

¹ The following texts explicitly affirm Christ's exaltation at the right hand of God: Acts 2:33; 1:9; 7:55, 56; Rom 8:34; Eph 1:20; 2:6; Col 3:1; 1 Pet 3:22; Heb 1:3, 13; 8:1; 10:12; 12:2; Rev 3:21; Cf. Mt 26:64; Mk 14:62; 16:19; Jn 8:28; 12:32; 20:28. David M. Hay, *Glorious at the Right Hand. Psalm 110 in Early Christianity* (Nachikate, 1973).

² W. Grundmann, "ὁ ἐκ δεξιῶν," *Theological Dictionary of the NT* (Grand Rapids, Mich., 1964), II, 37-40.

³ E. Tödt, *The Son of Man in the Synoptic Tradition* (Philadelphia, 1963), p. 283 n. 2; F. Hahn, *Christologische Hebräistik* (3d ed.; Göttingen, 1963), p. 126.

⁴ The Aorist of *hōtōsōi*, "to sit," in Heb 1:3; 8:1; 10:12 seems to stress the installation and session of Christ; the Present in 1:12 marks the continuation of the session; and the Perfect in 12:2 (Blas. Debr. 1101) expresses the idea of a finished act of session the finished results of which are still existing. B. F. Westcott, *The Epistle to the Hebrews* (2nd ed.; London, 1892), p. 29.

⁵ G. C. Berthouvier, *The Work of Christ* (Grand Rapids, Mich., 1965), pp. 223-241.

⁶ E. Riggschick, *Der Brief an die Hebräer* (Leipzig, 1913), p. 13.

⁷ E. G. White, *Acts of the Apostles*, pp. 38f.: "When Christ passed within the heavenly gates. He was enthroned amidst the adoration of the angels. As soon as this ceremony was complete, the Holy Spirit descended upon the disciples in rich current. . . . The Pentecostal outpouring was heaven's communication that the Redeemer's inauguration was accomplished. . . . As Priest and King (He) received all authority in heaven and on earth, and was the Anointed One over His people."

⁸ Ps 110:1; Acts 2:30; Eph 1:20; Heb 1:3; 8:1; 10:12; 12:2; Rev 3:21.

⁹ M. L. Anderson, *The Sanctuary Service* (2d ed.; Washington, D. C., 1947), p. 243.

¹⁰ Hay, p. 155.

¹¹ Grundmann, p. 39.

¹² This interpretation is typical among dispensationalists. For example W. Kelly, *An Exposition of the Acts of the Apostles* (3d ed.; London, 1932), pp. 102f. argues: "It was as yet a transitional time and Jesus he saw 'standing' there: He had not taken definitely His seat, but was still giving the Jews a final opportunity. . . . F. F. Bruce, *The Book of Acts* (London, 1968), p. 168, counters this interpretation by emphasizing that "throughout Acts we see them [Jews] receiving further opportunity after opportunity up to the closing verses of Ch. 28. . . . But the whole assumption, that the gospel has at any time ceased to be offered to Jews as freely as the Gentiles, is completely devoid of substance."

¹³ This view assumes the immortality of the soul and is favored by many exegetes since Bengel's dictum "quasi obvium Stephano." In modern times it is strongly supported by the Catholic commentators O. Bauernfeind, *Die Apostelgeschichte* (Leipzig, 1939), p. 120.

¹⁴ So Tödt, p. 303. A. J. B. Higgins, *Jesus and the Son of Man* (London, 1964), p. 143, rejects this view as "sheer supposition."

¹⁵ So H. P. Owen, "Stephen's Vision in Acts 7:55-56," *New Testament Studies* 1 (1951), 224-226. For arguments on the basis of which this view seems unacceptable, see Tödt, p. 304; Higgins, p. 143.

¹⁶ Along these lines, see O. Culmann, *The Christology of the New Testament* (Philadelphia, 1959), p. 183; C. F. D. Moule, "From Delandent to Jodier and Deliverer," *Studiorum Novi Testamenti Societas Bulletin* 3 (1952), pp. 40ff.; C. S. C. Williams, *The Acts of the Apostles* (London, 1957), p. 112; Bruce, p. 168; Higgins, p. 144.

