

**THE LXX'S USE OF ἅγιος – “hagios” IN RELATION TO THE
SANCTUARY, AND THE BOOK OF HEBREWS!**

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NOTE: - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

A STATEMENT OF THE ISSUE: -

The Greek adjective ἅγιος – “**hagios**” is used ten times in the Book of Hebrews, when referring to the Earthly or Heavenly Sanctuary in Hebrews Chapters 8 – 10 & 13. [τὰ ἅγια - “**ta hagia**” is the common expression that is used when examining this issue in scholarly circles.] It has been translated in a variety of ways. For example, the King James Version has translated it as “the sanctuary”; “the holy place”; “the Holiest of All”; “the holy places”. Some other Bible versions have the same variety of translations as the KJV; whilst other versions use the inflexible translation of “the Most Holy Place”. Also, many Bible scholars and commentators insist that this Greek expression in Hebrews 9 & 10, means “the Most Holy Place”.

So, what are the real Biblical facts concerning this Greek adjective as it is used in the Book of Hebrews concerning the Sanctuary?

It is the compiler’s firm conviction, after some years of careful study on this issue, that the answer to this question is found within the Septuagint’s [that is, the LXX from now on] use of ἅγιος – “**hagios**” as it relates to the Sanctuary. The reason for this statement is based on the demonstrable fact, that the author of the Book of Hebrews, when quoting Old Testament passages, used exclusively, quotations **NOT** drawn from the original Hebrew text; but rather, he drew directly from the LXX Greek text. Therefore, the LXX’s use of ἅγιος – “**hagios**” as it relates to the Sanctuary, is the key to help us to arrive at the truth on this issue.

So I will approach this subject in the following fashion: -

1. I will establish the fact, that the Book of Hebrews, when quoting Old Testament passages, used quotations drawn directly from the LXX Greek text.
2. Because of this first truth, how the LXX has used ἅγιος – “**hagios**” as it relates to the Sanctuary, takes on a great deal of importance. Therefore, I shall do a thorough study of ἅγιος – “**hagios**” in the LXX Greek text, as it relates to the Sanctuary. Please remember, that the Book of Hebrews was written to Greek speaking Jewish Christians, during the first century of the Christian era, and whose author drew very heavily from the Jewish made, Greek translation of the Old Testament – the LXX.
3. I shall then apply these findings to the author of the Book of Hebrews use of ἅγιος – “**hagios**” as it relates to the Sanctuary, within Chapters 8 – 10 & 13.
4. Finally, I shall examine a few verses within Hebrews Chapter 9, where it is popularly asserted, that despite the facts concerning the LXX’s use of ἅγιος – “**hagios**” as it relates to the Sanctuary, the context of these few verses demand that τὰ ἅγια - “**ta hagia**” must be understood as meaning “the Most Holy Place”.

I shall also include three TABLES as an APPENDIX.

The first TABLE shall document how two closely related Greek words, ἁγιασμα - “**hagiasma**”, or ἁγιαστήριον – “**hagisterion**”, are used in the LXX’s Old Testament, referring to the Sanctuary. The second TABLE shall document how ἅγιος – “**hagios**” is used in the Apocraphya as it relates to the Sanctuary. The third TABLE shall document how the Jewish historian Josephus used ἅγιος – “**hagios**” as it relates to the

Sanctuary. Although the last two sources are not inspired, they were written by Greek speaking Jews, not that far distant from the time of the writing of the New Testament Scriptures. And this will help to demonstrate how Greek speaking Jews during the first century of the Christian era, understood what meaning ἅγιος – “hagios” had, as it related to the Sanctuary.

I pray that the Holy Spirit will guide the reader of this Study Document, to be able to see the truth on this important New Testament issue.

Rick Henwood – October, 2017.

1.] THE BOOK OF HEBREWS QUOTING OF OLD TESTAMENT PASSAGES

WAS DRAWN DIRECTLY FROM THE LXX GREEK TEXT: -

The best way to document this truth is to do it in TABLE form below.

NOTE: - I have taken a stricter approach when comparing the Greek text of the Book of Hebrews with the LXX text, than have other researchers on this issue. Paraphrases have not been included. Consequently, this TABLE will in all likelihood, yield less texts that are taken from the LXX, than other researcher's findings on this issue.

<u>Text Number:-</u>	<u>Text in the Book of Hebrews as found in the KJV: -</u>	<u>The Book of Hebrews Greek Text: -</u>	<u>LXX Greek Text:-</u>	<u>English Translation-</u>
1.	<u>Ch. 1:5:</u> - "Thou art my Son, this day have I begotten thee?"	υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε	<u>Ps. 2:7:</u> - υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.	"Thou art my Son, to-day have I begotten thee."
2.	<u>Ch. 1:5:</u> - "I will be to him a Father, and he shall be to me a Son?"	ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν	<u>2nd Kings 7:14*:</u> - ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν· * <u>2nd Samuel 7:14</u> in the <u>KJV</u> .	"I will be to him a father, and he shall be to me a son."
3.	<u>Ch. 1:6:</u> - "And let all the angels of God worship him."	Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.	<u>Deut. 32:43:</u> - "καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ·	"And let all the angels of God worship him."
4.	<u>Ch. 1:7:</u> - "Who maketh his angels spirits, and his ministers a flame of fire."	ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·	<u>Ps. 103:4*:</u> - ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον. * <u>Ps. 104:4</u> in <u>KJV</u> .	"Who makes his angels spirits, and his ministers a flaming fire."
5.	<u>Ch. 1:8 & 9:</u> - "Thy throne, O God, [is]	ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος·	<u>Ps. 44:6 & 7*:</u> - ὁ θρόνος σου, ὁ	"Thy throne, O God, is for ever and ever:

	for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows.”	<p>ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην, καὶ ἐμίμησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου. ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου·</p>	<p>Θεός, εἰς αἰῶνα αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην, καὶ ἐμίμησας ἀνομίαν, διὰ τοῦτο ἔχρισέ σε ὁ Θεός ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.</p> <p>* <u>Ps. 45:6 & 7</u> in <u>KJV.</u></p>	the sceptre of thy kingdom is a sceptre of righteousness. Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows.”
6.	Ch. 1:10 – 12: - “And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.”	<p>σύ κατ’ ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, καὶ ἀλλαγῆσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.</p>	<p>Ps. 101:25 – 27*: - κατ’ ἀρχάς σύ, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί· Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, καὶ ἀλλαγῆσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.</p> <p>* <u>Ps. 102:25 – 27</u> in <u>KJV.</u></p>	“In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and [they all] shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be change. But thou art the same, and thy years shall not fail.”
7.	Ch. 1:13: - “Sit on my right hand, until I make thine	<p>κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου</p>	<p>Ps. 109:1*: - κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ</p>	“Sit thou on my right hand, until I make thine enemies thy

	enemies thy footstool?"		τούς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. *Ps. 110:1 in KJV.	footstool."
8.	Ch. 2:6 – 8: - "What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet."	τί ἐστὶν ἄνθρωπος ὃτι μιμνήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὃτι ἐπισκέπη αὐτόν; ἠλάπωσας αὐτόν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ·	Ps. 8:4 – 6: - τί ἐστὶν ἄνθρωπος, ὃτι μιμνήσκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου, ὃτι ἐπισκέπη αὐτόν; ἠλάπωσας αὐτόν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ	"What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little less than angels, thou hast crowned him with glory and honour; and thou hast set him over the works of thy hands: thou hast put all things under his feet."
9.	Ch. 2:12: - "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."	Ἄπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε·	Ps. 21:22*: - Διηγῆσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε * Ps. 22:22 in KJV.	"I will declare thy name to my brethren: in the midst of the church will I sing praise to thee. I will declare thy name to my brethren: in the midst of the church will I sing praise to thee."
10.	Ch. 2:13: - "I will put my trust in him. And again, Behold I and the children which God hath given me."	Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. καὶ πάλιν, ἴδου ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός.	Isaiah 8:17 & 18: - πεποιθὼς ἔσομαι ἐπ' αὐτῷ. Ἴδου ἐγὼ καὶ τὰ παιδιά, ἃ μοι ἔδωκεν ὁ Θεός	"I will trust in him. Behold I and the children which God has given me."
11.	Ch. 3:7 – 11: - "To day if ye will hear his voice, harden	Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ	Ps. 94:8 – 11*: - σήμερον ἐὰν τῆς	"To-day, if ye will hear his voice, harden not your

	<p>not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in [their] heart; and they have not known my ways.</p> <p>So I swear in my wrath, They shall not enter into my rest.)”</p>	<p>σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὗ ἐπέειράσαν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη. διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον, Ἄει πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου· ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·</p>	<p>φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πικασμοῦ ἐν τῇ ἐρήμῳ, οὗ ἐπέειράσαν με οἱ πατέρες ὑμῶν· ἐδοκίμασάν, εἶδον τὰ ἔργα μου. Τεσσαράκοντα ἔτη προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπα ἄει πλανῶνται τῇ καρδίᾳ, καὶ αὐτοὶ οὐκ ἔγνωσαν τὰς ὁδοὺς μου Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.</p> <p>* <u>Ps. 95:8 – 11</u> in <u>KJV</u>.</p>	<p>hearts, as in the provocation, according to the day of irritation in the wilderness: where your fathers tempted me, proved me, and saw my works. Forty years was I grieved with this generation, and said, They do always err in their heart, and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.”</p>
12.	<p><u>Ch. 3:15:</u> - “To day if ye will hear his voice, harden not your hearts, as in the provocation.”</p>	<p>Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.</p>	<p><u>Ps. 94:8*:</u> - σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ</p> <p>* <u>Ps. 95:8</u> in <u>KJV</u>.</p>	<p>“To-day, if ye will hear his voice, harden not your hearts, as in the provocation, according to the day of irritation in the wilderness.”</p>
13.	<p><u>Ch 4:3:</u> - “As I have sworn in my wrath, if they shall enter into my</p>	<p>ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·</p>	<p><u>Ps. 94:11*:</u> - Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς</p>	<p>“So I swear in my wrath, They shall not enter into my rest.”</p>

	rest.”		τὴν κατάπαυσίν μου. * <u>Ps. 95:11</u> in <u>KJV</u> .	
14.	<u>Ch. 4:4:</u> - “And God did rest the seventh day from all his works.”	·Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ·	<u>Gen. 2:2:</u> - καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ	“And he ceased on the seventh day from all his works which he made.”
15.	<u>Ch. 4:7:</u> - “To day if ye will hear his voice, harden not your hearts.”	Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.	<u>Ps. 94:8*:</u> - σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν * <u>Ps. 95:8</u> in <u>KJV</u> .	“To-day, if ye will hear his voice, harden not your hearts.”
16.	<u>Ch. 5:5:</u> - “Thou art my Son, to day have I begotten thee.”	Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·	<u>Ps. 2:7:</u> - υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.	“Thou art my Son, to-day have I begotten thee.”
17.	<u>Ch. 5:6:</u> - “Thou [art] a priest for ever after the order of Melchisedec.”	σύ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.	<u>Ps. 109:4*:</u> - σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. * <u>Ps. 110:4</u> in <u>KJV</u> .	“Thou art a priest for ever, after the order of Melchisedec.”
18.	<u>Ch. 6:14:-</u> “Blessing I will bless thee, and multiplying I will multiply thee.”	Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε·	<u>Gen. 22:17:</u> - Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου	“Blessing I will bless thee, and multiplying I will multiply thy seed.”
19.	<u>Ch. 7:1 & 2:</u> - “For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To	Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλόγησας αὐτόν, ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ	<u>Gen. 14:18 - 20:</u> - Μελχισεδέκ βασιλεὺς Σαλήμ ... ἦν δὲ ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου. ... Καὶ εὐλόγησε τὸν Ἀβραμ, ... καὶ ἔδωκεν αὐτῷ Ἀβραμ δεκάτην	“And Melchisedec king of Salem ... and he was the priest of the most high God. And he blessed Abram, ... And Abram gave him the tithe of all.”

