* connects the "spirits of the righteous" with the concept of completion in heaven. This follows the first-century concept of transfer at death to a whole spiritual body, rather than ideas of some inferior, incomplete, intermediate state waiting for return to the obsolete fleshly body. The concept of heavenly completion tracks from the DI subtopic Hebrews 1:3d.

[334] The sprinkled blood functions in this list about the unseen heavens as shorthand for Jesus' sacrificial offering of his life on the cross that was accepted by God at judgment in atonement to immediately open the veil of separation between the holy places and create the greater tabernacle not made with hands. Abel's martyrdom, because of his worship that portrayed his faith in God's sacrificial provision of Christ, in traumatic loss of blood by the hand of Cain in reaction to that testimony, allows his entrance near to God in heaven but did not open entry into the holy of holies. The sprinkled blood of Jesus on the cross of the new covenant is better, in that it purifies the sin of those awaiting entry into the holy of holies

unseen images from his previous exposition portray the present substance-reality for those who see Jesus promptly after death at judgment.

After comparing the expected list of promised blessings with the differences of God's judgment, *Auctor* again confronts his listeners with symbolism from the disobedient choices of Israel at Sinai. The pres. act. impv. Βλέπετε (*Please* see, Heb 12:25) begins yet another entreaty. Just as Israel did not escape when they refused to listen and believe the warning speech of God regarding their call to mirror the destiny of the promise in Christ for those who believe, those who turn away, like Israel, will also not escape God's judgment of their ministry.[335] He quotes God's speech in Hag 2:6 LXX, stating, "yet once more I will shake not only the earth but also the heaven" (Heb 12:26).[336] Worldly, sensual, and bitter pursuits in accord with things that can be shaken will have no reward at judgment (see unit E and unit E´). The stern warning should cause *Auctor's* audience to anticipate a UC to summarize his hortatory encouragement.

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from Abraham's bosom of the first heavenly covenant. Jesus' offering of the blood of his life continues to be efficacious for those in the audience who believe in him. No NT text considers a delay in atonement waiting for blood carried by Jesus before the mercy seat at some later time. In such a case, God's judgment would also be delayed. For previous discussion of shorthand terms loaded with broader meaning, see STr2 (Heb 10:19–25).

[335] See Ch. 4 unit B UI (Heb 2:1–4); unit C (Heb 3:1–4:13); and unit E UC (Heb 6:11–20) for *Auctor's* exposition about ministerial accountability concerning their conversation about the beginning sayings of Christ and his continual present ministry from the throne to bring those who believe into heaven.

[336] The juxtaposition of the singular οὐρανόν ("heaven," Heb 12:26) that God shakes and the plural οὐρανῶν ("heavens," Heb 12:25) of God's warning concerning οὐρανός ("heaven") provide important understanding for the tabernacle of God's creation. The pairing for his support in unit B´ UPt1 further confirms *Auctor's* apocalyptic first-century views with negative expectation toward the visible κόσμος ("cosmos, universe") that consists of the heaven and earth, in respect to the perpetual heavens of his dwelling from which God warns people about his judgment after death.

Unit B´ Conclusion (12:28–29)

UC (12:28–29) Since You Receive a Kingdom [at death/judgment] that Cannot be Shaken, Show Gratitude and Offer Acceptable Service, because God is a Consuming Fire.

At the end of his unit B´ discourse, *Auctor* accumulates the necessary literary indicators to imply a threshold by the audience for a shift to an anticipated UC.[337] He uses the broad referent βασιλείαν ἀσάλευτον ("unshakable kingdom," Heb 12:28) to encapsulate the present heavenly expectation of their confession of hope that they should hold without wavering. The present receiving of this heavenly kingdom at death and judgment along with understanding the consuming fire of God upon errant ministerial conversation should inspire gratitude and acceptable service.

Dynamic Unit Conclusions E´–B´
in Lens of Hebrews 9:27–28

The earlier STr2 (Heb 10:22–25) hortatory outline suggests for the audience an expected exhortation to hold firmly the confession of hope without wavering (Heb 10:23). In the unit B´ UC, the causal pres. act. ptc. παραλαμβάνοντες ("since presently receiving") that links with the unshakable kingdom of the heavens and the adjectival pres. act. ptc. καταναλίσκον ("who is a consuming") that links with God's fire, restates the MCS in Hebrews 9:27 concerning death and judgment. Judgment of the ministry of

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[337] These markers include: (1) use of the inferential conjunction Διὸ ("Therefore, for this reason," Heb 12:28), (2) the referent βασιλεία ("kingdom," Heb 12:28) in summation of his listed heavenly descriptors, (3) the adjective ἀσάλευτος ("unshakable") in continued description of God's kingdom in heaven, (4) the causal pres. act. ptc. παραλαμβάνοντες ("since ones presently receiving," Heb 12:28) in association with himself and the audience in relation to God's kingdom, (5) the hortatory encouragement for the audience to have gratitude (Heb 12:28) due to their participation in the ministry of the kingdom (6) the renewed subtopic of λατρεύω ("ministerial service") acceptable to God (Heb 12:28) to remind again of ministerial accountability, (7) the features μετὰ εὐλαβείας καὶ δέους ("with reverence and awe," Heb 12:28) for ministry to have profound respect for God's speech, and (8) the adjectival pres. act. ptc. πῦρ καταναλίσκον ("who is a presently consuming fire," Heb 12:29) to recall the quality of God in relation to ministerial disobedience.

believers is immediate at death. Even though Jesus faithfully mediates for all who believe and receive his offering for sin, errant confession in ministry that mirrors any other hope but the knowledge of the truth about the unseen substance-reality of the heavenly kingdom is still accountable. Just as Esau, any worldly focused, sensually based, bitterly driven service away from a clean conscience and body in a confession of hope, which in gratitude, reverence, and awe portrays the peace, holiness, and grace of God's heavenly kingdom, has no eternal-place reward.

With one more chiastic link left to apply in exhortation to his audience, *Auctor* now continues his theme of ministry in relation to the ministry of the Son. He will close with one last cycle of FGT to press more details about proper ministerial service.

<div align="center">

Hebrews 13:20–21: Discourse Unit Conclusion A′

Unit A′ Discourse Analysis
</div>

Unit A′ (13:1–21) Approach by Living that Loves the Brethren as God Loves.

Auctor provides signals that he shifts to his last cycle of FGT. His audience would mentally expect a threshold shift by his literary signals.[338] This unit offers seven FGT, which function as introduction about DI and STr2 subtopics, support for each subtopic assertion, and a conclusion. Figures 12 and 15 map the new unit A′ discourse.

Figure 16 diagrams the discourse chiastic structure and the relation of unit A′ (Heb 13:1–21) with unit A (Heb 1:5–14).[339] The parallel correspondence that is

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[338] These signals include (1) the pres. act. impv. μενέτω ("*please* continue") linked with the new theme of brotherly love consistent with his outline in STr2 (Heb 10:22–25), (2) a broad exemplary catalog for how the audience illustrates brotherly love.

[339] Floyd V. Filson, *'Yesterday': A Study of Hebrews in Light of Chapter 13*, SBT 4 (London: SMC Press, 1970). Filson finds unity in the form and structure of Hebrews 13 as vitally linked with Hebrews 1–12. He presents a four-fold pattern with common themes with Hebrews 1–12 to support this

previously discussed in unit A analysis, summarizes as the audiences need to live by loving others even as Jesus' did. The STr2 (Heb 10:22–25) outline suggests to the audience the theme of love and encouragement in faithful assembly together as one anticipates the day approaching for the inheritance of the promise in Christ.

UI (13:1–6) Love of the Brethren Should be Modeled in all Things Done.

The UI sets the theme as love of the brethren. Such love works out by (1) the show of hospitality to strangers, (2) the remembrance of the prisoners, (3) marital fidelity rather than conduct that God will judge, and (4) contentment with God's provision and protection. His next FGT further supports special relationships among brethren.

UPt2 (13:7) Love Those Who are Leading, Who Spoke the Word of God, by Remembering the Result of their Conduct and Imitating their Faith.

Auctor singles out leaders in Upt2 for special consideration in relationships highlighted by love among brethren. His pres. act. impv. Μνημονεύετε ("*please remember,*" Heb 13:7) entreats the audience about the substantive pres. pass. ptc. τῶν ἡγουμένων ὑμῶν ("those of you who are leading," Heb 13:7). Two relative clauses further define these leaders for his audience to love.

First, these are leaders "who spoke to you the word of God" (Heb 13:7). *Auctor's* choice of the αγω– word group, with the speech-action context of the word of God in Jesus as the Christ, adds weight for how those leading, who deserve brotherly love, do so. *Auctor's* previous use in correspondence to ministerial conversation tracks back through

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claim. An insight of this investigation comes from the use of FGT in discourse analysis to form a chiasm. Hebrews 13 as unit A′ and unit A (Heb 1:1–14) corresponds thematically in relation to the rest of the discourse (see fig. 16).

his message to the DI main theme of unit A (Heb 1:5–14) regarding how the Son brings all things by the conversation of his ability (Heb 1:3b). These leaders speak about Jesus leading believers to heaven at death by his ministerial ability as the Son. Leaders therefore speak what God speaks in the ability of Jesus as both sacrificial offering for sin and continual ministry as priestly intercessor.

Second, *Auctor's* next clause, "of whom, continually considering the outcome of their conduct" (Heb 13:7), further identifies the leaders. The implied outcome of their speech in all they do concentrates upon a heavenly outcome by the great Shepperd Jesus to bring them at death to God, even as God raised up Jesus to himself (Heb 13:20).

The pres. mid. impv. μιμεῖσθε τὴν πίστιν ("*please* imitate the faith") entreats the listeners to follow the faith of those who lead in this manner. The audience in unit D1–2´ (Heb 11:1–40) would understand faith as hope of the elders at death to see the unseen substance-reality of the eternal-places. *Auctor* indicates this love is more than affection of emotion but includes speaking the same conversation about Jesus' ability as Christ to bring believers to heaven. The audience loves their leaders by imitating their speech and conduct. The imitation of faith centered speech in content and conduct that looks to see Jesus in heaven, introduces *Auctor's* next support FGT concerning love of the brethren.

UPt3 (13:8–14) Jesus [as the] Christ is the Same Yesterday [first covenant] and Today [new covenant] in the Eternal-Place, so Do not Follow Strange Teachings Different from His Altar as You Minister Outside the Lasting City to Come.

UPt3 further highlights brotherly love in connection with the steadfast ministry of Jesus, as the Christ in the eternal-places, rather than embracing those who persist in varied and strange teachings. His statement in Hebrews 13:8 serves as more than a theological proof text for the changelessness of Jesus as the Christ. He states, "Jesus [as

the] Christ is yesterday [first covenant] and today [new covenant], the same into the eternal-places" (Heb 13:8). The claim connects with τὴν πίστιν ("the faith") in Hebrews 13:7, as the object of imitation that *Auctor* describes in his S1 and S2 exposition and evidence by the elders in unit D1–2ʹ (Heb 11:1–40). The emphasis in context falls not on the unchanging nature about who Jesus is, as the Christ, but about what Jesus continues to do now and where he does it for his brethren on approach to the throne of God after death at judgment.

The remaining discourse of UPt3 continues to contrast the ministry of the former heavenly covenant of promise with the ministry of Jesus in the new covenant. Those who minister under the old covenant that *Auctor* entreats his listeners about (1) are caried away by many strange and various teaching, (2) occupy themselves with foods with no eternal-place benefit, (3) presently minister at the altar of the earthly tabernacle, and (4) daily offer bodies of animals brought into the holy place by the high priest for sin that are burned outside the camp.

However, in following the new covenant, *Auctor* entreats his brethren (1) to occupy themselves with the strength of grace, rather than the foods good for the heart, (2) to eat and minister with the body of Jesus, by right of his altar of the cross in the tabernacle of the heavens,[340] (3) to bear Jesus' reproach by going out to the same place where Jesus suffered outside the camp to make holy a people through his blood

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[340] *Auctor* deploys the altar, which is a place in the tabernacle outside the holy places in the outer court, as shorthand for the area of the cross outside of the heavens. Cf. STr2 (Heb 10:19–21) and *Auctor's* shorthand deployment of body, blood, and flesh for broad concepts regarding his previous exposition about Jesus as the onetime sacrificial offering on earth and continual high priest in heaven.

offering,[341] and (4) to seek the present subsequently coming city.

Auctor symbolically uses the gate of the Jerusalem and the camp outside the earthly tabernacle ministry as antitypes of the unseen types in heavenly realities. In his *aiōn*-field view with the tabernacle representing the heavens, outside the camp would symbolize the regions of God's creation outside of the unseen holy places. In Jerusalem typology, outside the gate corresponds to created regions outside the invisible heaven. The adjectival pres. act. ptc. τὴν μέλλουσαν ("the present subsequently coming *city*," Heb 13:14) provides weight that *Auctor* considers the heavenly Jerusalem in existence at the time of his writing. By both analogical examples, he exhorts his listeners to follow Jesus in suffering for ministry outside of heaven, where there is no lasting city, while seeking the present subsequent coming city of the heavenly Jerusalem.

UPt4 (13:15–16) Live Loving the Brethren as God Loves by a Sacrificial Life with Praise, Confession of his Name, Doing Good, and Sharing.

UPt4 continues the new covenant-ministry of the audience in the love of the brethren that follows the sacrificial example of Jesus. He exhorts that, Δι' αὐτοῦ ("through him," Heb 13:15) his listeners (1) should offer sacrifices of praise to God through everything, and (2) the fruit of their lips confessing his name. The adjectival pres. act. ptc. ὁμολογούντων ("continually confessing," Heb 13:15) in modification of the fruit of lips links as a verbal noun with his main thematic DI subtopic concerning their

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[341] The link of Jesus' offering of blood with the phrase "outside the camp" and his suffering "outside the gate" supports a connection by both illusions with the cross. Ellen Bradshaw Aitken, "The Body of Jesus Outside the Eternal City: Mapping Ritual Space in the Epistle to the Hebrews," in Gelardini and Attridge, *Hebrews in Contexts*, 194–209. Aitken by correspondence with the Exodus tabernacle, links the space outside the camp "…as the place of assembling with Jesus prior to entering with Jesus into the holy of holies" (200). She connects this space with the altar and Jesus' suffering on the cross. She further connects the itineraries at work in Hebrews with Jesus' journey to open a way for believers to follow into heaven and the space of the holy of holies (202). Cf. Helmut Koester, "'Outside the Camp'," 299–315.

conversation about the ability of the Son to bring all things to God (Heb 1:3b).