¹⁷ T. Preis, *La Fils de l'Homme* (Montpellier, 1951), p. 23, explains that the Son of Man functions as heavenly intercessor at the moment the human judge condemns Stephen.

¹⁸ E. G. White, *Acts of the Apostles*, pp. 100f.: "To him [Stephen] the gates of heaven were ajar, and, looking in, he saw the glory of the courts of God, and Christ, as if just risen from His throne, standing ready to sustain His servant."

¹⁹ G. Friedrich, "Beobachtungen zur messianischen Hohepriestererwartung in den Synoptikern," *Zeitschrift für Theologie und Kirche* 53 (1956), 256-311; O. Mox, "Das Priesteramt Christi im NT ausserhalb des Hebräerbriefs," *Theologische Literaturzeitung* 71 (1947), 335-358.

²⁰ A. J. B. Higgins, "The Priestly Messiah," *New Testament Studies* 13 (1967), 211-239, esp. 234.

²¹ The typology of Hebrews is discussed by I. Goppelt, *Typus*, (2d ed.; Darmstadt, 1966), pp. 193-215; G. W. H. Lampe and K. J. Winkler, *Essays on Typology* (London, 1957), pp. 34-35, 67; S. G. Sowers, *The Hermeneutics of Philo and Hebrews* (Zürich, 1963), pp. 103-126; S. Nomoto, *Die Hohepriester-Typologie im Hebräerbrief* (Hamburg, 1966).

²² There are reasons that support a distinction between Christ as "priest" and "high priest" (with F. Schürer, *Der Verfasser des Hebräerbriefes als*

Schriftausleger [Regensburg, 1968], p. 223, against G. Schrenk, "Agg. epxc.," *TDNT*, III, 277 n. 34).

²³ S. Nomoto, "Herleitung und Struktur der Hohepriestererwartung im Hebräerbrief," *Neuon Testamentum* 10 (1968), 10-25; U. Früchtel, *Die kosmologischen Vorstellungen bei Philo von Alexandria* (Hamburg, 1962), pp. 103-114; R. Williamson, *Philo and the Epistle to the Hebrews* (Leiden, 1970).

²⁴ I. Goppelt, "ἐπίσκοπος," *Theological Dictionary of the New Testament* (Grand Rapids, Mich.; 1972), Vol. VII, 258f.

²⁵ Heb 2:17; 3:1; 4:14; 5:3, 10; 6:20; 7:26; 8:1; 9:11.

²⁶ F. Laubach, *Der Brief an die Hebräer* (Wuppertal, 1967), p. 152; H. Strathmann, *Der Brief an die Hebräer* (9th ed.; Göttingen, 1968), p. 112.

²⁷ R. A. Stewart, "Sinless High Priest," *New Testament Studies* 14 (1968), 126-135, esp. 135.

²⁸ The idea of the "once-for-all" sacrifice comes often in the NT: Ro 6:10; 1 Pet 2:24; 3:18; Heb 7:27; 9:12, 26, 28; 10:4, 10, 12, 14; 11:1, 11. Cf. A. Winter, *APAX EPHAPAX im Hebräerbrief* (Rom, 1960).

²⁹ E. G. White, *Early Writings*, p. 260.

³⁰ E. G. White, *The Great Controversy*, p. 422.

³¹ Hay, pp. 148f.

³² 1 Tim 2:5; Heb 8:6; 9:5; 12:24.

³³ F. J. Taylor, "Mediator," *A Theological Word Book of the Bible*, ed. A. Richardson (New York, 1962), p. 141: "In the NT the word has the meaning of one who stands in the middle, a go-between or intermediary who in some way intervenes between two parties who are separated from each other."

³⁴ E. C. Backman, "Mediator," *Interpreter's Dictionary of the Bible* (Nashville, 1962), II, 321.

³⁵ V. Taylor, *The Names of Jesus* (London, 1954), pp. 110-113; A. Oepke, "ἑμεσεν;" *Theologisches Wörterbuch zum NT*, Band 4, 602-609.

³⁶ Ro 8:34; 1 Jn 2:1; Heb 6:20; 7:3, 23; 9:24.

³⁷ C. F. D. Moule, *The Sacrifice of Christ* (London, 1966), p. 38.

³⁸ The Present tense is used in the Greek which emphasizes continuous action.

³⁹ Cullmann, p. 102.

