

Structure and Interpretation in Hebrews 8:1-10:18: A Symphony in Three Movements

GARETH LEE COCKERILL
WESLEY BIBLICAL SEMINARY
JACKSON, MISSISSIPPI

Most scholars agree that Heb 8:1-10:18 is the author's exposition of the effective sacrifice of the Son/high priest. There is, however, no consensus about how this section should be subdivided into smaller sections. In this study I argue that Heb 8:1-10:18 is best understood as a "symphony" in three movements (8:1-13; 9:1-22; 9:23-10:18) on the themes of "sanctuary" (8:1-2; 9:1-10; 9:23-24), "sacrifice" (8:3-6; 9:11-15; 9:25-10:14), and "covenant" (8:7-13; 9:16-22; 10:15-18). The themes of "sanctuary" and "covenant" support the central theme of "sacrifice." The first movement (8:1-13), by alluding to Ps 110:1 and citing Jer 31:31-34, establishes the bare fact that Christ's sacrifice must be different from human sacrifices because it pertains to the heavenly sanctuary and establishes the new covenant. The second movement (9:1-22) describes the sacrifices used in the Tabernacle ritual and in the establishing of the old covenant by allusion to the Pentateuch. The purpose of this description is to show that these sacrifices were inadequate but pointed toward the adequate self-sacrifice of Christ and the cleansing power of His blood. The third movement (9:23-10:18) focuses on the quality of Christ's sacrifice by expounding Ps 110:1; Ps 40:6-8; and Jer 31:31-34. The high point of this symphony is reached in Heb 10:5-10, the heart of this third movement. These verses affirm that Christ's effective sacrifice is the willing offering of himself unto death as an obedient human being.

Key Words: Hebrews, Heb 8:1-10:18, structure, sanctuary, sacrifice, covenant, blood of Christ, body of Christ, will of God, Ps 110:1; Ps 40:6-8; Jer 31:31-34

It is generally acknowledged that Heb 8:1-10:18 is an exposition of the effective sacrifice of the Son as high priest, "the heart of the christological exposition of Hebrews."¹ This section is closely associated

1. Harold W. Attridge, *The Epistle to the Hebrews* (ed. Helmut Koester; Hermeneia; Philadelphia: Fortress, 1989) 216. See Hans-Friedrich Weiss, *Der Brief an die Hebräer* (Kritisch-Exegetischer Kommentar über das Neue Testament; Göttingen: Vandenhoeck & Ruprecht, 1991) 428-30; Willaim L. Lane, *Hebrews 9-13* (ed. David A. Hubbard and Glenn W. Barker; WBC 47B; Dallas: Word, 1991) 257-58; James Swetnam, "Form and Content in Hebrews 7-13," *Bib* 55 (1974) 335.

with the writer's interpretation of Ps 110:4 in Heb 7:1-28, in which he describes the Son as a priest according to Melchizedek's order. Swetnam says that Heb 7 refers to who the high priest "was," Heb 8:1-10:18 to what he "did."² Heb 7:1-10:18 is bounded by a preparatory (5:11-6:20) and a concluding exhortation (10:19-39).³ Weiss notes that 8:1 and 10:19 frame 8:1-10:18 by addressing the reader directly and describing the spiritual benefits "we have." This language of direct address is notably absent in 8:2-10:18.⁴

Some, following Vanhoye, have taken 8:1-9:28 as one section and 10:1-18 as another.⁵ Supposedly the three sections, 7:1-28; 8:1-9:28; and 10:1-18, have been announced in 5:9-10: καὶ τελειωθεῖς (reintroduced in the τετελειωμένον of 7:28) pointing forward to 8:1-9:28; αἴτιος σωτηρίας αἰωνίου, to 10:1-18; and προσαγορευθεῖς ὑπὸ τοῦ θεοῦ ἀρχιερεὺ κατὰ τὴν τάξιν Μελχισέδεκ, to 7:1-28.⁶ In my judgment, however, the Son's τελειωθεῖς and his becoming αἴτιος σωτηρίας αἰωνίου are two closely related concepts that are developed in all of section 8:1-10:18. It is only the obedience of 10:5-10 that really shows how he is "made perfect" (τελειωθεῖς).

Guthrie, however, in his recent insightful analysis of the structure of Hebrews, makes 9:1-10:18 one section. According to his study, 8:1-2 is a "direct intermediary transition";⁷ 8:3-6 is entitled "Intro-

2. Ibid.

3. William L. Lane, *Hebrews 1-8* (ed. David A. Hubbard and Glenn W. Barker; WBC 47A; Dallas: Word, 1991) 125.

4. Weiss, *Hebräer*, 428.

5. Albert Vanhoye, *La Structure littéraire de l'Épître aux Hébreux* (Paris: Desclée de Brouwer, 1976) 137-72; Lane, *Hebrews 1-8*, 125-28; Samuel Benetreau, *L'Épître aux Hébreux* (2 vols.; Commentaire Évangélique de la Bible; Vaux-sur-seine: Édific, 1990) 2.51, 96; Paul Ellingworth, *The Epistle to the Hebrews* (ed. I. Howard Marshall and W. Ward Gasque; The New International Greek Testament Commentary; Grand Rapids: Eerdmans, 1993) 387, 488. Lane, however, is correct in his criticism of Vanhoye's division of 8:1-9:28 into two chiasmically parallel halves (8:1-9:10 and 9:11-28). Lane, *Hebrews 1-8*, 202-4; Lane, *Hebrews 9-13*, 234. See also M. Gourgues, "Remarques sur la Structure Centrale de l'Épître aux Hébreux: À l'Occasion d'une réédition," *RB* 84 (1977) 28-31.

6. Vanhoye, *Structure*, 42-44; Lane, *Hebrews 1-8*, 125-26.

7. Guthrie argues that 8:1-2 is a "Direct Intermediary Transition" between 5:1-7:28, which "deals with the appointment of the Son as high priest," and 8:3-10:18, which "describes the heavenly (and thus superior) offering of the appointed high priest." George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis* (NovTSup 73; Leiden: Brill, 1994) 106 (now also in paperback: Baker, 1998). While I do not deny the transitional character of 8:1-2, these verses are, in my judgment, more closely tied to 8:3-10:18 than to 5:1-7:28. Heb 7:1-28, at least, is not about the Son's appointment as high priest as much as it is about the eternal nature of His priesthood. At the grammatical level τοιοῦτον is probably correlative with ὅς and thus refers more to the sitting down of the priest at God's right hand (8:1b) than to the eternal Priest of Melchizedek's order described in 7:1-28. See Attridge, *Hebrews*, 217; B. F. Westcott, *The Epistle to the Hebrews: The Greek Text with Notes and Essays* (reprinted, Grand Rapids: Eerdmans, 1951) 214; C. Spicq, *L'Épître aux Hébreux* (2 vols.; 2d ed.; Paris: Gabalda,

duction: The More Excellent Ministry of the Heavenly High Priest"; 8:7-13 is "The Superiority of the New Covenant"; and 9:1-10:18 is "The Superior New Covenant Offering."⁸

These differences of structural analysis are not surprising in light of the fact, demonstrated by Gourgues, that formal literary indicators of structural division are not as prominent in 8:1-10:18 as in some other parts of Hebrews.⁹ Thus, the interpreter must give extra attention to content in determining the divisions within this section.¹⁰ Gourgues himself divides this section more traditionally into 8:1-13; 9:1-28; and 10:1-18.¹¹

Weiss points out the many linguistic connections between 8:1-13 and 9:1-28 as well as connections between 9:1-28 and 10:1-18.¹² Thus, it is easy to see why some join 8:1-13 and 9:1-28, while others combine 9:1-28 and 10:1-18. In my judgment, these interrelationships are best explained when 8:1-10:18 is understood as a symphony in three movements on the themes of sanctuary (or sphere of priestly ministry), sacrifice, and covenant.¹³ Movement One, 8:1-13; Movement Two, 9:1-22; Movement Three, 9:23-10:18.¹⁴ The analogy with music is particularly appropriate because each movement goes through the same three themes in the same order but from a different perspective—or, in a different "key." The first two movements build toward the resolution and climax in the third movement.