The FGT concludes with further allusion to the anticipated experience of pleasing God in relation to his judgment. The pres. pass. indic. γὰρ θυσίαις εὐαρεστεῖται ὁ θεός ("for God is being pleased with sacrifices," Heb 13:16) corresponds with the LXX language of acceptable offerings. Enduring sacrificial living with praise, confession, and doing good pleases God.

UPt5 (13:17) Live Loving the Brethren as God Loves by Following Your Leaders Who Give an Account, so They Can Minister with Joy and No Grief.

UPt5 returns to the loving relationship "to those of you who are leading" (Heb 13:17) introduced in Hebrews 13:7. His pres. pass. impv. Πείθεσθε ("*please* be sure") and pres. act. impv. ὑπείκετε ("*please* submit") entreat his listeners to evaluate and submit to the word of God being spoken (Heb 13:7) by leaders. The entreaty is not either for blind submission or independent service but listening in brotherly love to leadership with the intent to submit to speech from God that the audience affirms.

He closes this FGT entreaty by again explaining ministerial accountability. A proper relationship with leaders occurs with joy and not that which is continuously grieving as if in separation. Grieving relationships are unprofitable to the listeners.

UPt6 (13:18–19) Live Loving the Brethren as God Loves by Praying for Other Ministers to have a Good Conscience in Honorable Conduct and Opportunities of Fellowship Together.

In UPt6, *Auctor* requests specific prayer that they all have a good conscience, which again in his context links with the awareness of sin with loss of reward at God's judgment after death. In love of the brethren, each prays "continuously desiring good to be conducted in everything" (Heb 13:18). He strongly encourages his audience to such prayer that he might be quickly restored to them. The form and content of this request

suggest that *Auctor* at the time of his speaking lovingly leads his listeners from a distance in a written document.

<div align="center">Unit A′ Conclusion (13:20–21)</div>

UC (13:20–21) The God of Peace, Who Brought Up [into heaven] the Shepherd of the Sheep Through the Blood of the Eternal-Place Covenant [at death/judgment], Will Equip You to Please him and to Do his Will in Love of the Brethren as God Loves Through Jesus Christ, to Whom is the Glory into the Eternal-Places of the Eternal-Places.

At the end of his unit A′ discourse, *Auctor* accumulates the necessary literary indicators to imply a threshold by the audience for a shift to an anticipated final UC before his DC.[342] He summarizes his application and entreaty about love among brethren with God's relationship with others by his love.

First, he addresses the relationship of God relative to his audience as the God of peace. Even though God will judge sin after death, he provides peace in his relationships. *Auctor* shares in his exposition the details concerning how God through the Son offers a peaceful new covenant relationship through his ministry. *Auctor* entreats leaders and their fellow brethren to imitate this relationship of peace among themselves in all they do.

Second, God facilitates this dwelling relationship. He enabled a peaceful relationship as ὁ ἀναγαγὼν ἐκ νεκρῶν ("the one who having raised up from the dead," Heb 13:20). Death and sin, as enemies of God, need atonement before this peaceful relationship could be established. The adjectival aorist act. ptc. ὁ ἀναγαγὼν suggests the

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[342] These markers include: (1) use of the particle δὲ ("now," Heb 13:20), (2) the new summation topic of Ὁ δὲ θεὸς τῆς εἰρήνης ("but the God of peace") to affirm his theme about God's desire for peace through the offering and priestly ministry of Jesus as the Christ, (3) the new summation of his thematic topic about the completed offering of Christ concerning God as the one who rose up from the dead, (4) the new summation of his thematic topic about the present ministry of Christ concerning the great Shepherd of the sheep, (5) the source of peace as by the blood of the eternal-place covenant, (6) the God of peace as Jesus, our Lord, (7) God's desire to restore in all good things and make us pleasing in his sight, (8) observation that Jesus receives glory in the eternal-place of the eternal-place.

peaceful relationship for people with God is already established. The use of ἀνάγω ("rise up") is significant. The semantic use of ἀνάγω ("lead, rise up") more narrowly focuses on living things, i.e. people. *Auctor* does not choose the noun ἀναστάσεώς ("resurrection," Heb 6:2, 11:35) the verbs ἀνίστημι ("stand up, rise up," Heb 7:11, 15), or ἀναβαίνω ("ascend") [not in Hebrews]. His choice continues the αγω– and φέρω word groups to describe the ministry of the Son, who is Jesus, as the Christ and Lord—the Great Shepherd who leads his sheep to the presence of God in heaven.

The theme tracks from the DI main chiastic point in Hebrews 1:3b. The semantic use of φέρω ("bring, carry, lead") broadly encompasses all things. The force includes his purification of the holy place regarding the heavenly access available by the first covenant (unit F SbPt3b Hebrews 9:23–26). The righteous awaited the Christ before his traveling through the holy places to sit on the throne. By his ability to overcome the barriers to open access to God in heaven, he leads all things and his brethren with him into the domain of the holy of holies (unit B Hebrews 2:9–18).

Auctor in his exposition shares details about how God provides a body, in continuous living after death, with features of an eternal-place spirit. Leaders and their fellow brethren imitate this peace by unity in their conversation about the ministry of Jesus, as the Christ, who in a very short time brings all things to God in heaven by raising believers up from the dead.[343]

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[343] The phrase "the one having raised up from the dead" expands beyond fleshly assumptions to include the God of peace having raised up the great Shepherd of the sheep to himself at judgment after his fleshly death as a complete, bodily, eternal-place spirit before his fleshly resurrection as proof of his entrance to God (cf. John 2:18–22; Acts 17:31). Also, the shepherd motif implies that Jesus does the same for others in his intercession to do God's will, to bring both peace with God in salvation and entrance to God, when a believer rises in spirit to judgment. This is developed in the final UC in Ch. 4.

Third, God operates this his relationship with his brethren by the Son in ministry as the Shepherd of the sheep. *Auctor* in his exposition shares details about Jesus present ministry to leads his sheep to a peaceful relationship in the presence of God in heaven after death at judgment. Leaders and their fellow brethren follow a heavenly calling to share their confession in the ministry of the Son to bring peace with God. They also love others in the same way God has loved them in all that they do.

Fourth, God guarantees this relationship of peace through the blood of the eternal-place covenant. *Auctor* in his exposition shares details about the sacrificial offering of Jesus as the Christ to atone for sin and open an entrance into the unseen eternal-places. Leaders and their brethren guarantee peace with each other in the same way God enables peace with him. They sacrificially offer themselves in ministry to others.

Fifth, God equips his brethren for a pleasing relationship with him. *Auctor* in his exposition shares details about God's ability to provide all good things needed to maintain a peaceful relationship with God. Leaders and their brethren look to Jesus as the author and finisher of their faith, in God's ability to provide good things needed for ministry with him.

Sixth, God shares the glory of his presence in peace through Jesus as Christ. *Auctor* in his exposition shares details about the Son exhibiting and opening peaceful access to the presence of God's glory in the eternal-place of the eternal-places. Leaders and their brethren follow Jesus in anticipation and imitation of his glory.

By the model of God's relationship to his people, *Auctor* summarizes both his positive and negative entreaty concerning the features of love among the brethren. He entreats leaders and their people in a few obvious specifics in unit A´, however his UC turns the audience attention to God's relationship with his people as a standard to follow

for achievement of the love of God among themselves.

Dynamic Unit Conclusions E´–A´
in Lens of Hebrews 9:27–28

The unit A´ UC topical content summarizes both his exposition and exhortation about his discourse thematic subtopics from the DI that track through the DUC and STr. The main DI subtopics in his exposition include death, judgment, intercession, and salvation into heaven. The broad supportive detail delivers significant explanation concerning God's speech-action about the Son's ability in both his sacrificial offering and his continual shepherd ministry to lead all things to the place of God's glory in the eternal-place of the eternal-places.

Following the outline offered in STr2 (Heb 10:22–25), *Auctor* applies to his listeners the anticipated ministry of the Son that he affirms from God's speech in his previous six units of discourse exposition. In chiasm corresponding to his previous unit themes, he encourages his listeners in the desired features of a true heart, a certainty of faith, a clean conscience and body, a firm confession in an unwavering hope, and love and encouragement in their assemblies until the day approaches for Jesus' intercession after death at judgment (see fig. 16).

Conclusion

Often, the application of modern structural methods can result in thematic incoherence or incompleteness with missing or unused discourse fragments.[344] David

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[344] E.g., Westfall recognizes the incompleteness of spatial studies in Hebrews, stating the conclusion, "We have taken what we wanted and left the rest without due reflection." Westfall, "Space and Atonement in Hebrews," in Laansma, Guthrie, and Westfall, *So Great Salvation*, 232. This phenomenon of spatial cherry picking explains the scholarly generational shifts in rising new paradigms from classical…, to revised…, to progressive…, etc. Observed incohesive and incongruent gaps in the message create new questions that require constant revision by the next generation of scholars. A structural method that

Black wrote over three decades ago acknowledging a probable coherent literary structure for the message of Hebrews exists but that it had not been determined by scholars.[345] Even with all the new methods of structural analysis posited since, of which each often contribute new and helpful observations, nothing has changed. Why? The problem may not be the methods. It may be that scholars, when listening to God speaking in Hebrews, are pressing the text into either incorrect traditional themes or new novel ideas for publication that have been shaped into a worldview like that which Jesus opposed in the first century (see fig. 4). In line with inherited educational training within long held theological positions, modern readers attempt to deductively interpret *Auctor's* address toward a presuppositional explanation that only brings God to people on earth, rather than Jesus literally bringing people from earth to himself in heaven.

The question remains, Which offered, alternative, literary background field is really portrayed by all the words of the discourse of Hebrews? Does all the spatial-vertical language mean believers really go to heaven or not? If not, what should be made of all the heavenly dialogue that *Auctor* shares as substance-reality? As documented in the extensive footnotes, the educated have wrestled with these questions for a long time with myriads of twists and turns of the pieces of Hebrews' puzzle in search of thematic

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properly interprets concepts of biblically defined space (1) fits easily into first-century apocalyptic concepts without imbalance toward other traditional or new philosophical concepts, (2) does not require strained, unique, grammatical-historical exegesis in a force-fit for later traditional or modern preconceived views, (3) chooses commonly understood first-century lexical meaning in contextual correspondence with the author's governing functional groupings of text, (4) avoids proof texting for other truth or later issues not addressed, and (5) enhances determination of the biblical theology of the original author.

[345] David Alan Black, "The Problem of the Literary Structure of Hebrews: An Evaluation and a Proposal," *GTJ* 7, no. 2 (1986): 163–77. At the time of this writing, he introduced and greatly favored the progress made by the structural approach of Albert Vanhoye. idem, *La structure littéraire*. Vanhoye's conclusions have been challenged since but his contribution for the recognition of structural links above the grammatical and lexical level remains the starting place for modern discourse analysis.

links to build a coherent structure. Maybe it is time to consider a different approach and overall perspective—a heavenly one.

The next chapter serves as a conclusion of this long segment of the race set before you. As runners do in fellowship after a race, it shares an assessment and highlights.

Chapter 5

Finish Well:
Completion of God's People in God's Place in *Auctor's*
Main Conclusion of Hebrews 9:27–28

Introduction

When runners finish, the awards reinforce past efforts in discipline and training as they replenish and rehydrate during pleasant conversation about their present and past races. The endorphins provide a feeling of euphoria that overcomes the pain and motivates future planning.

With the finish of this marathon effort, this chapter engages light conversation about findings, calculates the evidence for the thesis considered, makes some observations about insights discovered along the way, and offers suggestions for further research. Last, it also restates *Auctor's* invitation to hear God's voice, since people are now probably meeting in heaven, he would appropriately agree in desiring those who read his work to receive God's salvation in Jesus, as Christ, to join those there.

This project completes but one leg of the race set on a course already attempted by many in a large conversation that grows exponentially. Of those who have previously run their race toward Jesus, at the day approaching when people complete their journey into heaven, those who enter call past, present, and future fellow runners in the study of Hebrews, brethren. Such brethren look forward to singing and conversing together in fellowship over God's speech in the Letter to the Hebrews.

Summary of the Findings

The research appraises the thesis that Jesus now intercedes a very little while after death at judgment to bring into heaven people who believe in his offering for sin, in the same way God promptly raised him in salvation from the dead into heaven, recaps Hebrews 9:27–28, as the true conversation of the exposition, exhortation, and rhetoric. Overall, this project strongly affirms a high probably for the thesis proposition proposed for evaluation.

The analysis senses authorial coherence for cohesive DUC and STr concerning spatial language upon an apocalyptic, *aiōn*-field background. By use of the methods of lexical semantics, biblical theology, discourse analysis, and thought-structure analysis, the work looks through the lens of Hebrews 9:27–28 as the MCS of the sermon. By study of the FGT above the sentence level, it becomes obvious that *Auctor* deploys a broad list of cognates, related words and phrases, and OT LXX midrash, in a tight thematic structure beginning with a chiastic outline in the DI and tracking though cycles of FGT in units, sections, and transition summaries. His topics and subtopics narrowly summarize events surrounding death, judgment, intercession, and salvation for both Jesus, his people into heaven, and the purification and reclaiming of the holy place. These major themes track along a path through two sections of exposition. Then, in a chiasmic relationship, *Auctor* back tracks through corresponding units of FGT of a third section in application of the anticipated ministry of Christ to the present desired conversation of an audience.

The discourse units and sections assist the audience to cognitively process the message with FGT conclusions/summary introductions that track through the exposition to the MCS. Rather than an outlier subtopic about the NT alternative truth of the second coming, the two correlative statements in Hebrews 9:27–28, in tight coherence and

correspondence, summarize the two-fold ministry of Christ promptly after death at judgment. In the new covenant, Christ offers himself once to bear the sins of many people and presently continues in his ministry from the throne to appear to those awaiting him after their death at judgment. Jesus, as the great Shepherd of the sheep, leads those who believe into heavenly eternal-place rest. *Auctor* envisions this wait for Jesus coming as a very little while (Heb 10:37). He describes the promise of hope, for those who believe in Jesus as Savior for personal sin, as a bodily transformation with new features into a perpetual eternal-place kingdom in the inheritance of a city with other brethren that cannot be shaken.

