

A Cross-Linguistic Survey of *ta hagia* in Heb 9

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Foreword

It takes a lot of data to reveal patterns and achieve useful generalizations. It will be obvious that I can't be equally close to all of the data needed to bring together a study of this sort. I have received valuable help from some whom I would like to acknowledge below, and would like to solicit the reader's help in monitoring the work for needed future corrections.

Acknowledgements

Vartan Sahagian and Carl Dobrowolski of the American Bible Society in New York gave generous assistance in tracking down raw materials for this study. I very much appreciate being able to benefit from their knowledge and experience.

I would also like to thank Said Assemi and Said Esfahani, of Frederick, MD, for their help with the Farsi data.

Corrections

If you, as a reader, find any errors in the data or in my discussion of them, please be kind enough to share this information with me at webmail@historicism.org.

Library of Congress

For the record I should state that in the course of pursuing this research I found myself in possession of two copies of the Albanian New Testament cited in the study (*Bibla: Dhiata e Re* [n.d., United Bible Societies]). This happened to be a volume that the Library of Congress did not yet have and I was able to present a copy to them. I thank the staff there for accepting it as an acquisition and for making it possible to include the present paragraph.

Other

Since the paper came out in 1991 I have expanded the data sample somewhat and will expand it further as time and occasion permit. So what we have here is not in every way identical to what first appear in *Historicism*, but as more data are shown to support it the argument itself can only become stronger.

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I

Introduction

Nine times in Heb 9 we find some form of a Greek word that means "holy," including one reference to the Holy Spirit (see vs. 8). Here we will focus on the other eight occurrences, two of which occur in the same passage. The word appears in three forms, each of which can either have or not have the definite article. In all but one case (see vs. 1) it is plural. In vs. 3 the meaning is intensified by stating the word twice. So although there are nine occurrences of a word meaning "holy" in Heb 9, we will only be dealing with it in seven passages. As used in the title of this paper, *ta hagia* (plural and with the article) is a citation form representing all the forms listed in table 1.

Table 1
The Seven Occurrences of
ta hagia in Heb 9

Verse	Greek	English
1	hagion	"holy"
2	Hagia	"Holies"
3	Hagia Hagiōn	"Holy of Holies"
8	tōn hagiōn	"of the holies"
12	ta hagia	"the holies"
24	hagia	"holies"
25	ta hagia	"the holies"

Ends

The present subject is an issue for Seventh-day Adventists because of their belief that Christ entered the Most Holy Place of the heavenly sanctuary in 1844. According to NIV, Jesus "entered the Most Holy Place once for all by his own blood, having obtained eternal redemption" (9:12)--at His ascension. Thus, NIV says that in A.D. 31 He did enter the Most Holy Place. Seventh-day Adventists say He did not.

Here is as clear a contradiction as we would ever wish to see. But where does it reside? With whom are Seventh-day Adventists disagreeing when they take the above position--with the author himself or with his translators? Does the Holy Spirit say in Heb 9 that Christ would begin His second apartment ministry in A.D. 31 after first saying in Dan 8 that the sanctuary would be cleansed (i.e., that Christ would begin His antitypical work of cleansing it, which is the same thing) at the end of the 2300 days? Seventh-day Adventists place the end of the 2300 days in 1844, basing their interpretation on Dan 9. Preterists and futurists alike place that event in the mid-second century B.C., basing their interpretation on the history of the period. But no one places the end of the 2300 days in A.D. 31. Two things should be clear at this point. First, if Dan 8 is talking about spiritual things, the cleansing of the sanctuary and the work of Christ in the second apartment are one and the same. The tasks cannot be separated. And second, the end of the 2300 days does not fall in A.D. 31. The dates cannot be reconciled. Here is a real

contradiction. No one event happens at two different times unless it is repeated--and then it is not one event.

Is the judgment just one more event in an ongoing stream of history or is there something conclusive about it? If there is, does the end of the world happen twice? A more economical hypothesis would be that we do not yet fully understand what the author of Hebrews means by *ta hagia*.

I have pointed out above that in Heb 9, everywhere but vs. 1, *ta hagia* and related forms are plural. Recall that the author begins his discussion by emphasizing that the sanctuary has two apartments. Could these facts be related in some way? If they are, it would be reasonable to suggest that *ta hagia* is plural because it refers to both apartments--i.e., that it is a general term referring to the entire sanctuary¹ – not just the second apartment.

We have talked about rendering *ta hagia* so narrowly as to exclude one of the two apartments, making it unnecessary to study them together. The same result could be achieved in another way by rendering *ta hagia* so broadly that it refers to much more than just the apartments. For example, we could we translate "holy [things]" and include everything in the sanctuary under the scope of the term.² There is some truth in this, but that sense is unnecessarily broad. It must be "holy [places]," because in vs. 12 Christ enters them. The term therefore cannot refer to dishes and trays, articles of furniture, and so on; it must refer to the structure which houses them. The reference is to sacred spaces. In view of these facts the best rendering of (*ta*) *hagia* in its various forms throughout the later verses of Heb 9 would be "holy places," or simply "(the) sanctuary."³

In this paper we explore a line of evidence distinct from grammar and context, which I hope will demonstrate that what I have said so far does not constitute special pleading. Below I poll a representative cross-section of translators working in a variety of languages separated from each other by both time and space. Data have been gathered from fifty-three translations in fifty languages other than English (parts II, III) and twenty-three English versions representing a full range of translation philosophies and periods of history (parts IV, V). To understand the point being made in this way it is not necessary for the reader to know all the languages in the sample. It is only necessary to know, within a given translation, whether one reading is different from another.

Consider an example. In the 1977 revision of the Spanish Reina-Valera version Greek *hagion* is rendered *el santuario* ("the sanctuary") in vs. 1. In vs. 2 Greek *Hagia* is rendered *el Santo Lugar* ("the Holy Place"). And in vs. 3 Greek *Hagia Hagiōn* is rendered *el Lugar Santísimo* ("the Most Holy Place"). Thus, the pattern so far--expressed as a series of numbers--is 1 2 3. These are not verse numbers. Instead they show that the second example is different from the first and that the third is different from both the others. In vss. 8, 12, 24, and 25 the Spanish revisors use the same general term *santuario* ("sanctuary") as in vs. 1. So the entire pattern for *ta hagia* in this particular translation is 1 2 3 1 1 1 1, where the fourth, fifth, sixth, and seventh renderings of the word in question are the same as the first. The earlier 1909 revision of this same historic translation differs only in having *el Santuario* instead of *el Santo Lugar* in vs. 2, yielding the pattern 1 1 2 1 1 1 1. By using this simple formalism our data can be directly compared across any number of languages, however similar or dissimilar they might be.

Means

The reason for using translations instead of commentaries for this project is that commentators make a fetish of consulting each other. Translators do the same thing to a degree, but language barriers can be expected to provide at least some measure of isolation.

I include a broad cross-section of both the Indo-European and Semitic language families. To the degree that Ural-Altai is spoken in Europe it is represented as well. (Estonian, Finnish, and Hungarian are Uralic; Turkish is Altaic.) As a rule missionary translations have been avoided. The goal was to let each speech community speak for itself. Some exceptions occur. The Arabic version cited below, for example, was translated by a man named van Dyke.⁴ The most obvious examples of versions prepared for rather than by their target readerships are Navajo (from North America), Quechua (from South America), and Swahili (from Africa). Each is the most widely spoken native language in its part of the world. This is token representation. Europe and the Middle East, on the other hand, are represented in as comprehensive manner as possible.