Before we move forward with a presentation of these three movements, a word concerning paragraph divisions within 8:1-10:18 is in order. In my judgment, the paragraph divisions are as follows:

1953) 2.234. Thus the author resumes the theme of the Son's session announced in 1:3, supported in 1:13 by Ps 110:1, and developed in 2:5-10 through an explanation of Ps 8:5-7. Ellingworth notes this resumption (Ellingworth, *Hebrews*, 400). Heb 8:1-10:28 tells how the Son, in fulfillment of Ps 110:1, sat down at God's right hand by offering an effective sacrifice and thus making purification for sin (1:3). This is exactly the point of 10:12. Heb 7:1-28, however, interprets Ps 110:4 as a declaration of the new priest's eternity.

8. Guthrie, *Structure*, 117.

9. Gourgues, "Remarques," 26-37.

10. *Ibid.*, 35.

11. *Ibid.*, 31-32. See Westcott, *Hebrews*, 211.

12. Weiss, *Hebräer*, 429-30.

13. Various scholars have noted the prominence of these three themes within this section. "In this extended section the themes of covenant, sacrifice, and ministry are developed in concert" (Lane, *Hebrews 9-13*, 257). "Au chap. 8, la perspective s'élargit: on part du sacerdoce du Christ pour aborder la question du renouvellement de toute l'alliance et pour désigner le véritable sanctuaire" (Benetreau, *Hebreux*, 2.51). Gourgues says that "ministère et alliance" are the themes of 8:1-13. But certainly these verses also speak of sacrifice. Gourgues correctly affirms that the "culte sacrificiel" is the "moyen terme" between the terms "alliance" and "ministère" in 9:1-28 (Gourgues, "Remarques," 32-33).

14. See table 1: "Sanctuary, Sacrifice, and Covenant in Hebrews 8:1-10:18," p. 200 below.

8:1-2; 8:3-6;¹⁵ 8:7-13; 9:1-10; 9:11-15; 9:16-22;¹⁶ 9:23-24; 9:25-10:4; 10:5-10; 10:11-14; 10:15-18.¹⁷ This division differs from many by joining 9:15 to 9:11-14, separating 9:23-24 as a distinct paragraph, and joining 9:25-28 to 10:1-4. The reasons for these differences will be addressed at the appropriate places in the argument below.

As indicated, the three themes through which each movement progresses are the themes of sanctuary or sphere of priestly ministry (8:1-2; 9:1-10; 9:23-24), sacrifice (8:3-6; 9:11-15; 9:25-10:14), and covenant (8:7-13; 9:16-22; 10:15-18). It is evident that the author's main emphasis is on the sacrifice, for it is his central theme, and in each movement it occupies a larger and more predominant place than in the previous movement. The other two themes support the theme of sacrifice: the nature or quality of the sanctuary and covenant demonstrates the quality of the sacrifice.

MOVEMENT ONE: THE NEW FORETOLD (HEBREWS 8:1-13)

Movement one, 8:1-13, lays a foundation for the other movements by focusing on the facts:¹⁸ Christ ministers in the "true Tabernacle" (τῆς σκηνῆς τῆς ἀληθινῆς), the heavenly sanctuary (8:1-2); his sacrifice is superior (8:3-6); he mediates the "better covenant" (κρείττονος . . . διαθήκης) (8:7-13).

Theme One: Sanctuary —

"A Minister in the . . . True Tent" (*Hebrews* 8:1-2)

In the first section (8:1-2) of this movement, Christ's ministry in the heavenly sanctuary is substantiated by allusion to Ps 110:1, as the words ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς in v. 1 show.¹⁹ The significance of Christ's ministering in the heavenly sanctuary is applied to his sacrifice in section two, 8:3-6, espe-

15. Heb 8:6 is joined with 8:3-5 in agreement with both Guthrie and Vanhoye but in disagreement with Gourgues, who joins 8:6 with 8:7-13 (Guthrie, *Structure*, 85-85, 117; Vanhoye, *Structure*, 138-43; Gourgues, "Remarques," 31-32). There is no doubt that 8:6 is transitional to the covenant theme in 8:7-13. However, it serves to tie this theme to the theme of sacrifice in 8:3-5. Vanhoye notes the appearance of λειτουργός and of λειτουργίας in v. 6. He also notes the connection between the μὲν of v. 4 and the δέ of v. 6.

16. Both Lane and Ellingworth divide between 9:22 and 9:23 (as does the UBS 4th Greek New Testament). Lane, *Hebrews 9-13*, 234; Ellingworth, *Hebrews*, 459.

17. Ellingworth gives justification for dividing 10:1-18 into vv. 1-4, 4-10, 11-14, and 15-18 (Ellingworth, *Hebrews*, 488-89).

18. Chapter 8 gives "an elaborate statement of the points about to be made" (Swetnam, "Hebrews 7-13," 335).

19. "Psalm 110:1 is thus an essential ingredient in the two sanctuary reasoning elaborated in 8:1-5." See Lane, *Hebrews 1-8*, 205, and references there cited. Ellingworth

cially in vv. 3-5. The term σκηνης (8:2) is characteristic of the "sanctuary" section of the second movement (9:1-10), which describes the old sanctuary (see σκηνη in 9:2-3; σκηνην in 9:6; σκηνης in 9:8). The term τοῖς οὐρανοῖς (8:1) is echoed in the τοῖς οὐρανοῖς, τὰ ἔπουράνια and αὐτὸν τὸν οὐρανόν of the "sanctuary" section of the third movement (9:23-24), which describes the true heavenly sanctuary.

Theme Two: Sacrifice

"Something" to Offer (*Hebrews 8:3-6*)

As a priest ministering in a sanctuary, Christ obviously must have "something" (τι), some kind of sacrifice, to offer (v. 3). It is also obvious that his sacrifice must be different from the sacrifices of the earthly priests, because he is not a priest as they were (v. 4), for they ministered only in a copy of the heavenly sanctuary (v. 5). Exod 25:40, quoted in v. 6, substantiates that the earthly Tabernacle was only a copy of and thus was inferior to the heavenly.²⁰ The implication is that his sacrifice is not only different from but also superior to theirs. The earthly priests offered κατὰ νόμον τὰ δῶρα ("gifts prescribed by the law," v. 4) and thus carried out worship in a sanctuary ὑποδείγματι καὶ σκιᾷ . . . τῶν ἐπουρανίων ("that is a copy and shadow of what is in heaven," v. 5). Christ, however, has offered a sacrifice appropriate for the heavenly sanctuary and has thus διαφωτέρως τέτυχεν λειτουργίας ("obtained a more excellent ministry," NRSV v. 6).

The "fact" that the heavenly sanctuary is greater than the earthly is what is important in this "sacrifice" section of the first movement. The significance of this qualitative difference will be made clear in the "sacrifice" sections (9:11-15; 9:25-10:14) of the second and third movements. Thus, the "something" (τι) that Christ sacrifices in 8:3 is described in 9:14 as "himself without blemish to God" (ἑαυτὸν . . . ἄμωμον τῷ θεῷ; see "offer himself" in 9:25) and in 10:10 as "the offering of the body of Jesus Christ once for all" (τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ).²¹

correctly affirms that Heb 1:3 is an allusion to Ps 110:1 but then, perhaps inadvertently, says that Heb 8:1 alludes to Ps 110:4 (Ellingworth, *Hebrews*, 102, 399).

20. This description "implies that the tabernacle was a rough reminiscence intended to suggest the idea of the original and to train the people of God to appreciate eventually the heavenly reality itself" (Lane, *Hebrews 1-8*, 206).

21. Vanhoye argues that προσφέρειν δῶρα τε καὶ θυσίας (8:3) and δῶρα τε καὶ θυσίαι προσφέρονται (9:9) stand in contrast to ἑαυτὸν προσήνεγκεν in 9:14 and προσφέρειν / ἑαυτὸν in 9:25 in support of his thesis that 8:1-9:10 is chiasmatically parallel to 9:11-28 (*Structure*, 139). The more telling parallel, however, is the progression between "something," "himself," and "the body of Christ" that I have shown above.