	whom also Abraham gave a tenth part of all.”		ἀπὸ πάντων	
20.	Ch. 7:17: - “Thou [art] a priest for ever after the order of Melchisedec.”	Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.	Ps. 109:4*: - σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. * Ps. 110:4 in KJV.	“Thou art a priest for ever, after the order of Melchisedec.”
21.	Ch. 7:21: - “The Lord sware and will not repent, Thou [art] a priest for ever after the order of Melchisedec.”	Ἵμωσε Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·	Ps. 109:4*: - Ἵμωσε Κύριος καὶ οὐ μεταμεληθήσεται, σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. * Ps. 110:4 in KJV.	“The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec.”
22.	Ch. 8:5: - “See, saith he, [that] thou make all things according to the pattern showed to thee in the mount.”	Ὅρα, γὰρ φησι, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει·	Ex. 25:40: - Ὅρα, ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει.	“See, thou shalt make them according to the pattern shewed thee in the mount.”
23.	Ch. 8:8 – 12: - “For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in	Ἴδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν	Jer. 38:31 – 34*: - Ἴδοὺ ἡμέραι ἔρχονται, φησὶ Κύριος, καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰουδα διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην, ἣν διεθέμην τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ	“Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith the Lord. For this is my covenant which I will make

	<p>my covenant, and I regarded them not, saith the Lord. For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”</p>	<p>ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. καὶ οὐ μὴ διδάξουσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθὶ τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.</p>	<p>ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, φησὶ Κύριος. Ὅτι αὕτη ἡ διαθήκη μου, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ, μετὰ τὰς ἡμέρας ἐκείνας, φησὶ Κύριος· διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, γνωθὶ τὸν Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν, ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.</p> <p>* <u>Jer. 31:31 – 34</u> in KJV.</p>	<p>with the house of Israel; after those days, saith the Lord, I will surely put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people. And they shall not at all teach every one his [fellow] citizen, and every one his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them: for I will be merciful to their iniquities, and their sins I will remember no more.”</p>
<p>24.</p>	<p><u>Ch. 9:20</u>: - “This [is] the blood of the testament which God hath</p>	<p>Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.</p>	<p><u>Ex. 24:8</u>: - τὸ αἷμα τῆς διαθήκης, ἧς διέθετο Κύριος</p>	<p>“The blood of the covenant, which the Lord has made with you.”</p>

	enjoined unto you.”		πρὸς ὑμᾶς	
25.	<u>Ch.10:5 – 7:</u> - “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and [sacrifices] for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.”	θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρίσω μοι· ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· τότε εἶπον· ἴδου ἦκω, (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.	<u>Ps. 39:6 – 8*:</u> - θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρίσω μοι· ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἐζήτησας. Τότε εἶπον, ἴδου ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός * <u>Ps. 40:6 – 8</u> in <u>KJV.</u>	“Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and [sacrifice] for sin thou didst not require. Then I said, Behold, I come: in the volume of the book it is written concerning me, I desired to do thy will, O my God.”
26.	<u>Ch. 10:16 & 17:</u> - “This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more.”	Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς· καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.	<u>Jer. 38:33 & 34*:</u> - αὕτη ἡ διαθήκη μου, ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, φησὶ Κύριος, διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς, ... καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. * <u>Jer. 31:33 & 34</u> in <u>KJV.</u>	“For this is my covenant which I will make with the house of Israel; after those days, saith the Lord, I will surely put my laws into their mind, and write them on their hearts; ... and their sins I will remember no more.”
27.	<u>Ch. 10:30:</u> - “Vengeance [belongeth] unto me, I will	Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος·	<u>Deut. 32:35:</u> - Ἐν ἡμέρᾳ ἐκδικήσεως	“In the day of vengeance I will recompense.”

	recompense, saith the Lord.”		ἀνταποδώσω,	
28.	Ch. 10:30: - “The Lord shall judge his people.”	Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.	Deut. 32:36: - κρινεῖ Κύριος τὸν λαὸν αὐτοῦ	“The Lord shall judge his people.”
29.	Ch. 10:37 & 38: - “For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if [any man] draw back, my soul shall have no pleasure in him.”	γὰρ μικρὸν ὅσον ὅσον, Ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονιεῖ. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἂν ὑποστείληται, οὐκ εὐδοκεῖ ἢ ψυχὴ μου ἐν αὐτῷ.	Hab. 2:3 & 4: - ὅτι ἐρχόμενος ἤξει, καὶ οὐ μὴ χρονίση. Ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἢ ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.	“For he will surely come, and will not tarry. If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.”
30.	Ch. 11:5: - “By faith Enoch was translated that he should not see death; and was not found, because God had translated him.”	πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὕρισκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός·	Gen. 5:24: - Καὶ εὐηρέστησεν Ἐνώχ τῷ Θεῷ καὶ οὐχ εὕρισκετο, ὅτι μετέθηκεν αὐτὸν ὁ Θεός.	“And Enoch was well-pleasing to God, and was not found, because God translated him.”
31.	Ch. 11:18: - “That in Isaac shall thy seed be called.”	ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα	Gen. 21:12: - ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα	“For in Isaac shall thy seed be called.”
32.	Ch. 11:21: - “and worshipped, [leaning] upon the top of his staff.”	καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.	Gen. 47:31: - καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.	“And Israel did reverence, leaning on the top of his staff.”
33.	Ch. 12:5 & 6: - “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every	Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος· ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται	Prov. 3:11 & 12: - Υἱέ, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος. Ὅν γὰρ ἀγαπᾷ Κύριος, ἐλέγχει, μαστιγοῖ δὲ πάντα	“[My] son, despise not the chastening of the Lord; nor faint when thou art rebuked of him: for whom the Lord loves, he rebukes, and scourges every son whom he receives.

	son whom he receiveth.”		υἰὸν ὃν παραδέχεται.	
34.	<u>Ch. 12:26:</u> - “Yet once more I shake not the earth only, but also heaven.”	Ἐτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.	<u>Hag. 2:7*:</u> - ἔτι ἅπαξ ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν * <u>Hag. 2:6</u> in <u>KJV</u> .	”Yet once I will shake the heaven, and the earth.”
36.	<u>Ch. 12:29:</u> - “For our God [is] a consuming fire.”	καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκων.	<u>Deut. 4:24:</u> - Ὅτι Κύριος ὁ Θεὸς σου πῦρ καταναλίσκων ἐστὶ	”For the Lord thy God is a consuming fire.”
37.	<u>Ch. 13:5:</u> - “I will never leave thee, nor forsake thee.”	Οὐ μὴ σε ἀνῶ οὐδ’ οὐ μὴ σε ἐγκαταλίπω·	<u>Gen. 28:15:</u> - ὅτι οὐ μὴ σε ἐγκαταλίπω	”For I will not desert thee.”
38.	<u>Ch. 13:6:</u> - “The Lord [is] my helper, and I will not fear what man shall do unto me.”	Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.	<u>Ps. 117:6*:</u> - Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος. * <u>Ps. 118:6</u> in <u>KJV</u> .	”The Lord is my helper; and I will not fear what man shall do to me.”

☞ The evidence is overwhelming: -

The inspired author of the Book of Hebrews, drew the Old Testament quotations that he used within his epistle, not from the Hebrew text itself. Rather, he drew them directly from the Greek text of the **LXX**. Therefore, as this epistle is built upon the **LXX** Greek text itself, when we come to examine the issue of ἅγιος – “**hagios**” as it was used in the Book of Hebrews, when referring to the Sanctuary, we cannot ignore how it was used within the **LXX**. In fact, it is the **only** way one can arrive at the truth on this issue. I shall now do a thorough study of ἅγιος – “**hagios**” in the **LXX** Greek text, as it relates to the Sanctuary.

2.] A THOROUGH EXAMINATION OF ἅγιος – “hagios” IN THE LXX GREEK TEXT, AS IT RELATES TO THE SANCTUARY: -

It would be wise to first give a simple definition of ἅγιος – “hagios”, before commencing to share my findings on this issue.

ἅγιος – “hagios” – “sacred, holy (of things); holy, pure (of persons); τὸ ἅγιον *holy place, sanctuary, temple*; ὁ ἅγιος *the Holy One*.”¹

The simplest way to document my findings on this subject, is to use several TABLES.

1. The first TABLE will document my findings concerning the **LXX’s** use of ἅγιος – “hagios” as it relates to the Sanctuary, as found in the Old Testament.

2a. The second TABLE will document my findings concerning the **LXX’s** Greek expression that refers to the 2nd apartment of the Sanctuary, the Holy of Holies. This second TABLE’S findings will take on vital importance when I examine Hebrews 8 – 10 & 13, concerning ἅγιος – “hagios” as it relates to the Earthly and Heavenly Sanctuaries.

2b. A supplementary TABLE will examine Leviticus 16 and the **LXX’s** Greek expression that refers to the Holy of Holies, in the annual Day of Atonement services.

TABLE 1a.] - THE LXX’S USE OF ἅγιος – “hagios” IN THE OLD TESTAMENT, AS IT RELATES TO THE SANCTUARY: -

I should also point out, that in the following three TABLES, I have examined approximately 150 occurrences of ἅγιος – “hagios” in the **LXX**, as it is applied to the Sanctuary. This gives me a very large source pool from which I am able to draw upon, to finalize my conclusions.

<u>Text: -</u>	<u>Hebrew expression used:-</u>	<u>English translation in the KJV: -</u>	<u>LXX Greek expression used: -</u>
1. Exodus 28:29	אֶל-הַקֹּדֶשׁ - ‘el-haqodesh	“in unto the holy <i>place</i> ”	εἰς τὸ ἅγιον* “eis to hagion” <u>NOTE: -</u> *Exodus 28:26 in LXX .

¹ “Analytical Lexicon to Septuagint – Expanded Edition”; by Bernard A. Taylor; with Word Definitions by J. Lust, E. Eynikel, and K. Hauspie; 2009; p. 7.

2. Exodus 28:35	אֶל-הַקֹּדֶשׁ - ‘el-haqodesh	“in unto the holy <i>place</i> ”	εἰς τὸ ἅγιον* “eis to hagion” NOTE: - *Exodus 28:31 in LXX.
3. Exodus 28:43	בַּקֹּדֶשׁ - baqodesh	“in the holy <i>place</i> ”	τοῦ ἁγίου* “tou hagiou” NOTE: - *Exodus 28:39 in LXX.
4. Exodus 29:30	בַּקֹּדֶשׁ - baqodesh	“in the holy <i>place</i> ”	ἐν τοῖς ἁγίοις “en tois hagiois”
5. Exodus 30:13	הַקֹּדֶשׁ — haqodesh	“of the sanctuary”	τὸ ἅγιον “to hagion”
6. Exodus 30:24	הַקֹּדֶשׁ — haqodesh	“of the sanctuary”	τοῦ ἁγίου “tou hagiou”
7. Exodus 31:11	לַקֹּדֶשׁ — laqodesh	“for the holy <i>place</i> ”	τοῦ ἁγίου “tou hagiou”
8. Exodus 36:1	הַקֹּדֶשׁ — haqodesh	“of the sanctuary”	τὰ ἅγια “ta hagia”
9. Exodus 36:3	הַקֹּדֶשׁ — haqodesh	“of the sanctuary”	τοῦ ἁγίου “tou hagiou”
10. Exodus 36:4	הַקֹּדֶשׁ — haqodesh	“of the sanctuary”	τοῦ ἁγίου “tou hagiou”
11. Exodus 36:6	הַקֹּדֶשׁ — haqodesh	“of the sanctuary”	τοῦ ἁγίου “tou hagiou”
12. Exodus 38:24	הַקֹּדֶשׁ — haqodesh	“of the holy <i>place</i> ”	τῶν ἁγίων* “ton hagiōn” NOTE: - *Exodus 39:1 in the LXX.
13. Exodus 38:24	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον* “ton hagion”