My exposure to the languages in the sample spans the gamut from close familiarity to distant interest. In some cases I have read the entire book of Hebrews,⁵ in others only chap. 9.⁶ In still others it was impractical to go beyond identifying the words of special interest in vss. 1, 2, 3, 8, 12, 24, and 25.⁷

When a language that is not written in English letters has a clearly defined set of conventions for transliteration, I attempt to follow them.⁸ In other cases (Armenian, Georgian), where any such conventions would be unknown to most readers, I revert to the type of Americanist phonemic transcription current in the literature on North American Indian languages. For Slavic a source frequently consulted was R. G. A. de Bray's, *Guide to the Slavonic Languages*.⁹

Any corrections from readers will be gratefully welcomed. In some cases there might room for informed disagreement. But it will take more than a few changes to blunt the thrust of the argument. The fact is that translating *ta hagia* or a related form as "Most Holy Place" in Heb 9:8, 12, 24, and 25 was never justified by syntax or context and now, on cross-linguistic evidence, it can be seen to have little support among translators. Thus, if such opinions are any guide, confining *ta hagia* exclusively to the second apartment is not a conclusion demanded by hard, honest, textual facts, as the proponents of that view would have us believe. It is theologically rather than textually motivated. If my assessment of this matter is wrong, it should be possible to refute it on textual grounds alone. Otherwise, any arguments based on the notion that *ta hagia* must and can only mean "Most Holy Place" should be reevaluated, with whatever implications that might have for our understanding of Christ's work in the heavenly sanctuary and the doctrine of the atonement.

Our method for approaching Heb 9:8, 12, 24, and 25 will be to draw systematic attention to what we already know or can learn from vss. 1, 2, and 3. The question at every point will be: Are the four remaining examples translated the same way as one of the earlier ones, and if so, what are the correspondences? Armed with this information we can then map the meaning of the earlier passage, which is known, onto the later one, where the author's intent is at issue.

II

Non-English Translations: Results

The Sample

The fifty-six non-English translations, in fifty-one languages, surveyed for this study are listed below by language. In four cases (German, Hebrew, Russian, Spanish) a language is represented by more than one version with different dates of publication. See table 2.

Table 2
Translations in the Sample

Language	Vs. 1	Vs. 2	Vs. 3	Vs. 8	Vs. 12	Vs. 24	Vs. 25
Afrikaans	1	2	3	1	1	1	1
Albanian	1	2	3	3	3	2	2
Amharic	1	2	3	3	3	3	3
Arabic	1	1	2	3	3	3	3
Armenian (Western)	1	2	3	4	4	4	4
Basque	1	2	3	2	2	2	2
Bulgarian	1	2	3	1	1	1	1
Byelorussian	1	2	3	1	1	1	1
Catalan ¹	1	2	3	1	N/A	1	1
Coptic (Sahidic)	1	2	3	2	1	1	3
Croatian	1	1	2	1	1	1	1
Czech	1	1	2	1	1	1	1
Danish	1	2	3	1	1	1	1
Dutch	1	2	3	1	1	1	1
Estonian	1	2	3	2	2	1	2
Farsi	1	1	2	3	3	1	3
Finnish ²	1	2	3	3	3	3	3
French	1	2	3	3	3	1	1
Gaelic (Scots)	1	2	3	3	2	2	2
Ge'ez	1	2	3	4	2	2	3
Georgian	1	1	2	3	3	3	3
German (1534)	1	2	3	1	2	2	2
German (1942)	1	2	3	1	1	1	1
Greek (Koine)	1	1	2	1	1	1	1
Hebrew (Modern, 1966)	1	2	3	2	4	2	2
Hebrew (Modern, 1976)	1	2	3	2	2	1	2
Hindi	1	1	2	1	1	1	1
Hungarian	1	1	2	1	1	1	1
Icelandic	1	2	3	2	2	1	2
Irish ³	1	2	3	3	3	1	3

Italian	1	2	3	1	1	1	1
Latin	1	1	2	1	1	1	1
Latvian	1	2	3	1	1	1	1
Lithuanian	1	2	3	1	2	1	2
Macedonian	1	2	3	1	1	1	1
Navajo	1	2	3	3	3	2	2
Norwegian	1	2	3	1	1	1	1
Old Church Slavonic	1	1	2	1	1	1	1
Polish	1	2	3	1	1	1	1
Portuguese	1	2	3	2	3	1	3
Quechua (Cuzco)	1	2	3	3	3	1	3
Romanian	1	2	3	3	3	1	3
Russian (1925)	1	2	3	1	1	1	1
Russian (2000)	1	2	3	1	4	1	1
Slovak	1	1	2	2	N/A	1	1
Slovenian	1	2	3	1	1	1	1
Spanish (1909)	1	1	2	1	1	1	1
Spanish (1977)	1	2	3	1	1	1	1
Swahili	1	1	2	1	1	1	1
Swedish	1	2	3	3	3	3	3
Syriac	1	1	2	3	4	4	4
Tagalog	1	2	3	3	3	2	2
Turkish	1	2	3	4	4	4	4
Ukrainian	1	1	2	1	1	1	1
Welsh	1	1	2	1	1	1	1
Yiddish	1	2	3	3	2	1	3

¹In a massive 22 vol. earlier Catalan translation published over several decades at the Monestir de Montserrat (1930 [vol. 21]) the pattern is 1 2 3 1 1 1 1.

²In a later Finnish version of 1972 (*Uusi Testamentti Nykysuomeksi*, equivalent to a Today's Finnish Version) we find the more commonly attested pattern 1 2 3 3 3 1 3.

³In an earlier Irish version dating from 1830 the pattern was 1 2 3 3 2 2 2.

A number of English translations are examined in another section of the paper. As used in this section, however, the word "sample" refers especially to the non-English translations listed in table 2 (above).

Groups of Patterns Within the Sample

Many of the translations listed in table 2 have identical patterns for *ta hagia*. Thus, with fifty-six versions in all, only twenty-eight different patterns are attested. These patterns fall within certain categories. Every translation in the sample finds some way to distinguish *Hagia Hagion* in vs. 3 from *Hagia* in vs. 2. And for good reason. In vs. 3 the term is geminated or used twice, which makes that passage unique within the chapter. But *Hagia* in vs. 2 is not always

distinguished from *hagion* in vs. 1. The point of saying this is that the first apartment is not always distinguished from the sanctuary as a whole. For convenience let numbers from vss. 1-3 be called "early pattern" and numbers from vss. 8, 12, 24, and 25 be called "late pattern." See table 3.

Table 3
Translations Grouped By Their
Respective Patterns

Language	Vs. 1	Vs. 2	Vs. 3	Vs. 8	Vs. 12	Vs. 24	Vs. 25
Early Pattern: 1 1 2 - - - -							
Late Pattern: - - - 1 - - -							
Croatian	1	1	2	1	1	1	1
Czech	1	1	2	1	1	1	1
Greek (Koine)	1	1	2	1	1	1	1
Hindi	1	1	2	1	1	1	1
Hungarian	1	1	2	1	1	1	1
Latin	1	1	2	1	1	1	1
Old Church Slavonic	1	1	2	1	1	1	1
Spanish (1909)	1	1	2	1	1	1	1
Swahili	1	1	2	1	1	1	1
Ukrainian	1	1	2	1	1	1	1
Welsh	1	1	2	1	1	1	1
Late Pattern: - - - 2 - - -							
Slovak	1	1	2	2	N/A	1	1
Arabic	1	1	2	3	3	3	3
Georgian	1	1	2	3	3	3	3
Late Pattern: - - - 3 - - -							
Farsi	1	1	2	3	3	1	3
Syriac	1	1	2	3	4	4	4
Early Pattern: 1 2 3 - - - -							
Late Pattern: - - - 1 - - -							
Afrikaans	1	2	3	1	1	1	1
Bulgarian	1	2	3	1	1	1	1
Byelorussian	1	2	3	1	1	1	1
Danish	1	2	3	1	1	1	1
Dutch	1	2	3	1	1	1	1
German (1942)	1	2	3	1	1	1	1
Italian	1	2	3	1	1	1	1
Latvian	1	2	3	1	1	1	1
Macedonian	1	2	3	1	1	1	1
Norwegian	1	2	3	1	1	1	1
Polish	1	2	3	1	1	1	1
Russian (1925)	1	2	3	1	1	1	1
Slovenian	1	2	3	1	1	1	1
Spanish (1977)	1	2	3	1	1	1	1
Catalan	1	2	3	1	N/A	1	1
Lithuanian	1	2	3	1	2	1	2