The two main topics underlying the entire discourse are the heavenly covenants of God's speaking. The older heavenly covenant of promise has been fulfilled by the new heavenly covenant in the speech-action of the Son, Jesus, as the Christ. *Auctor* delivers exposition about these two heavenly covenants by the hermeneutic of typology in a first-century apocalyptic view. As such, his chosen earthly counterparts are antitypes that provide revelation of God in speech-action about his desires in Christ for a better dwelling relationship for sinful people living in the temporary creation.

For *Auctor*, the new covenant does not replace the earthly Sinai covenant, or the multiple previous related versions similar to it that only symbolically illustrate both the former and new heavenly covenant relationship. The Sinai covenant of the Law typologically illustrates both the first and new heavenly covenant relationship between God and the sinful people about the current separated creation in a gradation of holiness. The fulfillment of the new covenant by Jesus as the Christ made the former ministerial speech representations obsolete due to old and new covenant typological depictions, of which parts of the old covenant relationship are now errant regarding heavenly truth.

Jesus' entrance and enthronement into heaven, as the first human person beyond the veil, by bodily transformation to an eternal-place spirit at death and judgment, achieves creative spatial change resulting in the greater and more perfect tabernacle. By Jesus' onetime atonement at death on the cross, the consciences of sinful people in heaven are cleansed, which allows reclamation of the space of the holy place that is separated from the presence of God by a veil. By heavenly veil elimination, Jesus presents his brethren before the Father on arrival and sings with them in worship.

Auctor stresses that to continue or return to the ministerial conversation and teaching about either the daily or annual offerings of the Sinai covenant has no value at judgment on approach to the Lord. Such teaching is impossible, since it implies one must repent again and requires crucifixion of Jesus afresh in open shame. He addresses this underlying problem and ministerial accountability about the conversation of this obsolete ministry of the Sinai covenant in his exposition and exhortation. Acceptable ministerial worship portrays accurately that which presently occurs in the truth of the unseen substance-realities of heaven while following Jesus in suffering outside the gate until the day approaching of death and judgment.

Finally, those believers who anticipate the ministry of Jesus should live in a confident approach to the throne of grace. Consistent with that hope, the believer's life ought to exemplify a true heart in knowledge, certainty of faith, a clear conscience and pure body, an unwavering confession of hope in God's faithfulness, and love with encouragement in assembly together.

Evaluation of the Evidence

The first spatial issue attempted by this author in a seminary paper over ten years

ago investigated a question about plural heavens to address an observed realization commonly assumed by the academic literature of required reading in seminary texts— that no people traveled to heaven at death to be with Jesus. However, common singing, teaching, and preaching hears in God's speech a narrative about deceased believers in heaven as encouragement, comfort, and hope to see Jesus at death. After listening to the spatial-temporal clues in the message of Hebrews, a question surfaced, Why do published scholars often not hear the biblical melody of believers now in heaven as complete in Jesus? The answers have substantially increased from a solo, to a band, and now an orchestra full of muted and distorted speech often not heard regarding deceased believers now in heaven with Jesus, since unclear in our languages and distorted by traditions.

Subsequent inquiry found evidence that translations, articles, books, and commentaries make multiple steps away from a straight path to Jesus and either muffle or mute hearing of clear teaching about prompt access after death at a short immediate judgment to Jesus at the throne in heaven. A short list includes (1) transliteration of Latin Vulgate terms to English with altered semantic meaning to support presuppositions for only a visible kingdom, (2) assimilation of multiple lexemes with dualistic first-century invisible/visible meaning by flattening translation of several Greek words as only the visible "world, universe," (3) collapse of the grammatical syntax of plural heavens and holy places to a singular place of history, upon an incomplete cosmic background field, with a closed-heaven where people are not allowed in the presence of the living God.

Further evidence encompasses (4) flattening of the *aiōn*-field by an impossible antithetical contrast of space and time in support of future eschatology and rejection of continually realized eschatology, (5) ignoring the weight of both human spirit and the Holy Spirit within people that enables prompt spirit, bodily, transition to living in a

better, perpetual, heavenly place, (6) proof texting of other issues in the DUC of Hebrews that miss the tight overarching theme of *Auctor's* rhetoric in the parenesis of Jesus' present ministry in death at judgment, and (7) elevating or flattening the revelation of earthly antitypes to orphaned, final earthly types in promise-fulfillment.

Additional data involves (8) turning topsy turvy the hope of a present heavenly dwelling for only a distantly future reclaimed earth, (9) placing God at a distance as a dictatorial sovereign rather than hearing the peoples' desire for living with the sovereign, living, servant God in a perpetual substance-reality of heaven, (10) turning up the volume by antithetical faulting between adherents of early church heretical issues to reject heavenly destiny for support of a desired perpetual, earthly, fleshly hope, (11) inventing first-century strawmen, as conversation partners, for adversarial contrast to dismiss the impure Jewish Hellenist from the pure Jewish apocalyptic, (12) imagining that the "now" and syntactic present tense language must have created a first-century tension by delay of the parousia, instead of realizing the heavenly promises are presently available, now, in death at judgment.

Extra support comprises (13) envisioning the people waiting, as either asleep, wandering their tombs, or non-existent, for an unknown eschaton instead of being passed without delay from death to eternal-place life, (14) flipping verbal activity of "approach," "enter," and "entrance" to only worship by the inner man while alive on earth rather than the reality of heavenly truth that worship should imitate in conversation, (15) leaving Jesus stuck on his throne with no active shepherd ministry to carry and lead those in need at death, (16) ignoring the devil and his place of enslavement, outside the holy dwelling of God, (17) pitting Jesus in opposing contrast against the angels as lesser inferior beings since not human, and (18) rejecting apocalyptic, *aiōn*-field language in common cultural

Hellenistic and Jewish dualism in spatial matters for conscious activity of waiting people after fleshly death either to God or outside of his holy presence.

Actions also comprise (19) pushing the implied presently available spatial comradery by Jesus participation with other people as his "brethren" and the Father's "children" to some future time on this earth, (20) missing the Holy Spirit indicated spatial changes achieved by Jesus' entry in the eternal-places by the transition from the first to second heavenly covenants that made both the Sinaitic covenant daily and annual offerings obsolete, (21) limiting the temple spatial typological language as only Jesus, without his people, "within" heaven, rather than both Jesus and people "in the heavens," and (22) reversing the heavenly reward of eternal-place inheritance for a claim only to a future salvation on this earth instead of immediately at death.

This orchestra of contrasting evidence in the setting of Hebrews, which is highlighted in academic conversation of Chapters 1–4, composes a paradigm shift and necessitates the theses/dissertation length chapters that include lengthy footnotes and a large bibliography for interaction with both the text and momentous scholarly conversation surrounding the issues. The evidence considered, if properly accomplished, covers a mountain of information by scholarship and educated church elders about the first-century message of Hebrews.

The lexical semantics demands checking of the extant, first-century, conversational strides from most probable to least possible concerning the *Auctor's* intended meaning of his summary words of Hebrews 9:27–28 (fig. 9). This thesis length effort requires stripping away anachronistic glosses, expanding flattened glosses that reduce multiple cognates and related words into the same English word, and eliminating Latin transliterations connected to derived theological concepts in the traditional, cosmic-

field, constrained paradigms. The weight of space and time in English glosses balances by adding the spatial weight of *place(s)* and field to appropriate terms. Many referent meanings in context require a spatial force consideration since *Auctor's* conversation is about faith in unseen, material, substance-realities, rather than philosophical, timeless non-material ideas, metaphors, or mysticism.

The second thesis length chapter concerning *Auctor's* background biblical theology must embrace a long-forgotten culture in apocalyptic thinking and typological interpretation of the LXX as God's speech that does not easily fit the long traditional empiric and rational organized norms of modern traditional Christianity. *Auctor* accepts the MT, LXX, and midrash interpretation as God's direct speech-action. Further, he seems to embrace a theology where all people promptly rise to God for judgment after death, into an unseen substance-reality of faith. Both David and Abraham are considered already in heaven along with others of faith. *Auctor's* concern is the different rising *from* the dead by the ministry of Christ and change in heavenly destiny from the first heavenly covenant to the second heavenly covenant. Further, he accepts that earthly events about people, places, and institutions represent in greater correspondence the truth of heavenly unseen substance-realities. The unsettled newness of apocalyptic, typological, revelation interpretation concepts and recent challenges against inspiration of God's Word demand definition and characterization for proper interaction with other scholars.

The communication approach of Greek discourse and chiasm that governs meaning with literary elements in functional features above the sentence level greatly differs from the modern language paragraph and below sentence analysis elements. A third dissertation level discourse analysis of the entire work of Hebrews is essential to provide coherence to the communication structure and to avert interpretative errors of

uncontrolled grammatical-historical exegesis, scholarly favoritism of syntactical choices, and bias of semantic meaning in proof texting toward presuppositions of tradition that may be against authorial intent. Evaluation of the individual cycles of FGT introducing and supporting the DUC and STr maintain message cohesion and topical correspondence during tracking of the paths of the main subtopics from the DI through the message exposition to the MCS and then turn back for corresponding application.

The answer against the charge of allowing outside structure to influence and control the meaning of the text is a positive affirmation since the text original designs accommodate these natural devices much more than modern paragraphs with chapter and verse divisions that clumsily provide similar influence upon exegesis. The comfortable fit for message coherence without forced exegetical gymnastics in backbends and contortions to accommodate the optional tradition of renewed cosmic hope greatly validates the chosen methodology in evidence accrual.

Observations and Future Research

This work is the first known dissertation level defense about believers entering heaven since Hebrews circulation. Others have held this view, but none have applied it fully to Hebrews. The first is always a rough start. Prayerfully, others who choose to follow the same conversation will smooth the course laid out with improvements.

There were multiple surprises in the investigation. Most of these are written either in the body or footnotes. They mostly arose when maintaining word correspondence for message cohesion along the cycles of FGT. A couple of observations are notable. One concerns proof texting about creation. Topics about the Son's creating in context better refer to the changes achieved by Jesus' entry into the holy place through the removed veil

by God that makes holy the heavenly realm, purifies the people there, and creates the more perfect tent. The second notable discovery involves the distinction in all people at death experiencing rising *of* the dead but only those with Jesus' mediation rising *from* the dead. While compiling fig. 1–3, initial perceived duplicates required erasing one or the other of these respective events until the difference was heard in in an Ahhh! moment.

Two areas of dissertation length research and two important excursuses were cut from this work. The first excursus centers on NT and other first-century postmortem views that are only lightly alluded to in the body and footnotes, with a more developed example for research in Excursus A.[1]

The second removed chapter and excursus research the period between the early churches and the modern era (see fig. 4). Once hope inverts from heaven to dominant cosmic-field limited tenets, elders rationally derive credal statements of the classical concept where all the dead enter Hades and Jesus descends into hell to rescue the dead to resuscitate them into heaven. When the reformers reject these conjectures, other missteps in translation transpire to maintain traditional, cosmic-field, endpoint ideals. On the 500th anniversary of Luther's September Testament, Luther's syntactical error was to document in Excursus B.[2] Perhaps, further research will find completion in the future, or possibly by supervision of a graduate student or two before my day before the Lord.

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[1] Excursus A may be read at academia.edu.

[2] This initial research originally appeared in Henry, "Chapter 2: The Text of Biblical Cosmology" in Henry, "The Cosmology of the Heaven(s), Tabernacle, and Sanctuary of the Priestly Work of Christ in Hebrews 8–10," 28–62. Revision in Excursus B may be viewed at academia.edu.

Invitation

Now the final and most important part. This invitation one day may be located where people sneak a peek to know how this work ends. At races someone usually passes out race fliers announcing the next race opportunities. I, also, close with a flier with an opportunity in your final race to finish well. Jesus now lives at the finish in heaven ready to complete the final segment on the day of your approach by his intercession at death and judgment. He will come to you and bring you through the entrance into his eternal-place kingdom as pleasing to God the Father, with no consciousness of sin. This salvation with eternal-place inheritance comes to those waiting for Jesus to appear for them. In his new covenant relationship, you will receive a new mind and new heart to keep God's Law in righteousness in the joy of eternal-place service.

This final segment opportunity to run the race that finishes well in heaven is available by reservation today if you will hear God's voice. Please listen. It must be received in a prayer with God like that of Jesus, who offered up prayers and supplications with loud crying and tears to the one able to save him from death. He was heard because of his reverence to God and his offer of salvation. To qualify and reserve your position, you must first by faith in unseen substance-realities believe God is, and that he is a rewarder of those who seek him. Salvation is available to those who first take a step of repentance in an acknowledgment of sin before God. We must see our need before a holy God. The next step is faith in God's provision by Jesus. He is able by his offering to open the way of the holy places to God in heaven. A third step is transference of sin to Jesus, so we can be made holy before God by his substitutionary offering.

Auctor invites all today to accept the Christ of faith in preparation for the day of salvation when rising *of* the dead, so that Jesus appears and brings you up *from* the dead

to eternal-place living. He describes this hope in the promise to believers as heavenly

rest, light, peace of God, joy, reward, inheritance, blessing, a city of the living God with

other believers and angels, and most of all "better" thirteen times. I hope you receive him

today for anticipation of Jesus' intercession for salvation into heaven.