⁴⁰ J. Schneider, *The Letter to the Hebrews* (Grand Rapids, Mich., 1957), p. 70.

⁴¹ This seems to be correctly emphasized by G. Theissen, *Untersuchungen zum Hebräerbrief* (Gütersloh, 1969), p. 91, who suggests that the main section in the letter to the Hebrews, i.e. 7:1-10:18, contains the following typological pattern: "The thought patterns of the main section [of Hebrews] is determined by the correspondence and opposites of heavenly and earthly. In Ex 25:40, in which the OT sanctuary is constructed after heavenly patterns, serves as a kind of 'hermeneutical principle'."

⁴² O. Michel, *Der Brief an die Hebräer* (6th ed.; Göttingen, 1966), pp. 290f., explains: "The two terms *εὐαγγελισμός* [copy] and *σκία* [shadow] serve the thought pattern of original-copy and the opposites heavenly-earthly." Nomoto, *Neuon Testamentum* 10 (1968), 17: "One should note that the vertical correspondence of heavenly and earthly in Hebrews is restricted to the heavenly sanctuary (and the heavenly Jerusalem, Heb 12:22), and the author does not introduce it as self-evident, but supports it expressly by citing Ex 25:40 LXX."

⁴³ Ex 25:9, 40.

⁴⁴ Acts 7:44; Heb 8:1-5; 9:2-6.

⁴⁵ Goppelt, *Theological Dictionary of the NT*, Vol. VIII, p. 256.

⁴⁶ B. S. Childs, *The Book of Exodus* (Philadelphia, 1974), p. 353.

⁴⁷ Goppelt, *Theological Dictionary of the NT*, Vol. VIII, p. 256.

⁴⁸ A. R. Huels, "bñh bauen," *Theologisches Handwörterbuch zum AT*, ed. E. Jenni and C. Westermann (Munich, 1971), col. 325.

⁴⁹ The total use of *tabern* numbers 20: Ex 25:9, 9, 40; De 4:16-17, 17, 18, 18; Jn 22:28; 2 Ki 16:10; Ps 106:20; 144:12; 1 Chr 28:11, 12, 18, 19; Isa 44:13; Ezk 8:3, 10; 10:8.

⁵⁰ The standard Hebrew dictionaries give a variety of meanings for *tabern*, depending on the contexts in which this term is employed. See E. Köhler and W. Baumgartner, *Lexicon in Veteri Testamenti Libros* (Leiden, 1953), p. 1018; F. Brown, S. R. Driver, and C. A. Briggs, *Hebrew and English Lexicon of the OT* (2d ed.; Oxford, 1933), p. 125; W. L. Holladay, Jr. ed., *A Concise Hebrew and Aramaic Lexicon of the OT* (Grand Rapids, Mich., 1971), p. 386; G. Fohrer, ed., *Hebrew and Aramaic Dictionary of the OT* (New York, 1973), p. 297. These dictionaries are hereafter cited with KBL, BDB, CHAL, and HAD respectively.

⁵¹ So quite correctly the most recent study of this term by S. Wagner, "bab," *Theologisches Wörterbuch zum AT*, eds. H. Ringgren and G. H.

Bosterweck (Stuttgart, 1974), Vol. I, p. 703, who speaks of *tabnî* in Ex 25:9, 40 in terms of a "Vorabild" (copy), "Urbild" (pattern), "Modell" (model), and "Entwurf" (miniature presentation).

³² This is held among others by S. R. Driver, *The Book of Exodus* (Cambridge, 1911), p. 267; A. H. McNeile, *The Book of Exodus* (London, 1917), p. 195; G. von Rad, *Die Priesterbücher im Hebräisch* (Stuttgart, 1934), p. 213; K. Galling, *Exodus* (Göttingen, 1939), p. 130; M. Noth, *Exodus* (Göttingen, 1959), ad loc.; R. G. Hamerton-Kelly, "The Temple and the Origins of Jewish Apocalyptic," *Vetus Testamentum* 20 (1970), 6; Wagner, *Theologisches Wörterbuch zum AT*, Vol. I, p. 703.

³³ Among several E. G. White statements (PP, 343, 357; SR, 377; GC, 414) on the following: "God himself devised the plan [of the sanctuary and its furnishings], and gave it to Moses. . . . He presented before Moses a miniature model of the heavenly sanctuary, and commanded him to make all things according to the pattern showed him in the Mount" (*Spiritual Gifts*, Vol. 4, p. 3).