German (1534)	1	2	3	1	2	2	2
Russian (2000)	1	2	3	1	4	1	1
Late Pattern: - - - 2 - - -							
Coptic (Sahidic)	1	2	3	2	1	1	3
Estonian	1	2	3	2	2	1	2
Hebrew (Modern, 1976)	1	2	3	2	2	1	2
Icelandic	1	2	3	2	2	1	2
Basque	1	2	3	2	2	2	2
Portuguese	1	2	3	2	3	1	3
Hebrew (Modern, 1966)	1	2	3	2	4	2	2
Late Pattern: - - - 3 - - -							
Yiddish	1	2	3	3	2	1	3
Gaelic (Scots)	1	2	3	3	2	2	2
French	1	2	3	3	3	1	1
Irish	1	2	3	3	3	1	3
Quechua (Cuzco)	1	2	3	3	3	1	3
Romanian	1	2	3	3	3	1	3
Albanian (Tosk)	1	2	3	3	3	2	2
Navajo	1	2	3	3	3	2	2
Tagalog	1	2	3	3	3	2	2
Amharic	1	2	3	3	3	3	3
Finnish	1	2	3	3	3	3	3
Swedish	1	2	3	3	3	3	3
Late Pattern: - - - 4 - - -							
Ge'ez	1	2	3	4	2	2	3
Armenian (Western)	1	2	3	4	4	4	4
Turkish	1	2	3	4	4	4	4

There is no question that vs. 1 has the entire sanctuary in view or that *Hagia Hagion* in vs. 3 (where forms of the word *hagion* appear twice) is focusing on only one very special part of it. *Hagia Hagion* refers to the second apartment only. The main issue in vss. 1-3 is whether the term used to designate the sanctuary in vs. 1 also designates the first apartment in vs. 2, or whether, in the target language, a second term is introduced.

After answering the above prior question, we turn to the "late pattern" verses (8, 12, 24, 25), where the real issue lies. It is a matter of keen debate within Adventism whether *tōn hagion* (lit., "of the holies") in vs. 8 means "sanctuary" or "Most Holy Place," and whether *ta hagia* (lit., "the holies") in vss. 12 and 25, and *hagia* without the article (lit., "holies") in vs. 24, refers to the sanctuary structure as a whole or only to the second of its two apartments.

Verses 1, 2, and 3 serve to calibrate any results we might find in vss. 8, 12, 24, and 25, because their meaning is clearly laid out. It is in the later verses that questions arise as to the author's intent. In what follows we reason from what is known to what is contested.

Translation-Level Generalizations

Two of the patterns documented above account for almost half of all cases (25/56 or 44.6%). Six patterns, with a total of 16 occurrences, are found more than once but infrequently (16/56 or 28.6%). And 15 patterns occur only once (15/56 or 26.8%). See tables 4, 5, and 6.

Table 4
High-Frequency Patterns

Pattern	Languages
1 1 2 1 1 1 1	11
1 2 3 1 1 1 1	14

Table 5
Patterns Occurring Two Or
Three Times

Pattern	Languages
Early Pattern: 1 1 2 - - - -	
1 1 2 3 3 3 3	Arabic, Georgian
Early Pattern: 1 2 3 - - - -	
1 2 3 2 2 1 2	Estonian, Hebrew (1976), Icelandic
1 2 3 3 3 1 3	Irish, Quechua, Romanian
1 2 3 3 3 2 2	Albanian, Navajo, Tagalog
1 2 3 3 3 3 3	Amharic, Finnish, Swedish
1 2 3 4 4 4 4	Armenian, Turkish

Table 6
Patterns Occurring Once

Pattern	Language
Early Pattern: 1 1 2 - - - -	
1 1 2 2 _ 1 1	Slovak
1 1 2 3 3 1 3	Farsi
1 1 2 3 4 4 4	Syriac
Early Pattern: 1 2 3 - - - -	
1 2 3 1 _ 1 1	Catalan
1 2 3 1 2 1 2	Lithuanian
1 2 3 1 2 2 2	German (1534)
1 2 3 1 4 1 1	Russian (2000)
1 2 3 2 1 1 3	Coptic (Sahidic)
1 2 3 2 2 2 2	Basque
1 2 3 2 3 1 3	Portuguese
1 2 3 2 4 2 2	Hebrew (1966)
1 2 3 3 2 1 3	Yiddish
1 2 3 3 2 2 2	Gaelic (Scots)
1 2 3 3 3 1 1	French
1 2 3 4 2 2 3	Ge'ez

No clear pattern emerges from tables 5 and 6. Table 4, on the other hand, is noteworthy because it shows that half the translations surveyed interpret *ta hagia* and related forms to mean "sanctuary" in vss. 8, 12, 24, and 25, taking the structure as a whole.¹⁰

Verse-Level Generalizations

Occasionally a translation goes beyond the two or three terms used in vss. 1-3 and introduces an additional term in vss. 8, 12, 24, or 25 (Armenian, Ge'ez, Syriac, Turkish). The whole logic of what we are doing here is based on comparison with earlier forms. If the forms we find are not used earlier, they cannot be compared with anything. Here we have more words than we need. In two cases (Catalan, Slovak), both involving vs. 12, a term is omitted for what we may assume are stylistic reasons. Here we have fewer words than we need. But for the most part "early pattern" forms are repeated in "late pattern" verses. In table 7 (below) we sum the responses from table 3, column by column.

Table 7
Frequency of Renderings by Verse:
All Translations

Term	Vs. 8	Vs. 12	Vs. 24	Vs. 25
Early Pattern: 1 1 2 - - - -				
1	11	11	13	12
2	1	0	0	0
3	4	3	2	3
4	0	1	1	1
N/A	0	1	0	0
Early Pattern: 1 2 3 - - - -				
1	18	15	27	17
2	7	9	8	11
3	12	11	3	10
4	3	4	2	2
N/A	0	1	0	0

We now summarize information from table 7 in two ways. First, we ask how often terms in vss. 8, 12, 24, and 25 are used to refer to the sanctuary as a whole. We do this by first summing rows with term "1", thus 11 and 18 (=29), then summing 1 + 4 and 7 + 12 + 3, and so on across, row by row. See table 8.

Table 8
Frequency of Renderings by Verse
(1/Not 1)

Term	Vs. 8	Vs. 12	Vs. 24	Vs. 25
1	29	26	40	29
Not 1	27	30	16	27
Ratio	1:1	1:1	2.5:1	1:1

In table 8 the ratios of 1 renderings to renderings other than 1 are roughly on the order of 1:1 (vs. 8), 1:1 (vs. 12), 2.5:1 (vs. 24), and 1:1 (vs. 25).