Progress from this "sacrifice" section to the "sacrifice" sections in the following two movements is also shown by the use or non-use of names or titles for Christ. In this first "sacrifice" section, 8:3-6, no name or title is used for Christ. Our identification of the one spoken of comes from the ἀρχιερέα ("high priest") of 8:1. The second "sacrifice" section (9:11-15) begins with Χριστὸς (9:11) and moves toward its conclusion with a statement about the τὸ αἷμα τοῦ Χριστοῦ ("the blood of Christ" 9:14). The third "sacrifice" section (9:25-10:14) uses the word Χριστὸς in 9:28 and then in the climactic statement at its heart, διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἑφάπαξ ("through the offering of the body of Jesus Christ once for all," 10:10).²²

Theme Three: Covenant —

A "Second" Covenant (*Hebrews* 8:7-13)

But how much "more excellent" is his priestly ministry? As much more excellent as the covenant of which he is the mediator is "better" (κρείττονος, v. 6) because it is based on the "better promises" (κρείττοσιν ἐπαγγελίαις), found in Jer 31:31-34, quoted in vv. 7-13.²³

Thus, in the third section (8:7-13) of this first movement, the fact that the new covenant is of a different quality is used to substantiate the fact that the sacrifice appropriate for the covenant must be of a proportionately different quality. Verse 6 makes it clear that the author's main purpose is to substantiate the quality of the new covenant, despite the fact that vv. 7a and 13, which introduce and conclude the quotation from Jer 31:31-34, assert the inadequacy of the old.²⁴

22. Vanhoye takes the lack of "Jesus" or "Christ" in 8:1-9:10 and the presence of "Christ" in 9:11-28 (9:11, 14, and 28) as evidence that 8:1-9:10 and 9:11-18 are two contrasting paragraphs (*Structure*, 140). His analysis, however, is artificial. The subject matter itself dictates that the use of either "Jesus" or "Christ" would be unlikely in 8:7-13, 9:1-10, or even in 9:16-22. As we have seen, 8:7-13 is a quotation from Jer 31:31-34. Heb 9:1-10 is a description of the old Tabernacle and its ritual. Heb 9:16-22 is a description of the establishing of the old covenant. The absence or presence of these terms is only significant when the subject matter is such that we might expect them. It would have been very appropriate for the author to have used "Jesus" or "Christ" in 8:3-6, but he did not. It was appropriate again in 9:11-15, where he was speaking of the sacrifice of Christ, and he did. He did so again in the final "sacrifice" section found in 9:25-10:14.

23. Following the NIV and NASB 1995, which take the ὅσω clause as supportive of the main clause, rather than the NRSV, which makes the main clause supportive of the ὅσω clause. Elsewhere in Hebrews, ὅσος is always the supporting clause (1:4; 3:3; 7:20, 22; 10:25).

24. Thus, Vanhoye is incorrect when he asserts that, although the author is aware of the positive description of the new covenant in Jeremiah, he only cites it here

Verse 7a says that the very announcement of a "second" (δευτέρως) covenant in scripture shows that the first was not "faultless" (NRSV, ἄμειπτος)²⁵ in order to support the assertion in v. 6 that the "better" covenant is "better." Verse 13, however, carries this negative evaluation of the old covenant further. The fact that this second covenant is called "new" (καινῆν) shows that the old was antiquated and no longer in effect.²⁶ Thus, v. 13 forms a transition to 9:1-10, in which the writer of Hebrews describes the old sanctuary and its ritual in order to show its inadequacy.

In this first movement the author has established the fact that Christ's sacrifice is different from and superior to the sacrifice of the "earthly" Aaronic priests. He has done this by showing that it is a sacrifice suitable for entrance into the heavenly, not the earthly, sanctuary and one that effects the ministry of the new and better rather than the old, antiquated covenant. He has based his argument squarely on the oracles of scripture. Ps 110:1 is the author's authority for asserting that Christ's sacrifice enables Him to sit down in the heavenly sanctuary. He shows how this oracle relates to Christ's sacrifice by citing Exod 25:40. The oracle of Jer 31:31-34 is his authority for asserting that Christ's sacrifice has enabled Him to be a minister of the new and better covenant. But how is Christ's sacrifice different and better? How does it bring Him into the heavenly sanctuary? How does it effect the new covenant? These questions the writer will address in movements two and three.

MOVEMENT TWO: THE OLD ANTIQUATED (HEBREWS 9:1-22)

The second movement, found in Heb 9:1-22, gives an extensive description of the old sanctuary (9:1-10) and the old covenant (9:16-22) in order to help the readers understand more deeply the nature of Christ's superior sacrifice (9:11-15).

to show the inadequacy of the old (*Structure*, 143-44). Vanhoye misses the positive emphasis in v. 6, at the heart of 8:1-13, when he argues that the main purpose of 8:1-9:10 is to show the deficiency of the old in contrast to 9:11-18, which shows the institution and superiority of the new (*Structure*, 139). The fact that 8:1-13 ends with a negative note does not show that its main purpose is a critique of the old any more than the fact that 10:18 ends on a negative note shows that the main purpose of this whole section is a critique of the old. See Gourgues, *Remarques*, 29-30.

25. Compare the argument of 7:11, where the very prophecy of another priesthood (here one according to Melchizedek's order) implies the inadequacy of the Aaronic priests.

26. "In Hebrews' eyes, the old covenant was near its end as soon as the oracle of a new was spoken" (Attridge, *Hebrews*, 229). See Ellingworth, *Hebrews*, 419.

Movement one proclaimed Christ's ministry in the heavenly sanctuary and the new covenant as promised in the oracles of God, found in Ps 110:1 and Jer 31:31-34. Movement two, however, describes the old ministry in the earthly sanctuary (9:1-10) and the establishment of the old covenant (9:16-22) by allusion to the appropriate Pentateuchal passages. The author of Hebrews argues that the way in which the OT describes the old sanctuary and covenant shows two important truths: a blood sacrifice was necessary to deal with sin, but the sacrifice of the old sanctuary could not deal with sin adequately. The main point of the description of the old sanctuary and ritual in 9:1-10 was to show the inadequacy of the old sacrifice, though the necessity of a blood sacrifice was introduced in 9:7b (οὐ χωρὶς αἵματος ὃ προσέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων). The main point of the description of the inauguration of the old covenant in 9:16-22 was to show the necessity of a blood sacrifice. This background provides the analogy for reference to Christ's "own blood" (τοῦ ἰδίου αἵματος, v. 12) in contrast to the "blood of goats and calves" (αἵματος τράγων καὶ μόσχων).

Theme One: Sanctuary

An Earthly Sanctuary (Hebrews 9:1-10)

Heb 9:1 announces the "earthly sanctuary" (τό τε ἅγιον κοσμικόν) and its "regulations for worship" (δικαιώματα λατρείας), which are described in vv. 2-5 and 6-7, respectively.²⁷ Verses 8-10 explain the significance of this sanctuary and worship as described.²⁸ Two things are essential in the description of vv. 2-5: (1) The earthly sanctuary was made up of two parts or two tents.²⁹ (2) It was certainly an earthly Tabernacle, as indicated by the description of all of its furnishings.

First, the two-part nature of the sanctuary is the basis for the description of its "regulations for worship" in vv. 6-7. The priests functioned repeatedly only in the outer or first part of the sanctuary. The high priest entered the inner sanctuary only once a year, on the Day of Atonement, and only with a blood sacrifice for himself and for the people. Verse 8 makes clear the significance of this very lim-

27. See Vanhoye, *Structure*, 144. Vanhoye cogently demonstrates the unity of 9:1-10.

28. "The Holy Spirit was showing by this" (τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου), at the beginning of v. 8, introduces the explanation.