			NOTE: - * <u>Exodus 39:1</u> in the LXX.
14. Exodus 38:25	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον* “ton hagion” NOTE: - * <u>Exodus 39:2</u> in the LXX.
15. Exodus 38:26	הַקֹּדֶשׁ – haqodesh	“of the sanctuary”	τὸν ἅγιον* “to hagion” NOTE: - * <u>Exodus 39:3</u> in the LXX.
16. Exodus 38:27	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	ἅγιος – “hagios” not used in LXX.
17. Exodus 39:1	בַּקֹּדֶשׁ - baqodesh	“in the holy <i>place</i> ”	τῶν ἁγίων “tōn hagiōn”
18. Exodus 39:41	בַּקֹּדֶשׁ - baqodesh	“in the holy <i>place</i> ”	ἐν τῷ ἁγίῳ “en tō hagiō”
19. Leviticus 4:6	הַקֹּדֶשׁ – haqodesh	“of the sanctuary”	τὸ ἅγιον “to hagion”
20. Leviticus 5:15	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	τῶν ἁγίων “tōn hagiōn”
21. Leviticus 10:4	פְּנֵי הַקֹּדֶשׁ - p'ney-haqodesh	“from before the sanctuary”	ἐκ προσώπου τῶν ἁγίων “ek prosōpou tōn hagiōn”
22. Leviticus 10:18	אֶל-הַקֹּדֶשׁ - 'el-haqodesh	“within the holy <i>place</i> ”	εἰς τὸ ἅγιον “eis to hagion”
23. Leviticus 19:30	וּמִקְדָּשִׁי - umiq'dashi	“my sanctuary”	τῶν ἁγίων μου “tōn hagiōn mou”
24. Leviticus 20:3	מִקְדָּשִׁי - miq'dashi	“my sanctuary”	τὰ ἁγία μου “ta hagia mou”
25. Leviticus 21:12	הַמִּקְדָּשׁ – hamiq'dash	“of the sanctuary”	ἐκ τῶν ἁγίων “ek tōn hagiōn”

26. Leviticus 21:23	אֶת־מִקְדָּשַׁי - 'eth-miq'dashay	"my sanctuaries"	τὸ ἅγιον τοῦ θεοῦ αὐτοῦ "to hagion tou theou autou"
27. Leviticus 26:2	וּמִקְדָּשִׁי - umiq'dashi	"my sanctuary"	τῶν ἁγίων μου "tōn hagiōn mou"
28. Leviticus 26:31	אֶת־מִקְדָּשֵׁיכֶם - 'eth-miq'd'sheykem	"your sanctuaries"	τὰ ἅγια ὑμῶν "ta hagia humōn"
29. Leviticus 27:3	הַקֹּדֶשׁ - haqodesh	"of the sanctuary"	τῷ ἁγίῳ "tō hagiō"
30. Leviticus 27:25	הַקֹּדֶשׁ - haqodesh	"of the sanctuary"	ἁγίοις "hagiois"
31. Numbers 3:28	הַקֹּדֶשׁ - haqodesh	"of the sanctuary"	τῶν ἁγίων "tōn hagiōn"
32. Numbers 3:31	הַקֹּדֶשׁ - haqodesh	"of the sanctuary"	τοῦ ἁγίου "tou hagiou"
33. Numbers 3:38	הַמִּקְדָּשׁ - hamiq'dash	"of the sanctuary"	τοῦ ἁγίου "tou hagiou"
34. Numbers 3:47	הַקֹּדֶשׁ - haqodesh	"of the sanctuary"	τὸ ἅγιον "to hagion"
35. Numbers 3:50	הַקֹּדֶשׁ - haqodesh	"of the sanctuary"	τὸν ἅγιον "ton hagion"
36. Numbers 4:12	בַּקֹּדֶשׁ - baqodesh	"in the sanctuary"	ἐν τοῖς ἁγίοις "en tois hagiois"
37. Numbers 4:15	אֶת־הַקֹּדֶשׁ - 'eth-haqodesh	"the sanctuary"	τὰ ἅγια "ta hagia"
38. Numbers 4:15	אֶל־הַקֹּדֶשׁ - 'el-haqodesh	"of the sanctuary"	τὰ ἅγια "ta hagia"
39. Numbers 4:16	בְּקֹדֶשׁ - b'qodesh	"in the sanctuary"	ἐν τῷ ἁγίῳ "en tō hagiō"

40. Numbers 7:9	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τοῦ ἁγίου “tou hagiou”
41. Numbers 7:13	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
42. Numbers 7:19	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
43. Numbers 7:25	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
44. Numbers 7:31	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
45. Numbers 7:37	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
46. Numbers 7:43	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
47. Numbers 7:49	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
48. Numbers 7:55	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
49. Numbers 7:61	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
50. Numbers 7:67	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
51. Numbers 7:73	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
52. Numbers 7:79	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagion”
53. Numbers 7:85	שְׁקֵדֶשׁ - haqodesh	“of the sanctuary”	τῷ ἁγίῳ “tō hagiō”

54. Numbers 7:86	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	ἅγιος – “hagios” not used in LXX.
55. Numbers 8:19	אֶל־הַקֹּדֶשׁ - ‘el-haqodesh	“unto the sanctuary”	πρὸς τὰ ἅγια “pros ta hagia”
56. Numbers 10:21	הַמִּקְדָּשׁ - hamiq’dash	“the sanctuary”	τὰ ἅγια “ta hagia”
57. Numbers 18:1	הַמִּקְדָּשׁ - hamiq’dash	“of the sanctuary”	τῶν ἁγίων “tōn hagiōn”
58. Numbers 18:3	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	τὰ ἅγια “ta hagia”
59. Numbers 18:5	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	τῶν ἁγίων “tōn hagiōn”
60. Numbers 18:16	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	τὸν ἅγιον “ton hagian”
61. Numbers 19:20	אֶת־מִקְדָּשׁ - ‘eth-miq’dash	“the sanctuary”	τὰ ἅγια “ta hagia”
62. Joshua 24:26	בְּמִקְדָּשׁ - b’miq’dash	“by the sanctuary”	ἅγιος – “hagios” not used in LXX.
63. 1 st Kings 8:8	מִן־הַקֹּדֶשׁ עַל־פְּנֵי הַדְּבַר - min-haqodesh `al- p’ney had’bir	“in the holy <i>place</i> before the oracle”	ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ δαβὶρ* “ek tōn hagiōn eis prosōpon tou dabir” NOTE: - *3 rd Kings 8:8 in LXX. Also, although in context, this verse is referring to the Holy of Holies, of Solomon’s Temple, it doesn’t use the usual Greek expression for the 2 nd apartment. This is because the Hebrew text does not use the distinctive Hebrew expression for the Holy of Holies.

64. 1 st Kings 8:10	מִן-הַקֹּדֶשׁ – min-haqodesh	“of the holy <i>place</i> ”	ἐκ τοῦ ἁγίου* “ek tou hagiou” NOTE: - *3 rd Kings 8:10 in LXX.
65. 1 st Chronicles 9:29	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	τὰ ἅγια “ta hagia”
66. 1 st Chronicles 24:5	קֹדֶשׁ - qodesh	“of the sanctuary”	τῶν ἁγίων “tōn hagiōn”
67. 2 nd Chronicles 5:11	מִן-הַקֹּדֶשׁ - min-haqodesh	“out of the holy <i>place</i> ”	ἐκ τῶν ἁγίων “ek tōn hagiōn”
68. 2 nd Chronicles 29:5	מִן-הַקֹּדֶשׁ - min-haqodesh	“out of the holy <i>place</i> ”	ἐκ τῶν ἁγίων “ek tōn hagiōn”
69. 2 nd Chronicles 29:7	בַּקֹּדֶשׁ - baqodesh	“in the holy <i>place</i> ”	ἐν τῷ ἁγίῳ “en tō hagiō”
70. 2 nd Chronicles 29:21	עַל-הַמִּקְדָּשׁ - `al-hamiq`dash	“for the sanctuary”	περὶ τῶν ἁγίων “peri tōn hagiōn”
71. 2 nd Chronicles 30:19	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	τῶν ἁγίων “tōn hagiōn”
72. Nehemiah 10:39	הַמִּקְדָּשׁ - hamiq`dash	“of the sanctuary”	τὰ ἅγια “ta hagia”
73. Psalm 20:2	מִקְדָּשׁ - miqodesh	“from the sanctuary”	ἐξ ἁγίου* “ex hagiou” NOTE: - *Psalm 19:2 in LXX.
74. Psalm 63:2	בַּקֹּדֶשׁ - baqodesh	“in the sanctuary”	ἐν τῷ ἁγίῳ* “en tō hagiō” NOTE: - *Psalm 62:3 in LXX.
75. Psalm 68:17* NOTE: - *Psalms 68:18 in the Hebrew	בַּקֹּדֶשׁ - baqodesh	“in the holy <i>place</i> ”	ἐν τῷ ἁγίῳ* “en tō hagiō”

Bible.			NOTE: - *Psalm 67:17 in LXX.
76. Psalm 68:24* NOTE: - *Psalms 68:25 in the Hebrew Bible.	בַּקְדֹּשׁ - baqodesh	“in the sanctuary”	ἐν τῷ ἁγίῳ* “en tō hagiō” NOTE: - *Psalm 67:24 in LXX.
77. Psalm 68:35* NOTE: - *Psalms 68:36 in the Hebrew Bible.	מִמִּיקְדָּשֶׁיךָ - mimiq’dasheyak	“of thy holy places”	ἐν τοῖς ἁγίοις αὐτοῦ* “en tois hagiois autou” NOTE: - *Psalm 67:35 in LXX.
78. Psalm 74:3	בַּקְדֹּשׁ - baqodesh	“in the sanctuary”	ἐν τοῖς ἁγίοις* “en tois hagiois” NOTE: - *Psalm 73:3 in LXX.
79. Psalm 77:13	בַּקְדֹּשׁ - baqodesh	“in the sanctuary”	ἐν τῷ ἁγίῳ* “en tō hagiō” NOTE: - *Psalm 76:13 in LXX.
80. Psalm 102:19	קְדֹשׁוֹ - qad’sho	“of his sanctuary”	ἁγίου αὐτοῦ* “hagiou autou” NOTE: - *Psalm 101:19 in LXX.
81. Psalm 134:2	קְדֹשׁ - qodesh	“the sanctuary”	εἰς τὰ ἅγια* “eis ta hagia” NOTE: - *Psalm 133:2 in LXX.
82. Psalm 150:1	בְּקְדֹשׁוֹ - b’qad’sho	“in his sanctuary”	ἐν τοῖς ἁγίοις αὐτοῦ “en tois hagiois autou”
83. Isaiah 16:12	אֶל-מִקְדָּשׁוֹ - ‘el-miq’dasho	“to his sanctuary”	ἅγιος – “hagios” not used in LXX.
84. Isaiah 43:28	קְדֹשׁ -	“of the sanctuary”	τὰ ἅγια

	qodesh		"ta hagia"
85. Isaiah 60:13	מִקְדָּשִׁי - miq'dashi	"of my sanctuary"	τὸν ἅγιόν μου "ton hagion mou"
86. Isaiah 62:9	בְּחַצְרוֹת קְדָשִׁי - b'chats'roth qad'shi	"in the courts of my holiness"	ἐν ταῖς ἐπαύλεσι ταῖς ἁγίαις μου "en tais epaulesi tais hagiiais mou"
87. Isaiah 63:18	מִקְדָּשְׁךָ - miq'dasheak	"thy sanctuary"	τοῦ ἁγίου σου "tou hagiou sou"
88. Jeremiah 51:51	עַל-מִקְדָּשִׁי - 'al-miq'd'shey	"into the sanctuaries"	εἰς τὰ ἅγια ἡμῶν* "eis ta hagia hēmōn" NOTE: - *Jeremiah 28:51 in LXX.
89. Lamentations 4:1	אֲבֵי-קְדָשׁ - 'ab'ney-qodesh	"of the sanctuary"	ἅγιοι "hagioi"
90. Ezekiel 5:11	אֶת-מִקְדָּשִׁי - 'eth-miq'dashi	"my sanctuary"	τὰ ἅγια μου "ta hagia mou"
91. Ezekiel 7:24	מִקְדָּשֵׁיהֶם - m'qad'sheyhem	"their holy places"	τὰ ἅγια αὐτῶν "ta hagia autōn"
92. Ezekiel 8:6	מֵעַל מִקְדָּשִׁי - me'al miq'dashi	"from my sanctuary"	τῶν ἁγίων μου "tōn hagiōn mou"
93. Ezekiel 9:6	וּמִמִּקְדָּשִׁי - umimiq'dashi	"at my sanctuary"	ἀπὸ τῶν ἁγίων μου "apo tōn hagiōn mou"
94. Ezekiel 21:2* NOTE: - *Ezekiel 21:7 in the Hebrew Bible.	אֶל-מִקְדָּשֵׁים - 'el-miq'dashim	"the holy places"	ἐπὶ τὰ ἅγια αὐτῶν "epi ta hagia autōn"
95. Ezekiel 23:38	אֶת-מִקְדָּשִׁי - 'eth-miq'dashi	"my sanctuary"	τὰ ἅγια μου "ta hagia mou"
96. Ezekiel 23:39	אֶל-מִקְדָּשִׁי -	"into my sanctuary"	εἰς τὰ ἅγια μου