The second way we summarize the contents of table 7 raises the question how often terms in vss. 8, 12, 24, and 25 refer to the second apartment. In this case numbers from the two basic patterns cannot be combined, because references to the second apartment are coded as "2" in the one case and "3" in the other. So we focus first on early pattern 1 1 2, then separately on early pattern 1 2 3. In the one case we are looking for 2 or something other than 2 (where 2 matches the second apartment term in vs. 3), in the other, 3 or something other than 3 (where 3 matches the second apartment term in vs. 3). See table 9.

Table 9
Frequency of Renderings by Verse
(2/Not 2; 3/Not 3)

Term	Vs. 8	Vs. 12	Vs. 24	Vs. 25
Early Pattern: 1 1 2 - - -				
2	1	0	0	0
Not 2	15	16	16	16
Ratio	1:15	0:16	0:16	0:16
Early Pattern: 1 2 3 - - -				
3	12	11	3	10
Not 3	28	29	37	30
Ratio	1:3	1:3	1:17	1:3

We reached this point by keeping the two sets of patterns separate, but must now combine the two streams of information in order to achieve interesting results. When this is done the results are in fact quite interesting. Working from table 7 we start by combining rows with term 2 (1 + 12 =13), and terms other than 2 (11 + 4 + 18 + 7 + 3 =43), and so on across. Working from table 9 we combine rows with 2 (for pattern 1 1 2) and 3 (for pattern 1 2 3). Thus, 1 + 12 (= 13) and 15 + 28 (= 43). The results are the same either way, but it's easier to work from table 9. See results in table 10.

Table 10
Frequency of Renderings by Verse
("MNP"/Not "MHP")

Term	Vs. 8	Vs. 12	Vs. 24	Vs. 25
"MHP"	13	11	3	10
Not "MHP"	43	45	53	46
Ratio	1:3	1:4	1:18	1:5

In table 10 notice that the combined ratios of "Most Holy Place" renderings to renderings that support some other interpretation (sanctuary or first apartment) are on the order of 1:3 (vss. 8), 1:4 (vs. 12), 1:18 (vs. 24), and 1:4 (vs. 25).

In table 8, and again in table 10, notice the special status of vs. 24. Even in those versions where the Greek term is translated with some equivalent of "Most Holy Place" in vss. 8, 12, and 25, it is not generally translated that way in vs. 24.

Summarizing, if the question is whether *ta hagia*, in its various forms, refers to the sanctuary as whole, as opposed to either of its parts, in vss. 8, 12, 24, and 25, translators who interpret the term as referring to the entire sanctuary are about equally divided with those who hold some other view. But asking the question this way skews the answer because it pits those who translate "Holy Place" against those who translate "sanctuary," whereas almost a third of the versions in the sample (16/56, 29.6%) do not make this distinction. A more interesting question is how many translators place Christ in the Most Holy Place (the second apartment) immediately upon His ascension and how many do not. In this case the answer is that by margins of between three to one (vs. 8) and eighteen to one (vs. 25), the versions in the sample place Christ somewhere other than the "Most Holy Place" in vss. 8, 12, 24, and 25. This trend is especially prominent in vs. 24.¹¹

Discussion

In one place Desmond Ford, a brilliant but disaffected Seventh-day Adventist scholar, states:

I argue that the expression *ta hagia*, "the holies," of Hebrews 9:3, 8, 12, 24, 25, Hebrews 10:19, and Hebrews 13:11 is a plural with singular meaning; it refers exclusively to the Most Holy Place. The same is true of the expression "within the veil" or "the inner shrine behind the curtain" of Hebrews 6:19-20 (RSV), which is equivalent to "after the second veil . . . the Holiest of all" or "behind the second curtain . . . the Holy of Holies" of Hebrews 9:2-3 (RSV).¹²

Is this true? Something less than one fifth of the non-English translations represented in the present data sample could be used to support such an interpretation, if in table 10 we sum 13 + 11 + 3 + 10 (=37) and 43 + 45 + 53 + 46 (=187), then divide, getting 37/187 (19.8%), or a ratio of about 1:5. The remaining four fifths (80.2%) do not support it. In vs. 24 an overwhelming majority (53/56, 94.6%) would challenge Ford's conclusions. Why?

What does the metaphorical nature of *agkuron* ("anchor") in Heb 6:19 and *prodromos* ("forerunner," KJV) in 6:20 tell us about *tou katapetasmatos* ("of the veil") in 6:19 and what does the metaphorical nature of *hodon* ("way") in Heb 10:20 tell us about the same Greek term *tou katapetasmatos* in 10:19? What does the plurality of the word *ta hagia* tell us about the number of objects it refers to in Heb 9? What does the reading found in Codex Vaticanus at Heb 9:2 (*TA HAGIA* with the article, not just *Hagia*) tell us about the consistency with which *ta hagia* must apply to the second apartment? "A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place [*TA HAGIA* according to Codex Vaticanus]" (9:2). In vs. 3 – consistently with vs. 2 – Vaticanus reads *TA HAGIA TŌN HAGIŌN* with the article on both words, rather than *Hagia Hagiōn* where the article is absent from both (as in the standard Nestle-Aland and United Bible Societies Greek texts). Whatever such things tell us, they do not tell us that *ta hagia* can only refer to the second apartment. Adding or removing the definite article does not generally change the lexical meaning of a word.

There is more. What does the syntax of Heb 9:8-10 tell us about the nature of the "first tabernacle" in vs. 8b and its relationship to *tōn hagiōn* ("of the holies") in vs. 8a? Verse 9 begins with the word *hētis* ("which"). This indicates that what follows is a relative clause. The clause in question modifies something feminine and singular in vs. 8 (*tēs prōtēs skēnēs*, lit., "of the first tent") and continues through the end of vs. 10.¹³ From vss. 9-10 we learn that the "first tent" was a tabernacle or sanctuary in which "the gifts and sacrifices being offered were not able to clear the conscience of the worshiper" (vs. 9). If the second tabernacle were part of the first, one would expect it to operate under principles similar to those in the first. But it does not.

The corresponding second tabernacle or second sanctuary represents not a second apartment but a second system of worship, which takes place on a dramatically larger scale than anything on earth. Comparing parts of one with parts of the other takes us nowhere. The contrast is between two sanctuaries, not between an apartment of this and an apartment of that. The first system was based on the blood of animals and could not clear the conscience of the worshiper. The second system is based on the blood of Christ and does clear the conscience (see vs. 14). The one is on earth, the other in heaven. But being a second sanctuary does not make the heavenly antitype into something that is not a sanctuary. The fact that it is in heaven does not make it unreal. If it does, we need to reevaluate our concept of heaven.

If the one system had been confined entirely to the second apartment alone, it would be reasonable to suppose that the other is too. (We will not ask what the word "second" could mean in this event.) But if the earthly system used every part of the earthly sanctuary, how can we say that the heavenly system does not use every part of the heavenly sanctuary? On what consistent basis can we maintain that the type is inconsistent with the antitype? The author does not need to tell us, "I am including this and this." The parallel he sets up in vss. 9-10 and 11-14 is what does the including. Here is the context (vss. 11-14) in which we must seek to understand *ta hagia* in vs. 12.

One scholar, Volkmar Fritz, argues that the second apartment was not really a separate room in Solomon's temple.¹⁴ The sanctuary had only a first apartment. One might even claim that there is some justification for this view. What divides the early pattern 123 - - - - group (40/56, 71.4%) from the early pattern 112 - - - - group (16/56, 28.6%) in table 3 above and elsewhere is the fact that one does, and the other does not, use separate terms for "sanctuary" and "first apartment." By contrast, there is not one translation where a "1" rendering is used in vs. 3. Separate terms are always used for "sanctuary" and "Most Holy Place." A similar tendency (i.e., a tendency toward identifying the main hall with the sanctuary) can be seen in 1 and 2 Chronicles as well.¹⁵ I am not saying Fritz is right. I am saying we cannot exclude the first apartment.

