

Reference Material Related to the Sanctuary in Hebrews

Table 1. All New Testament Instances of Strong's *Hagion* (39)

| Reference | Greek | KJV Translation with Context |
|-----------|--------------|---|
| Heb 8:2 | ton hagion | A minister of the sanctuary , and of the true tabernacle, which the Lord pitched, and not man. |
| Heb 9:1 | hagion | of divine service, and a worldly sanctuary . |
| Heb 9:2 | hagia | and the shewbread; which is called the sanctuary . |
| Heb 9:3 | hagia hagion | the tabernacle which is called the Holiest of all ; |
| Heb 9:8 | ton hagion | Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, |
| Heb 9:12 | eis ta hagia | by his own blood he entered in once into the holy place , having obtained eternal redemption for us. |
| Heb 9:24 | hagia | For Christ is not entered into the holy places made with hands, which are the figures of the true; |
| Heb 9:25 | eis ta hagia | often, the high priest entereth into the holy place every year with blood of others; |
| Heb 10:19 | ton hagion | therefore, brethren, boldness to enter into the holiest by the blood of Jesus, |
| Heb 13:11 | eis ta hagia | whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. |

Table 2. Strong's Entry for Hagion (39)

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|--|---|
| Strong's 39 <i>hagion</i> { hag'-ee-on } | |
| neuter of 40;; adj | |
| AV - sanctuary 4, holy place 3, holiest of all 3, holiness 1; 11 | |
| GK - 41 { αγιο" } | [the backwards comma (ι) above α indicates rough breathing shown by appending an 'h' before <i>agion</i> . The accent (ο) tells which syllable is stressed when the word is pronounced. –My note.] |
| 1) reverend, worthy of veneration | |
| a) of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned | |
| b) of persons whose services God employs, for example, apostles | |
| 2) set apart for God, to be as it were, exclusively his | |
| 3) services and offerings | |
| a) prepared for God with solemn rite, pure, clean | |
| 4) in a moral sense, pure sinless upright holy ¹ | |

¹*Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

Table 3. KJV, Interlinear, Greek Comparison Chart

| Hebrews 8 (KJV) ² | Interlinear KJV ³ | Greek |
|--|--|---|
| <p>¹Now of the things which we have spoken <i>this is</i> the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; ²A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. ³For every high priest is ordained to offer gifts and sacrifices: wherefore <i>it is</i> of necessity that this man have somewhat also to offer. ⁴For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: ⁵Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, <i>that</i> thou make all things according to the pattern shewed to thee in the mount.</p> | <p>of the holies</p> | <p>ton hagian [genitive plural case]</p> |
| Hebrews 9 (KJV) | Interlinear KJV | Greek |
| <p>¹Then verily the first <i>covenant</i> had also ordinances of divine service, and a worldly sanctuary. ²For there was a tabernacle made; the first, wherein <i>was</i> the candlestick, and the table, and the shewbread; which is called the sanctuary. ³And after the second veil, the tabernacle which is called the Holiest of all; ⁴Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein <i>was</i> the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; ⁵And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. ⁶Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service <i>of God</i>. ⁷But into the</p> | <p>sanctuary</p> <p>holy [should be holies because the Greek is plural]</p> <p>holy of holies [should be holies holies or holies of holies since both are plural in the Greek]</p> | <p>hagian [singular]</p> <p>hagia [nominative plural case]</p> <p>hagia hagian [both in the plural]</p> |

²*The King James Version*, (Cambridge: Cambridge) 1769.

³*The Interlinear KJV*, George R. Berry, (Zondervan: Grand Rapids) 1897.

| | | |
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| <p>blood. ¹⁹For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, ²⁰Saying, This <i>is</i> the blood of the testament which God hath enjoined unto you. ²¹Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. ²²And almost all things are by the law purged with blood; and without shedding of blood is no remission. ²³<i>It was</i> therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. ²⁴For Christ is not entered into the holy places made with hands, <i>which are</i> the figures of the true; but into heaven itself, now to appear in the presence of God for us: ²⁵Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; ²⁶For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. ²⁷And as it is appointed unto men once to die, but after this the judgment: ²⁸So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.</p> | <p>holies</p> <p>into the holies</p> | <p>hagia [plural]</p> <p>eis ta hagia [plural accusative case]</p> |
| <p>Hebrews 10 (KJV)</p> | <p>Interlinear KJV</p> | <p>Greek</p> |
| <p>¹⁹Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, ²⁰By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; ²¹And <i>having</i> an high priest over the house of God; ²²Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies</p> | <p>the holies</p> | <p>ton hagian [genitive plural case]</p> |

| Hebrews 13 (KJV) | Interlinear KJV | Greek |
|---|------------------------|--|
| <p>washed with pure water.</p> <p>¹⁰We have an altar, whereof they have no right to eat which serve the tabernacle. ¹¹For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. ¹²Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.</p> | <p>into the holies</p> | <p>eis ta hagia [plural accusative case]</p> |

SANCTUARY

hagion (39), the neuter of the adjective *hagios*, “holy,” is used of those structures which are set apart to God, (a) of “the tabernacle” in the wilderness, Heb. 9:1, RV, “its sanctuary, a *sanctuary* of this world” (KJV, “a worldly sanctuary”); in v. 2 the outer part is called “the Holy place,” RV (KJV, “the sanctuary”); here the neuter plural *hagia* is used, as in v. 3.