	‘el-miq’dashi		“eis ta hagia mou”
97. Ezekiel 24:21	אֶת-מִקְדָּשִׁי - ‘eth-miq’dashi	“my sanctuary”	τὰ ἅγια μου “ta hagia mou”
98. Ezekiel 25:3	אֶל-מִקְדָּשִׁי - ‘el-miq’dashi	“my sanctuary”	τὰ ἅγια μου “ta hagia mou”
99. Ezekiel 28:18	מִקְדָּשָׁי - miq’dasheyak	“thy sanctuaries”	ἅγιος – “ hagios ” not used in LXX.
100. Ezekiel 37:26	אֶת-מִקְדָּשִׁי - ‘eth-miq’dashi	“my sanctuary”	τὰ ἅγια μου “ta hagia mou”
101. Ezekiel 37:28	מִקְדָּשִׁי - miq’dashi	“my sanctuary”	τὰ ἅγια μου “ta hagia mou”
102. Ezekiel 41:21	הַקֹּדֶשׁ - haqodesh	“of the sanctuary”	τῶν ἁγίων “tōn hagiōn”
103. Ezekiel 41:23	וְלִקְדֹשׁ - w’laqodesh	“and the sanctuary”	τῷ ἁγίῳ “tō hagiō”
104. Ezekiel 42:14	מִהַקְדֹּשׁ - mehaqodesh	“of the holy <i>place</i> ”	ἐκ τοῦ ἁγίου “ek tou hagiou”
105. Ezekiel 42:20	הַקֹּדֶשׁ - haqodesh	“the sanctuary”	τῶν ἁγίων “tōn hagiōn”
106. Ezekiel 43:21	מִחוּץ לַמִּקְדָּשׁ - michuts lamiq’dash	“without the sanctuary”	ἔξωθεν τῶν ἁγίων “exōthen tōn hagian”
107. Ezekiel 44:1	הַמִּקְדָּשׁ הַחִיצוֹן - hamiq’dash hachitson	“of the outward sanctuary”	τῶν ἁγίων τῆς ἐξωτερᾶς “tōn hagiōn tēs exōteras”
108. Ezekiel 44:5	הַמִּקְדָּשׁ - hamiq’dash	“of the sanctuary”	τοῖς ἁγίοις “tois hagiois”
109. Ezekiel 44:7	בְּמִקְדָּשִׁי - b’miq’dashi	“in my sanctuary”	ἐν τοῖς ἁγίοις μου “en tois hagiois mou”
110. Ezekiel 44:8	בְּמִקְדָּשִׁי -	“in my sanctuary”	ἐν τοῖς ἁγίοις μου

	b'miq'dashi		"en tois hagiois mou"
111. Ezekiel 44:9	אֶל-מִקְדָּשִׁי - 'el-miq'dashi	"into my sanctuary"	εἰς τὰ ἅγια μου "eis ta hagia mou"
112. Ezekiel 44:11	בְּמִקְדָּשִׁי - b'miq'dashi	"in my sanctuary"	ἐν τοῖς ἁγίοις μου "en tois hagiois mou"
113. Ezekiel 44:15	מִקְדָּשִׁי - miq'dashi	"of my sanctuary"	τῶν ἁγίων μου "tōn hagiōn mou"
114. Ezekiel 44:16	אֶל-מִקְדָּשִׁי - 'el-miq'dashi	"into my sanctuary"	εἰς τὰ ἅγια μου "eis ta hagia mou"
115. Ezekiel 44:27	אֶל-הַקֹּדֶשׁ - 'el-haqodesh	"into the sanctuary"	ἅγιος – "hagios" not used in LXX.
116. Ezekiel 44:27	בַּקֹּדֶשׁ - baqodesh	"in the sanctuary"	ἐν τῷ ἁγίῳ "en tō hagiō"
117. Ezekiel 45:3	הַמִּקְדָּשׁ - hamiq'dash	"the sanctuary"	ἅγιος – "hagios" not used in LXX.
118. Ezekiel 45:4	הַמִּקְדָּשׁ - hamiq'dash	"of the sanctuary"	ἐν τῷ ἁγίῳ "en tō hagiō"
119. Ezekiel 45:4	לְמִקְדָּשׁ - lamiq'dash	"for the sanctuary"	ἅγιος – "hagios" not used in LXX.
120. Ezekiel 45:18	אֶת-הַמִּקְדָּשׁ - 'eth-hamiq'dash	"the sanctuary"	τὸ ἅγιον "to hagian"
121. Ezekiel 47:12	מִן-הַמִּקְדָּשׁ - min-hamiq'dash	"out of the sanctuary"	ἐκ τῶν ἁγίων "ek tōn hagiōn"
122. Ezekiel 48:8	הַמִּקְדָּשׁ - hamiq'dash	"the sanctuary"	τὸ ἅγιον "to hagian"
123. Ezekiel 48:10	מִקְדָּשׁ - miq'dash	"the sanctuary"	τῶν ἁγίων "tōn hagiōn"
124. Daniel 8:11	מִקְדָּשׁוֹ -	"of his sanctuary"	τὸ ἅγιον

		miq'dasho		"to hagian"
125.	Daniel 8:13	וְקֹדֶשׁ - w'qodesh	"the sanctuary"	τὸ ἅγιον "to hagian"
126.	Daniel 8:14	קֹדֶשׁ - qodesh	"the sanctuary"	τὸ ἅγιον "to hagian"
127.	Daniel 9:26	וְהַקֹּדֶשׁ - w'haqodesh	"and the sanctuary"	καὶ τὸ ἅγιον "kai to hagian"
128.	Amos 7:9	וּמִקְדָּשָׁי - umiq'd'shey	"the sanctuaries"	ἅγιος – "hagios" not used in LXX.
129.	Zephaniah 3:4	קֹדֶשׁ - qodesh	"the sanctuary"	τὰ ἅγια "ta hagia"

TABLE 2a. – The Greek expression in the LXX for the Holy of Holies: -

<u>Text: -</u>	<u>Hebrew expression used:-</u>	<u>English translation in the KJV: -</u>	<u>LXX expression used: -</u>
1. Exodus 26:33	קֹדֶשׁ הַקְּדָשִׁים - qodesh haqadashim	"the most holy"	τοῦ ἁγίου τῶν ἁγίων "tou hagiou ton hagiōn"
2. Exodus 26:34	בְּקֹדֶשׁ הַקְּדָשִׁים - b'qodesh haqadashim	"in the most holy <i>place</i> "	ἐν τῷ ἁγίῳ τῶν ἁγίων "en to hagiō ton hagiōn"
3. Leviticus 16:33	אֶת־מִקְדָּשׁ הַקֹּדֶשׁ – 'eth-miq'dash haqodesh	"for the holy sanctuary"	τὸ ἅγιον τοῦ ἁγίου "to hagian tou hagiou"
4. 1 st Kings 6:16	לְקֹדֶשׁ הַקְּדָשִׁים - l'qodesh haqadashim	"for the most holy <i>place</i> "	εἰς τὸ ἅγιον τῶν ἁγίων "eis to hagian ton hagiōn" NOTE: - 3 rd Kings 6:16 in LXX.
5. 1 st Kings 7:50	לְקֹדֶשׁ הַקְּדָשִׁים - l'qodesh haqadashim	"the most holy <i>place</i> "	ἅγιον τῶν ἁγίων "hagian ton hagiōn"

				NOTE: - 3rd Kings 7:50 in LXX.
6.	1 st Kings 8:6	אֶל-קֹדֶשׁ הַקְּדוֹשִׁים - 'el-qodesh haqadashim	"to the most holy <i>place</i> "	εἰς τὰ ἅγια τῶν ἁγίων "eis ta hagia tōn hagiōn" NOTE: - 3rd Kings 8:6 in LXX.
7.	1 st Chronicles 6:49	קֹדֶשׁ הַקְּדוֹשִׁים - qodesh haqadashim NOTE: - 1st Chronicles 6:34 in the Hebrew Bible.	"the <i>place</i> most holy"	ἅγια τῶν ἁγίων "hagia tōn hagiōn"
8.	2 nd Chronicles 3:8	אֶת-בַּיִת-קֹדֶשׁ הַקְּדוֹשִׁים - 'eth-beyth-qodesh haqadashim	"the most holy house"	τὸν οἶκον τοῦ ἁγίου τῶν ἁγίων "ton oikon tou hagiou tōn hagiōn"
9.	2 nd Chronicles 3:10	בְּבַיִת-קֹדֶשׁ הַקְּדוֹשִׁים - b'beyth-qodesh haqadashim	"in the most holy house"	ἐν τῷ οἴκῳ τῷ ἁγίῳ τῶν ἁγίων "en tō oikō tō hagiō tōn hagiōn"
10.	2 nd Chronicles 4:22	לְקֹדֶשׁ הַקְּדוֹשִׁים - l'qodesh haqadashim	"for the most holy <i>place</i> "	εἰς τὰ ἅγια τῶν ἁγίων "eis ta hagia tōn hagiōn"
11.	2 nd Chronicles 5:7	אֶל-קֹדֶשׁ הַקְּדוֹשִׁים - 'el-qodesh haq'dashim	"into the most holy <i>place</i> "	εἰς τὰ ἅγια τῶν ἁγίων "eis ta hagia tōn hagiōn"
12.	Ezekiel 41:4	קֹדֶשׁ הַקְּדוֹשִׁים - qodesh haqadashim	"the most holy <i>place</i> "	τὸ ἅγιον τῶν ἁγίων "to hagian tōn hagiōn"
13.	Ezekiel 45:3	קֹדֶשׁ קְדוֹשִׁים – qodesh qadashim	"the most holy <i>place</i> "	ἅγια τῶν ἁγίων "hagia tōn hagian"
14.	Daniel 9:24	קֹדֶשׁ קְדוֹשִׁים – qodesh qadashim	"the most Holy"	ἅγιον ἁγίων "hagion hagiōn"

TABLE 2b. – The Greek expression in Leviticus 16 in the LXX, for the Holy of Holies: -

NOTE: - Because the annual Day of Atonement ceremonies as recorded in Leviticus 16, are often assumed by New Testament scholars, to be the theme of Hebrews Chapters 9 & 10, it is helpful to ascertain the Greek expression actually used in this chapter, as recorded in the **LXX**, for the Holy of Holies. These findings shall be outlined in the following TABLE.

<u>Text: -</u>	<u>Hebrew expression used:-</u>	<u>English translation in the KJV: -</u>	<u>LXX expression used: -</u>
1. Leviticus 16:2	אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרֹקֶת - ‘el-haqodesh mibeyth laparoketh	“into the holy <i>place</i> within the veil”	εἰς τὸ ἅγιον ἐσώτερον τοῦ καταπετάσματος “eis to hagion esōteron tou katapetasmatos”
2. Leviticus 16:3	אֶל־הַקֹּדֶשׁ - ‘el-haqodesh	“into the holy <i>place</i> ”	εἰς τὸ ἅγιον “eis to hagion”
3. Leviticus 16:16	עַל־הַקֹּדֶשׁ - ‘al-haqodesh	“for the holy <i>place</i> ”	τὸ ἅγιον “to hagion”
4. Leviticus 16:17	בַּקֹּדֶשׁ - baqodesh	“in the holy <i>place</i> ”	ἐν τῷ ἁγίῳ “en tō hagiō”
5. Leviticus 16:20	אֶת־הַקֹּדֶשׁ - ‘eth-haqodesh	“the holy <i>place</i> ”	τὸ ἅγιον “to hagion”
6. Leviticus 16:23	אֶל־הַקֹּדֶשׁ - ‘el-haqodesh	“into the holy <i>place</i> ”	εἰς τὸ ἅγιον “eis to hagion”
7. Leviticus 16:24	בְּמָקוֹם קֹדֶשׁ - b’maqom qadosh	“in the holy <i>place</i> ”	ἐν τόπῳ ἁγίῳ* “en topō hagiō” NOTE: - * Although I have included this verse in the <u>TABLE</u> , in actual fact, it is NOT referring to the Holy of Holies. Both the Hebrew and the Greek texts, have added the specific words for “place”, in this verse. Whereas, in the other verses of this chapter, as is evidenced by the English translation, there is no specific word

			for “place”, in both the Hebrew and the Greek texts.
8.	Leviticus 16:27	בְּקֹדֶשׁ - baqodesh	ἐν τῷ ἁγίῳ “en tō hagiō”
9.	Leviticus 16:33	אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת – ‘eth-miq’dash haqodesh	τὸ ἅγιον τοῦ ἁγίου “to hagion tou hagiou”

NOTE: - It will be noticed from this TABLE, that except for the last verse displayed [that is, Lev. 16:33], every reference in the original Hebrew, the Greek **LXX**, and the English translation, is in the **singular**, although in context, it is clearly referring to the Holy of Holies. The key to understanding this point, was given by the Lord to Moses, in Leviticus 16:2 - אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת – ‘el-haqodesh mibeyth laparoketh - “into the holy *place* within the veil”.