29. For the purposes of this study it is not necessary to determine whether the author is describing the earthly Tabernacle as having two separate tents or as being one tent with two parts. Neither is it necessary to decide whether he believes that the heavenly sanctuary has two separate parts. For the view that the heavenly sanctuary has two separate sections, see Attridge, *Hebrews*, 223. For the opposite view, see Philip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1977) 287-89.

ited access to the Most Holy Place—"the way into the Most Holy Place had not yet been disclosed as long as the first Tabernacle was still standing."³⁰ Verse 9 gives the reason: the "gifts and sacrifices" (δῶρα τε καὶ θυσίαι) offered in that Tabernacle "were not able to clear the conscience of the worshiper" (μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα).³¹ This statement prepares the reader for the competent sacrifice of Christ described in 9:11-14.

Second, the author has emphasized the earthly, physical nature of the Tabernacle in vv. 2-5 by describing all of its furnishings. Thus, its rituals were "external regulations" (v. 10) that only provided ritual cleansing for such physical things as "food and drink."

But this earthly sanctuary and its ritual were "an illustration for the present time" (9:9), the time of fulfillment in Christ.³² The inability of the earthly Tabernacle's blood sacrifice to cleanse from sin pointed forward to the "blood" of Christ, which would cleanse from sin.³³

Theme Two: Sacrifice

"His Own Blood" (*Hebrews 9:11-15*)

In vv. 11-15, the central part of the second movement, the writer turns from the ineffective sacrifices of the earthly Tabernacle to the effective sacrifice of Christ.³⁴

Vanhoye has demonstrated the close but contrasting relationship between 9:1-10 and 9:11-14. He identifies many linguistic parallels

30. "Still standing" (ἐχούσης στάσις) is probably best understood as "still valid." Donald G. Guthrie, *The Letter to the Hebrews* (ed. Leon Morris; TNTC; Grand Rapids: Eerdmans, 1989) 183; Hughes, *Hebrews*, 322 n. 71; Attridge, *Hebrews*, 240.

31. The NASB 1995 translation of this phrase is more literal: "cannot make the worshiper perfect in conscience." This, according to 9:14, is just what the sacrifice of Christ can do: "purify our conscience from dead works to worship the living God"! (NRSV, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῶ ζῶντι). "Conscience" refers to the heart, the interiority of the believer, "the whole person in his relation to God." See Lane, *Hebrews 9-13*, 225. This purification of the conscience becomes a reality when, under the new covenant, God remembers sin no more and writes his laws on the hearts and minds of believers, thus making them his obedient people (10:15-18).

32. It is possible to take τῆς πρώτης σκηνῆς (v. 5) either as the outer part of the Tabernacle or as the whole earthly Tabernacle. The text above follows this second interpretation. It is also possible to understand τὸν καιρὸν τὸν ἐνεσθηκότα as "the time then present" rather than "the present time." See the discussion in Ellingworth, *Hebrews*, 440-41. None of these variables changes the fact that the OT Tabernacle and ritual indicated its own inadequacy and pointed toward the adequate sacrifice of Christ.

33. W. G. Johnsson, *Defilement and Purgation in the Book of Hebrews* (Ph.D. Diss.; Nashville: Vanderbilt, 1973) 222; cited by Lane, *Hebrews 9-13*, 218.

34. The position of Χριστός at the beginning of v. 11 marks the contrast between the sacrifice of the old sanctuary (9:1-10) and the sacrifice of Christ (9:11-15). As Ellingworth (*Hebrews*, 448) notes, "Nowhere else in Hebrews does Χριστός alone stand at the beginning of a sentence, much less of a major division."

between these sections and also argues that the of 9:11 goes with the μὲν of 9:1.³⁵ It is clear that vv. 11-14 contrast Christ's sacrifice with the sacrifices of the old sanctuary described in vv. 1-10. Thus, Vanhoye, along with many others, would include v. 15 with vv. 16-22.

However, there are three compelling reasons for joining v. 15 to vv. 11-14. First, v. 15 continues the discussion of Christ and his death begun in vv. 11-14. Second, the διὰ τοῦτο in v. 15 refers back to the work of Christ in vv. 13-14.³⁶ Third, vv. 11-15 form a chiasmic contrast to vv. 16-22. The external pairs of this chiasm (vv. 11-14, 18-22) are bound together by the recurrence of the word "blood";³⁷ the internal (vv. 15, 16-17), by the words "covenant"³⁸ and "death."³⁹ Verses 11-15, then, contrast with vv. 1-10, which precede, and vv. 16-22, which follow. Verses 11-14 are particularly important in contrasting Christ's sacrifice with the Day-of-Atonement sacrifice (v. 7) offered in the old sanctuary, as described in vv. 1-10; v. 15 makes it clear that this contrast is also with the blood sacrifices that established the old covenant, as described in vv. 16-22. This section parallels the central section of the previous movement, Heb 8:3-6, in which vv. 3-5 relate Christ's sacrifice to vv. 1-2; and v. 6 relates it to vv. 7-13.

Verse 11 sets the heavenly eternal sanctuary or sphere of Christ's priesthood in stark contrast to the earthly sanctuary of the Aaronic high priest, as described in vv. 1-5. Nothing could be greater than the difference between "the earthly sanctuary" (τό τε ἅγιον κοσμητικόν) in v. 1 and "the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation" (τῆς μείζονος καὶ τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως) in v. 11.

Verse 12 contrasts Christ's "own blood"⁴⁰ (τοῦ ἰδίου αἵματος), which brought him once for all into this heavenly sanctuary, with the Aaronic high priest's offering of animal blood "for himself" (v. 7, ὑπὲρ ἑαυτοῦ), which brought the high priest once a year into the earthly Most Holy Place, as described in vv. 6-7.

35. Vanhoye, *Structure*, 150-51. Ellingworth (*Hebrews*, 448) affirms that "Δὲ certainly introduces a passage which contrasts with vv. 1-10," whether or not it is directly related to μὲν in v. 1.

36. Lane, *Hebrews 9-13*, 241; Ellingworth, *Hebrews*, 460.

37. The word αἷμα appears once each in vv. 12, 13, and 14 and in vv. 18, 19, 20, 21, and 22. It appears twice in v. 22 if the compound form αἷμα τεκχυσίας is included. Note particularly δι' αἵματος τράγων καὶ μόσχων in v. 12 and τὸ αἷμα τῶν μόσχων in v. 19. Vanhoye has shown that "blood" binds vv. 18-22 together (Vanhoye, *Structure*, 152).

38. Vanhoye has shown that the two uses of the word διαθήκη in v. 15 bind it tightly with the appearance of the same word twice and its corresponding verbal form twice in vv. 16-17 (Vanhoye, *Structure*, 152). He, however, takes this binding as evidence that v. 15 should be joined to vv. 16-22.

39. Note the use of θανάτου in v. 15, θάνατον in v. 16, and νεκροῖς in v. 17.

40. Christ's "blood" must never be separated from "himself." As v. 14 shows, his "blood" cleanses because he has offered "himself."

Verses 13-14 explain the effectiveness of Christ's sacrifice in contrast to the limitation of the Aaronic high priest's sacrifice, as described in vv. 8-10. Although there is an inherent contrast between the two sacrifices, the author still uses an argument from the lesser to the greater. If the blood of animals could provide for "the cleansing of the flesh" (NASB 1995, τὴν τῆς σαρκὸς καθαρότητα; remember the δικαίωμα σαρκὸς of v. 10), how much more (πόσῳ μᾶλλον) can Christ's sacrifice of himself cleanse "our consciences from acts that lead to death, so (that we may serve the living God!" (καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι, v. 14). This final statement in v. 14 about the "blood of Christ" contrasts sharply with the statement at the end of v. 9 about the "gifts and sacrifices" of the earthly Tabernacle that could not "make the worshiper perfect in conscience" (NASB 1995, v. 9, κατὰ συνείδασιν τελειῶσαι τὸν λατρεύοντα).

The heart of the reason for Christ's effectiveness is in the relative clause ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεκεν ἄμωμον τῷ θεῷ "who through the eternal Spirit offered himself unblemished to God" (v. 14).⁴¹ The central section of movement three (9:25-10:14) will unpack the meaning of this relative clause.