Appendix 1
Large Figures

Figure 1–A Minister of the Holy Places: Hebrews 8:2; 9:12, 25

"Moses… tabernacle" **Heb 8:5**

"heaven itself" **Heb 9:24**

"Son" **Heb 1:2** "High Priest" **Heb 8:1**

"Father" **Heb 1:5** "Throne" **Heb 8:1**

"true tabernacle" **Heb 8:2**

"more perfect tabernacle" **Heb 9:11**

"second tent" **Heb 9:3**

"Veil" **Heb 9:3**

"first tent" **Heb 9:2,8**

6 4

"holy of holies" **Heb 9:3**

"heavens" **Heb 8:1**

"way of the holy places" **Heb 9:8**

Gradation of Holiness

3

7

"holy place" **Heb 9:2** *Veil Open/ Obsolete*

2

1

"of heavenly places to outline and to shadow" **Heb 8:5**

"will become obsolete" **Heb 1:10–12**

5   Earth

"stars of heaven" **Heb 11:12**

Heb 9:8 "the Holy Spirit clarifying the way of the holy places"

1	**Son of Man/Jesus/days of his flesh/lower than angels/Apostle/suffering outside the camp-gate/altar/prayers, supplications, crying, tears, reverence to God/sacrificial offering/crucified/death/atonement, purification of sins/God opens heavenly veil/makes the eternal-places**
2	**rising of [all] the dead people/eternal-place spirit/body prepared/approach/ eternal-place judgment/blameless/finds redemption**
3	**Great Shepherd brought up "from" the dead/entrance/passed through the heavens/salvation/new birth as Father-Son/complete/ appointed heir/ crowned/sing to brethren/ behold the children/sat down right hand of majesty in heights/worship by angels**
4	**eternal-place spirit, body, enthronement in glory/government/subjection**
5	*flesh resurrection*: assumed visible proof of unseen logical movement of 2–3
6	*ascension*: assumed logical movement of 5 to 7
7	**sends angels/intercession/mediation/more excellent ministry/High Priest/Shepherd of the sheep/after the order of Melchizedek/ brings all things by the conversation of his ability**

Italic text indicates concepts about truth not as direct textual wording.

Figure 2–Confident People to Enter the Holy Place

"Moses… tabernacle" **Heb 8:5**	"heaven itself" **Heb 9:24**	"Son" **Heb 1:2** "High Priest" **Heb 8:1**	"Father" **Heb 1:5** "Throne" **Heb 8:1**	"true tabernacle" **Heb 8:2**

"second tent" **Heb 9:3** "Veil" **Heb 9:3** "first tent" **Heb 9:2,8**

"way of the holy places" **Heb 9:8**

Temporary Gradation of Holiness

"holy of holies" **Heb 9:3**

"greater & more complete" **Heb 9:11** *Open Veil*

"more perfect tabernacle" **Heb 9:11**

"heavens" **Heb 8:1**

"of heavenly places to outline and to shadow" **Heb 8:5**

Angel Ministry **Heb 1:14**

"will become obsolete" **Heb 1:10–12**

Earth

1 2 3 4 5

"stars of heaven" **Heb 11:12**

Heb 9:8 "the Holy Spirit clarifying the way of the holy places"

1	**days of…flesh/repentance/faith in atonement/laying on with hands sin to Jesus/confession/righteous one/ceremonial cleanness conscience & body/ ministerial conversation about God's Word-speech-[action]/ perseverance/worship/appointed death**
2	**rising of [all] the dead/transformation/eternal-place spirit/prepared body/ confident approach/ a very little while Jesus appears/ eternal-place judgment/intercession, mediation/open heavenly veil**
3	**salvation/spirit birth/rising "from" the dead/great Shepherd brings…sheep-sons into glory/entrance beyond the veil/reward for ministerial true conversation/inheritance/great reward/complete-perfect**
4	**rest/brethren/better-places/heavenly-places/church of the firstborn enrolled in heaven/city/heavenly Jerusalem/Mt. Zion/**
5	**eternal-place spirit-body at Jesus' throne with God**

Italic text indicates concepts about truth not as direct textual wording.

Figure 3–Judgment for Unbelievers at Death

| "Moses… tabernacle" **Heb 8:5** | "heaven itself" **Heb 9:24** | "Son" **Heb 1:2** "High Priest" **Heb 8:1** | "Father" **Heb 1:5** "Throne" **Heb 8:1** | "true tabernacle" **Heb 8:2** |

"second tent" **Heb 9:3** "Veil" **Heb 9:3** "first tent" **Heb 9:2,8**

"way of the holy places" **Heb 9:8**

Temporary Gradation of Holiness

"holy of holies" **Heb 9:3**

"greater & more complete" **Heb 9:11** *Open Veil*

"more perfect tabernacle" **Heb 9:11**

"heavens" **Heb 8:1**

"of heavenly places to outline and to shadow" **Heb 8:5**

"will become obsolete" **Heb 1:10–12**

Angel Ministry

2 → 3
1 Earth

"stars of heaven" **Heb 11:12**

| **Heb 9:8** "the Holy Spirit clarifying the way of the holy places" |

1	**days of…flesh /unbelief/appointed death/**
2	**angelic ministry/rising of [all] the dead/transformation/eternal-place spirit/prepared body/consciousness of sin/fear & trembling approach/Jesus appears**
3	**blazing fire/darkness/gloom/whirlwind/trumpet blast/terrible sight/fear & trembling/shaken/God as consuming fire**

Figure 4–Historical Senses of the Heaven(s)

#	2	2 to 3	3 to 7+	2-7+	2
Status:	(Open)	(Open)	(Open)	(Visible)	(Closed)
Period:	ANE to Moses	Moses to NT	70-135 to 4th c. CE	ANE + 2 Greek	4th cen. to present
Theme:	Creator Sovereignty	Relative Holiness	- 2 Jewish + Christian	7+ Persian Babylonian	State/ + Reformers

Diagram labels:

"Moses… tabernacle" **Heb 8:5**

"heaven itself" **Heb 9:24**

"Son" **Heb 1:2** "High Priest" **Heb 8:1**

"Father" **Heb 1:5** "Throne" **Heb 8:1**

"true tabernacle" **Heb 8:2**

"more perfect tabernacle" **Heb 9:11**

"heavens" **Heb 8:1**

"second tent" **Heb 9:3**

"Veil" **Heb 9:3**

"first tent" **Heb 9:2,8**

Heavenly Kingdom

"holy of holies" **Heb 9:3**

"holy place" **Heb 9:2**

"of heavenly places to outline and to shadow" **Heb 8:5**

Heavens unseen/ seen creation Hebrew dual

God

"stars of heaven" **Heb 11:12**

Earthly Kingdom Finish (Second Coming)

Temporary Visible Creation

Celestial Heaven

Outer Court

Dreams Visions Open Heavens

Earth

Mental Mapping

Cosmology

Figure 6a–First-Century Interpretation Methods I

Biblical Author-Revelation to Audience-Interpretation Methods

Literary Narrative Form:[1] Discourse, OT Quotation-Allusion, Poetry, Proverb, Hymn, Parable, Psalm, Apocalyptic

Surrounding Context ✚ **Grammatical Historical Exegesis**[3]

OT Text(s) — Yes → Go to 6b

No

From 5b

Links > Than One Referent[2] — No → **Literal - Direct Prophecy**

Yes

Realistic Link — No → **Allegory**

Yes

Greater Correspondence — No → **Analogy**

Yes → **Typology**

Vertical Spatial Elements[4]

Earthly and/or Heavenly

Literary Device Elements[5] ✚/➖ **Horizontal Time Elements**[4] ✚/➖

Past (Historical)/Present-Future (Eschatological)

Figure 6b–First-Century Interpretation Methods II

[1] Truth in equal weight for author's chosen literary form. Truth is always truth.
[2] Antitype (A) to Type (T) revelation of truth: people, places, objects, and/or institutions. No escalation A to T. Fulfillment, not replacement of A1 with T/A2.
[3] No hidden meaning. Always agrees with author syntax in lexical semantics.
[4] Author context determines elements of horizontal time and/or vertical spatial correspondences. Spatial elements may be either the temporary visible and/or invisible, eternal, vertical realities. Time elements may be all-time, no-time, past (historical), past to present (historical), present, present to future (eschatological), and future (eschatological) with/without spatial elements of heaven and/or earth time. Authors may use any method/context element(s) singly or in combinations.
[5] Author's contextual rhetoric: alliteration, chiasm, *inclusio*, assonance, etc.

Figure 10–Dying Sequence and Rising Sequence of Salvation

Jesus Dying Sequence *of* the Dead as Christ (Sacrificial Offering Once)

1	**Son of Man/Jesus/days of his flesh/lower than angels/Apostle/suffering outside the camp-gate/altar/prayers, supplications, crying, tears, reverence to God/sacrificial offering/crucified/death/atonement, purification of sins/God opens heavenly veil/makes the eternal-places**
2	**rising "of" [all] the dead people/eternal-place spirit/body prepared/approach/**

Jesus Rising Sequence *from* the Dead as Christ (Continual Priestly Ministry)

3	**Great Shepherd brought up "from" the dead/entrance/passed through the heavens/salvation/new birth Father-Son/complete/ appointed heir/crowned/sing to brethren/ behold the children/sat down right hand of majesty in heights/worship by angels**
4	**eternal spirit-body enthronement in glory/government/subjection**
5	*flesh resurrection*: assumed visible proof of unseen logical movement of 2-3
6	*ascension*: assumed logical movement of 5 to 7
7	**sends angels/intercession/mediation/more excellent ministry/High Priest/Shepherd of the sheep/brings all things by the conversation of his ability**

Bold text indicates quotation of Scripture words and phrases. Italic text indicates concepts of corresponding truth from other NT Scripture that must logically occur but are not considered pertinent in the narrative and rhetoric of the narrow focus in Hebrews.

Figure 11–Discourse Mapping Terminology

Discourse Mapping Terminology						
Level 1	Discourse Introduction, Sections, Transitions, and Conclusion					
DI 1:1–4	S1 1:5–4:13	STr1 4:14–16	S2 5:1–10:18	STr2 10:19–25	S3 10:26–13:21	DC 13:22–25

Level 2	Section Units and Transitions			
	Unit A 1:5–14 UC 1:13-14	Unit B 2:1–18 UC 2:17-18	Unit C... 3:1–4:13 UC 4:11-13	STr1 4:14–16 Summary

Level 3	Unit Functional Grouping of Text as Introduction, Points, and Conclusion			
	UI 2:1-4 Topic	UPt1 2:5-8a Support	UPt2a... 2:8b-13 Support	**UC** **2:17-18** **Summary**

Level 4	Unit Functional Grouping of Text as Subpoints		
UI/Pt1-2 11:1-2 Topic	SbPt1a 11:3 Support	SbPt1b 11:4 Support	**UC** **11:13-16** **Summary**

Legend: DI = Discourse Introduction STr = Section Transition Unit
Unit = Discourse Unit DC = Discourse Conclusion
UC = Discourse Unit Conclusion/Summary S = Section
UI = Unit Introduction SbPt1a = Subpoint UI/Pt = Unit Introduction/Point
⟶ = Section/Unit Boundaries - - - = Unit Theme Development

Figure 12–Discourse Structural Mapping of Hebrews

Discourse of Hebrews 1:1–13:25

Level 1

Ἔχοντες οὖν   Ἔχοντες οὖν

DI	S1	STr1	S2	STr2	S3	DC
1:1–4	1:5–4:13	4:14–16	5:1–10:18	10:19–25	10:26–13:21	13:22–25

Level 2

Unit A	Unit B	Unit C	STr1
1:5–14	2:1–18	3:1–4:13	4:14–16
UC 1:13-14	UC 2:17-18	UC 4:11-13	Summary

Unit D1	Unit E	Unit D2	Unit F	STr2
5:1–10	5:11–6:20	7:1–28	8:1–10:18	10:19–25
UC in 4B	UC 6:11-20	UC 7:25-28	UC 9:27-28	Summary

Unit E′	Unit D1′	Unit D2′
10:26–39	11:1–16	11:17–40
UC 10:35-39	UC 11:13-16	UC 11:39-40

Unit C′	Unit B′	Unit A′
12:1–13	12:14–29	13:1–21
UC 12:12-13	UC 12:28-29	UC 13:20–21

Legend: DI = Discourse Introduction STr = Section Transition Unit
DC = Discourse Conclusion UC = Discourse Unit Conclusion/Summary
⟶ = Section Boundaries --⇐ Unit Theme Development

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Figure 13–Section 1 Discourse Unit Structural Mapping

Section 1 Discourse: Hebrews 1:5–4:13

Level 2

| **DI**
1:1-4
Section
Intro. Unit A
2b–4 | **Unit A**
1:5–14
UC 1:13-14 | **Unit B**
2:1–18
UC 2:17-18 | **Unit C**
3:1–4:13
UC 4:11-13 | **STr1**
4:14–16
Section
Concl./Intro.
Summary |

Level 3

Unit A: **Subtopic** **A/A′**	UPt1 1:5-6 Support	UPt2 1:7-12 Support	**UC** **1:13-14** **Summary**		

| **Unit B:**
Subtopic
B/B′ | UI
2:1-4
Topic | UPt1
2:5-8a
Support | UPt2
2:8b-13
Support | UPt3
2:14-16
Support | **UC**
2:17-18
Summary |

Unit C: **Subtopic** **D**	UI/Pt1 3:1-6 Topic 1	SbPt1a 3:7-11 Support	SbPt1b 3:12-15 Support	SbPt1c 3:16-19 Climax

UI/Pt2 4:1-5 Topic 2	SbPt2a 4:6-8 Support	SbPt2b 4:9-10 Support	**UC** **4:11-13** **Summary**

Legend: DI = Discourse Introduction DC=Discourse Conclusion
Unit = Discourse Unit UI = Unit Introduction STr = Section Transition
UC = Discourse Unit Conclusion UPt = Point UI/Pt = Unit Introduction/ Point
⟶ = Unit Boundaries --‑= Unit Theme Development

Figure 14–Section 2 Discourse Unit Structural Mapping

Section 2 Discourse: Hebrews 5:1–10:18

Level 2

STr1 4:14–16 Section Concl./Intro. Summary	Unit D1 5:1–10 UC In 4B	Unit E 5:11–6:20 UC 6:11-20	Unit D2 7:1–28 UC 7:25-28	Unit F 8:1–10:18 UC 9:27-28	STr2 10:19–25 Section Concl./Intro. Summary

Level 3

Unit D: Subtopic C/C′	UI D1 5:1-10 Topic	UI D2 7:1-3 Topic	UPt1 7:4-10 Support	UPt2 7:11-19 Support

Digression

		UPt3 7:20–24 Support	UC 7:25-28 Summary

Unit E: Subtopic D	UI 5:11-14 Topic	UPt1 6:1-8 Support	UPt2 6:9-10 Support	UC 6:11-20 Summary

Unit F: Subtopic All A–A′	UI/Pt1 8:1-6 Topic A	SbPt1a 8:7-13 Support A	UI/Pt2 9:1-5 Topic B	SbPt2a 9:6-10 Pre-Climax