This defines for the rest of the chapter the “Holy Place” being referred to; it is, “**the Holy place within the veil**”. Therefore, the remaining verses of this chapter, do not need to use the common term for the second apartment – “the Holy of Holies” [except in Lev. 16:33]. It needs to be pointed out, that when examining Hebrews 8 – 10 & 13, the singular Greek term as it appears in Leviticus 16, is **NOT ONCE** used when referring to the Holy of Holies.

A summary of how ἅγιος – “hagios” is used in the LXX as it relates to the “sanctuary”: -

- For the “Sanctuary”, that is, the “Sanctuary as a whole”, the **LXX** consistently uses a number of Greek expressions: -

τὸ ἅγιον - “to hagion”;
τοῦ ἁγίου - “tou hagiou”
τῶν ἁγίων - “tōn hagiōn”
τὰ ἅγια - “ta hagia”.

- For the “Holy of Holies”, that is, the 2nd apartment of the Sanctuary, the **LXX** uses several very closely related Greek expressions: -

ἅγια τῶν ἁγίων - “hagia tōn hagian”
τοῦ ἁγίου τῶν ἁγίων - “tou hagiou tōn hagiōn”;
τὸ ἅγιον τοῦ ἁγίου - “to hagion tou hagiou”.

In Leviticus 16, when referring to the annual Day of Atonement ceremonies, the singular expressions τὸ ἅγιον – “to hagion” or τῷ ἁγίῳ - “tō hagiō” are used seven times.

But as I have previously pointed out concerning Leviticus 16:2, the Lord at the start of this Chapter, defined for Moses, which Holy Apartment was being referred to, by the use of the specific singular, Hebrew expression – אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת - ‘el-haqodesh mibeyth laparoketh. Therefore, the LXX has used the singular Greek expression as well.

☞ It should be pointed out, that no where in the entire LXX Greek text, do either of the Greek expressions τῶν ἁγίων - “tōn hagiōn” or τὰ ἅγια - “ta hagia”, refer to the “Holy of Holies” – the 2nd Apartment of the Sanctuary. This is an important point to remember, as I now consider

3.] The author of the Book of Hebrews use of ἅγιος – “hagios” as it relates to the Sanctuary, within Chapters 8 – 10 & 13.

<u>BIBLE REFERENCE: -</u>	<u>THE GREEK TEXT & ENGLISH TRANSLITERATION: -</u>	<u>KJV TRANSLATION: -</u>	<u>THE CORRECT TRANSLATION: -</u>
Hebrews 8:2	τῶν ἁγίων “tōn hagiōn”	“of the sanctuary”.	“of the sanctuary”.
Hebrews 9:1	τό τε ἅγιον κοσμικόν “to te hagian kosmikon”	“and a worldly sanctuary”.	“and the worldly sanctuary”.
Hebrews 9:2	ἅγια “hagia”	“the sanctuary” – the margin has “Or, holy”.	“holy”.
Hebrews 9:3	ἅγια ἁγίων “hagia hagiōn”	“the Holiest of all”.	“holy of holies”.
Hebrews 9:8	τὴν τῶν ἁγίων ὁδόν “tēn tōn hagiōn hodon”	“the way into the holiest of all”.	“the way of the sanctuary”
Hebrews 9:12	εἰς τὰ ἅγια “eis ta hagia”	“into the holy place”.	“into the sanctuary”.
Hebrews 9:24	εἰς ... ἅγια “eis ... hagia”	“into the holy places”.	“into the sanctuary”.
Hebrews 9:25	εἰς τὰ ἅγια “eis ta hagia”	“into the holy place”.	“into the sanctuary”.
Hebrews 10:19	εἰς τὴν εἴσοδον τῶν ἁγίων	“to enter into the holiest”.	“to enter into the

	"eis tēn eisodon tōn hagiōn"		sanctuary".
Hebrews 13:11	εἰς τὰ ἅγια "eis ta hagia"	"into the sanctuary".	"into the sanctuary".

NOTE: - As has been previously established from an examination of the **LXX's** use of ἅγιος – "**hagios**", the distinctive Greek expressions for the "Holy of Holies" are: -

ἅγια τῶν ἁγίων - "hagia tōn hagiōn

τοῦ ἁγίου τῶν ἁγίων - "tou hagiou tōn hagiōn";

τὸ ἅγιον τοῦ ἁγίου - "to hagian tou hagiou".

The **only** verse in the entire Book of Hebrews where anything that is close to these distinctive Greek expressions appear, is in Hebrews 9:3 - ἅγια ἁγίων - "hagia hagiōn" – "holy of holies"; and which in context, is clearly referring to the 2nd apartment of the earthly Sanctuary.

If the writer of the Book of Hebrews had wanted to teach that Jesus as our Heavenly High Priest had entered at his ascension into the Heavenly "holy of holies", he would have used that Greek term again within Chapters 9, 10 & 13, where ἅγιος – "**hagios**" is repeatedly used when referring to the Sanctuary. What these Chapters are in fact teaching, concerning ἅγιος – "**hagios**", is that Jesus as our Heavenly High Priest, had entered within "the sanctuary" in Heaven, without referring to any specific apartment.

4.] SOME FURTHER THOUGHTS ON HEBREWS 9:12, 25 & 13:11 AND THE USE OF ἅγιος – “hagios” AS IT RELATES TO THE SANCTUARY: -

In relation to Hebrews 9:12, 25 & 13:11, many Bible scholars and commentators, assert that these verses in context, are referring to the Day of Atonement ministrations of the High Priest, within the Holy of Holies. Therefore, they insist that despite the substantial linguistic evidence from the LXX concerning τὰ ἅγια - “ta hagia” as referring to “**the sanctuary**”, it should be translated in these three verses as “the Holy of Holies”.

Below are the three texts referred to, and I have highlighted the portions which are used to give “support” to this popular assertion.

Hebrews 9:11 - 14: - “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place [εἰς τὰ ἅγια - “eis ta hagia”], having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

Hebrews 9:25: - “Nor yet that he should offer himself often, as the high priest entereth into the holy place [εἰς τὰ ἅγια - “eis ta hagia”] every year with blood of others.”

Hebrews 13:11: - “For the bodies of those beasts, whose blood is brought into the sanctuary [εἰς τὰ ἅγια - “eis ta hagia”] by the high priest for sin, are burned without the camp.”

CONCERNING Hebrews 9:12: -

☞ It is claimed by many Christians that Paul in vs. 12 & 13 is referring to the annual Day of Atonement services in the earthly Holy of Holies, because he mentions the blood of goats, bulls and calves, which these Christians **assert**, were offered exclusively on the Day of Atonement. Therefore, they claim that Paul is pointing to Jesus’ ministry in the heavenly Holy of Holies when the epistle to the Hebrews was written. What are the true facts concerning this claim?

It is indeed true that bullocks and goats were offered as the specific sin offerings on the Day of Atonement services in the Holy of Holies.

Leviticus 16:11 - 15: - “And Aaron shall bring **the bullock of the sin offering**, which [is] for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which [is] for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the veil: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that [is] upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle [it] with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill **the goat of the sin offering**, that [is] for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.”

But it should be noted, that bullocks and goats were also offered at other times within the earthly Sanctuary services.

- Importantly, it should be noticed that within this same chapter of Hebrews, Paul refers to the blood of calves and of goats being offered at the time of the dedication of the first Covenant and the earthly Tabernacle. This of course has **no reference** to the annual Day of Atonement services of Leviticus 16.

Hebrews 9:18 - 21: - **"Whereupon neither the first [testament] was dedicated without blood.** For 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, saying, This [is] the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry."**

NOTE: - The Greek verb that has been translated in VS. 18 as **"was dedicated"**, is the word *ἐγκανίζω* - **"egkanizō"** - Strong's, Greek Number 1457. It is defined as "1. *renew ... ἐ ὁδόν open a way* Hb 10:20. 2. *inaugurate, dedicate with solemn rites ...* 3 Km 8:63; 2 Ch 7:5) of a covenant Hb 9:18."²

This same Greek verb is also used in the next chapter of the Book of Hebrews, and it is used in the context of a consecration or dedication taking place. This time it is referring to Jesus as our High Priest, having consecrated or dedicated for us, a new and living way, into the Heavenly Sanctuary.

Hebrews 10:19 & 20: - "Having therefore, brethren, boldness **to enter into the holiest [εἰς τὴν εἴσοδον τῶν ἁγίων - "eis ten eisodon ton hagion" - "to enter into the sanctuary"]** by the blood of Jesus, by a new and living way, which he **hath consecrated [ἐγκανίζω - "egkanizō"]** for us, through the veil, that is to say, his flesh."

The following Old Testament passages, describe the dedication of the first covenant and the earthly sanctuary and its all its vessels of service, to which Hebrews 9:18 - 21 is referring.

Exodus 24:4 - 8: - "And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, **which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.** And Moses took half of the blood, and put [it] in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

Leviticus 8:10 - 15: - "**And Moses took the anointing oil, and anointed the tabernacle and all that [was] therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.** And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses. **And he brought the bullock for the sin offering:** and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew [it]; and Moses took the blood, and put [it] upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it."

Leviticus 9:1 - 4: - "And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders of Israel; **And he said unto Aaron, Take thee a young calf for a sin offering,** and a ram for a burnt offering, without blemish, and offer [them] before the LORD. **And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering;** and a calf and a lamb, [both] of the first year, without blemish, for a burnt offering; **Also a bullock** and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you."

² Walter R. Bauer; "A Greek-English Lexicon of the New Testament and other early Christian Literature"; pg. 215.

Every prince from the respective tribes of Israel, had to offer a bullock for a burnt offering, and one goat for a sin offering, and two bullocks and five goats for a peace offering, **at the dedication of the Altar**, when the earthly Sanctuary was dedicated.

Numbers 7:1, 11, 15 - 17, 87 & 88: - "And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; ... And the LORD said unto Moses, **They shall offer their offering, each prince on his day, for the dedicating of the altar. ... One young bullock**, one ram, one lamb of the first year, for a burnt offering: **One kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen**, five rams, **five he goats**, five lambs of the first year: this [was] the offering of Nahshon the son of Amminadab. ... **All the oxen for the burnt offering [were] twelve bullocks**, the rams twelve, the lambs of the first year twelve, with their meat offering: **and the kids of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings [were] twenty and four bullocks**, the rams sixty, **the he goats sixty**, the lambs of the first year sixty. **This [was] the dedication of the altar, after that it was anointed.**

See also: - Numbers 7:21 & 22, 27 & 28, 33 & 34, 39 & 40, 51 & 52, 57 & 58, 63 & 64, 69 & 70, 75 & 76, 81 & 82.

- Bullocks and goats were also used as sin offerings in the **daily** service in the Holy Place, in the earthly Sanctuary. A bullock was offered when a priest or if the congregation of Israel had sinned against the Lord's Commandments.