There could be nothing more logical than the statement of v. 15. As we have seen, διὰ τοῦτο refers back to the work of Christ in vv. 13-14. Since by his death Christ has purified our consciences "from acts that lead to death so that we may serve the living God" (v. 14), it is obvious that he has provided "for the redemption of the transgressions that were committed under the first covenant" (v. 15, NASB 1995). Thus, that covenant, with its repeated sacrifice and annual entrance into the earthly Most Holy Place, is no more. The sacrifice that effected true atonement for sin thus established Christ as the mediator of a "new covenant," under which "those who are called may receive the promised eternal inheritance" (v. 15).⁴²

Theme Three: Covenant

"The Blood of the Covenant" (*Hebrews 9:16-22*)

In vv. 16-22, the third section of this second movement, the writer focuses again on the theme of covenant, as he did in 8:7-13, the third

41. The clause διὰ πνεύματος αἰωνίου is reminiscent of κατὰ δύναμιν ζωῆς ἀκατάλυτου in Heb 7:16.

42. The sacrifice that provided "eternal redemption" (αἰωνίαν λύτρωσιν, v. 12) because it was offered "through the eternal Spirit" (διὰ πνεύματος αἰωνίου, v. 14) enables God's people to receive the promised "eternal inheritance" (τῆς αἰωνίου κληρονομίας, v. 15; compare αἴτιος σωτηρίας αἰωνίου in 5:10). This "eternal inheritance" includes the blessings of the new covenant that they now enjoy (see Lane, *Hebrews 9-13*, 241) and the future city and heavenly homeland that have always been the goal of God's people (11:1-40; 12:22-24).

section of the first movement. He describes the way that covenants were made in the OT (particularly the way in which the Sinai covenant was established) mainly by allusion to rather than quotation of appropriate OT passages.

The discussion above has already shown that the main purpose of the description of the earthly sanctuary and its sacrificial ritual in vv. 1-10 was to show the inadequacy of the sacrifice to deal with sin. This very inadequacy, however, pointed forward to a better sacrifice, which would deal with sin. The description in vv. 1-10 also laid the basis for the necessity of a blood sacrifice. Verses 16-22 show, by analogy with the way in which covenants were made in the OT, that a blood sacrifice, a death, was indeed necessary for the establishing of the new covenant. In vv. 16-17 the writer describes how covenants in general were sealed by a sacrificial death.⁴³ In vv. 18-22 he describes how Moses established the Sinai covenant with blood sacrifices. Although he draws from other OT texts, it is obvious that he has Exod 24:3-8 in mind as the basis of this description, because he quotes Exod 3:8 in v. 20. The emphatic conclusion to this section and movement is v. 22: without the shedding of blood there is no ἄφεσις. The meaning of ἄφεσις in this verse is more comprehensive than forgiveness, "covering both the 'subjective' and 'objective' benefits of Christ's blood."⁴⁴ There is no cleansing of the conscience, entrance into God's presence, or coming into the eternal inheritance of the people of God without the shedding of blood.

MOVEMENT THREE: THE NEW EXPLAINED (HEBREWS 9:23-10:18)

The third and final movement, 9:23-10:18, is the author's great climax to his symphonic composition.⁴⁵ The first movement (8:1-13) laid a foundation by establishing the fact, based on the oracles of

43. Lane has made a good case for the translation of διαθήκη as "covenant" in vv. 16 and 17 (Lane, *Hebrews 9-13*, 231, 242-43). See NASB 1995 and my *Hebrews* (Indianapolis: Wesleyan, 1999) 185-87. Most commentators translate διαθήκη "will" or "testament" in vv. 16-17 and then "covenant" in the following verses. According to this interpretation, vv. 16-17 are an ad hoc argument based on the use of διαθήκη for "will" or "testament" in the Roman world, followed by an argument in vv. 18-22 based on the way in which Moses established the Sinai covenant. In any case, the main thrust of vv. 16-22 is the justification of the death of Christ as the basis for the establishment of the new covenant.

44. Lane, *Hebrews 9-13*, 246. See also Ellingworth, *Hebrews*, 474.

45. Riggenbach makes 9:23-10:18 the concluding section of 8:1-10:18, the section "dabei ist eine Wiederholung des Opfers Christi ausgeschlossen." See D. Eduard Riggenbach, *Der Brief an die Hebräer* (ed. Theodor Zahn; Kommentar zum Neuen Testament; Leipzig: Scholl, 1922) xxxi, 281-82. My analysis above, however, would suggest

Ps 110:1 and Jer 31:31-34, that Christ's sacrifice was different from and superior to the Aaronic sacrifice. It showed this difference and superiority by demonstrating that his sacrifice was suitable for the heavenly sanctuary and established the new covenant. The second movement (9:1-22) brought greater clarity to the quality of Christ's sacrifice by summarizing the OT's description of the earthly sanctuary, sacrificial ritual (9:1-10), and covenant (9:16-22). The way in which the OT described these things demonstrated the inadequacy of the OT sacrifice to deal with sin and showed how it pointed to Christ's blood sacrifice of himself, which would take care of the sin problem (9:11-15). In movement three the author gives his clearest and most comprehensive explanation of the significance of Christ's high priestly sacrifice by explaining the meaning of Ps 110:1 and Jer 31:31-34 and by introducing and interpreting Ps 40:6-8 at the very heart of his discourse (10:5-10). It is at this very heart that the symphony reaches its great climax by showing clearly why Christ's sacrifice is all-sufficient, and it is in the concluding paragraph, 10:15-18, that the chords of music resolve by showing the full significance of Christ's sacrifice for the people of God.

Before we proceed, we should give further justification for dividing between vv. 22 and 23 and for taking vv. 23 and 24 as a unit. As noted above, many would make the major break after 9:28 rather than after 9:22. Nevertheless, Vanhoye's argument that προσφέρειν in 8:3 and προσερχθεις in 9:28 form an inclusion is weak.⁴⁶ Various forms of this word also appear in 8:4; 9:7, 9, 14, 25; 10:1, 2, 8, 11, and 12. In addition, the noun προσφορά, from the citation of Ps 40:6 in Heb 10:5, appears in 10:8, 10, 14, and 18.⁴⁷ Nor is the mere presence of the word Χριστός in 9:11, 24, and 28 convincing evidence for an inclusion between 9:11/28 and 9:24/28.⁴⁸ Making the break after 9:22 allows both this and the following movement to end with parallel statements about ἄφεςις: χωρὶς αίματεκχυσίας οὐ γίνεται ἄφεςις (9:22b) and ὅπου δὲ ἄφεςις τούτων, οὐκέτι προσφορά περὶ ἁμαρτίας (10:18).

The definitive change in subject matter prohibits our taking the ἀνάγκη in v. 23 as an inclusion with the ἀνάγκη in v. 16. What actually happens is that each ἀνάγκη comes in a verse that begins a new section. The key terms, "covenant" and "blood" that were so prominent in vv. 16-22 no longer appear. Verses 23-24 are joined by terminology

that it is more than a *Wiederholung*. The UBS 4th edition of the Greek NT also makes 9:23-10:18 a major section, entitling it "Sin Put Away by Christ's Sacrifice."

46. Vanhoye, *Structure*, 43.

47. See Gourgues, *Remarques*, 29.

48. Vanhoye, *Structure*, 148-49.

that refers to "sanctuary."⁴⁹ We have already seen how the terms root οὐρανοῖς (v. 23), τὰ ἐπουράνια (v. 23), and τὸν οὐρανόν (v. 24) relate this passage to the first "sanctuary" section in 8:1-2. The clause ἀντίτυπα τῶν ἀληθινῶν also reminds us of τῆς σκηνῆς τῆς ἀληθινῆς in 8:2. The word ἅγια in v. 24 reminds us of the other uses of the same word in 9:2 and 3, part of the second "sanctuary" section (9:1-10). The word ἅγια also forms a bridge to v. 25, where it is used again.

The initial and concluding sections of this third movement, the sections that deal with the sanctuary (9:23-24) and covenant (10:15-18), are shorter than the parallel sections in the previous movements, though they are by no means insignificant. The bulk of this passage (9:25-10:14) focuses directly on the sacrificial death of Christ, explaining and enlarging upon what the author has said on this subject in 9:11-15, the central section of the previous movement.