In Ford's view the first apartment of the heavenly sanctuary is the earthly sanctuary.¹⁶ In this way much of the type typifies itself. The rest typifies what is in heaven, but this is only a second apartment. Why can one sanctuary not have two apartments? Why must we lurch from one extreme to another, working to break down the synergy between the two rooms? Let the sanctuary be what it is. There is enough to learn from it just as it stands.

The term *ta hagia* "is a plural with singular meaning." What grammatical facts would prevent us from interpreting it as a plural with plural meaning? "It refers exclusively to the Most Holy Place." Scholarly opinion on this point is 85% opposed, ranging as high as 96% on individual verses. Anyone who wishes to defend Ford's Evangelical positions--at least on the point at issue here--is clearly swimming upstream.

The credentials of Adventism rest largely on the foundation of Daniel, with which Hebrews will either agree or disagree. Because Daniel was written first, that must be our starting point. I submit that Hebrews can be interpreted in such a way that the two books fully agree in every area of truth they both address. It is not necessary for the one to quote the other verbatim or even to try to make the same points. Daniel and Hebrews were written from widely different points of view. But what their authors saw from whatever viewpoints they might have had was drawn from the same body of factual information and the One who showed it to them was the same Holy Spirit in each case. This is the point to be made. The two authors and the books they wrote support each other in every matter of substance. They are mutually consistent.

In speaking "to our forefathers through the prophets at many times and in various ways" (Heb 1:1) God was not revealing many and various plans of salvation or even one for the Old Testament and one for the New. There is one cross, one Savior, one means by which Christ now in heaven ministers the benefits of His shed blood, and one second coming. Old Testament faith looked forward to these events through a system of types and symbols. New Testament faith looks back to the same events through an inspired record of historical fulfillment in Christ, with only the second coming remaining future at this point. If there are two plans of salvation, how can we account for Heb 11? To what did the Old Testament faith described there look forward if not to Christ?

Until we can get all of this into one system of interpretation that spans both Testaments we are not through studying. As we attempt to reconcile and draw together the various lines of evidence, let us begin at the sanctuary (see Ps 77:13) and make it our first work to understand how the books of Daniel and Hebrews agree.

III

Non-English Translations: Data

Afrikaans

Ref.	Text	Code
9:1	aardse heiligdom "earthly sanctuary"	1
9:2	die Heilige "the Holy [place]"	2
9:3	die Allerheiligste "the Most Holy"	3
9:8	die heiligdom "the sanctuary"	1
9:12	die heiligdom "the sanctuary"	1
9:24	'n heiligdom "a sanctuary"	1
9:25	die heiligdom "the sanctuary"	1

Albanian

Ref.	Text	Code
9:1	vend të ndërtuar nga njerëzit "place made by man"	1
9:2	shenjtërorja "sanctuary"	2
9:3	shenjtërorja e pranisë së Perëndisë "sanctuary for the presence of God"	3
9:8	shenjtëroren e pranisë së Perëndisë "sanctuary for the presence of God"	3
9:12	shenjtëroren e pranisë së Perëndisë "sanctuary for the presence of God"	3
9:24	shenjtërore "sanctuary"	2
9:25	shenjtërore "sanctuary"	2

Amharic

Ref.	Text	Code
9:1	mäqdäs näbäräwu "an earthly sanctuary"	1
9:2	"q ^e dst" "holy [place]"	2
9:3	"q ^e dstä q ^e dusan" "holy of holies"	3
9:8	q ^e dstä q ^e dusan "holy of holies"	3
9:12	q ^e dstä q ^e dusan "holy of holies"	3
9:24	q ^e dstä q ^e dusan "holy of holies"	3
9:25	q ^e dstä q ^e dusan "holy of holies"	3

Arabic

Ref.	Text	Code
9:1	wa(a)lqudsu (a)l ^c ālamīyyu "and the earthly sanctuary"	1
9:2	(a)lqudsu "the sanctuary"	1
9:3	qudsu (a)l ^p aqdāsi "holy of holies"	2
9:8	(a)l ^p aqdāsi "the holiest"	2
9:12	(a)l ^p aqdāsi "the holiest"	2
9:24	^ʔ aqdāsin "holiest"	2
9:25	(a)l ^p aqdāsi "the holiest"	2

Note: The word *ʔaqdāsi(n)* ("very holy") in vss. 8, 12, 24, and 25 is an intensified form of *quds* ("holy") in vss. 1 and 2 (cf. *kabīr* "great," *ʔakbar* "especially great"). The same distinction has been borrowed into Farsi and Turkish from Arabic.

Armenian (Tosk)

Ref.	Text	Code
9:1	ashxarhayin sourp degħə "earthly holy place"	1
9:2	Srpoutiun "Holy [place]"	2
9:3	Srpoutiun Srpouteants "Holy of Holies"	3
9:8	srparanin "sanctuary"	4
9:12	srparanə "sanctuary"	4
9:24	srparanə "sanctuary"	4
9:25	srparanə "sanctuary"	4

Basque

Ref.	Text	Code
9:1	lurreco santuario "earthly sanctuary"	1
9:2	saindua "holy [place]"	2
9:3	hainitz saindua "most holy"	3
9:8	sainduetaco "holy [place]"	2
9:12	sainduetan "holy [place]"	2
9:24	sainduetan "holy [place]"	2
9:25	sainduetan "holy [place]"	2

Bulgarian

Ref.	Text	Code
9:1	zemno svetilishte "earthly sanctuary"	1
9:2	svetoto mesto "holy place"	2
9:3	presvetoto (mesto) "most holy (place)"	3
9:8	svetilishteto "sanctuary"	1
9:12	svetilishteto "the sanctuary"	1
9:24	svetilishte "sanctuary"	1
9:25	svetilishteto "the sanctuary"	1

Byelorussian

Ref.	Text	Code
9:1	sviatyniu ziamnuiu "earthly sanctuary"	1
9:2	Sviataia "Holy place"	2
9:3	Sviatoie Sviatych "Holy of Holies"	3
9:8	sviatyniu "sanctuary"	1
9:12	sviatyniu "sanctuary"	1
9:24	sviatyniu "sanctuary"	1
9:25	sviatyniu "sanctuary"	1

Catalan

Ref.	Text	Code
9:1	santuari en aquest món "sanctuary en this world"	1
9:2	el lloc sant "the holy place"	2
9:3	el lloc santlssim "the most holy place"	3
9:8	al santuari "to the sanctuary"	1
9:12	. . . N/A	-
9:24	aquell santuari "that sanctuary"	1
9:25	al santuari "to the sanctuary"	1

Note: There is nothing in vs. 12 that corresponds to Greek *ta hagia*. The text reads: "and he has not ministered the blood of bulls and goats, but with His own blood He has saved us forever." See also Slovak (below).