Leviticus 4:3 - 7, 13 - 18: - "If **the priest that is anointed** do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, **a young bullock** without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary. And the priest shall put [some] of the blood upon the horns of the altar of sweet incense before the LORD, which [is] in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation. ... **And if the whole congregation of Israel sin through ignorance**, and the thing be hid from the eyes of the assembly, and they have done [somewhat against] any of the commandments of the LORD [concerning things] which should not be done, and are guilty; When the sin, which they have sinned against it, is known, **then the congregation shall offer a young bullock for the sin**, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger [in some] of the blood, and sprinkle [it] seven times before the LORD, [even] before the veil. And he shall put [some] of the blood upon the horns of the altar which [is] before the LORD, that [is] in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation."

- A goat was to be offered as a sin offering when the congregation of Israel, or if an individual Hebrew had sinned through ignorance, against the Lord's Commandments.

Numbers 15:22 - 29: - "And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, [Even] all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded [Moses], and henceforward among your generations; Then it shall be, if [ought] be committed by ignorance without the knowledge of the congregation, **that all the congregation shall offer one young bullock for a burnt offering**, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and **one kid of the goats for a sin offering**. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it [is] ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the

LORD, for their ignorance: And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people [were] in ignorance. And if any soul sin through ignorance, **then he shall bring a she goat of the first year for a sin offering.** And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, [both for] him that is born among the children of Israel, and for the stranger that sojourneth among them."

Also, in the annual ceremonial feasts and Sabbaths of the Hebrew people, a goat was offered as a sin offering for the congregation of Israel, on these different ceremonial occasions - See Numbers 28:11 to chapter 29:40.

- In Hebrews 9:13, Paul refers to the ashes of the Red Heifer, which has no reference to the annual Day of Atonement services.

Numbers 19:1 - 10: - "And the LORD spake unto Moses and unto Aaron, saying, This [is] the ordinance of the law which the LORD hath commanded, saying, **Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke:** And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and [one] shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And [one] shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast [it] into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man [that is] clean shall gather up the ashes of the heifer, and lay [them] up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it [is] a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever."

We must also remember that the earthly High Priest ministered the blood of the sin offerings, in **both** the **daily** and **yearly** services within **both** Holy Places of the Sanctuary.

Hebrews 7:27: - "**Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's:** for this he did once, when he offered up himself."

Hebrews 9:7: - "But into the second [went] **the high priest** alone once every year, not without blood, **which he offered for himself, and [for] the errors of the people.**"

☞ Paul is **not** referring to the Day of Atonement services in Hebrews 9:11 - 13, as many Christians assume. Rather, Paul is contrasting the advantages we have through Christ's heavenly High Priesthood within the true Sanctuary in heaven, where he ministers his blood for us, over the blood of animals offered in the earthly Tabernacle.

CONCERNING Hebrews 9:25 & 13:11: -

Below are two texts which are linked together with these two verses, and which are put forward as "proof" for this popular teaching. The first text, which occurs earlier within the ninth chapter of the Book of Hebrews, does clearly refer to the annual Day of Atonement ministrations by the High Priest, within the second apartment of the earthly sanctuary.

Hebrews 9:7: - "But **into the second [went] the high priest alone once every year, not without blood**, which he offered for himself, and [for] the errors of the people."

This next text does also have a clear reference to the burning of the carcasses of the sins offerings that were offered on the annual Day of Atonement services, by the High Priest within the Holy of Holies.

Leviticus 16:27: - "**And the bullock [for] the sin offering, and the goat [for] the sin offering, whose blood was brought in to make atonement in the holy [place]**, shall [one] carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung."

On the surface, it "appears" that this popular assertion concerning the two verses in the Book of Hebrews has Biblical support. But the following neglected point concerning the High Priest's ministration of the blood of the sin offerings, on the yearly Day of Atonement services, refutes this popular assumption. The High Priest during the annual Day of Atonement ceremonies, also ministered the blood of the sins offerings, within the Tabernacle of the Congregation [that is, within the Holy Place]. He also had to reconcile the Golden Altar of Incense [which was in the first apartment] with the blood of the sin offerings.

Exodus 30:10: - "And **Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements**: once in the year shall he make atonement upon it throughout your generations: it [is] most holy unto the LORD."

Leviticus 16:16 & 18 - 20: - "And he [that is Aaron, the High Priest - compiler] shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: **and so shall he do for the tabernacle of the congregation**, that remaineth among them in the midst of their uncleanness. ... And **he shall go out unto the altar that [is] before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put [it] upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.** And when he hath made an end of reconciling the holy [place], and the tabernacle of the congregation, and the altar, he shall bring the live goat."

☞ Therefore, the High Priest ministered the blood of the sin offerings, within **both** Holy Apartments of the earthly sanctuary, on the annual Day of Atonement services, and **NOT** only within the Holy of Holies, as this popular assertion has assumed. Therefore, τὰ ἅγια - "ta hagia" - "the sanctuary", is the correct translation in Hebrews 9:12, 25 & 13:11.

CONCLUSION: -

Having done a thorough examination of this subject, it should be clear to the reader, that the Greek expressions which are used in Hebrews 8 - 10 & 13, τὰ ἅγια - "ta hagia", and τῶν ἁγίων - "tōn hagiōn", when referring to the Sanctuary, do **NOT** mean "the Holy of Holies". Rather, they simply mean "the Sanctuary", without referring to either one of the two Holy apartments.

To state the truth more clearly, there is **NOT** one occurrence in the **LXX** Greek text, where either of these two Greek expressions, are applied to the "Holy of Holies" of the Sanctuary.

Those Bible scholars, commentators or translators, who insist that they mean “the Holy of Holies” in Hebrews 8 - 10 & 13, are not giving an accurate translation of the Greek text; but rather, they are giving a **personal interpretation**, based upon their own personal beliefs, rather than a literal translation of the Greek text.

APPENDIX: -

NOTE: - Although the last two sources two sources for this APPENDIX are not inspired, they were both written by Greek speaking Jews. One, approximately 100 years before the birth of Christ; the other, during the time the New Testament was written. They give further evidence how Greek speaking Jews of that time, commonly understood the meaning of ἅγιος – “**hagios**”, as it related to the Sanctuary.

A.] HOW THE LXX’S OLD TESTAMENT HAS USED ἁγίασμα - “hagiasma”, & ἁγιαστήριον – “hagistērion” AS THEY REFER TO THE SANCTUARY: -

I have also included the next TABLE of my findings concerning the following two closely related Greek words to ἅγιος – “**hagios**” as found in the **LXX**. It would first be helpful to give a simple definition of these two Greek words, before I share my findings.

- ἁγίασμα - “**hagiasma**” is defined as “*sanctuary; holy object; holiness.*”³
- ἁγιαστήριον – “**hagistērion**” is defined as “*holy place, sanctuary.*”⁴

<u>Text: -</u>	<u>Hebrew expression used:-</u>	<u>English translation in the KJV: -</u>	<u>LXX Greek expression used: -</u>
1. Exodus 15:17	מִקְדָּשׁ – miq’dash	“the Sanctuary”	ἁγίασμα “hagiasma”
2. Exodus 25:8	מִקְדָּשׁ – miq’dash	“a sanctuary”	ἁγίασμα “hagiasma”
3. Leviticus 12:4	בְּכָל־קֹדֶשׁ - b’kal-qodesh	“into the sanctuary”	εἰς τὸ ἁγιαστήριον “eis to hagiasstērion”
4. Leviticus 21:12	מִקְדָּשׁ - miq’dash	“the sanctuary”	τὸ ἁγιασμένον “to hēgiasmenon”
5. 1 st Chronicles 22:19	אֶת־מִקְדָּשׁ - ‘eth-miq’dash	“the sanctuary”	ἁγίασμα “hagiasma”

³ Ibid., p. 6.

⁴ Ibid., p. 7.

6. 1 st Chronicles 28:10	לְמִקְדָּשׁ - lamiq'dash	"for the sanctuary"	εἰς ἁγίασμα "eis hagiaσμα"
7. 2 nd Chronicles 20:8	מִקְדָּשׁ - miq'dash	"a sanctuary"	ἁγίασμα "hagiaσμα"
8. 2 nd Chronicles 26:18	מִן־הַמִּקְדָּשׁ - min-hamiq'dash	"of the sanctuary"	ἐκ τοῦ ἁγιάσματος "ek tou hagiasmatos"
9. 2 nd Chronicles 30:8	לְמִקְדָּשׁוֹ - l'miq'dasho	"into his sanctuary"	εἰς τὸ ἁγίασμα αὐτοῦ "eis to hagiaσμα autou"
10. 2 nd Chronicles 36:15	וְעַל־מְעוֹנוֹ - w'al-m'`ono	"and on his dwelling place"	καὶ τοῦ ἁγιάσματος αὐτοῦ "kai tou hagiasmatos autou"
11. 2 nd Chronicles 36:17	מִקְדָּשָׁם - miq'dasham	"of their sanctuary"	ἁγιάσματος αὐτοῦ "hagiasmatos autou"
12. Psalm 73:17	אֶל־מִקְדָּשֵׁי - 'el-miq'd'shey	"into the sanctuary"	εἰς τὸ ἁγιαστήριον* "eis to hagiastērion" NOTE: - *Psalm 72:17 in LXX.
13. Psalm 74:7	מִקְדָּשֶׁךָ - miq'dashek	"into thy sanctuary"	τὸ ἁγιαστήριόν σου* to hagiastērion sou NOTE: - *Psalm 73:7 in LXX.
14. Psalm 78:54	קִדְשׁוֹ - qad'sho	"of his sanctuary"	ἁγιάσματος αὐτοῦ* "hagiasmatos autou" NOTE: - *Psalm 77:54 in LXX.
15. Psalm 78:69	מִקְדָּשׁוֹ - miq'dasho	"his sanctuary"	τὸ ἁγίασμα αὐτοῦ* "to hagiaσμα autou" NOTE: - *Psalm 77:69 in LXX.
16. Psalm 96:6	בְּמִקְדָּשׁוֹ -	"in his sanctuary"	ἐν τῷ ἁγιάσματι αὐτοῦ*

	b'miq'dasho		"en tō hagiasmati autou" NOTE: - *Psalm 95:6 in LXX.
17. Psalm 114:2	לְקַדְשׁוֹ - l'qad'sho	"his sanctuary"	ἅγιασμα αὐτοῦ* "hagiasma autou" NOTE: - *Psalm 113:2 in LXX.
18. Isaiah 8:14	לְמִקְדָּשׁ - l'miq'dash	"for a sanctuary"	εἰς ἅγιασμα "eis hagiasma"
19. Jeremiah 17:12	מִקְדָּשֵׁנוּ - miq'dashenu	"of our sanctuary"	ἅγιασμα ἡμῶν "hagiasma hēmōn"
20. Lamentations 1:10	מִקְדָּשֶׁהָ - miq'dashah	"into her sanctuary"	εἰς τὸ ἅγιασμα αὐτῆς "eis to hagiasma autēs"
21. Lamentations 2:7	מִקְדָּשׁוֹ - miq'dasho	"his sanctuary"	ἅγιασμα αὐτοῦ "hagiasma autou"
22. Lamentations 2:20	בְּמִקְדָּשׁ - b'miq'dash	"in the sanctuary"	ἐν ἁγιάσματι "en hagiasmati"
23. Ezekiel 11:16	לְמִקְדָּשׁ - l'miq'dash	"a little sanctuary"	εἰς ἅγιασμα μικρὸν "eis hagiasma micron"
24. Ezekiel 45:2	אֶל-הַקֹּדֶשׁ - 'el-haqodesh	"for the sanctuary"	ἅγιασμα "hagiasma"
25. Ezekiel 48:21	וּמִקְדָּשׁ - umiq'dash	"the sanctuary"	τὸ ἅγιασμα "to hagiasma"
26. Daniel 9:17	עַל-מִקְדָּשְׁךָ - 'al-miq'dash'ak	"thy sanctuary"	τὸ ἅγιασμά σου "to hagiasma sou"
27. Daniel 11:31	הַמִּקְדָּשׁ - hamiq'dash	"the sanctuary"	τὸ ἅγιασμα "to hagiasma"
28. Amos 7:13	כִּי מִקְדָּשׁ-מֶלֶךְ - ki miq'dash-melek	"for it is the king's chapel"	ὅτι ἅγιασμα βασιλέως ἐστὶν "hoti hagiasma basileō"

B.] HOW THE APOCRAPHYA USED ἅγιος – “hagios AS IT RELATES TO THE SANCTUARY: -

<u>Text:-</u>	<u>LXX’S Greek expression: -</u>	<u>Benton’s English Translation⁵: -</u>
1. 1 Esdras 1:5	ἐν τῷ ἁγίῳ “en tō hagiō”	“in the temple”
2. Judith 4:12	τὰ ἁγία “ta hagia”	“thy sanctuary”.
3. Judith 4:13	κατὰ πρόσωπον τῶν ἁγίων “kata prosōpon tōn hagiōn”	“before the sanctuary”.
4. Judith 8:21	τὰ ἅγια ἡμῶν “ta hagia hēmōn”	“our sanctuary”.
5. Judith 8:24	τὰ ἅγια “ta hagia”	“the sanctuary”.
6. Judith 9:8	τὰ ἅγια σου “ta hagia sou”	“thy sanctuary”.
7. Judith 16:20	κατὰ πρόσωπον τῶν ἁγίων “kata prosōpon tōn hagiōn”	“before the sanctuary”.
8. Ecclesiasticus 45:24	ἁγίων “hagiōn”	“of the sanctuary”.
9. 1 st Maccabees 2:12	τὰ ἅγια ἡμῶν “ta hagia hēmōn”	“our sanctuary”.
10. 1 st Maccabees 3:43	τῶν ἁγίων	“the sanctuary”.