Theme One: Sanctuary —

"In the Presence of God for Us" (*Hebrews 9:23-24*)

In the opening section of the third movement (9:23-24), the writer makes it plainer than ever that Christ's sacrifice must provide a better cleansing because it pertains to the heavenly sanctuary. The quality of this heavenly sanctuary is made absolutely clear by the way in which it is contrasted to the earthly. The earthly sanctuary is only a "sketch" (τὰ ὑποδείγματα) of the heavenly; it is "man-made" (χειροποίητα . . . ἅγια), a "mere copy of the true" sanctuary (ἀντίτυπα τῶν ἀληθινῶν). Now we are told clearly that the heavenly sanctuary is "heaven itself" (αὐτὸν τὸν οὐρανόν), where Christ has appeared in the very "presence of God on our behalf" (τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν). The writer makes the connection between sanctuary and sacrifice very clear by saying that the sanctuaries themselves are "purified" (καθαρίζεσθαι) by their respective sacrifices.⁵⁰

49. Vanhoye thinks that these words relating to "heaven" are catchwords that hold vv. 16-23 together with vv. 24-28 (see *ibid.*, 154-55). However, these words do not appear anywhere else in either of these sections. Their true import is showing the unity of vv. 23-24 as a subsection.

50. I have already mentioned the cleansing "of the flesh" (τῆς σαρκος, 9:13) and "of the conscience" (τὴν συνείδησιν, 9:14). What is the significance of the "sanctuaries" themselves being cleansed? In the first place, as indicated in the text above, this manner of speaking makes the connection between sanctuary and sacrifice very clear. There is also OT precedent: the sins of the people polluted the sanctuary (Lev 16:16; 20:3; 21:23; Num 19:20-21). The cleansing of the sanctuary may also indicate the removal of the barrier erected by sin that keeps God's people from approaching him. It is not necessary to make the heavenly "sanctuary" just another way of speaking about the "conscience" or interiority of God's people (pace Attridge, *Hebrews*, 162). The writer of Hebrews believes that heaven is a real "place." Nor is it necessary to reduce the meaning of "cleanse" to "inaugurate" (pace Ellingworth, *Hebrews*, 477).

Verses 23-24 are closely tied to vv. 25-28 by the idea of sacrifice. Sacrifice, however, is the main subject of 8:1-10:18 and is gaining in prominence in this last movement of the symphony. There is a distinct difference between the theme of "sanctuary" in vv. 23-24 and the theme of the "once-for-all" character of Christ's sacrifice in vv. 25-28.

Theme Two: Sacrifice

"The Body of Jesus Christ" (*Hebrews 9:25-10:14*)

Heb 9:25-10:14 is the long and important central section of this third movement. Like the central sections of the previous two movements (8:3-6; 9:11-15), this section focuses on the sacrifice of Christ. This third central section itself can be divided into three parts: 9:25-10:4; 10:5-10; and 10:11-14.⁵¹ The second of these three parts, 10:5-10, is the heart of this entire movement and the key to a clear understanding of all that the writer of Hebrews says about Christ's sacrificial death. It is possible to think of 9:25-10:14 as a sandwich: Heb 9:25-10:4 and 10:11-14 are the bread. Heb 10:5-10 is the meat inside the bread.⁵²

Since many interpreters see a break between 9:28 and 10:1, it is appropriate to give further justification for taking Heb 9:25-10:4 as a unit. Heb 9:25-10:4 as a whole deals with the once-for-all sacrifice of Christ in contrast to the repeated, "annual" sacrifices of the Aaronic high priests. Heb 9:25-28 focuses on the "once-for-all" character of Christ's sacrifice; Heb 10:1-4, on the annual character of the Aaronic. Note the terms *κατ' ἐνιαυτὸν* in 9:25 and 10:1, 3; and the term *ἅπαξ* in 9:26, 27, 28 and 10:2. Vanhoye argues that *κατ' ἐνιαυτὸν* marks an inclusion between 10:1 and 10:3.⁵³ It is just as reasonable, however, to see this phrase as marking an inclusion between 9:25 and 10:3.⁵⁴

51. Ellingworth says that vv. 1-4, 5-10, and 11-14 form a "trptych" of three paragraphs, of which the second, vv. 5-10, holds the central position. I would agree, except that, for reasons given in the text below, I begin the first unit at 9:25 rather than 10:1 (Ellingworth, *Hebrews*, 489-90).

52. See table 2: "Movement III: The New Explained," p. 201 below.

53. Vanhoye, *Structure*, 163. Heb 10:4, however, is closely tied to vv. 1-3. It shows why the old sacrifices described in vv. 1-3 were ineffective and had to be repeated. It is also transitional to the consideration of Christ's sacrifice in vv. 5-10. It should go with the preceding section, just as 8:6 and 9:15 go with preceding sections and introduce what follows. Vanhoye himself sees an inclusion between the word "offering" in 10:5 and 10:10 (see *Structure*, 169).

54. It is unnecessary, with Lane (*Hebrews 9-13*, 261), to take vv. 2-3 as parenthetical. In 9:7 the writer mentions the fact that the Aaronic high priest had to make an annual atonement sacrifice. In 10:1-3 he develops the significance of this fact. While the phrase *ἄδύνατον γὰρ* in 10:4 may return to the theme of v. 1, it also explains the reason that these repeated sacrifices were only a reminder of instead of a purgation from sin, as stated in 10:3.

Heb 9:25 and 10:4 are the only places where the word ἄιμα is used in this third movement. The title ὁ Χριστὸς comes at the center of this section, the verse that emphatically declares that Christ's once-for-all sacrifice puts away "sin" and at the same time distinguishes this sacrifice from His "second" coming, which will bring "salvation."⁵⁵ This verse affirms the main point of 9:25-10:4.

The Bread: Hebrews 9:25-10:4; 10:11-14

The top piece of bread, 9:25-10:4, picks up the theme of the "once-for-all" character of the sacrifice of Christ from 9:12. The bottom piece of bread, 10:11-14, explains the significance of the fact that Christ "sat down" at the right hand of God after offering His sacrifice. Both of these themes are based on the author's application of Ps 110:1 to Christ in the parallel phrases ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς ("he sat down at the right hand of the Majesty on high," 1:3) and ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς ("who is seated at the right hand of the throne of the Majesty in the heavens," 8:1).⁵⁶ The sandwich effect of 9:25-10:4 and 10:11-14 is enhanced by the fact that the author moves from new to old in 9:15-10:4 and then from old to new in 10:11-14. Christ entered "once for all" (9:25-28), but the old priests entered continually (10:1-4). The old priests stood (10:11), but Christ "has sat down" (10:12-14).

The "once-for-all" entrance of Christ and his having "sat down" at God's right hand are evidence that his sacrifice was effective; but what was the reason for its effectiveness? Why was it that he could enter "once for all" and sit down? The answer to this question is found in 10:5-10, the "meat" of the sandwich!

The Meat: Hebrews 10:5-10

The "top" piece of bread, 9:25-10:4, prepares the reader for 10:5-10 not only by emphasizing the "once-for-all" character of Christ's sacrifice but also by reminding the reader that his sacrifice was a sacrifice "of himself" (αὐτοῦ, v. 26) rather than a sacrifice of the "blood of

55. Vanhoye demonstrates the unity of vv. 25-26 and of 27-28, but he fails to see clearly how they relate to each other (see *Structure*, 155). Verses 27-28 also relate the first coming of Christ (as a sacrifice for sin) and His second coming (as bearer of salvation) to human experience. It may also be that the author's paraenetic concern is behind this mention of "judgment" and Christ's "second" coming.

56. The top piece of bread focuses on Christ's "once-for-all" sacrifice in the past; the bottom on his having "sat down" and his present "sitting" at God's right hand. See Ellingworth, *Hebrews*, 507.

bulls and goats" (ἄιμα ταύρων καὶ τράγων, 10:4). Both of these emphases are an expansion of 9:12 in the center of the last movement.