Coptic (Sahidic)

Ref.	Text	Code
9:1	pkosmikon etoyaab "the holy kosmikon"	1
9:2	netoyaab "Those which are holy"	2
9:3	netoyaab netoyaab "Those which are holy of those which are holy"	3
9:8	ñnetoyaab "of the holy (places)"	2
9:12	eppetoyaab "unto the holy (place)"	1
9:24	epetoyaab "the holy (place)"	1
9:25	eppetoyaab ñnetoyaab "that which is holy of those which are holy"	3

Croatian

Ref.	Text	Code
9:1	svetinju zemaljsku "earthly sanctuary"	1
9:2	svetinja "sanctuary"	1
9:3	svetinja nad svetinjama "holy of holies"	2
9:8	svetijeh "sanctuary"	1
9:12	svetinju "sanctuary"	1
9:24	svetinju "sanctuary"	1
9:25	svetinju "sanctuary"	1

Czech

Ref.	Text	Code
9:1	svatyni světskou "earthly sanctuary"	1
9:2	svatyně "sanctuary"	1
9:3	svatyně svatých "holy of holies"	2
9:8	svatyni "sanctuary"	1
9:12	svatyně "sanctuary"	1
9:24	svatyně "sanctuary"	1
9:25	svatyně "sanctuary"	1

Danish

Ref.	Text	Code
9:1	jordiske helligdom "earthly sanctuary"	1
9:2	"det hellige" "the holy [place]"	2
9:3	"det allerhelligste" "the most holy"	3
9:8	helligdommen "the sanctuary"	1
9:12	helligdommen "the sanctuary"	1
9:24	en helligdom "a sanctuary "	1
9:25	helligdommen "the sanctuary"	1

Dutch

Ref.	Text	Code
9:1	een heiligdom voor deze wereld "a sanctuary for this world"	1
9:2	het heilige "the holy [place]"	2
9:3	het heilige der heiligen "the holy of holies"	3
9:8	het heiligdom "the sanctuary"	1
9:12	het heiligdom "the sanctuary"	1
9:24	een heiligdom "a sanctuary"	1
9:25	het heiligdom "the sanctuary"	1

Estonian

Ref.	Text	Code
9:1	maine pūhamu "earthly sanctuary"	1
9:2	"pühaks paigaks" "holy place"	2
9:3	"kõige pūhamaks paigaks" "most holy place"	3
9:8	pūhasse paika "holy place"	2
9:12	pūhasse paika "holy place"	2
9:24	pūhamusse "sanctuary"	1
9:25	pūhasse paika "holy place"	2

Farsi

Ref.	Text	Code
9:1	vaqods-e donyavī "and an earthly sanctuary"	1
9:2	b ^e qods "a sanctuary"	1
9:3	b ^e qods ul'aqdās "the holy of holies"	2
9:8	makān-e aqdas "holy place"	3
9:12	b ^e makān-e aqdas "a holy place"	3
9:24	b ^e qods-e sāxte šode-e b ^e dast "a sanctuary made by hand"	1
9:25	b ^e makān-e aqdas "holy place"	3

Note: The word *aqdas* ("very holy") is an intensified form of *qods* ("holy"). Both the distinction and the words used to express it are borrowed from Arabic (see above).

Finnish

Ref.	Text	Code
9:1	maallinen pyhäkkö "earthly sanctuary"	1
9:2	"pyhä" "holy [place]"	2
9:3	"kaikkeinpyhin" "most holy"	3
9:8	kaikkeinpyhimpään "most holy"	3
9:12	kaikkeinpyhimpään "most holy"	3
9:24	kaikkeinpyhimpään " most holy"	3
9:25	kaikkeinpyhimpään "most holy"	3

French

Ref.	Text	Code
9:1	le sanctuaire terrestre "the earthly sanctuary"	1
9:2	le lieu saint "the holy place"	2
9:3	le saint des saints "the holy of holies"	3
9:8	lieu très saint "most holy place"	3
9:12	le lieu très saint "the most holy place"	3
9:24	un sanctuaire "a sanctuary"	1
9:25	le sanctuaire "the sanctuary"	1

Gaelic (Scots)

Ref.	Text	Code
9:1	naomhionad saoghalta "earthly sanctuary"	1
9:2	(an t-ionad) naomh "(the) holy (place)"	2
9:3	an t-ionad as ro naoimhe "the most holy place"	3
9:8	ro naoimhe "most holy"	3
9:12	do'n ionad naomh "the holy place"	2
9:24	na h-ionadan naomha "a holy place"	2
9:25	do'n ionad naomh "the holy place"	2

Ge'ez

Ref.	Text	Code
9:1	wäläqädamiṭni däbtära "and a first sanctuary"	1
9:2	q ^e dstä "holy [place]"	2
9:3	q ^e dstä q ^e dusan "holy of holies"	3
9:8	laq ^e dusan "to holy [places]"	4
9:12	q ^e dst "holy [place]"	2
9:24	q ^e dst "holy [place]"	2
9:25	q ^e dstä q ^e dusan "holy of holies"	3

Georgian

Ref.	Text	Code
9:1	amkveqniuri ts'midai "earthly sanctuary"	1
9:2	ts'mida "the holy [place]"	2
9:3	ts'midatats'midai "holy of holies"	3
9:8	ts'midaiši "sanctuary"	1
9:12	ts'midaiši "sanctuary"	2
9:24	ts'midaiši "sanctuary"	2
9:25	ts'midaiši "sanctuary"	2

German (1534)

Ref.	Text	Code
9:1	eusserliche heiligkeit "outer holiness"	1
9:2	die Heilige "the Holy [place]"	2
9:3	die Allerheiligste "the Most Holy"	3
9:8	zur heiligkeit "to the holiness"	1
9:12	das Heilige "the Holy [place]"	2
9:24	das Heilige "the Holy [place]"	2
9:25	das Heilige "the Holy [place]"	2

German (1942)

Ref.	Text	Code
9:1	das Heiligtum[, freilich] auf der Erdenwelt "the sanctuary[, though] on the earth	1
9:2	das Heilige "the Holy [place]"	2
9:3	das Allerheiligste "the Most Holy"	3
9:8	zum Heiligtum "to the sanctuary"	1
9:12	das Heiligtum "the sanctuary"	1
9:24	Heiligtum "a sanctuary"	1
9:25	ins Heiligtum "into the sanctuary"	1

Greek (Koine)

Ref.	Text	Code
9:1	hagion kosmikon "earthly sanctuary"	1
9:2	Hagia "Holies"	1
9:3	Hagia Hagiōn "Holy of Holies"	2
9:8	tōn hagiōn "of the holies"	1
9:12	ta hagia "the holies"	1
9:24	hagia "holies"	1
9:25	ta hagia "the holies"	1

Hebrew (Modern, 1966)

Ref.	Text	Code
9:1	miqdāš ʾaršî "an earthly sanctuary"	1
9:2	qódeš "holy [place]"	2
9:3	qódeš haqq ^o dāšîm "the holy of holies"	3
9:8	haqqódeš "the holy [place]"	2
9:12	haqqódeš p ^e nîmâ "the inner holy [place]"	4
9:24	haqqódeš "the holy [place]"	2
9:25	haqqódeš "the holy [place]"	2

Note: The basic term *haqqódeš* is of course the same word as in vss. 8, 24, and 25, but saying *haqqódeš p^enîmâ* conveys different intent.