⁵ Sir Lancelot C. L. Brenton’s 1851 English translation of the Greek Septuagint with Apocrypha, is the generally accepted standard English translation of this ancient Greek text.

	“tōn hagiōn”	
11. 1 st Maccabees 3:51	τὰ ἅγια σου “ta hagia sou”	“thy sanctuary”.
12. 1 st Maccabees 3:58	τὰ ἅγια ἡμῶν ta hagia hēmōn”	“our sanctuary”.
13. 1 st Maccabees 3:59	ἡμῶν καὶ τῶν ἁγίων “hēmōn kai tōn hagiōn”	“and our sanctuary”.
14. 1 st Maccabees 4:36	τὰ ἅγια “ta hagia”	“the sanctuary”.
15. 1 st Maccabees 4:41	τὰ ἅγια “ta hagia”	“the sanctuary”.
16. 1 st Maccabees 4:43	τὰ ἅγια “ta hagia”	“the sanctuary”.
17. 1 st Maccabees 4:48	τὰ ἅγια “ta hagia”	“the sanctuary”.
18. 1 st Maccabees 6:18	κύκλω τῶν ἁγίων “kuklō tōn hagiōn”	“round about the sanctuary”.
19. 1 st Maccabees 6:54	ἐν τοῖς ἁγίοις “en tois hagios”	“in the sanctuary”.
20. 1 st Maccabees 7:33	ἐκ τῶν ἁγίων “ek tōn hagiōn”	“out of the sanctuary”.
21. 1 st Maccabees 7:42	ἐπὶ τὰ ἅγια σου “epi ta hagia sou”	“against thy sanctuary”.
22. 1 st Maccabees 9:54	τῆς αὐλῆς τῶν ἁγίων “tēs aulēs tōn hagiōn”	“court of the sanctuary”.
23. 1 st Maccabees 10:39	τοῖς ἁγίοις “tois hagios”	“to the sanctuary”.

24. 1 st Maccabees 10:39	τοῖς ἁγίοις "tois hagios"	"of the sanctuary".
25. 1 st Maccabees 10:42	τοῦ ἁγίου "tou hagiou"	"of the temple".
26. 1 st Maccabees 10:44	τῶν ἁγίων "tōn hagiōn"	"of the sanctuary".
27. 1 st Maccabees 13:3	τῶν ἁγίων "tōn hagiōn"	"the sanctuary".
28. 1 st Maccabees 13:6	τῶν ἁγίων "tōn hagiōn"	"the sanctuary".
29. 1 st Maccabees 14:15	τὰ ἅγια "ta hagia"	"the sanctuary".
30. 1 st Maccabees 14:15	τὰ σκεύη τῶν ἁγίων "ta skeuē tōn hagiōn"	"the vessels of the temple".
31. 1 st Maccabees 14:29	τὰ ἅγια αὐτῶν "ta hagia autōn"	"of their sanctuary".
32. 1 st Maccabees 14:36	κύκλω τῶν ἁγίων "kuklō tōn hagiōn"	"about the sanctuary".
33. 1 st Maccabees 14:42	τῶν ἁγίων "tōn hagiōn"	"of the sanctuary".
34. 1 st Maccabees 14:43	τῶν ἁγίων "tōn hagiōn"	"of the sanctuary".
35. 1 st Maccabees 14:48	τῶν ἁγίων "tōn hagiōn"	"of the sanctuary".
36. 1 st Maccabees 15:7	τὰ ἅγια "ta hagia"	"the sanctuary".

37. 2 nd Maccabees 15:17	τὰ ἅγια "ta hagia"	"the sanctuary".
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C.] THE JEWISH HISTORIAN JOSEPHUS' USE OF ἅγιος – "hagios" AS IT RELATES TO THE "SANCTUARY": -

As Josephus was a contemporary of the inspired writers of the New Testament, and as he also wrote in the **κοινή** – **koinē** Greek language that the New Testament was written in, it gives us further supporting evidence concerning the truth on this issue. He wrote from a Greek speaking Jewish mindset, just as the writer of the Book of Hebrews did. It needs to be stated, that the Greek expressions which appear several times in Hebrews 8 – 10 & 13 - τὰ ἅγια - "**ta hagia**"; or, τῶν ἁγίων - "**tōn hagiōn**", are never used by Josephus to refer to the "Holy of Holies". This is also the same truth that I have previously established from the **LXX**.

The best way to show my findings will to put the evidence in TABLE form below.

<u>Josephus' Greek Text: -</u>	<u>English Translation: -</u>
<p>[122] Ἐντὸς δὲ διελὼν τὸ μῆκος αὐτῆς εἰς τρία μέρη μετὰ δέκα πήχεας ἡρμοσμένους ἐκ τοῦ μυχοῦ τέσσαρας ἴστησι κίονας ὁμοίως τοῖς ἄλλοις εἰργασμένους καὶ βάσεις ὁμοίαις ἐπικειμένους διαλείποντας ἀλλήλων κατ' ὀλίγον. Τὸ δ' ἐνδοτέρω αὐτῶν ἄδυτον⁶ ἦν, τὸ δὲ λοιπὸν ἡ σκηνὴ τοῖς ἱερεῦσιν ἀνεῖτο. [123] τὴν μέντοι διαμέτρῃσιν τὴν τοιαύτην τῆς σκηνῆς καὶ μίμησιν τῆς τῶν ὄλων φύσεως συνέβαινε εἶναι: τὸ μὲν γὰρ τρίτον αὐτῆς μέρος τὸ ἐντὸς τῶν τεσσάρων κίωνων, ὃ τοῖς ἱερεῦσιν ἦν ἄβατον, ὡς οὐρανὸς ἀνεῖτο τῷ θεῷ, οἱ δ' εἴκοσι πήχεις, ὥσπερ γῆ καὶ θάλασσα βᾶσιμος ἀνθρώποις, οὕτως τοῖς ἱερεῦσι μόνοις ἐπετέτραπτο. [124] κατὰ μέτωπον δέ, ἐξ οὗ τὴν εἴσοδον ἦσαν πεποιημένοι, κίονες ἕστασαν χρυσεὶ χαλκείαις βάσεις ἐφεστῶτες τὸν ἀριθμὸν πέντε. Κατεπετάνυσαν δὲ τὴν σκηνὴν ὕφει βύσσου καὶ πορφύρας ὑακίνθου καὶ φοίνικος βαφῆς συγκεκραμένης. [125] καὶ πρῶτον μὲν ἦν πήχεων δέκα πανταχόθεν, ἧ κατεπετάνυσαν τοὺς κίονας, οἱ διαιροῦντες τὸν νεὼν τὸ ἄδυτον ἔνδον αὐτῶν ἀπελάμβανον: καὶ τοῦτο ἦν τὸ ποιοῦν αὐτὸ</p>	<p>122 He divided its inside length into three sections. Ten feet from the farther end, he placed four pillars, fashioned like the rest and set on similar bases with them, each separated a little from the next. The area within those pillars was the sanctuary while the rest of the Tent was open for the priests. 123 These measurements of the Tent turn out to be an imitation of the nature of the universe. The one third of it, within the four pillars, inaccessible to the priests, is like God's private heaven. Then the space of the twenty feet, is, as it were, sea and land, where people live, and this part is special to the priests only. 124 But in front, where they made the entrance, they placed pillars of gold, standing on bases of brass, seven in number, and spread over the Tent veils of fine linen and purple and blue and scarlet colours, embroidered. 125 The first veil was ten feet each way and this they spread over the pillars dividing the temple, to keep the most holy place concealed within, not visible to anyone. While the whole temple was called The Holy Place, the part within the four pillars and to</p>

⁶ ἄδυτον – "aduton" – "not to be entered: - Hence as Substantive ἄδυτον, τό, the innermost sanctuary or shrine." – Liddell and Scott; Greek-English Lexicon: Abridged Edition; pg.13.

<p>μηδενὶ κάτοππον. Καὶ ὁ μὲν πᾶς ναὸς ἅγιον ἐκαλεῖτο, τὸ δ' ἄβατον τὸ ἐντὸς τῶν τεσσάρων κίωνων τοῦ ἁγίου τὸ ἅγιον.</p>	<p>which none were admitted, was called The Holy of Holies. - <u>Antiquities of the Jews; Book III, Chapter VI, Section 4.</u></p>
<p>[413] Τῷ δ' ἀρχιερεῖ τῷ Ἀλκίμῳ βουληθέντι καθελεῖν τὸ τεῖχος τοῦ ἁγίου παλαιὸν ὄν καὶ κατεσκευασμένον ὑπὸ τῶν ἀρχαίων προφητῶν, πληγὴ τις αἰφνίδιος ἐκ τοῦ θεοῦ προσέπεσεν, ὃφ' ἧς ἄφωνός τε ἐπὶ τὴν γῆν κατηνέχθη καὶ βασανισθεὶς ἐπὶ συχνὰς ἡμέρας ἀπέθανεν ἀρχιερατεύσας ἔτη τέσσαρα.</p>	<p>413 As the high priest Alcimus thought to pull down the wall of the sanctuary, which had been built in former times by the holy prophets, he was struck suddenly by God and fell down. This stroke made him fall speechless to the ground, and after many days of suffering he finally died, having been high priest for four years. - <u>Antiquities of the Jews; Book XII, Chapter X, Section 6.</u></p>
<p>[25] Καὶ ὡς ἄρας ἀπὸ τῆς Αἰγύπτου Τίτος δεύτερον εἰς τὴν χώραν ἐνέβαλεν, ὅπως τε τὰς δυνάμεις καὶ ὅπου συνήγαγε καὶ ὀπόσας, καὶ ὅπως ἐκ τῆς στάσεως ἢ πόλις διέκειτο παρόντος αὐτοῦ, προσβολὰς τε ὅσας ἐποιήσατο καὶ ὀπόσα χῶματα, περιβόλους τε τῶν τριῶν τειχῶν καὶ τὰ μέτρα τούτων, τὴν τε τῆς πόλεως ὀχυρότητα καὶ τοῦ ἱεροῦ καὶ τοῦ ναοῦ τὴν διάθεσιν, [26] ἔτι δὲ τούτων καὶ τοῦ βωμοῦ τὰ μέτρα πάντα μετ' ἀκριβείας, ἔθη τε ἑορτῶν ἔνια καὶ τὰς ἑπτὰ ἀγνείας καὶ τὰς τῶν ἱερέων λειτουργίας, ἔτι δὲ τὰς ἐσθῆτας τῶν ἱερέων καὶ τοῦ ἀρχιερέως, καὶ οἷον ἦν τοῦ ναοῦ τὸ ἅγιον, οὐδὲν οὔτε ἀποκρυπτόμενος οὔτε προστιθεὶς τοῖς πεφωραμένοις.</p>	<p>10. ⁰²⁵ Then [I shall tell] how Titus invaded the land a second time, from Egypt, and how and where he gathered his forces, the state the city was in at his coming, after the civil war, the attacks he made and the earthworks he built, and about the triple wall around the city and its measurements. The strength of the city, the structure of the temple and sanctuary, ⁰²⁶ and the dimensions of these buildings and the altar will all be exactly stated. I will tell of various festivals, the seven levels of purity, and the sacred functions of the priests, their vestments and those of the high priests, and the Holy of Holies, neither omitting nor adding anything beyond the established truth. - <u>Wars of the Jews; Preface; Section 10.</u></p>
<p>[152] Οὐδὲν δὲ οὕτως ἐν ταῖς τότε συμφοραῖς καθήσατο τοῦ ἔθνους ὡς τὸ τέως ἀόρατον ἅγιον ἐκκαλυφθὲν ὑπὸ τῶν ἀλλοφύλων: παρελθὼν γοῦν σὺν τοῖς περὶ αὐτὸν ὁ Πομπήιος εἰς τὸν ναόν, ἔνθα μόνῳ θεμιτὸν ἦν παρῖεναι τῷ ἀρχιερεῖ, τὰ ἔνδον ἐθεάσατο, λυχνίαν τε καὶ λύχνους καὶ τράπεζαν καὶ σπονδεῖα καὶ θυμιατήρια, ὀλόχρυσσα πάντα, πληθὸς τε ἀρωμάτων σεσωρευμένον καὶ τῶν ἱερῶν χρημάτων εἰς τάλαντα δισχίλια.</p>	<p>6. ¹⁵² Amid these calamities nothing touched the nation so much as that their holy place, which had always remained unseen was opened up to foreigners, and Pompey and his men went into the sanctuary which only the high priest was allowed to enter, and saw what was within, the candlestick and its lamps and the table and the pouring vessels and the censers, all made entirely of gold, and a large heap of spices, with two thousand talents of sacred money. - <u>Wars of the Jews; Book I, Chapter VII, Section 6.</u></p>
<p>[341] Ἐνθα συγκαλέσας τὸ πλῆθος, καὶ πολλὰ μὲν εἰς πίστιν αὐτοὺς τὴν πρὸς Ῥωμαίους ἐπαινέσας, πολλὰ δὲ εἰς τὸ τηρεῖν τὴν εἰρήνην προτρεψάμενος καὶ τοῦ θεοῦ προσκυνήσας ὅθεν ἐξῆν τὰ ἅγια πρὸς Κέστιον ἐπανήει.</p>	<p>341 Calling the people together, he praised them highly for their fidelity to the Romans and urged them to keep the peace. Then after worshipping God from the area of the temple that he was allowed to visit, he returned to Cestius. - <u>Wars of the Jews; Book II, Chapter XVI, Section 2.</u></p>
<p>150] συνέκρουον δὲ καὶ τοὺς ἐν τέλει ποικίλαις ἐπινοίαις καὶ λογοποιίαις, καιρὸν ἑαυτοῖς ἐν ταῖς πρὸς ἀλλήλους τῶν κωλυόντων φιλονεικίαις ποιούμενοι, μέχρι τῶν εἰς ἀνθρώπους ὑπερεμπληροσθέντες ἀδικημάτων ἐπὶ τὸ θεῖον</p>	<p>150 They also set the leaders at variance with each other by various devices and ruses, and so were able to do what they pleased, due to the in-fighting of those who might have reined them in, until finally, sated with their misbehaviour towards men, they turned their</p>