In 10:5-10 the author explains Ps 40:6-8 in order to show that the uniqueness of the Son's sacrifice is in his obedient fulfillment of the will of God. He quotes this psalm in Heb 10:5-7 as Christ's declaration of his obedience. In 10:8-9a he indicates the parts of the quotation he believes are most important. In 10:9b he interprets the quotation and in 10:10 applies its significance to his hearers. Since these are words that Christ spoke when he "came into the world" (εἰσερχόμενος εἰς τὸν κόσμον, 10:5), the "I have come" (ἰδοὺ ἤκω) of Ps 40:8 quoted in Heb 10:7 is a reference to the incarnation.⁵⁷

In vv. 8 and 9a the author begins his interpretation by highlighting and arranging the portions of the quotation that he considers significant. He first gathers the four expressions used in the first and third lines of the quotation to describe the sacrifices: θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας ("sacrifices and offerings, burnt offerings and sin offerings"). By bringing these terms together, he paints one powerful, comprehensive picture of the OT sacrifices. Then he brings together from the same lines the terms used to show God's rejection of these sacrifices: οὐκ ἠθέλησας οὐδὲ εὐδόκησας ("you did not desire nor were you pleased with them"). Through this psalm Christ completely rejects the OT sacrifices as the means of pleasing God or gaining access to his presence.

The author next cites, in v. 9, the elements from Ps 40:7-8 by which Christ affirms His obedience: the words ἰδοὺ ἤκω ("I have come," Ps 40:7, cited above in Heb 10:7) and a shortened form of the quotation's final words, τοῦ ποιῆσαι τὸ θέλημά σου ("to do your will," Ps 40:8 cited above in Heb 10:7). The omission of ὁ θεός from the quotation's final words puts an even stronger emphasis on τὸ θέλημά σου. Christ's fulfilling of God's θέλημα is the reason that his sacrifice does what the animal sacrifices of the old covenant could not do.

A final interpretive comment concludes this explanation of Ps 40:6-8: ἀναίρει τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ ("he abolishes the first in order to establish the second," v. 9). Christ totally did away with "the first" (τὸ πρῶτον): the animal sacrifices and everything associated with them—the Tabernacle in which they were sacrificed, the priesthood that sacrificed them, and the first covenant under which they were offered.⁵⁸ The first system, however, was removed only so that

57. Lane, *Hebrews* 9-13, 262, 263. Note Attridge, *Hebrews*, 273: "Christ's 'entry' is that of the eternal Son."

58. By affirming in v. 8 that "the law required" these sacrifices "to be made" (ἀίτινες κατὰ νόμον προσφέρονται), the author of Hebrews reminds his readers that the sacrifices are part of a covenant or legal system that stands or falls together. Compare the way in which he joins the Levitical priesthood and the whole legal system

"the second" (τὸ δεύτερον) could be permanently established. "The second" (τὸ δεύτερον) refers, first of all, to the "will" (θέλημα) of God fulfilled by Christ.⁵⁹ Verse 10 makes clear what this "will" was: "the offering of the body of Jesus Christ once for all" (NASB 1995, τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἑφάπαξ).⁶⁰

It is instructive to look at v. 10, the climax of 10:5-10, in light of 9:14, the key verse in the sacrifice section (9:11-15) of the second movement (9:1-22).

First of all, in 9:14 it was the "blood of Christ" that "cleansed" (καθαριεῖ) from sin. In 10:10 it is the "will" (θέλημα) of God accomplished by Christ that is the agent of our sanctification (ἡγιασμένοι ἐσμέν). In movement two the author demonstrated that a blood sacrifice was necessary (9:22) and that Christ entered the heavenly sanctuary through his own blood (9:12), which is the agent through which our consciences are cleansed (9:14). Nowhere in movement three, however, does the writer refer to the blood of Christ. The "blood" is interpreted as the "will of God" accomplished by Christ, which stands in sharp contrast to "the blood of bulls and goats" in v. 4.⁶¹

Second, in 9:14 the writer says that Christ "through the eternal Spirit offered himself (ἑαυτὸν) unblemished to God." In 10:10 he speaks of the "offering of the body (τοῦ σώματος) of Jesus Christ once for all." The term "body" or σῶμα is taken from Ps 40:6, but the writer is purposeful in his use of it.⁶² The "body" was the vehicle through which Christ identified with humanity (5:5) and did the will

in 7:11. See Lane, *Hebrews 9-13*, 264: "The content of τὸ πρῶτον 'the first,' is defined by the structural link between the law and the cultic sacrifices established in v. 8b." On p. 265 Lane says, "what has been set aside are the repeated sacrifices and the law which prescribed them."

59. "[I]t is God's will as done by Jesus" (Ellingworth, *Hebrews*, 505).

60. The ἑφάπαξ is emphatic by comparison with ἅπαξ in 9:26, 27, 28 and 10:2. Attridge (*Hebrews*, 277) notes that this is the last, and thus presumably climactic, use of ἑφάπαξ (cf. 7:27; 9:12). Just as in the two previous references, so here in 10:10 ἑφάπαξ probably refers to the sacrifice of Christ, not, despite the perfect tense of ἡγιασμένοι, to the sanctification of believers as suggested by Benetreau, Weiss, and others (Benetreau, *Hebreux*, 2.102-3; Weiss, *Hebräer*, 510-11).

61. Nevertheless, Attridge's statement (*Hebrews*, 239) when commenting on 9:7 is not quite accurate when taken alone: "Christ's 'blood' as the instrument of expiation and covenant inauguration will later undergo a symbolic interpretation in terms of his interior disposition (10:4-10)." It must be balanced by his statement on p. 277: "Equally emphasized is the fact that Christ's offering is not purely an interior affair. His obedience to the divine will is embodied and his sacrifice involves his 'body' (σῶμα)." The statement "I have come to do your will" (10:9) no doubt included an "interior disposition," but it was an "interior disposition" that was carried out in concrete obedience as a human being.

62. When not dependent on Ps 40, the writer of Hebrews uses σάρξ "to refer to the full humanity of Jesus (2:14; 5:7)" (Lane, *Hebrews 9-13*, 262).

of God (5:7). The Son's offering of himself unto death as an obedient human being was the sacrifice through which "we have been made holy." As the Son of God, he offered himself "through the eternal Spirit" (9:14), but this offering was accomplished in a "body" as an obedient human being.⁶³

Third, the nature of the Son's offering himself "blameless to God" in 9:14 is now clarified as his doing the "will of God" by the "offering of the body (σώματος) of Jesus Christ once for all."⁶⁴

Fourth, the relationship between these verses would suggest that when the author writes "we have been sanctified" (ἡγιασμένοι ἔσμεν) in 10:10, he wants this phrase to be understood on the basis of "cleanse (καθαριεῖ) your conscience from dead works to serve the living God" (NASB 1995) in 9:14.⁶⁵

The climactic nature and greater intensity of this third sacrifice section is shown by a change in the logical structure of the argument. In the second "sacrifice" section (9:11-15), the writer used a "lesser-to-greater" argument: if the old sacrifices brought ritual cleansing, how much more would Christ's sacrifice effect the cleansing of the conscience. In this third "sacrifice" section (9:25-10:14), he argues by contrast: the old sacrifice was completely ineffective; the offering of Christ was fully effective. Compare "it is impossible for the blood of bulls and goats to take away sins" (10:4) with "we have been made holy through the sacrifice of the body of Jesus Christ once for all" (10:10) and "because by one sacrifice he has made perfect forever those who are being made holy" (10:14).

63. The juxtaposition of "Jesus" and "Christ" may also emphasize the incarnate and divine in the redeemer. See Attridge: "This union is reflected in the compound name 'Jesus Christ.' Here the name of Jesus, which can be used with particular reference to the redeemer in his humanity [2:9; 3:1], and Christ, associated with his exalted or heavenly status [5:5; 9:11, 14, 24, 28], are solemnly associated for the first time" (Attridge, *Hebrews* 9-13, 277).