Hebrew (Modern, 1976)

Ref.	Text	Code
9:1	miqdāš gašmî bāʾāreš "a sanctuary on earth"	1
9:2	qódeš "a holy [place]"	2
9:3	qódeš haqq ^o dāšîm "the holy of holies"	3
9:8	haqqódeš "the holy [place]"	2
9:12	haqqódeš "the holy [place]"	2
9:24	miqdāš "a sanctuary"	1
9:25	haqqódeš "the holy [place]"	2

Hindi

Ref.	Text	Code
9:1	pavitr sthān jo is jagat kā thā "a holy place which is of this world"	1
9:2	pavitr sthān "holy place"	1
9:3	param pavitr sthān "most holy place"	2
9:8	pavitr sthān "holy place"	1
9:12	pavitr sthān "holy place"	1
9:24	pavitr sthān "holy place"	1
9:25	pavitr sthān "holy place"	1

Hungarian

Ref.	Text	Code
9:1	világi szenthelye "earthly sanctuary"	1
9:2	szenthelynek "to [the] sanctuary"	1
9:3	szentek szentének "to [the] holy of holies"	2
9:8	a szentély "the sanctuary"	1
9:12	a szentélybe "into the sanctuary"	1
9:24	szentélybe "into a sanctuary"	1
9:25	a szentélybe "into the sanctuary"	1

Icelandic

Ref.	Text	Code
9:1	jarðneskan helgidóm "earthly sanctuary"	1
9:2	"hið heilaga" "the holy [place]"	2
9:3	"hið allrahelegasta" "the most holy"	3
9:8	hins heilaga "of the holy [place]"	2
9:12	hið heilaga "the holy [place]"	2
9:24	helgidóm "sanctuary"	1
9:25	hið heilaga "the holy [place]"	2

Irish

Ref.	Text	Code
9:1	sanctóir "a sanctuary"	1
9:2	an Áit Naofa "the Holy Place"	2
9:3	an Áit Rónaofa "the Most Holy Place"	3
9:8	na hÁite Rónaofa "the Most Holy Place"	3
9:12	san Áit Rónaofa "the Most Holy Place"	3
9:24	i sanctóir "sanctuary"	1
9:25	san Áit Rónaofa "the Most Holy Place"	3

Italian

Ref.	Text	Code
9:1	il santuario mondano "the earthly sanctuary"	1
9:2	Il Luogo santo "The holy Place"	2
9:3	Il Luogo santissimo "The most holy Place"	3
9:8	del santuario "of the sanctuary"	1
9:12	nel santuario "in the sanctuary"	1
9:24	un santuario "a sanctuary"	1
9:25	nel santuario "in the sanctuary"	1

Latin

Ref.	Text	Code
9:1	Sanctum saeculare "earthly Sanctuary"	1
9:2	Sancta "Holies"	1
9:3	Sancta sanctorum "Holies of holies"	2
9:8	sanctorum "of holies"	1
9:12	sancta "holies"	1
9:24	manu factis sanctis "to handmade holies"	1
9:25	sancta "holies"	1

Latvian

Ref.	Text	Code
9:1	laicīga svētnīca "earthly sanctuary"	1
9:2	svēto "holy [place]"	2
9:3	vissvētāko "most holy"	3
9:8	svētnīcu "sanctuary"	1
9:12	svētnīca "sanctuary"	1
9:24	svētnīcā "sanctuary"	1
9:25	svētnīcā "sanctuary"	1

Lithuanian

Ref.	Text	Code
9:1	žemiška šventyklą "earthly sanctuary"	1
9:2	Šventąją "Holy [place]"	2
9:3	Švenčiausioji "Most Holy"	3
9:8	šventyklą "sanctuary"	1
9:12	Šventąją "Holy [place]"	2
9:24	šventyklą "sanctuary"	1
9:25	Šventąją "Holy [place]"	2

Macedonian

Ref.	Text	Code
9:1	zemno svetilishte "earthly sanctuary"	1
9:2	"Svyataya" "Holy [place]"	2
9:3	"Svyataya Svyatich" "Holy of Holies"	3
9:8	Svetilishteto "Sanctuary"	1
9:12	svetilishteto "sanctuary"	1
9:24	svetilishte "sanctuary"	1
9:25	Svetilishteto "Sanctuary"	1

Navajo

Ref.	Text	Code
9:1	nahasdzáán bikáa'gi Diyin God bich'ì' nahadláago bił haz'áá nít'ée' "there was a place for divine worship on earth"	1
9:2	hodiyingo haz'á "holy place"	2
9:3	ts'ídá aláahgo hodiyingo haz'á "most holy place"	3
9:8	ts'ídá aláahgo hodiyingo haz'ánígí "the most holy place"	3
9:12	ts'ídá aláahgo hodiyingo haz'áajì' "to the most holy place"	3
9:24	hodiyingo haz'á "a holy place"	2
9:25	hodiyingo haz'áá góne' "inside the holy place"	2

Note: Navajo *hodiyingo haz'á* "sacred area" and *ts'ídá aláahgo hodiyingo haz'á* ("most sacred area" or "most holy place") are used in 9:11 and 7 respectively where, in both cases, one would expect to see the word *níbaal* ("tent").

Norwegian

Ref.	Text	Code
9:1	jordiske helligdom "earthly sanctuary"	1
9:2	"Det hellige" "the holy [place]"	2
9:3	"Det aller helligste" "the most holy"	3
9:8	helligdommen "the sanctuary"	1
9:12	helligdommen "the sanctuary"	1
9:24	en helligdom "a sanctuary"	1
9:25	helligdommen "the sanctuary"	1

Old Church Slavonic

Ref.	Text	Code
9:1	světóe . . . ljudskóe "earthly sanctuary"	1
9:2	světâe "sanctuary"	1
9:3	světâe světýchъ "holy of holies"	2
9:8	světýchъ "sanctuary"	1
9:12	světâe "sanctuary"	1
9:24	světâe "sanctuary"	1
9:25	světâe "sanctuary"	1

Polish

Ref.	Text	Code
9:1	ziemską świątynię "earthly sanctuary"	1
9:2	miejscem świętym "holy place"	2
9:3	miejscem najświętszym "most holy place"	3
9:8	świątyni "sanctuary"	1
9:12	świątyni "sanctuary"	1
9:24	świątyni "sanctuary"	1
9:25	świątyni "sanctuary"	1

Portuguese

Ref.	Text	Code
9:1	santuário terrestre "earthly sanctuary"	1
9:2	o Santo Lugar "the Holy Place"	2
9:3	o Santo dos Santos "the Holy of Holies"	3
9:8	do Santo Lugar "of the Holy Place"	2
9:12	no Santo dos Santos "in the Holy of Holies"	3
9:24	santuário "a sanctuary"	1
9:25	no Santo dos Santos "in the Holy of Holies"	3

Quechua (Cuzco)

Ref.	Text	Code
9:1	pachapi santuarioyoq "its sanctuary on earth"	1
9:2	Santo Lugar "Holy Place"	2
9:3	Aswan Santo Lugar "Most Holy Place"	3
9:8	Aswan Santo Lugarman "to the Most Holy Place"	3
9:12	Aswan Santo Lugarman "to the Most Holy Place"	3
9:24	santuariyoq "the sanctuary"	1
9:25	Aswan Santo Lugarman "to the Most Holy Place"	3

Romanian

Ref.	Text	Code
9:1	un locaş pămîntesc de închinare "an earthly place of dedication"	1
9:2	"Locul Sfînt" "Holy Place"	2
9:3	"Locul prea sfînt" "most holy Place"	3
9:8	Locul prea sfînt "most holy Place"	3
9:12	Locul prea sfînt "most holy Place"	3
9:24	locaş de închinare "place of dedication"	1
9:25	Locus prea sfînt "most holy Place"	3

Russian (1925)

Ref.	Text	Code
9:1	svyatilishche zemnoye "earthly sanctuary"	1
9:2	"svyatoye" "holy [place]"	2
9:3	"svyatoye svyatich" "holy of holies"	3
9:8	svyatilishche "sanctuary"	1
9:12	svyatilishche "sanctuary"	1
9:24	svyatilishche "sanctuary"	1
9:25	svyatilishche "sanctuary"	1

Russian (2000)

Ref.	Text	Code
9:1	Svyatilishche, zemnoye "earthly sanctuary"	1
9:2	"Svyatoye" "holy [place]"	2
9:3	"Svyatoye svyatich" "holy of holies"	3
9:8	Svyatilishche "sanctuary"	1
9:12	Xram "sanctuary"	4
9:24	Svyatilishche "sanctuary"	1
9:25	Svyatilishche "sanctuary"	1

Slovak

Ref.	Text	Code
9:1	svätyňu na zemi "sanctuary on earth"	1
9:2	svätyňa "holy [place]"	1
9:3	svätyňa svätých "holy of holies"	2
9:8	(svätyne) svätých "(holy of) holies"	2
9:12	. . . N/A	-
9:24	svätyne "sanctuary"	1
9:25	svätyne "sanctuary"	1

Note: There is nothing in vs. 12 that corresponds to Greek *ta hagia*. The text reads: "not with [the] blood of goats and calves, but with His own blood, and [so] He has purchased eternal redemption." See also Catalan (above).