Speaking of the absence of the article, Westcott says “The anarthrous form *Agia* (literally *Holies*) in this sense appears to be unique, as also *agia agiwa* below, if indeed the reading is correct. Perhaps it is chosen to fix attention on the character of the sanctuary as in other cases. The plural suggests the idea of the sanctuary with all its parts: cf. Moulton-Winer, p. 220.” In their margin, Westcott and Hort prefix the article *ta* to *hagia* in vv. 2 and 3. In v. 3 the inner part is called “the Holy of holies,” RV (KJV, “the holiest of all”); in v. 8, “the holy place” (KJV, “the holiest of all”), lit., “(the way) of the holiest”; in v. 24 “a holy place,” RV (KJV, “the holy places”), neuter plural; so in v. 25, “the holy place” (KJV and RV), and in 13:11, RV, “the holy place” (KJV, “the sanctuary”); in all these there is no separate word *topos*, “place,” as of the Temple in Matt. 24:15; (b) of “Heaven itself,” i.e., the immediate presence of God and His throne, Heb. 8:2, “the sanctuary” (RV, marg., “holy things”); the neut. plur. with the article points to the text as being right, in view of 9:24, 25 and 13:11 (see above), exegetically designated “the true tabernacle”; neut. plur. in 9:12, “the holy place”; so 10:19, RV (KJV, “the holiest”; there are no separate compartments in the antitypical and heavenly sanctuary), into which believers have “boldness to enter” by faith.¶

2. *naos* (3485) is used of the inner part of the Temple in Jerusalem, in Matt. 23:35, RV, “sanctuary.” See TEMPLE.⁴

[I don’t agree with the above authors’ view that there are no separate compartments in the heavenly sanctuary. It does seem clear that Paul was not trying to say that Christ was in one apartment or the other, rather that Christ is in the better (heavenly) sanctuary. –My note.]

⁴W.E. Vine, Merrill F. Unger and William White, *Vine’s complete expository dictionary of Old and New Testament words [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1996.

Table 4. Comparison Chart of All New Testament Instances of Strong's *Hagion* (39)

| Reference | Phonetic | Transliteration ⁵ | Greek | Interlinear ⁶ | KJV Translation | Parsed Form ⁷ * |
|-----------|--------------|------------------------------|-------------|--------------------------|-------------------------|---|
| Heb 8:2 | ton hagian | twn agiwn | twn agiwn | of the holies | of the sanctuary | genitive plural |
| Heb 9:1 | hagian | agion | agion | sanctuary | sanctuary | nominative or accusative singular |
| Heb 9:2 | hagia | agia | agia | holy | the sanctuary | nominative or accusative plural |
| Heb 9:3 | hagia hagian | agia agiwn | agia agiwn | holy of holies | the Holiest of all | nominative or accusative plural and genitive plural |
| Heb 9:8 | ton hagian | twn agiwn | twn agiwn | of the holies | into the holiest of all | genitive plural |
| Heb 9:12 | eis ta hagia | eiV ta agia ** | ei- ta agia | into the holies | the holy place | nominative or accusative plural |
| Heb 9:24 | hagia | agia | agia | holies | the holy places | nominative or accusative plural |
| Heb 9:25 | eis ta hagia | eiV ta agia ** | ei- ta agia | into the holies | the holy place | nominative or accusative plural |
| Heb 10:19 | ton hagian | twn agiwn | twn agiwn | the holies | into the holiest | genitive plural |
| Heb 13:11 | eis ta hagia | eiV ta agia ** | ei- ta agia | into the holies | the sanctuary | nominative or accusative plural |

* All forms of Strong's 39 are adjective, neuter.

** V = ending sigma (~). In Greek, there are two forms for the letter Sigma. When written at the end of a word, it is written like this: ~. If it occurs anywhere else, it is written like this: S.

⁵ *Greek New Testament (Scrivener - 1894)*, English transliteration, electronic file as found on the <http://unbound.biola.edu/> website August 2000.

⁶ *The Interlinear KJV*, George R. Berry, (Zondervan: Grand Rapids) 1897.

⁷ *Greek Lexical Parser*, as found on the <http://unbound.biola.edu/> website August 2000.