³⁴ Some of the older commentators (Faber Stapulensis, Storr, von Gerlach, Ebrand, etc.) had held this interpretation.

³⁵ F. M. Cross, Jr., "The Priestly Tabernacle," *The Biblical Archaeologist Reader*, eds. D. N. Freedman and G. E. Wright (Garden City, 1961), p. 220.

³⁶ The terms *skia* and *hupodigma* are used respectively.

³⁷ Michel, *Hebräer*, p. 288.

³⁸ This is one of the terms that has prompted many scholars to interpret Hebrews in terms of Platonic philosophy. Recent research indicates that the ideas in Hebrews do not reflect Platonism with its ideal world and heavenly archetypes that could be reached only by the intellect. See R. Williamson, "Platonism and Hebrews," *Scottish Journal of Theology* 16 (1963), 418f.; idem, *Philo and the Epistle to the Hebrews* (Leiden, 1970), pp. 557-573; C. W. Buchanan, *To the Hebrews* (Garden City, 1972), p. 134f.

³⁹ F. Delitzsch, *Commentary on the Epistle to the Hebrews* (Grand Rapids, Mich., 1952), Vol. II, p. 34.

⁴⁰ E. Riegenbach, *Der Brief an die Hebräer* (Leipzig, 1913), p. 222.

⁴¹ M. Dahood, *Psalms II* (Garden City, 1968), pp. 79, 96, 152, points to Pss 20:3; 60:8(6); 58:3(6); 63:2(3); 68:3(26); 73:17; 96:6; and in *Psalms III* (Garden City, 1970), p. 359, to Pss 150:1-8. Koester, *Theological Dictionary of the NT*, Vol. VIII, p. 199 n. 85, states that Ps 96:6 refers to the heavenly sanctuary. M. Metzger, "Himmliche und irdische Wohnstatt Jahwes," *Ugarit-Forschungen* Bd. 2 (Kevelser, 1970), pp. 139-158, believes that Pss 11:4; 102:20; and 150:1 refer to the heavenly sanctuary.

⁴² The Hebrew term *hēkāl* means normally "palace, temple" but with reference to God it can refer to the pre-Solomonic sanctuary of God (1 Sam 1:9; 3:3; cf. Jdg 8:31; 1 Sam 1:7).

⁴³ This is the consensus of commentators. See also E. Jenni, "hēkāl Haus," *Theologisches Handwörterbuch zum AT*, eds. E. Jenni and C. Westermann (München, 1971), Vol. I, col. 313; BDB, p. 228; Metzger, *Ugarit-Forschungen*, Bd. 2, p. 140.

⁴⁴ In the Hebrew Bible and many modern versions, it is vs. 7. This verse has a parallel in 2 Sam 22:7.

⁴⁵ A. Weiser, *The Psalms* (Philadelphia, 1962), p. 189. M. Dahood, *Psalms I* (Garden City, 1965), p. 106; "hēkāl refers to God's palace in heaven as in Pss xi 4, xxix 9." Cf. BDB, p. 228.

⁴⁶ Weiser, p. 264; Dahood, *Psalms I*, pp. 106, 179; R. E. Murphy, "Psalms," *The Jerome Biblical Commentary* (Englewood Cliffs, 1968), p. 581.

⁴⁷ So in Pss 60:6 (Hebrew vs. 8); 63:2 (Hebrew vs. 2); 102:19 (Hebrew vs. 20) 150:1.

⁴⁸ So in Pss 68:35; 96:6.

⁴⁹ With RSV, NAB, NEB, instead of "by his holiness" (RSVmg, NEBmg), see BDB, p. 871; Dahood, *Psalms II*, p. 79. The words "in his sanctuary" suggest to some modern interpreters the scene of a festival such as that mentioned in Dt. 31:10ff.

⁵⁰ There are commentators that suggest that the "sanctuary" is that in Jerusalem (for example, H. Ringgren, *Psalmen* [Stuttgart, 1971], p. 22) but other commentators seem to suggest correctly that here the celestial abode of God is in the mind of the Psalmist. So Dahood, *Psalms II*, p. 96. If the superscription has any historical significance, then the "sanctuary" seems to have to refer to the heavenly dwelling place of God.