64. "It [ἄμωμον] was chosen to emphasize the perfection of Christ's sacrifice. The sinless high priest (4:15; 7:26) was also the spotless victim. . . . The free offering of himself to God was the culmination of a life of perfect obedience (cf. 5:8-9; 10:5-10)" (Lane, *Hebrews* 9-13, 240). Thus, the parallel between 9:14 and 10:10 make:, it clear that ἄμωμον refers to "the sinless earthly condition in which Christ offered himself to God on the cross" (Ellingworth, *Hebrews*, 458).

65. Lane appears to take καθαριεῖ (9:14) as referring to the decisive "purgation" accomplished by Christ's sacrifice and ἡγιασμένοι ἔσμεν (10:10) as referring to the "consecration" of believers on the basis of that purgation (Lane, *Hebrews* 9-13, 240, 263, 266). However, in 9:13-14 both ἀγιάζω and καθαρίζω seem to be used for "purgation" or cleansing from defilement. Ellingworth argues that καθαρίζω in v. 14 is "a stylistic variant for ἀγιάζω in v. 13; the two verbs thus form part of the basis of comparison" (*Hebrews*, 458). Attridge says that the motif of "sanctification" (ἡγιασμένοι, 10:10) "is but another way of referring to the perfection [10:1, 14] and the cleansing of conscience [9:14; 10:2] that the sacrifice effected" (*Hebrews*, 276).

*Theme Three: The Covenant**"ἄφεσις of Sin" (Hebrews 10:15-18)*

It is with this assurance that the writer turns to his final reprise in the third section of this third movement, 10:15-18, the concluding section on the covenant. In vv. 16-17 he selects the statements from Jer 31:31-34 (already quoted in 8:7-13) that emphasize the benefits of Christ's sacrifice that are now available through the new covenant. God's people can truly "serve the living God" (τὸ λατρεύειν θεῶ ζῶντι, 9:14) because he has fulfilled the promise of the new covenant: "I will put my laws in their hearts, and I will write them on their minds" (διδούς νόμους μου ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς, 10:16b). Their consciences are cleansed "from acts that lead to death" (ἀπὸ νεκρῶν ἔργων, 9:14) because God remembers "their sins . . . and lawless acts no more" (καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι, 10:17). The obedient sacrifice of Christ establishes a covenant under which his people's sins are forgiven and his children are empowered for obedience.

Verse 18 presents the final resolution to this grand symphony. At the end of the second movement the writer said, "without the shedding of blood there is no ἄφεσις (9:22). Now he says, where there is ἄφεσις, "there is no longer any sacrifice for sin" (10:18).⁶⁶ His final word: the complete doing away with sin by the sacrifice of Christ leaves no room for any continuing sacrifice!

CONCLUDING SUMMARY

It might be helpful to conclude with a summary of the way in which this understanding of 8:1-10:18 as a symphony in three movements elucidates its message: (1) Movement One (Heb 8:1-13): Since, on the basis of Ps 110:1 and Jer 31:31-34, Christ's sacrifice pertained to the heavenly sanctuary and established the new covenant, it must be different from and superior to the sacrifices of the old covenant. (2) Movement Two (Heb 9:1-22): A look at the way the OT describes the old sanctuary and covenant shows that these institutions bore the mark of their own ineffectiveness—the "blood" of their sacrifices could not cleanse from sin and bring the worshipers into God's presence. However, the institutions pointed to the sacrifice of Christ, whose "blood" would actually deal with the matter of sin. (3) Movement Three (Heb 9:23-10:18): A proper understanding of Ps 110:1;

66. The unqualified use of ἄφεσις, a decisive putting away, in v. 18 is unusual and recalls the writer's employment of this expression as a comprehensive, powerful term for purgation with finality in 9:22" (Lane, *Hebrews* 9-13, 269).

Jer 31:31-34; and Ps 40:6-8 clearly demonstrates the definitive quality of Christ's sacrifice. His sacrifice brought him into the very presence of God and established a covenant that brings release from sin and empowers obedience. Heb 10:5-10, the heart of this third movement, shows us why Christ's sacrifice was able to achieve these things. Because Christ did the "will of God" by offering himself to death as an obedient human being, we are delivered from sin. Heb 10:15-18, the concluding part of the third movement, demonstrates the significance of this truth for God's people: forgiveness of sin plus the desire and power for present obedience. His obedience makes possible the obedience of his people.

TABLE 1

Sanctuary, SACRIFICE, and Covenant in Hebrews 8:1-10:18

Movement I <i>The New Foretold</i> Heb 8:1-13	Movement II <i>The Old Antiquated</i> Heb 9:1-22	Movement III <i>The New Explained</i> Heb 9:23-20:18
Sanctuary Heb 8:1-2	Sanctuary Heb 9:1-10	Sanctuary Heb 9:23-24
SACRIFICE Heb 8:3-6 <i>A New Kind of Sacrifice</i>	SACRIFICE Heb 9:11-15 <i>Christ's Own Blood</i>	SACRIFICE Heb 9:25- 10:14 <i>Christ's Own Body by the Will of God</i>
COVENANT Heb 8:7-13	COVENANT Heb 9:16-22	COVENANT Heb 10:15-18

Table 1 has been adapted from Cockerill, *Hebrews*, 111.

TABLE 2

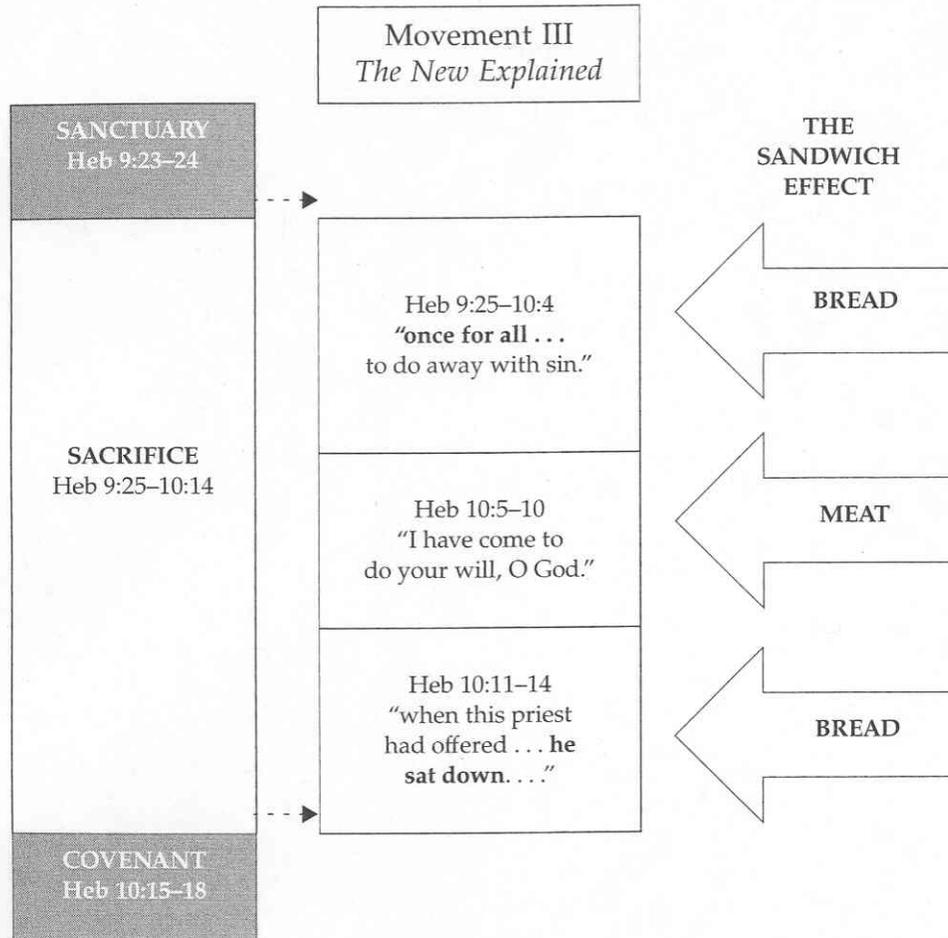


Table 2 has been adapted from Cockerill, *Hebrews*, 192.