<p>μετήνεγκαν τὴν ὕβριν καὶ μεμιασμένοις τοῖς ποσὶ παρήεσαν εἰς τὸ ἅγιον.</p>	<p>hubris on the Deity and came with polluted feet into the sanctuary. - Wars of the Jews; Book IV, Chapter III, Section 6.</p>
<p>[151] Ἐπανισταμένου τε αὐτοῖς ἤδη τοῦ πλήθους, ἐνήγε γὰρ ὁ γεραίτατος τῶν ἀρχιερέων Ἄνανος, ἀνὴρ σωφρονέστατος καὶ τάχα ἂν διασώσας τὴν πόλιν, εἰ τὰς τῶν ἐπιβούλων χεῖρας ἐξέφυγεν, οἱ δὲ τὸν νεῶν τοῦ θεοῦ φρούριον αὐτοῖς καὶ τῶν ἀπὸ τοῦ δήμου ταραχῶν ποιοῦνται καταφυγὴν, καὶ τυραννεῖον ἦν αὐτοῖς τὸ ἅγιον. Παρεκίρνατο δὲ τοῖς δεινοῖς εἰρωνεῖα,</p>	<p>151 The populace was ready to rise against them, roused by Ananus, the oldest of the high priests. He was a very prudent man and might perhaps have saved the city if only he could have escaped the hands of those scheming against him. These men made the temple of God their stronghold and place of refuge, to avoid the troubles they feared from the people, so the sanctuary had now become a den and centre of tyranny. - Wars of the Jews; Book IV, Chapter III, Section 7.</p>
<p>[162] Καὶ δὴ συνελθόντος τοῦ πλήθους εἰς ἐκκλησίαν καὶ πάντων ἀγανακτούντων μὲν ἐπὶ τῇ καταλήψει τῶν ἁγίων ταῖς τε ἀρπαγαῖς καὶ τοῖς πεφονευμένοις, οὕτω δὲ πρὸς τὴν ἄμυναν ὠρμημένων τῶ δυσεπιχειρήτους, ὅπερ ἦν, τοὺς ζηλωτὰς ὑπολαμβάνειν, καταστὰς ἐν μέσοις ὁ Ἄνανος καὶ πολλακίς εἰς τὸν ναὸν ἀπιδὼν ἐμπλήσας τε τοὺς ὀφθαλμοὺς δακρῦων ἢ καλὸν γε,</p>	<p>162 As the people had gathered to a meeting and every one was raging at these men's seizing the sanctuary, their looting and their murders, but had not yet begun to attack them, for they rightly though it would be difficult to suppress these Zealots, Ananus stood up and addressed the, with many a glance at the temple and with his eyes full of tears. - <u>Wars of the Jews; Book IV, Chapter III, Section 9.</u></p>
<p>[194] ἐν αὐτῷ δὲ εἰστήκεσαν ἐξ ἴσου διαστήματος στηλαὶ τὸν τῆς ἀγνείας προσημαίνουσαι νόμον αἱ μὲν Ἑλληνικοῖς αἱ δὲ Ῥωμαικοῖς γράμμασιν μηδένα ἀλλόφυλον ἐντὸς τοῦ ἁγίου παριέναι: [195] τὸ γὰρ δεύτερον ἱερὸν ἅγιον ἐκαλεῖτο. Καὶ τεσσαρεσκαίδεκα [μὲν] βαθμοῖς ἦν ἀναβατὸν ἀπὸ τοῦ πρώτου, τετράγωνον δὲ ἄνω καὶ τεῖχει περιπεφραγμένον ἰδίῳ.</p>	<p>194 On it stood pillars, at regular intervals, declaring the law of purity, some in Greek and some in Roman letters, that no foreigner should go within the Holy Place, for that second part of the temple was called "the Holy Place." 195 It was reached by fourteen steps from the first court and was quadrangular, enclosed by its own special wall. - <u>Wars of the Jews; Book V, Chapter V, Section 2.</u></p>
<p>[219] Τὸ δ' ἐνδοτάτω μέρος εἴκοσι μὲν πηχῶν ἦν: διείργετο δὲ ὁμοίως καταπετάσματι πρὸς τὸ ἐξωθεν. Ἔκειτο δὲ οὐδὲν ὄλως ἐν αὐτῷ, ἄβατον δὲ καὶ ἄχραντον καὶ ἀθέατον ἦν πᾶσιν, ἁγίου δὲ ἅγιον ἐκαλεῖτο.</p>	<p>219 The inmost part of the temple was twenty feet in each direction and was separated from the outer part by a veil, and in it there was nothing at all. It was inaccessible and inviolable and not to be seen by any, and was called the Holy of Holies. - Wars of the Jews; Book V, Chapter V, Section 5.</p>
<p>[236] Ταύτην μὲν οὖν τὴν ἐσθῆτα οὐκ ἐφόρει χρόνιον, λιποτέραν δ' ἀνελάμβανεν, ὁπότε δ' εἰσίοι εἰς τὸ ἄδυτον: εἰσῆει δ' ἅπαξ κατ' ἐνιαυτὸν μόνος ἐν ἡ νηστεύειν ἔθος ἡμέρα πάντας τῷ θεῷ.</p>	<p>236 The high priest did not wear these at other times, but a simpler attire. He only did so when entering the most sacred part of the temple, which he did only once in a year, on the day by custom all of us keep a fast to God. - <u>Wars of the Jews, Book V, Chapter V, Section 7.</u></p>
<p>[377] Πότε δ' οὐ θεὸς ὁ κτίσας ἂν ἀδικῶνται Ἰουδαίων ἔκδικος; οὐκ ἐπιστραφέντες ὤψεσθε πόθεν ὀρμώμενοι μάχεσθε καὶ πηλίκον ἐμίανετε σύμμαχον; οὐκ ἀναμνήσεσθε πατέρων ἔργα δαιμόνια, καὶ τὸν</p>	<p>377 When did God, Creator of the Jewish people, not avenge them when they were wronged? Will not you look back and consider how it is that you fight so violently and what a Supporter you have treated so</p>

<p>ἅγιον τόνδε χώρον ἠλίκους ἡμῖν πάλαι πολέμους καθεῖλεν;</p>	<p>profanely? Don't you remember the wonderful things done for your ancestors and this holy place, and how he subdued great enemies under you? - <u>Wars of the Jews; Book V, Chapter IX, Section 4.</u></p>
<p>[394] Τοῦτο δ', ἠνίκα Ἀντιόχου τοῦ κληθέντος Ἐπιφανοῦς προσκαθεζομένου τῇ πόλει πολλά πρὸς τὸ θεῖον ἐξυβρικότος, οἱ πρόγονοι μετὰ τῶν ὄπλων προῆλθον, αὐτοὶ μὲν ἀπεσφάγησαν ἐν τῇ μάχῃ, διηρπάγη δὲ τὸ ἄστυ τοῖς πολεμίοις, ἡρημώθη δ' ἔτη τρία καὶ μῆνας ἕξ τὸ ἅγιον. Καὶ τί δεῖ τᾶλλα λέγειν;</p>	<p>394 Another example: when Antiochus, called Epiphanes, who was guilty of many outrages against God, blockaded this city and our ancestors met him in arms, they were slaughtered in the battle, the city was looted by our enemies and our sanctuary was desolated for three years and six months. What more need I say? - <u>Wars of the Jews; Book V, Chapter IX, Section 2.</u></p>
<p>104] ὅς ποτε στρατεύσαντι τῷ Βαβυλωνίῳ δι' αὐτὸν ἕκων ἐξέστη πρὶν ἀλῶναι τῆς πόλεως καὶ μετὰ γενεᾶς αἰχμαλωσίαν ὑπέμεινεν ἐθελούσιον ὑπὲρ τοῦ μὴ παραδοῦναι ταῦτα πολεμίοις τὰ ἅγια καὶ τὸν οἶκον τοῦ θεοῦ περιδεῖν φλεγόμενον.</p>	<p>104 Way back then, while at war with the king of Babylon, he left this city of his own accord before it was taken and with his family went into voluntary captivity, rather than see the sanctuary fought over by the enemy and see the house of God set on fire. - <u>Wars of the Jews; Book VI, Chapter II, Section 1.</u></p>
<p>[260] Καῖσαρ δ' ὡς οὔτε τὰς ὀρμὰς ἐνθουσιῶντων τῶν στρατιωτῶν κατασχεῖν οἷός τε ἦν καὶ τὸ πῦρ ἐπεκράτει, παρελθὼν μετὰ τῶν ἡγεμόνων ἔνδον ἐθεάσατο τοῦ ναοῦ τὸ ἅγιον καὶ τὰ ἐν αὐτῷ, πολὺ μὲν τῆς παρὰ τοῖς ἄλλοφύλοις φήμης ἀμείνω, τοῦ δὲ κόμπου καὶ τῆς παρὰ τοῖς οἰκείοις δόξης οὐκ ἐλάττω.</p>	<p>260 As Caesar could not restrain the fury of his troops and with the fire taking control, he went with his officers into the sanctuary of the temple, and saw it and its contents, which far exceeded what others had reported and was not inferior to the fame it enjoyed among our people. - <u>Wars of the Jews; Book VI, Chapter IV, Section 7.</u></p>