SbPt2b 9:11-14 Climax B	UI/Pt3 9:15-18 Topic C	SbPt3a 9:19-22 Support C	SbPt3b 9:23-26 Support C

UC 9:27-28 Macrosummary	UPt4 10:1-4 Support	UPt5 10:5-14 Climax	UPt6 10:15-18 Support

Legend: UI = Unit Introduction STr = Section Transition Unit
UC = Discourse Unit Conclusion UPt = Point Pt1n = Subpoint
⟶ = Unit Boundaries; --⁻ = Unit Theme Development

Figure 15–Section 3 Discourse Unit Structural Mapping

Section 3 Discourse–Part 1: Hebrews 10:26–13:21

Level 2

STr2 10:19–25 Section Concl./Intro. Summary	Unit E′ 10:26–39 UC 10:35-39	Unit D1′ 11:1–16 UC 11:13-16	Unit D2′ 11:16–39 UC 11:39-40	
	Unit C′ 12:1–13 UC 12:12-13	Unit B′ 12:14–29 UC 12:28-29	Unit A′ 13:1–21 UC 13:20–21	DC 13:22–25 Close

Level 3

Unit E′

UI 10:26-31 Topic	UPt1 10:32-35 Support	UC 10:36-39 Summary

Unit D1′

UI/Pt1-2 11:1-2 Topic	SbPt1a 11:3 Support	SbPt1b 11:4 Support	SbPt1c 11:5-6 Support	SbPt1d 11:7 Support

SbPt1e 11:8 Support	SbPt1f 11:9-10 Support	SbPt1g 11:11-12 Support	UC 11:13-16 Summary

Unit D2′

UPt2–Pt2a 11:17-19 Support	SbPt2b 11:20 Support	SbPt2c 11:21 Support	SbPt2d 11:22 Support

SbPt2e 11:23 Support	SbPt2f 11:24-26 Support	SbPt2g 11:27 Support	SbPt2h 11:28 Support

SbPt2i 11:29 Support	SbPt2j 11:30 Support	SbPt2k 11:31 Support	SbPt2l 11:32-38 Support	UC 11:39-40 Summary	Continued Part 2

Legend: UI = Unit Introduction STr = Section Transition Unit UC = Discourse Unit Conclusion Pt = Point UPt = Unit Point ⟶ = Unit Boundaries - - - = Unit Theme Development

Section 3 Discourse–Part 2: Hebrews 10:26–13:21

--- Continued from Part 1   Level 2

STr2 10:19–25 Section Concl./Intro. Summary	Unit E′ 10:26–39 UC 10:35-39	Unit D1′ 11:1–16 UC 11:13-16	Unit D2′ 11:16–39 UC 11:39-40

| | Unit C′ 12:1–13 UC 12:12-13 | Unit B′ 12:14–29 UC 12:28-29 | Unit A′ 13:1–21 UC 13:20–21 | DC 13:22–25 Close |

Level 3

Unit C′

UI 12:1–3 Topic	UPt1 12:4–6 Support	UPt2 12:7–11 Support	UC 12:12–13 Summary

Unit B′

UI 12:14–17 Topic	UPt1 12:18–27 Support	UC 12:28–29 Summary

Unit A′

UI/Pt1 13:1–6 Support	UPt2 13:7 Support	UPt3 13:8–14 Climax	UPt4 13:15–16 Support

UPt5 13:17 Support	UPt6 13:18–19 Support	UC 13:20–21 Summary

Legend: UI = Unit Introduction STr = Section Transition Unit
UC = Discourse Unit Conclusion Pt = Point UPt = Unit Point
→ = Unit Boundaries --- = Unit Path Theme Development

Figure 16–Discourse Chiastic Structure of Hebrews

Discourse Chiastic Structure of Hebrews 1:1–13:25

DI
1:1–4

S1
1:5–4:13

Unit A
1:5–14
UC 1:13-14

Unit B
2:1–18
UC 2:17-18

Ἔχοντες οὖν

Unit C
3:1–4:13
UC 4:11-13

STr1
4:14–16
Summary

S2
5:1–10:18

Unit D1
5:1–10
UC in 4B

Unit D2
7:1–28
UC 7:25-28

Unit E
5:11–6:20
UC 6:11-20

Unit F
8:1–10:18
UC 9:27-28

By Jesus

High Priest Intercession at Death for People Into the Eternal-Places

For People by Faith

Ministry Rewarded at Judgment

Ἔχοντες οὖν

STr2
10:19–25
Summary

Unit E′
10:26–39
UC 10:35-39

S3
10:26–13:21

'approach'
10:22a

Unit D2′
11:17–40
UC 11:39-40

Unit D1′
11:1–16
UC 11:13-16

'true heart'
10:22b

Unit C′
12:1–13
UC 12:12-13

'certainty of faith'
10:22c

'clean conscience & body' 10:22d

Unit B′
12:14–29
UC 12:28-29

'confession in an unwavering hope'10:23

Unit A′
13:1–21
UC 13:20–21

'love & encouragement in assembly' 10:24–25

DC
13:22–25

Expositional Climax: Jesus as the Christ in both his onetime offering to create an entrance to God into heaven and his present, continual, high priest intercession to bring believers to God in heaven for salvation at death and judgment

Primary Exposition with Exhortation

Primary Exhortation with Exposition

of the Son — Ministry — of the Audience-Church

in Heaven for Jesus — Salvation — Like Jesus

In Death — Approach Looking to Jesus — In Life

Legend: S = Section
DI = Discourse Introduction
STr = Section Transition Unit
DC = Discourse Conclusion
UC = Discourse Unit Conclusion/Summary
--- = Unit Chiastic Link

Appendix 2

Native Discourse Lexemes of *Auctor's* Main Conclusion

This section lists tables of *Auctor's* word stock used in his narrative and rhetoric. Lexemes subdivide his choices of into categories for comparison. Each table supplies the Greek lexeme, the total number of times used in the message, and a suggested gloss that corresponds with the proposed overarching context.

In Chapters 2–4, principles of text linguistics implement to exegete *Auctor's* handling of his lexemes for syntactical usage and semantic meaning in the discourse narrative context. Lexemes included that are not in Hebrews, signal either possible foreign translator thematic meaning, later Greek-Latin emendations by redactors, or usage of vocabulary with overlapping semantic fields with other documents. Some lexemes appear in multiple tables due to the common usage as either referent identifiers, characteristics, or expressions of the verbal activity of the referents.

Successful exegesis without eisegesis depends on the strength of the exegetical leg work.[1] *Auctor's* message blurs when forcing external categories on the text. Knowing the language of *Auctor* assists in easy identification of foreign theology and philosophy.

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[1] Cf. Darrell L. Bock, "New Testament Word Analysis," in *Introducing New Testament Interpretation*, ed. Scot McKnight, Guides to New Testament Exegesis, vol. 1 (Grand Rapids: Baker Books, 1989), 97–113. Bock shares fundamental rules for the important 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. Cf. Richard J. Erickson, *A Beginner's Guide to New Testament Exegesis: Taking the Fear out of Critical Method* (Downers Grove, IL: InterVarsity, 2005), 21. Richard Erickson reminds in his definition of the task of exegesis, how one must first exegete a qualified text "*to project us back into that ancient world*" (Italics, Erickson).

Tables of Referents, Verbal Nouns, and Activity

Table 1–Words in Hebrews Linked with God

God Referents					
θεός 63	God	ἀρχιερεύς 17	high priest	ἱερεύς 14	priest
υἱός 21	Son	Ἰησοῦς 14	Jesus	μέγας 10	great
αἷμα 20	blood	κύριος 16	Lord	πατήρ 8	Father
σάρξ 6	flesh	**Χριστός 12**	**Christ**[2]	πρωτότοκος 3	firstborn
ὄνομα 4	name	σπέρμα 3	seed	δίκαιος 3	righteous
κληρονόμος 3	heir	πρόδρομος 1	forerunner	ἀρχηγός 2	leader
μεγαλωσύνη 2	Majesty	ποιμήν 1	shepperd	τελειωτής 1	finisher
λειτουργός 2	minister	δίκαιος 3	righteous	κριτικός 1	discerner
πνεύματος ἁγίου 17		Holy Spirit		ἀπόστολος 1	apostle
ἀμετάθετος 2		Unchangeable		κριτής 1	judge

God Verbal Noun Referents			
ἐπαγγελία 13	promise(s)	λόγος 12	Word, word
κρείττων 12	Bbetter	ἔργον 10	works
θάνατος 8	death	χάρις 7	grace
κατάπαυσις 7	rest	ὀμνύω 6	oath
δύναμις 6	ability	θέλημα 5	desire, Will
δικαιοσύνη 6	righteousness	πιστός 5	faithful
τοσοῦτος 5	so great	φωνή 5	voice, Speech
δόξα 5	glory	τιμή 4	honor
		Πούς 4	feet
ἀντιλογία 3	argument, opposition, dispute	ῥῆμα 4	conversation, word, statement
μεσίτης 3	mediator	ἐντολή 4	commandment
ἀληθινός 3	true	πάθημα 3	suffering
μισθαποδοσία 3	reward	πρᾶγμα 3	events, Matters
ἐπιλανθάνομαι 3	forget	ἀνομία 2	lawlessness
ὅρκος 2	oath	μερισμός 2	distribution
εὐλογία 2	blessing, praise	ὁμοιότης 2	likeness
κληρονομία 2	inheritance	εὐλάβεια 2	reverence
κρίσις 2	**judgment**	ἀθέτησις 2	removal
ὀργή 2	anger	τεχνίτης 1	designer, Architect
πέρας 1	end, Limit	δυνατός 1	able
ὅσιος 1	holy	κλῆσις 1	invitation

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[2] Bold signifies lexeme occurs in Hebrews 9:27–28 MCS. Numbers reflect total number in Hebrews Greek text without distinction of a referent or the subject/object/indirect object of referent verbal activity. The overlap of terms reflects the similar death to life experiences of Christ and believers. Believers both follow him in faith of ministry and in life beginning at death in the eternal creation with entrance to God.

God Verbal Noun Referents			
μισθαποδότης 1	rewarder	ἄμωμος 1	faultless
καθαρισμός 1	purification	πρωτοτόκια 1	firstborn inheritance
τελειότης 1	completeness	ἄδικος 1	not unjust
στοιχεῖον 1	basic principles	δημιουργός 1	builder
δοκιμασία 1	test	βεβαίωσις 1	validation
ἀδύνατον ψεύσασθαι 1	impossible to lie	ἐπεισαγωγή 1	bring in, Introduce
ἀπαράβατος 1	unchangeable	ἁγιότης 1	holiness
ἀκατάλυτος 1	indestructible	ἵλεως 1	gracious
ἄκακος 1	innocent	αἴτιος 1	basis, Source
ἐλεήμων 1	merciful	ὑπακοή 1	obedience
ἀγαλλίασις 1	gladness	εὐθύτης 1	uprightness
μαρτύριον 1	testimony	ἀμίαντος 1	blameless

God Verbal Activity			
λέγω 43	say, speak	γίνομαι 29	born; become; exist
προσφέρω 18	**offer (sacrificial)**	λαλέω 17	speak
εἰσέρχομαι 15	enter	τελειόω 9	complete
ζάω 12	live	**ὁράω 10**	see, pass. **appear**
δύναμαι 9	able	μαρτυρέω 7	testify, commend
προσέρχομαι 7	approach	ὀμνύω 6	swear by oath
μένω 6	dwell	καλέω 6	call
φέρω 5	lead	εὐλογέω 6	bless
ἔρχομαι 5	come	ὑποτάσσω 5	subjugate
εὑρίσκω 4	find	κατασκευάζω 5	build, construct
κληρονομέω 4	inherit	πειράζω 5	test
καθαρίζω 4	cleanse	μιμνήσκομαι 4	remember
θέλω 4	will, desire, decide	καθίζω 4	sit
ἀναφέρω 4	lead up, bring up	ἐπαγγέλλομαι 4	promise
διατίθημι 4	make a last will, execute a covenant	πάσχω 4	suffer
τίθημι 3	put, place	δίδωμι 4	give
γεννάω 3	beget	καθίστημι 3	appoint, give charge
μετέχω 3	share	οἶδα 3	know
χρηματίζω 3	warn	ἥκω 3	have Come
πρόκειμαι 3	set before	εὐδοκέω 3	please
ὀφείλω 3	obligate, require	δεῖ 3	it is necessary
καταρτίζω 3	restore	ἐπιλαμβάνομαι 3	take hold, grasp
δηλόω 2	make clear	ἀγαπάω 2	love
σῴζω 2	save	πρέπω 2	fit
τυγχάνω 2	experience	δηλόω 2	clarify
ἀφίημι 2	left, forgive	κρίνω 2	judge
σαλεύω 2	shake	στεφανόω 2	crown
ἐγκαινίζω 2	inaugurate	ἀμελέω 2	ignore

God Verbal Activity			
ἐντέλλω 2	command, instruct	ἀπειθέω 2	disobey
συμπαθέω 2	sympathize with	ἀμελέω 2	ignore
ἐλαττόω 2	make lower	ἐμφανίζω 2	show (act.), appear (pass.)
ἐπαισχύνομαι 2	ashamed	παλαιόω 2	make obsolete
ἀπόκειμαι 1	**appoint**	προσκυνέω 2	worship
ἐντυγχάνω 1	intercede	ἐξάγω 1	lead out
πήγνυμι 1	set up	ἄγω 1	bring
συντελέω 1	complete	εἰσάγω 1	bring into
ἀναδέχομαι 1	receive	ἐγείρω 1	raise
ἱλάσκομαι 1	atone	προάγω 1	lead the way
διέρχομαι 1	travel through	ἀνάγω 1	lead up
διϊκνέομαι 1	penetrate	ποιέω 1	make
ἀπαλλάσσω 1	release	ἀπαγγέλλω 1	proclaim
εἰσακούω 1	be Heard	διαλέγομαι 1	address
κάθημαι 1	sit	μισέω 1	hate
χωρίζω 1	separate	ζητέω 1	seek
πληθύνω 1	abound	ἀνίημι 1	leave
προβλέπω 1	plan ahead	ἐλέγχω 1	reprove
μέμφομαι 1	find fault	μεταμέλομαι 1	change the mind
ὑμνέω 1	sing	ἐπιδείκνυμι 1	show
καταργέω 1	nullify	δείκνυμι 1	explain, detail
ὁμοιόω 1	made like	θεμελιόω 1	lay the foundation
μαστιγόω 1	chastise	κατασκευάζω 1	prepare
δοξάζω 1	glorify	ἐπίκειμαι 1	demand, pressure
ἑτοιμάζω 1	prepare	παραγίνομαι 1	arrive
δέησις 1	pray	συνεπιμαρτυρέω 1	testify together
κραυγή 1	cry	ἱκετηρία 1	petition
βούλομαι 1	desire	φημί 1	declare, explain
προσαγορεύω 1	designate	ἐντρέπω 1	cause shame
ἀπεκδέχομαι 1	eagerly wait	αἱματεκχυσία 1	shed, pour out
ἀναιρέω 1	kill, do away with	μανθάνω 1	learn
ἀνταποδίδωμι 1	repay	παραδέχομαι 1	receive
μεσιτεύω 1	guarantee	σείω 1	tremble
συμφέρω 1	bring together	καταφρονέω 1	despise
ἀναβαίνω 0–NT 81	raise up, ascend	Χρίω 1	anoint
καταβαίνω 0	descend	ἕλκω 0	draw
ὑψόω 0	raise up	Παρουσία 0	come