⁵¹ See among others Metzger, *Ugarit-Forschungen*, Bd. 2, p. 140; Dahood, *Psalms II*, p. 192; Weiser, *Psalms*, p. 490.

⁵² Koester, *Theological Dictionary to the NT*, vol VIII, p. 199n. 85; H. Zverell, *Lexicon Hebraicum* (Rome, 1968), p. 834; F. Delitzsch, *Psalms Commentary on the OT* (Grand Rapids, Mich., 1959), Vol. III, pp. 91f.

⁷³ Many modern English versions render the Hebrew phrase *m'ēdōm qōdōl* with "holy height" (RSV, NASB, NAB). The rendering "sanctuary on high" may be preferred on contextual and syntactical grounds. See Metzger, *Ugarit-Forschungen*, Bd. 2, 140.

⁷⁴ Dahood, *Psalms III*, p. 359; Murphy, "Psalms," *Jerome Biblical Commentary*, p. 602. "The heavenly 'sanctuary' is meant, as the parallelism suggests."

⁷⁵ In Hebrew vs. 9.

⁷⁶ So Delitzsch, *Psalms*, p. 6; Jenni *Theologisches Handwörterbuch zum AT*, Vol. I, col. 313.

⁷⁷ E. König, *Jesaja* (1926), ad loc.; J. Fischer, *Jesajas* (Bonn, 1937), Vol. I, ad loc.; I. Engnell, *The Call of Isaiah* (Lund, 1949), p. 27; G. C. Wright, *Isaiah* (London, 1964), p. 33; G. Fuhrer, *Das Buch Jesaja* (2d ed., Zürich, 1966), p. 95; D. C. von Orelli, *Der Prophet Jesaja* (3d ed., Munich, 1904), p. 32; J. Scharbert, *Die Propheten Israels bis 700 v. Chr.* (Köln, 1965), p. 205; H. Wildberger, *Jesaja* (Neukirchen, 1965), pp. 245f.; BDB, p. 228.

⁷⁸ Jenni, *Theologisches Handwörterbuch zum AT*, Vol. I, col. 313; BDB, p. 228.

⁷⁹ P. J. King, "Micah," *Jerome Biblical Commentary*, p. 284.

⁸⁰ Jenni, *Theologisches Handwörterbuch zum AT*, Vol. I, col. 313; Wildberger, *Jesaja*, p. 245; Dahood, *Psalms I*, p. 179; BDB, p. 228.

⁸¹ In Hebrew vs. 8.

⁸² Among others also Dahood, *Psalms I*, p. 179. For W. Rudolph, *Jesaja-Amos-Obadja* (Gütersloh, 1971), p. 354, it may refer either to the heavenly temple or the earthly one.

⁸³ So definitely King (see note 79) and J. L. McKenzie, *Second Isaiah* (Garden City, 1968), p. 191, who even translates the Hebrew term *sebul*, "exalted dwelling" (*CHAL*, p. 86), with "holy temple" (p. 189).

⁸⁴ Delitzsch, *Psalms*, p. 189.

⁸⁵ Among special studies treating the question of the heavenly sanctuary in Rev are H. Bietenhard, *Die himmlische Welt im Urchristentum und Spätjudentum* (Tübingen, 1951), pp. 130-132; Y. M. J. Congar, *Le mystère du Temple* (Paris, 1958), p. 249f.; A. Cody, *The Heavenly Sanctuary and Liturgy in the Epistle to the Hebrews* (St. Meinard, 1962), pp. 30ff.; O. Michel, "vāōs," *Theologisches Wörterbuch zum NT*, Vol. IV, 892-895.

⁸⁶ The Greek term employed for the heavenly temple-sanctuary is always *naos* (νάος) in Rev 4:1-2; 7:15; 8:3; 11:19; 14:15, 17; 15:5-6, 8; 16:1, 17, but is rendered in modern translations either with "temple" or "sanctuary."

⁸⁷ This text shows that the Revelator does not seek to distinguish between a "tent sanctuary" and a "house sanctuary," viz. temple of palace, because the phrase "the temple of the tent of witness" associates the terms *naos* (νάος), "temple," and *skēnē* (σκηνή) in such a way as to leave no doubt about the identity of both. It should be noted that the LXX has also rendered the Hebrew term *hēkāl*, "temple," where applied to the "tent sanctuary" with *naos* in 1 Sam 1:9; 3:3.