Table 2–Words in Hebrews Linked with Creation

Spatial Referents			
ἅγιος 17	**holy, holy places**	οὐρανός 10	heaven(s)
αἰών 13	eternal-places [space-time]	γῆ 10	earth
σκηνή 10	tabernacle, tent	πρῶτος 9	first Place
οἶκος 9	house	δεξιός 5	right hand
κατάπαυσις 7	rest	δόξης 7	glory
ὅσος 8	so much	πόλις 4	city
ἐπουράνιος 6	heavenly	πούς 4	feet
κόσμος 5	world	τόπος 3	place
δεύτερος 5	**second…*place, time, position***	ἁγίων, ἅγια 4	holy place(s)
θρόνος 4	throne	Αἴγυπτος 4	Egypt
καταπέτασμα, ἐσώτερον τοῦ καταπετάσματος 3	veil, inside the veil	ὄρος 4	mountain
ὑπόστασις 3	reality, substance	βασιλεία 3	kingdom
ὑποπόδιον 2	footstool	καταβολή 3	foundation
ἔρημος 2	wilderness	ὁδός 3	way
ὑψηλοῖς 2	heights	ὑπόδειγμα 3	pattern
τέλειος 2	complete	θυσιαστήριον 2	altar
ὕπαρξις 2	possession	οἰκουμένην 2	domain
Σαλήμ 2	Salem	τροχιά 1	path
σκιά 2	shadow	κοσμικός 1	earthly
ὕψιστος 1	highest	ἀντίτυπος 1	copy
ἀόρατος 1	invisible	πρόσωπον 1	presence
σπήλαιον 1	cave	ἀφανής 1	invisible
ὀρθός 1	straight	παντελής 1	completion
Ἅγια 1	holy place	πατρίς 1	homeland
τύπος 1	model, pattern	Ἱεριχώ 1	Jericho
ἐνώπιον αὐτοῦ 1	before him	ὀπή 1	caves
Ἅγια Ἁγίων 1	holy of holies	Σιών 1	Zion
ὑπεράνω 1	high above	εἴσοδος 1	entrance
πόρρωθεν 1	from a distance	ἄκρον 1	top
Ἱερουσαλήμ 1	Jerusalem	ἐρημία 1	desert
ἀκατάλυτος 1	endless place	Γέεννα 0	hell
κόλπον Ἀβραάμ 0	Abraham's bosom	ᾅδης 0	Hades
τρίτου οὐρανοῦ 0	third heaven		

Time Referents			
ἡμερῶν 18	day(s)	σήμερον 5	today
αἰών 13	eternal-Places [space-time]	πρῶτος 9	first (series)
ἅπαξ 8	**once**	ὅσος 8	so much
αἰώνιος 6	eternal-places (adj.)	ἐφάπαξ 3	once for all
νῦν 6	now	ἀρχή 6	beginning
πρότερος 4	first [event]	**δεύτερος 5**	**second…*place, time, position***
διηνεκής 4	continuous	καιρός 4	time
ἔτος 3	years	μέχρι 3	until
πάρειμι 2	for the moment	οὐδέποτε 2	never
πολλάκις	many times	ἐγγύς 2	near
οὐκέτι 1	no longer	ἐχθές 1	yesterday
μηδέπω 1	not yet	ἐνίστημι 1	current
ἡλικία 1	life Age	πρόσφατος 1	recent
ὕστερος 1	later	χρονίζω 1	delay
σαββατισμός 1	Sabbath rest	λοιπός 1	remaining
εὔκαιρος 1	time of need	νυνί 1	now
συντέλεια 1	completion	μίαν	one
πόρρωθεν 1	from a distance	τρίμηνος 1	three months
ἀκατάλυτος 1	endless place	ἀνώτερον 1	previously

Object Referents					
θυσία 15	sacrifice	διαθήκη 14	covenant	κρείττων 12	better things
χείρ 5	hand	διάκρισις 5	good	προσφορά 5	offering
δῶρον 5	gift	πῦρ 5	fire	βέβαιος 4	binding, unalterable
τράγος 4	goat	διάφορος 3	superior	ἀγαθός 3	good
Βασιλεία 3	kingdom			ὑποπόδιον 2	footstool
ῥάβδος 3	staff	μάχαιρα 3	sword	σποδός 3	ashes
τροφή 2	food	δικαίωμα 2	regulations	παραβολή 2	parable
καινός 3	new	κιβωτός 2	ark	βρῶμα 2	food
ταῦρος 2	bull	γάλα 2	milk	θεμέλιος 2	foundation
μόσχος 2	oxen	θάλασσα 2	sea	ὕδωρ 2	water
ὁλοκαύτωμα 2	whole burnt offerings	λιθοβολέω 1	throw stones	ἄγκυρα 1	anchor
ἀλήθεια 1	truth	πλοῦτος 1	wealth	ἔξοδος 1	exodus
θησαυρός 1	treasure	χωλός 1	lame	σταυρός 1	cross
γόνυ 1	knee	μάννα 1	manna	βρῶσις 1	meal
στάμνος 1	jar	δάμαλις 1	heifer	πλάξ 1	stone tablets
ἀνάμνησις 1	reminder	ὕσσωπος 1	hyssop	ἄμεμπτος 1	faultless
κόκκινος 1	scarlet	ῥαντισμός 1	sprinkling	ἔριον 1	wool

Object Referents					
μυριάς 1	myriad	βουλή 1	plan	σκεῦος 1	vessel
ῥίζα 1	root	πρόθεσις 1	presentation	χρυσίον 1	gold
τράπεζα 1	table	ἔγγυος 1	guarantee	ἀνωφελής 1	uselessness
μέρος 1	detail	ἄρτος 1	bread	λυχνία 1	lamp stand
πόμα 1	drink	καθαρός 1	pure	κεφαλίδι βιβλίου 1	section of a scroll
θυμιατήριον 1	incense altar	ἱλαστήριον 1	atonement cover (place)	πικρία 1	bitterness
εἰκών 1	image, likeness	ξηρός 1	dried	τεῖχος 1	wall
νήπιος 1	child	βιβλίον 1	scroll	νέφος 1	cloud
ἐρυθρός 1	red	κακός 1	evil	θηρίον 1	animal
χρυσοῦς 1	golden	ἀσθενής 1	weakness	ὄγκος 1	impediment
ἀποκάλυψις 0	revelation	ἔλαιον 1	oil	Φλόξ 1	flame

Creation Verbal Noun Referents					
εἴσοδος 1	entrance	ἐπουράνιος 6	heavenly	ἀφανής 1	invisible
ἀδόκιμος 1	rejection	κατάρα 1	curse	καῦσις 1	burn
ἀκροθίνιον 1	plunder	γνόφος 1	darkness	θύελλα 1	storm
ἦχος 1	blasts, loud noise	ἱλαστήριον 1	mercy seat; atonement place	χειροποίητος 2	hand-made
σάλπιγξ 1	trumpet	ζόφος 1	blackness	ἀφανισμός 1	disappear

Creation Verbal Activity					
μέλλω 9	coming, about to, subsequently	ἥκω 3	have come	πίπτω 3	fall
μεταλαμβάνω 2	receive with	καίω 1	light on fire	παλαιόω 2	make obsolete
μετατίθημι 2	change loc.	πίνω 1	drink	παύω 1	cease, stop
περικαλύπτω 1	cover	φαίνω 1	appear, visible	γεωργέω 1	cultivate
ἀπόλλυμι 1	destroy	ἐκφέρω 1	bring out	βλαστάνω 1	sprout
γηράσκω 1	grow old			τίκτω 1	produce
κατασκιάζω 1	overshadow			ἀλλάσσω 1	change form

Table 3–Words in Hebrews Linked with People

People Linked Referents					
λαός 12	people	ἀδελφός 10	brother	μέγας 10	great
οἶκος 9	house	πατήρ 8	fathers	**ἄνθρωπος 8**	**person**
μέτοχος 5	companions	ἐκκλησία 2	assembly	παιδίον 3	child
κληρονόμος 3	heir	ὄνομα 4	name	μόνος 3	alone
προφήτης 2	prophets	ἱερωσύνη 3	priesthood	μικρός 2	least
πατριάρχης 1	patriarch	κτίσις 2	creation	φυλή 2	tribe
ἱερατεία 1	priest office	πολίτης 1	neighbor	θεράπων 1	servant
μονογενής 1	only one	γενεά 1	generation	συγκληρονόμος 1	co-heir

Historical People Referents					
Ἰησοῦς 14	Jesus	Χριστός 12	Christ	Ἀβραάμ 10	Abraham
Μελχισέδεκ 8	Melchizedek	Μωϋσῆς 11	Moses	Βασιλεύς 5	king(s)
Ἰσραήλ 3	Israel	Ἀαρών 3	Aaron	Ἰσαάκ 4	Isaac
Κάϊν 1	Cain	Ἰούδας 2	Judah	Ἰακώβ 3	Jacob
Ἄβελ 2	Abel	Σάρρα 1	Sarah	Ἰησοῦς 1	Joshua[3]
Ἰωσήφ 2	Joseph	θυγάτηρ 1	Daughter	Ἠσαῦ 1	Esau
Ῥαάβ 1	Rahab	Σαμουὴλ 1	Samuel	Φαραώ 1	Pharaoh
Βαράκ 1	Barak	Σαμψών 1	Samson	Γεδεών 1	Gideon
Λευὶ 1	Levi	προφητῶν 1	Prophets	Ἰεφθάε 1	Jephthah
Δαυίδ 1	David	Ἑνώχ 1	Enoch	Νῶε 1	Noah

Person-Linked Subcategory Referents					
αἷμα 20	blood	πνεῦμα 12	spirit	καρδία 10	heart
ψυχή 6	soul	σαρκὸς 6	flesh	σάρξ 6	flesh
συνείδησις 5	conscience	σῶμα 5	body	διάνοια 2	mind
ὀσφῦς 2	loins	ἔννοια 1	intentions	ἐνθύμησις 1	thoughts
ἁρμός 1	joints	ὀστέον 1	bones	μυελός 1	marrow
νοῦς 0	mind				

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[3] While not important to this discussion, the Jesus versus Joshua debate in Hebrews 4:8 probably centers on *Auctor's* point of view. Joshua led the believers of Israel to the earthly promised land. This event typologically portrayed Jesus leading believers to the heavenly rest in the eternal creation. The analysis of the UC for this dilemma follows in Ch. 4.

People Verbal Noun Referents					
πίστις 32	faith	**ἁμαρτία 24**	**sin(s)**	ἅγιος 17	holy
θάνατος 8	death	νόμος 13	law	ἔργον 10	works
κατάπαυσις 7	rest	**σωτηρία 7**	**salvation**	νεκρός 7	dead
δικαιοσύνη 6	righteous-ness	εὐλογέω 6	blessings	ἀνάγκη 4	necessity
καλός 5	good	τάξις 5	order, succession	ἐλπίς 5	hope
κληρονομέω 4	inherit	παρρησία 4	confidence	χαρά 4	joy
κληρονομέω 4	heirs	ἀσθένεια 4	weakness	εἰρήνη 4	peace
ἀδύνατος 4	powerless	βασιλεύς 4	king	φοβερός 3	terror
ἀντιλογία 3	argument, dispute	μετάθεσις 3	change, taken up	παιδεία 4	train, discipline
μετάνοια 3	repentance	ὁμολογία 3	confession	δίκαιος 3	righteous
ὀνειδισμός 3	insult	χρεία 3	need	ξένος 2	foreigners
νομοθετέω 2	legislate	ἀνομία 2	lawlessness	ἀγάπη 2	love
πόρνος 2	sexually immoral	νωθρός 2	sluggish	**κρίσις 2**	**judgment**
ἀκοή 2	hear	ἁμαρτωλός 2	sinner	δέσμιος 2	prisoner
πονηρός 2	evil	δάκρυον 2	tears	πεῖρα 2	attempt
παράβασις 2	trans-gressions	μάρτυς 2	witness, One commended	τέλειος 2	mature, complete
ἀπιστία 2	unbelief	εἰρηνικός 1	peaceable	νόθος 1	illegitimate
Παραπικρασ-μός 2	rebellion	λατρεία 2	priesthood ministry	ἐκδοχή 1	expecta-tion
βαπτισμός 2	ceremonial washings	ὑπομονή 2	perseverance, Steadfastness	ἄφεσις 2	forgive-ness
ἀνάστασις 2	resurrec-tion	ἐπισυναγωγή 2	gathering together	τιμωρία 1	punish-ment
πληροφορία 2	full conviction	ὑποστρέφω 1	defeat, slaughter	ἁρπαγή 1	confisca-tion
πληθύνω 1	abounding	λύτρωσις 1	redemption	θλῖψις 1	tribulation
πειρασμός 1	testing	κοινωνός 1	partaker	δέος 1	awe
ἀφίστημι 1	leaving			ἁγιασμός 1	holiness
αἰσθητήριον 1	faculty	ἀπόλαυσις 1	pleasure	ἀστεῖος 1	beautiful
περιποίησις 1	preserve	φόβος 1	fear	ἀδικία 1	iniquities
ὑποστολή 1	hesitate	διάταγμα 1	command	στάσις 1	existence
πρόσχυσις 1	sprinkling	κρίματος αἰωνίου 1	eternal-Place judgment	ἀγνόημα 1	committed sin in ignorance
κατάσκοπος 1	spy	δωρεά 1	heavenly gift	στεῖρα 1	barren
μακροθυμία 1	patience	κλῆσις 1	calling	θυμός 1	anger
καθαρότης 1	purity	ἀπάτη 1	deception	πόρνη 1	prostitute

People Verbal Noun Referents					
ἐκδίκησις 1	vengeance	κοινόω 1	ceremonially unclean	ἄθλησις 1	challenge
ἕξις 1	practice	ἀπολύτρωσις 1	redemption	βέβηλος 1	worldly
παραπικρασμός 1	disobeyed	ἐπίγνωσις 1	spiritual knowledge	ἀκλινής 1	unwaver-ing
ἀγνοέω 1	not under-standing	ὑπεναντίος 1	opposition	ἄπειρος 1	inexper-ience
ἀγών 1	athletic contest, race	πρεσβύτερος 1	elders	μιμητής 1	imitators
αἰσχύνη 1	shamefulness	παρεπίδημος 1	strangers	ἔθος 1	custom
λύπη 1	grief, Sorrowful	εὐπερίστατος 1	entangle	ἐπίθεσις 1	laying on
παιδευτής 1	teacher, trainer	βοήθεια 1	need	σπουδή 1	diligence
ζῆλος 1	zealous	δουλεία 1	slaves	κῶλον 1	corpse
Καθεύδω 0	sleep	Κοιμάω 0	sleep		

People Verbal Activity					
ἔχω 36	have	προσφέρω 18	offer sacrificially	ποιέω 17	do, make, achieve
λαμβάνω 17	receive	εἰσέρχομαι 15	enter into	ζάω 12	live
ὁράω 10	**see**	τελειόω 9	complete	δύναμαι 9	able
προσέρχομαι 7	approach	μέλλω 9	coming, about to, subsequently	ἀκούω 7	hear
ἀποθνήσκω 7	**die**	λατρεύω 6	priesthood ministering	ἁγιάζω 6	make Holy
ἡγέομαι 6	regard, thought	ἐξέρχομαι 5	come out	μένω 5	dwell
φέρω 5	lead	δοκέω 4	think	ῥαντίζω 4	sprinkle
πείθω 4	trust	καθαρίζω 4	purify, cleanse sin	παρακαλέω 4	encourage
φοβέομαι 4	fear	πειράζω 4	test	γινώσκω 4	know
σκληρύνω 4	harden	ὀφείλω 3	obligate	ὑπομένω 4	endure
κατέχω 3	hold fast	εὐαρεστέω 3	please	παιδεύω 3	instruct
μετέχω 3	share	μνημονεύω 3	remember	γεύομαι 3	taste
κομίζω 3	receive	ὑστερέω 3	be in need	πλανάω 3	stray
παράκλησις 3	encour-agement	ἀποδίδωμι 3	return, reward, give up	πίπτω 3	collapse, die
ἁμαρτάνω 2	sin	ὠφελέω 2	benefit	ἀπολείπω 3	remain

People Verbal Activity					
παραιτέομαι 3	reject	περίκειμαι 2	surround	ἐγγίζω 2	draw near
καταλείπω 2	remain behind	εὐαγγελίζω 2	proclaim gospel	ὁμοιότης 2	similar, like
διδάσκω 2	teach	ἀμελέω 2	ignore	ἐκλύω 2	losing heart
κατανοέω 2	consider	προσέχω 2	guard	ἵστημι 2	stand
ἐπιτυγχάνω 2	reach	ἀναστρέφω 2	treat	ὁμοιόω 2	made like
ἀξιόω 2	worthy	μερίζω 1	divide	κρατέω 2	hold onto
ἀφίημι 2	leave	ἀσπάζομαι 2	welcome	φωτίζω 2	enlighten
ἐπιζητέω 2	seek earnestly	ἐπιγράφω 2	write upon	συναντάω 2	meeting
σῴζω 2	save	ἐκδέχομαι 2	wait	ὁμολογέω 2	confess
ἀποβάλλω 1	throw away	ἐκζητέω 2	seeking out	γυμνάζω 2	train, exercise
προσδέχομαι 2	welcome	πιστεύω 2	believe	δεκατόω 2	pay a tenth
μετατίθημι 2	change	ὑπακούω 2	answer	παραρρέω 1	drift away
ἐγκαταλείπω 2	forsake	ἐκφεύγω 2	escape	ἐπιτελέω 2	accomplish
ἐνδείκνυμι 2	display	γράφω 1	write	ἰσχύω 1	enable
ἀνασταυρόω 1	crucify again	διαβαίνω 1	pass through	λειτουργέω 1	priesthood ministering
εὐλαβέομαι 1	reve-rence	συγκακουχέο-μαι 1	suffer with	διάκρισις 1	discern, critique
καταφεύγω 1	taking refuge	καταβάλλω 1	lay down	τρέχω 1	run, strive
κοινωνέω 1	share	ἀνακαινίζω 1	renew	κρύπτω 1	hide
ἀπαλλάσσω 1	release	κατακρίνω 1	sentence	λούω 1	wash
ὑποστρέφω 1	return	ἐπισκοπέω 1	see to it	ἐμμένω 1	remain
θεωρέω 1	perceive	ἀποτίθημι 1	set aside	ἐκτρέπω 1	turn away
κωλύω 1	prevent	αἱρέω 1	chose	φύω 1	sprout
καταπίνω 1	drown	κάμνω 1	grow weary	παρίημι 1	weaken
δέχομαι 1	march	λογίζομαι 1	calculate	ἀνορθόω 1	strengthen
ἐνυβρίζω 1	insult	ἐγείρω 1	raise	παραλύω 1	make feeble
μετριοπαθέω 1	deal gently	παραπίπτω 1	fall away	θεατρίζω 1	publicly expose
καρτερέω 1	endure	ὀλιγωρέω 1	despise	ἀρνέομαι 1	deny
μακροθυμέω 1	patience	κατοικέω 1	live in	ἐπικαλέω 1	call upon
συγκεράννυ-μι 1	combine	εἴσειμι 1	enter	ἀνατέλλω 1	descend
παροξυσμός 1	stir up	ἀνακάμπτω 1	return	ἐκβαίνω 1	leave out
ἀναλογίζομαι 1	consider	ὑπάρχω 1	possess	ἰάομαι 1	heal, restore
γενεαλογέω 1	trace decent	ἀθετέω 1	set aside, reject	ἐλπίζω 1	hope
ἐμπίπτω 1	fall into	ζητέω 1	seek	οἰκτιρμός 1	pity
ἀποδοκιμάζω 1	reject	κυκλόω 1	welcome	ἑκουσίως 1	willfull, deliberate

People Verbal Activity					
ἀποδεκατόω 1	collect a tenth	φανερόω 1	appear (make visible)	τελευτάω 1	come to the end, die
ἀποστρέφω 1	turning away	καταπατέω 1	trample under foot	ἐπίσταμαι 1	acquain-tance
ἀναμιμνήσκω 1	remem-ber	παροικέω 1	live as a stranger	ἀποβλέπω 1	look ahead
ὑποστέλλω 1	hesitate, Timidity	ἐνοχλέω 1	cause trouble	φαντάζω 1	reveal
συναπόλλυμι 1	perish with	ἀφοράω 1	fix eyes, look away	διακονέω 1	serve
παραπικραί-νω 1	disobey	ἀπογράφω 1	recorded	περιαιρέω 1	take away
ἀντικαθίστη-μι 1	resist	ἀφομοιόω 1	to be like	μιαίνω 1	make ceremonially unclean
ἀνταγωνίζο-μαι 1	struggle against	παραμένω 1	continue	διώκω 1	hasten toward
ἐκλανθάν-ομαι 1	forget	ψηλαφάω 1	touch	διαστέλλω 1	thing commanded
Παραλαμ-βάνω 1	receive	ἑρμηνεύω 1	interpret	καταβαίνω 0	decent
παραδειγματί-ζω 1	ridicule	ἀποστρέφω 1	turning away	**ἀπεκδέχομαι 1**	**eagerly await**

Table 4 - Words in Hebrews Linked with Other Spiritual Beings

Spiritual Being and Verbal Noun Referents					
ἄγγελος 11	angels	ἐχθρός 2	enemies	πνεῦμα 12	spirits
διάβολος 1	Devil	Χερούβ 1	cherubim	διακονία 1	ministry
κράτος 1	power	λειτουργικός 1		ministering (adj.)	
λειτουργός 2	minister				

Spiritual Being Verbal Activity		
ἀποστέλλω 1	being sent out	
προσκυνέω 2	worship	
ὀλοθρεύω 1	destroying	

Table 5–Hebrews 9:27–28 Lexemes

καὶ	καί	and	καθ	κατά	in accordance with
ὅσον	ὅσος	just as	ἀπόκειται	ἀπόκειμαι	it is reserved
τοῖς	ὁ	article	ἀνθρώποις	ἄνθρωπος	men
ἅπαξ	ἅπαξ	once	ἀποθανεῖν	ἀποθνήσκω	die
μετὰ	μετά	after (with)	δὲ	δέ	but
τοῦτο	οὗτος	this	κρίσις	κρίσις	judgment
οὕτως	οὕτω	in the same way	καὶ	καί	likewise
ὁ	ὁ	article	Χριστὸς	Χριστός	Christ
ἅπαξ	ἅπαξ (adv.)	once	προσενεχθεὶς	προσφέρω	having offered himself
εἰς with inf.	εἰς	for the purpose	τὸ	ὁ	article
πολλῶν	πολύς	many	ἀνενεγκεῖν	ἀναφέρω	to bear
ἁμαρτίας acc. pl.	ἁμαρτία	sins	ἐκ	ἐκ	from
δευτέρου gen.	δεύτερος	second series	χωρὶς adv.	χωρίς	without
ἁμαρτίας gen.	ἁμαρτία	sins	ὀφθήσεται	ὁράω	will appear
τοῖς	ὁ	article	αὐτὸν acc.	αὐτός	him
ἀπεκδεχομένοις	ἀπεκδέχομαι	those eagerly awaiting	εἰς acc.	εἰς	for
σωτηρίαν		salvation			

Table 9– Spatial Syntax Cohesion in Hebrews

Text	Adj. Syntax	Subject Noun	Spatial Meaning
1:2c τοὺς αἰῶνας [Son's achievement]		αἰών ("eternal-places") masc. pl.	"the eternal-places" [11:3 invisible creation]
1:6 εἰς τὴν οἰκουμένην [Son's enthronement]		οἰκουμένην ("dominion-rule") fem. sg.	"into the dominion-rule" [invisible creation]
1:8 εἰς τὸν αἰῶνα τοῦ αἰῶνος [Son's location]		αἰών ("eternal-place") masc. sg.	"into the eternal-place of the eternal-place" [invisible creation]
1:8 τῆς βασιλείας σου [Son's kingdom]		βασιλείας ("kingdom") fem. sg.	"your kingdom" [invisible creation]
1:10 οἱ οὐρανοί [Son's ministry]		οὐρανοῖς ("heavens") masc. pl.	"the heavens" [all creation]
2:4 πνεύματος ἁγίου μερισμοῖς [believer]		ἁγίου ("holy *place*") neut. sg. + πνεύματος ("spirit") neut. sg.	"by a distribution of a spirit of a holy place" [holy pneumatic body in heaven after death]
2:5 τὴν οἰκουμένην τὴν μέλλουσαν [not angelic rule]	pres. act. ptc. acc. fem. sg.	οἰκουμένην ("dominion-rule") fem. sg.	"the present subsequently coming dominion-rule" [invisible creation]
4:14 διεληλυθότα τοὺς οὐρανούς [Christ]		οὐρανοῖς ("heavens") masc. pl.	"having gone through the heavens" [all creation]
6:4 μετόχους γενηθέντας πνεύματος ἁγίου [believer]		ἁγίου ("holy place") neut. sg. + πνεύματος ("spirit") neut. sg.	"after becoming partakers of a spirit of a holy place" [pneumatic body into heaven]
6:5 μέλλοντος αἰῶνος [believer]	pres. act. ptc. gen. masc. sg.	αἰών ("eternal-place") masc. sg.	"the present subsequently coming eternal-place" [invisible creation]
6:19 εἰς τὸ ἐσώτερον τοῦ καταπετάσματος [Jesus & believers]	acc. neut. sg.	καταπετάσματος ("veil") neut. sg.	"into the inner veil" [invisible creation]
7:26 ὑψηλότερος τῶν οὐρανῶν [Jesus]		οὐρανοῖς ("heavens") masc. pl.	"exalted above the heavens" [all creation]
5:6; 6:20; 7:17, 21, 24, 28; cf. 13:8, 21 εἰς τὸν αἰῶνα [Jesus]		αἰών ("eternal-place") masc. sg.	"into the eternal-place" [invisible creation]
8:1 ἐν τοῖς οὐρανοῖς [Son ministry]		1:10 οὐρανοῖς ("heavens") masc. pl.	"in the heavens" [all creation]

Text	Adj. Syntax	Subject Noun	Spatial Meaning
8:2 τῶν ἁγίων [Son ministry]		ἁγίων ("holy places") neut. pl.	"of the holy places" [first spatial use]
8:2 τῆς σκηνῆς τῆς ἀληθινῆς [all creation]	gen. fem. sg.	σκηνῆς ("tent") fem. sg.	"the true tent or tabernacle" [all creation]
8:5 σκηνήν [earthly]		σκηνῆς ("tent") fem.	"tent"
9:1 τό τε ἅγιον κοσμικόν [earthly]	acc. neut. sg.	ἅγιος ("holy *place*") neut. sg.	"even the earthly holy place" [first tent]
9:2 Ἅγια [earthly]	nom. fem. sg.[4]	9:2 σκηνή ("tent") fem. sg.	"holy place" [first tent]
9:3 δεύτερον καταπέτασμα [earthly]	acc. neut. sg.	καταπέτασμα ("veil") neut. sg.	"second veil" [between tents]
9:3 Ἅγια Ἁγίων [earthly]	nom. fem. sg. +gen. neut. pl.	9:2 σκηνή ("tent") fem. sg.	"holy of holies," "most holy place"
9:6 τὴν πρώτην σκηνὴν [earthly]	9:2 ἅγιος link	9:2 σκηνή ("tent") fem. sg.	"the first tent" [holy place]
9:7 δευτέραν [earthly]	acc. fem. sg.	9:2 σκηνή ("tent") fem. [subj. by context]	"the second *tent*" [holy of holies]
9:8 τοῦ πνεύματος τοῦ ἁγίου [God]	gen. neut. sg.	πνεῦμα ("spirit") neut. sg.	Holy Spirit
9:8 τὴν τῶν ἁγίων ὁδὸν [veil intact & entry closed while first tent standing]	gen. neut. pl. Link 8:2; 9:3, 10:19	ὁδός ("way") fem. sg.	"the way of the holy places" [both holy place & holy of holies]
9:8 τῆς πρώτης σκηνῆς [earthly]	9:2 ἅγιος link	9:2 σκηνή ("tent") fem. sg.	"the first tent" [holy place]
9:11 διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς [through veil & entrance opened in true tent in heaven]	9:2 ἅγιος link	σκηνή ("tent") fem. sg.	"through the greater and more complete tent" [holy place & holy of holies now created as one tent]

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[4] The feminine gender is common in the LXX in Exodus and Leviticus in reference to the holy place and holies of holies or most holy place.