⁸⁸ The "throne" appears 39 times in Rev and seems to have a major place in its visions.

⁸⁹ This does in no way indicate that Rev has adopted the crude realism of Rabbinic speculations about the heavenly sanctuary in which Michael is said to sacrifice daily upon the altar. See Bietenhard, pp. 138f.; H. L. Strack — P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* (Leipzig, 1923-1961), Vol. III, pp. 700ff.

⁹⁰ E. G. White, *Patriarchs and Prophets*, p. 357, has stated that "no earthly structure could represent its vastness and its glory."

⁹¹ Michel, *Theologisches Wörterbuch zum NT*, Vol. IV, p. 893, summarizes: "The heavenly temple is therefore for the Revelator the dwelling-place of the majesty of God, priestly sanctuary for the ministry of angels and translated ones and mysterious origin of divine orders."

⁹² Schneider, p. 70; idem, *Der Hebräerbrief* (Berlin, 1953), p. 72.

⁹³ Theissen, p. 105.

⁹⁴ That "sanctuary" (*hagīa*) and "tabernacle (or tent)" (*skēnē*) are identical is argued among others by B. Weiss, *Der Brief an die Hebräer* (Göttingen, 1888), pp. 197f.; C. Spicq, *L'Épître aux Hébreux* (Paris, 1953), II, 234; Riegenbach, p. 218; O. Kuss, *Der Brief an die Hebräer* (2d ed., Regensburg, 1966), p. 107; J. Héring, *The Epistle to the Hebrews* (London, 1970), p. 66; Buchanan, p. 133. A different interpretation is proposed by H. Koester, "Outside the Camp," *Heb 13:9-14*, *Harvard Theological Review* 55 (1962), 299-315, and T. Hewitt, *The Epistle to the Hebrews* (Grand Rapids, Mich., 1960), p. 135.

⁹⁵ The NEB translates quite correctly in Heb 8:2 "real sanctuary" instead of the traditional "true tabernacle."

⁹⁶ F. F. Bruce, *The Epistle to the Hebrews* (Grand Rapids, Mich., 1964), p. 163 n. 17.