Text	Adj. Syntax	Subject Noun	Spatial Meaning
9:12 εἰς τὰ ἅγια [Christ]	acc. neut. pl. or acc. fem. sg.	9:11 σκηνή ("tent") fem. sg.[5] 9:2 ἅγιος link rep. 9:11	"into the holy *tent*" [holy place & holy of holies now created one tent]
9:14 ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν [Jesus]		πνεύματος ("spirit") neut. sg. + αἰωνίου ("eternal-place") neut. sg.	"who through a spirit of a eternal-place himself" [Jesus' pneumatic body into heaven]
9:23 ἐν τοῖς οὐρανοῖς [not copy, true tent]	8:1–2 ἅγιος link	1:10; 8:1 οὐρανοῖς ("heavens") masc. pl.	"in the heavens" [all creation]
9:24 εἰς…ἅγια [Christ]	acc. neut. pl. or acc. fem. sg.	σκηνή ("tent") fem. sg. [subj. by context]	"into…a holy *tent*" [holy place & holy of holies now created one tent—veil gone]
9:24 εἰς αὐτὸν τὸν οὐρανόν [Christ]	acc. masc. sg. 8:2 ἅγιος link	1:10; 8:1 οὐρανοῖς ("heavens") masc. sg.	"into heaven itself" [holy place & holy of holies now created one]
9:25 εἰς τὰ ἅγια cf. 9:24 [earthly priests]	acc. fem. sg. or acc. pl. neut. or noun,	9:11 if fem. sg.: σκηνή ("tent"), if neut. pl. noun: own subject	if adj. with tent: "into the holy *tent*," (probable); if noun: "into the holy *places*"
9:26 ἐπὶ συντελείᾳ τῶν αἰώνων [Christ finished]	7:28–8:2 ἅγιος link	αἰών ("eternal-places") masc. pl.	"upon the completion of the eternal-places" [holy place & holy of holies now created one]
9:28 ἐκ δευτέρου [Christ ministry in heaven at throne]	gen. neut. or masc. sg.	if neut. sg. then ἅγιος ("holy *place*"); if masc. then αἰών ("eternal-place")	"from a second holy place," "from a second eternal-place," or idiom: "a second time"[6]

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[5] In the rhetorical context, the audience would probably understand the adjective ἅγια ("holy") as linked with the feminine noun σκηνή ("tent"). Contra Allen, *Hebrews*, 307. Allen writes, "At first sight ἅγια looks like a nominative feminine singular describing and agreeing with σκηνὴ…ἡ πρώτη, and this would indeed be a legitimate way of construing it; but it is preferable to read it as a nom. neut. pl. 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')." In the FGT, there is no literary indication to signal a transition back to the noun form introduced in Hebrews 8:2 after changing to the adjective form in Hebrews 8:3. Either way, the point is moot. At Jesus' entrance there was no longer a distinction between the holy place and the holy of holies.

[6] In context for the believer's entrance into heaven after death at judgment and the previous uses

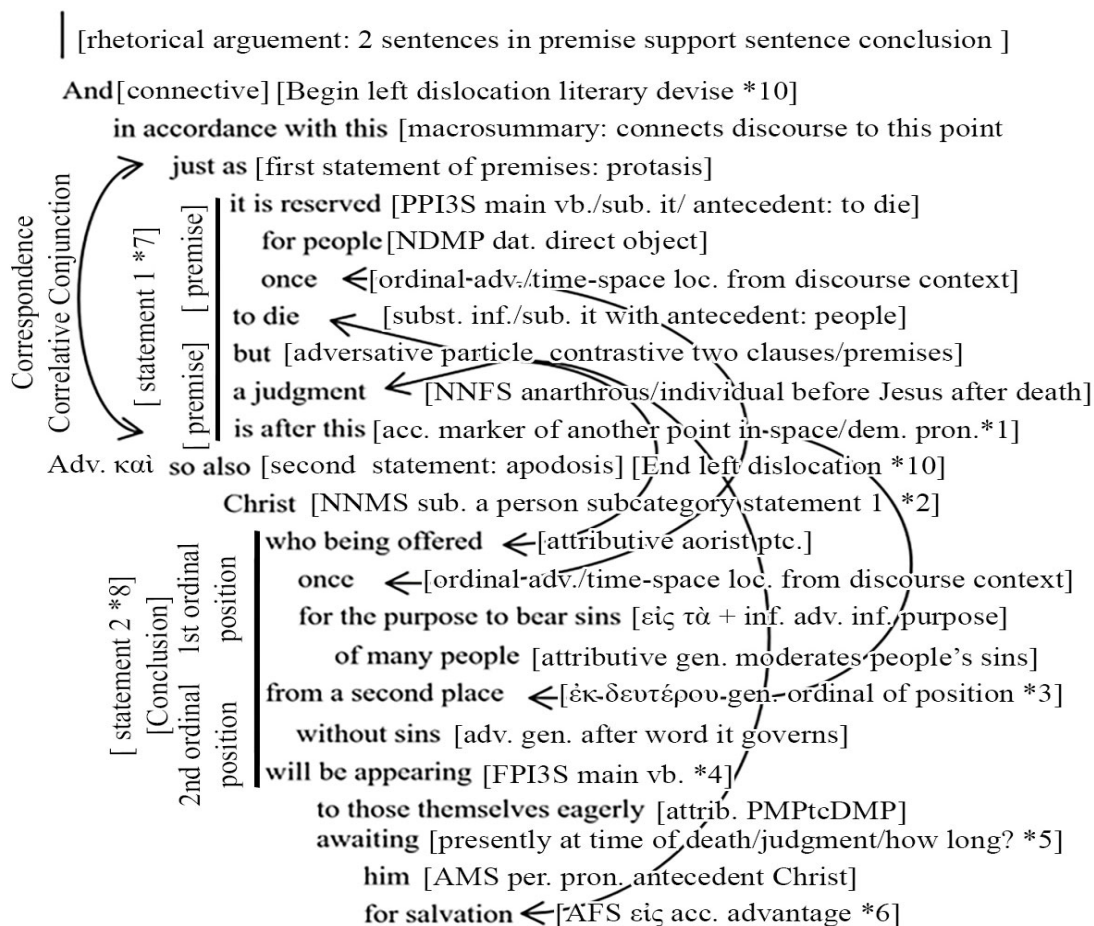| Text	Adj. Syntax	Subject Noun	Spatial Meaning
10:5 εἰσερχόμενος εἰς τὸν κόσμον [God-Christ body]		κοσμος ("world") masc. sg.	"having entered himself into the world"
10:19 εἰς τὴν εἴσοδον τῶν ἁγίων [Christ]		αἰών ("eternal-places") masc. pl. 8:2; 9:3, 8 link	"into the entrance of the holy places"
10:20 ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος [entry opened]		ὁδός ("way") fem. sg.; καταπέτασμα ("veil") neut. sg.	"a recent and living way through the veil"
11:12 τὰ ἄστρα τοῦ οὐρανοῦ [earthly]		οὐρανός ("heaven") masc. sg.	"the stars of heaven" [visible heaven]
12:23 ἐν οὐρανοῖς [all creation]		οὐρανοῖς ("heavens") masc. pl.	"in the heavens"
12:25 ἀπ᾽ οὐρανῶν [all creation]		οὐρανοῖς ("heavens") masc. pl.	"from the heavens"
12:26 τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν [earthly]		οὐρανός ("heaven") masc. sg.	"the earth but also the heaven"
12:28 βασιλείαν [believers]		1:10 βασιλείαν ("kingdom") fem. sg.	"kingdom" [invisible eternal creation]
13:8 εἰς τοὺς αἰῶνας [invisible creation]		αἰών ("eternal-places") masc. pl.	"into the eternal-places"
13:21 εἰς τοὺς αἰῶνας [τῶν αἰώνων] [invisible creation]		αἰών ("eternal-places") masc. pl.	"into the eternal-places of the eternal-places"

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of the ordinal δεύτερος ("second") in the unit F FGT about the spatial changes in the invisible creation regarding the holy place, the idiom is weak without context for second coming to earth, with only the repetitive use of "once" as possibly helpful. See Ch. 4 unit F UC analysis. Cf. substantive links with either (Heb 9:26 + 1:2c + poss. inclusio with 7:28) or οὐρανοῖς ("heavens").

Table 10– Ministry Comparison in Unit F (Heb 8:1–10:18)

Earthly Tabernacle	Text	True Tabernacle	Text
focus mainly first-area (holy place) tabernacle ministry	8:5, 7; 9:2, 6	better second-area/no longer first-area/new covenant ministry	8:6, 7, 8; 9:3, 7, 15
focus mainly holy place entrance	9:1; 10:1	now only holy of holies/heaven entrance	9:24
made with hands by people	8:2; 9:24	made by the Lord at entrance into heaven	8:2; 9:11
earthly creation as the true tabernacle antitype	8:5; 9:1, 24	in the heavens, in the holy places, as the true tabernacle type	8:1–2, 5; 9:8, 11, 23
Moses mediated	8:5; 9:19	Jesus as Christ mediated	10:10
animal blood sacrifice	9:12, 18–22	Jesus' blood sacrifice	9:12, 23, 26
earthly ministry	8:4	heavenly ministry	8:4
first covenant relationship/promises	8:7, 9, 13; 9:1, 15, 18; 10:9	second, new covenant relationship/promises	8:6, 7, 8, 10, 13; 9:15; 10:9; 12:24
fault found when executed at death and judgment	8:8	blameless, faultless when executed at death and judgment	8:7; 9:14, 27–28
cannot cleanse consciousness of sin at judgment in forgiveness	9:9, 23; 10:1–4	can cleanse consciousness of sin at judgment in forgiveness	9:14, 23; 10:18
Law is a shadow	8:4; 9:19, 22; 10:1, 8;	Christ is the reality	8:10
sacrifices/offerings	8:3–4; 9:9–10	body of Jesus prepared	10:5–10
repeated offerings many times	8:3–4; 9:25; 10:11	one offering, now once accomplished	9:25, 26; 10:10, 18
many ministers as priests going in and out in mediation daily and annually in Yom Kippur	9:6	one minister as perpetual high priest sitting on throne in mediation	8:1; 9:24; 10:12–14
old, obsolete ministry	8:13; 9:8, 10	now, perpetual ministry	8:6, 8; 9:9; 10:37
near God	10:1	presence of God	8:1; 9:24
out of Egypt	8:9	endpoint heaven	9:15, 26
flesh and blood	9:13; 10:20	bodily transformation	8:10–12; 10:5, 16–17

Appendix 3

Hebrews 9:27–28 Sentence Diagram

[rhetorical arguement: 2 sentences in premise support sentence conclusion]

And [connective] [Begin left dislocation literary devise *10]

   in accordance with this [macrosummary: connects discourse to this point

     just as [first statement of premises: protasis]

      it is reserved [PPI3S main vb./sub. it/ antecedent: to die]

       for people [NDMP dat. direct object]

       once <[ordinal-adv./time-space loc. from discourse context]

      to die < [subst. inf./sub. it with antecedent: people]

      but [adversative particle contrastive two clauses/premises]

      a judgment < [NNFS anarthrous/individual before Jesus after death]

      is after this [acc. marker of another point in-space/dem. pron.*1]

Adv. καὶ so also [second statement: apodosis] [End left dislocation *10]

     Christ [NNMS sub. a person subcategory statement 1 *2]

      who being offered <[attributive aorist ptc.]

       once <[ordinal-adv./time-space loc. from discourse context]

       for the purpose to bear sins [εἰς τὰ + inf. adv. inf. purpose]

        of many people [attributive gen. moderates people's sins]

      from a second place <[ἐκ-δευτέρου-gen.-ordinal of position *3]

      without sins [adv. gen. after word it governs]

     will be appearing [FPI3S main vb. *4]

       to those themselves eagerly [attrib. PMPtcDMP]

       awaiting [presently at time of death/judgment/how long? *5]

       him [AMS per. pron. antecedent Christ]

       for salvation <[AFS εἰς acc. advantage *6]

Left margin labels: Correspondence Correlative Conjunction; [statement 1 *7]; [premise]; [premise]; [statement 2 *8]; [Conclusion]; 1st ordinal position; 2nd ordinal position

*1 μετὰ δὲ τοῦτο "but after this" demon. pron. antecedent death and judgment
*2 messianic force as 1) offering [unit E] 2) anointed priest [unit D]; [both unit F]
*3 ordinal idiom force from context as1) time/space or 2) position/rank cf. Ps 110
*4 Not ordinarily limited force in STL, LXX, and NT for only a one-time event
*5 Cf. Heb 10:37 μικρὸν ὅσον ὅσον "a very little while"
*6 Subtopics death, judgment, intercession, and salvation linked by cognates, phrases, from OT midrash from DI (Heb 1:1–4) to conclusion about Christ
*7 Two sentence warrants about people assumed true
*8 Conclusion sentence warrant about Christ assumed true
*9 Individual must die and face individual judgment before individual appearing of Christ to individual believers
*10 Return summary of previous themes in protasis to highlight and emphasize statements to follow in apodosis.

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