- 98 J. H. Moulton and G. Milligan, *The Vocabulary of the Greek NT Illustrated from the Papyri and Other Non-Literary Sources* (Oxford, 1930), under "αἰθίαι"; C. D. Buck, *A Dictionary of Selected Synonyms* (1949), p. 1169.
- 99 Williamson, pp. 537-570, demonstrates that there is no Platonism or Platonism in Heb 8:1-5.
- 100 O. Hofius, "Das 'erste' und das 'zweite' Zelt. Ein Beitrag zur Auslegung von Hbr 9, 1-10," *ZNW* 61 (1970), 271-277, has shown philologically that this is sound.
- 101 F. Josephus, *De Bello Judaico*, V 184, 186 (V.V.1), 193, 194 (V.V.2), 195 (V.V.2).
- 102 There is now solid philological support for the spatial emphasis of two compartments. The lack of this had led some exegetes to interpret 9:25 cosmologically, i.e. the "first tent" is earth and the "second tent" is heaven.
- 103 Hofius, *ZNW* 61 (1970), 275, emphasizes as Riggenbach (p. 238) did before him that in Heb 9:25 the author of Heb "describes the structure of the tent sanctuary and in so doing has emphatically emphasized its separation in two distinct compartments."
- 104 A. P. Saloni, "TA HAGIA in the Epistle to the Hebrews," *Andrews University Seminary Studies* 5 (1967), 59-70; Cody, p. 147f.; Buchanan, p. 144.
- 105 This is supported by Michel, *Hebräer*, pp. 199f.; and H. Windisch, *Der Hebräerbrief*, (2 ed., Tübingen, 1931), p. 77, both of whom argue that *hesus* in vs. 9 refers to the total prior sanctuary idea.
- 106 Cody, pp. 147f. This view is identical to that of M. L. Anderson, *The Book of Hebrews* (Washington, D.C., 1948), pp. 327f., and the commentary on "Hebrews," *SDA Bible Commentary* (Washington, D.C., 1957), Vol. VII, p. 450: "The context makes clear that *ta hagia* here refers to that 'greater and more perfect tabernacle, not made with hands' (ch. 9:11), that is, the heavenly sanctuary (cf. vs. 24, 25)."
- 107 W. Michaelis, "αἰθίαι," *Theological Dictionary of the NT* (Grand Rapids, Mich., 1970), Vol. VII, p. 376.
- 108 The summary by O. Hofius, *Der Vorhang vor dem Thron Gottes* (Tübingen, 1972), pp. 50-58, 65-67, is very useful.
- 109 Windisch, p. 69.
- 110 Michaelis, *TDNT*, Vol. VII, p. 376.
- 111 Schneider, *Hebrews*, p. 82.
- 112 Michel, *Hebräer*, pp. 323f., would claim that "heaven" is the sanctuary with Riggenbach, pp. 118, 221, 258, 284f.; Kuss, pp. 125f., H. Traub, "οὐρανός," *Theologisches Wörterbuch zum NT* (Stuttgart, 1934), Vol. V, p. 582, and others.
- 113 Hofius, *Vorhang*, p. 70; cf. F. Blass, A Debrunner, and R. W. Funk, *A Greek Grammar of the NT* (Chicago, 1961), #479-483.
- 114 Among the exegetes that see here a heavenly sanctuary are F. W. Farrar, *The Epistle to the Hebrews* (Cambridge, 1888), p. 123; B. F. Westcott, *The Epistle to the Hebrews* (London, 1892), p. 271; C. Spica, *L'Épître aux Hébreux* (Paris, 1953), Vol. II, p. 267; H. Montefiore, *A Commentary on the Epistle to the Hebrews* (New York, 1964), p. 160; Bruce, *Hebrews*, p. 220; Schneider, *Hebrews*, p. 90.
- 115 This is essentially also the emphasis of G. Lünemann, *Hebräerbrief* (4th ed.; Göttingen, 1876), p. 304.
- 116 R. Asting, *Die Heiligkeit im Urchristentum* (Göttingen, 1930), p. 248.
- 117 Windisch, pp. 69, 113.
- 118 K. Bornhäuser, *Empfänger und Verfasser des Briefes an die Hebräer* (Gütersloh, 1932), p. 69.
- 119 H. Wenschkewitz, "Die Spiritualisierung der Kultusbegriffe Temple, Priester und Opfer im NT," *Angelus* 4 (1932), 70-230, esp. 195-213.
- 120 Goppelt, *Typus*, p. 250.
- 121 Schneider, *Hebrews*, p. 72.
- 122 Bietenhard, *Die himmlische Welt*, pp. 125ff.
- 123 Michaelis, *TWNT*, Vol. VII, pp. 369-396, esp. 376; idem, *TDNT*, Vol. VII, p. 376.
- 124 O. Hofius, *Katapaust. Die Vorstellung vom endzeitlichen Ruheort im Hebräerbrief* (Tübingen, 1970), p. 54, and especially in his monograph, *Der Vorhang vor dem Thron Gottes* (Tübingen, 1972), pp. 55-75. See also his essay "Inkarnation und Opferort Jesu nach Hebr 10, 19f.," in *Der Ruf Jesu und die Antwort der Gemeinde. Exegetische Untersuchungen Joachim Jeremias zum 70. Geburtstag* (Göttingen, 1970), pp. 132-141.
- 125 So J. Swetnam, S.J., "The Greater and More Perfect Tent," A Contribution to the Discussion of Hebrews 9, 11," *Biblica* 47 (1966), 92, although he believes that the spirit of Hebrews is metaphorical. A. Vanhoye, S. J., "Par la tentie plus grand et plus parfaite. . ." (He 9, 11), *Biblica* 46 (1965), 5, writes unhesitatingly, "This interpretation evidently is in agreement, in 9:11, with the letter of the text."
- 126 Held by John of Damascus, Severian of Gabala, Cornelius a Lapide and in recent times by Bruce, p. 199.
- 127 So, J. Swetnam, *Biblica* 47 (1966), 93; A. Vanhoye, *Biblica* 46 (1965), 13-15; P. E. Hughes, *Bibliotheca Sacra* 130 (1973), 310.
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