Slovenian

Ref.	Text	Code
9:1	pozemeljsko svetišče "sanctuary on earth"	1
9:2	"Sveto" "Holy [Place]"	2
9:3	"Presveto" "Most Holy"	3
9:8	svetišče "sanctuary"	1
9:12	svetišče "sanctuary"	1
9:24	svetišče "a sanctuary"	1
9:25	svetišče "sanctuary"	1

Spanish (1909)

Ref.	Text	Code
9:1	santuario mundano "earthly sanctuary"	1
9:2	el Santuario "the Holy Place"	1
9:3	el Lugar Santísimo "called the Most Holy Place"	2
9:8	el santuario "the sanctuary"	1
9:12	el santuario "the sanctuary"	1
9:24	el santuario "the sanctuary"	1
9:25	el santuario "the sanctuary"	1

Spanish (1977)

Ref.	Text	Code
9:1	santuario terrenal "earthly sanctuary"	1
9:2	el Lugar Santo "the Holy Place"	2
9:3	el Lugar Santísimo "called the Most Holy Place"	3
9:8	al santuario "to the sanctuary"	1
9:12	el santuario "the sanctuary"	1
9:24	un santuario "a sanctuary"	1
9:25	el santuario "the sanctuary"	1

Swahili

Ref.	Text	Code
9:1	patakatifu . . . pa kidunia "holy place on earth"	1
9:2	Patakatifu "Holy place"	1
9:3	Patakatifu pa patakatifu "Holy of holies"	2
9:8	patakatifu "holy place"	1
9:12	Patakatifu "holy place"	1
9:24	patakatifu "holy place"	1
9:25	patakatifu "holy place"	1

Swedish

Ref.	Text	Code
9:1	jordiska helgedom "earthly sanctuary"	1
9:2	"det heliga" "the holy [place]"	2
9:3	"det allraheligaste" "the most holy"	3
9:8	det allraheligaste "the most holy"	3
9:12	det allraheligaste "the most holy"	3
9:24	ett allraheligaste "a most holy"	3
9:25	det allraheligaste "the most holy"	3

Syriac

Ref.	Text	Lamsa
9:1	ūbēt qūdšā ʿālmānāyā "and an earthly sanctuary"	1 "a worldly sanctuary"
9:2	bēt qūdšā "sanctuary" (= "holy place")	1 "the sanctuary"
9:3	q ^ē dūš qūdšē "holy of holies"	2 "the Holy of Holies"
9:8	d ^ē qaddīšē "of the holies"	3 "of the saints"
9:12	l ^ē bēt maqd ^ē šā "to [the] sanctuary"	4 "the holy place"
9:24	l ^ē bēt maqd ^ē šā "to a sanctuary"	4 "the holy place"
9:25	l ^ē bēt maqd ^ē šā "to [the] sanctuary"	4 "the holy place"

Note: The second set of glosses are taken from George M. Lamsa, trans., *The New Testament according to the Eastern Text* (Philadelphia: Holman, 1968).

Tagalog

Ref.	Text	Code
9:1	sambahang "earthly sanctuary"	1
9:2	Dakong Banal "Holy Place"	2
9:3	Dakong Kabanal-banalan "Most Holy Place"	3
9:8	Dakong Kabanal-banalan "Most Holy Place"	3
9:12	Dakong Kabanal-banalan "Most Holy Place"	3
9:24	Dakong Banal "Holy Place"	2
9:25	Dakong Banal "Holy Place"	2

Turkish

Ref.	Text	Code
9:1	dünyevî makdisi "earthly sanctuary"	1
9:2	Kudus "Holy [Place]"	2
9:3	Kudsülakdas "Most Holy"	3
9:8	akdesin "holiest"	4
9:12	akdese "holiest"	4
9:24	akdese "sanctuary"	4
9:25	akdese "holiest"	4

Note: The word *akdese* ("very holy") is an intensified form of *kudus* ("holy"). Both the distinction and the words used to express it are borrowed from Arabic (see above).

Ukrainian

Ref.	Text	Code
9:1	svítsьku sviatyniu "earthly sanctuary"	1
9:2	"sviatynia" "sanctuary"	1
9:3	"Sviatéye Sviatych" "Holy of Holies"	2
9:8	sviatyniu "sanctuary"	1
9:12	sviatyni "sanctuary"	1
9:24	sviatyniu "sanctuary"	1
9:25	sviatyniu "sanctuary"	1

Welsh

Ref.	Text	Code
9:1	cysegr daearol "earthly sanctuary"	1
9:2	yn Gysegr "the Sanctuary"	1
9:3	yn Gysegr Sancteiddiaf "the Holiest Sanctuary"	2
9:8	cysegr "sanctuary"	1
9:12	cysegr "sanctuary"	1
9:24	i gysegr "the sanctuary"	1
9:25	cysegr "sanctuary"	1

Yiddish

Ref.	Text	Code
9:1	miqdaš . . . fun der doziqer velt "sanctuary . . . of this world"	1
9:2	moqum-qodu;s "the holy place"	2
9:3	qodši-qodšim "the holy of holies"	3
9:8	qodši-qodšim "the holy of holies"	3
9:12	moqum-qoduš "the holy place"	2
9:24	a miqdaš "a sanctuary"	1
9:25	qodši-qodšim "the holy of holies"	3

IV

English Translations: Results

Below I summarize patterns for twenty-eight English versions with regard to *ta hagia*. See table 11.

Table 11
English Translations
by Title

Version	Date
Challoner-Rhiems	1941
Contemporary English Version (CEV)	1995
English Standard Version (ESV)	2001
Geneva Bible	1602
Good News Bible (GNB)	1976
Goodspeed	1923
Jerusalem Bible (JB)	1968
Knox	1949
King James Version (KJV)	1611
Living Bible (LB)	1971
Modern Language Bible (MLB)	1969
Moffat	1935
New American Bible (NAB)	1987
New American Standard Bible (NASB)	1972
New English Bible (NEB)	1971
New Jerusalem Bible (NJB)	1985
New King James Version (NKJV)	1982
New Living Translation (NLT)	2004
New Revised Standard Version (NRSV)	1989
Phillips	1962
Revised English Bible (REB)	1989
Revised Standard Version (RSV)	1952
Revised Version (RV)	1901
Riverside	1923
Rotherham	1878
Tyndale	1526
Weymouth	1953
Wycliffe-Purvey	1388

The above twenty-eight translations exhibit sixteen different patterns for *ta hagia* in Heb 9. Of these there are five examples of early pattern 1 1 2 and twenty-three examples of early pattern 1 2 3, for a ratio of approximately 1:5. See table 12.

Table 12
Patterns from English Translations

Version	Vs. 1	Vs. 2	Vs. 3	Vs. 8	Vs. 12	Vs. 24	Vs. 25
Early Pattern: 1 1 2 - - - -							
Late Pattern: - - - 1 - - -							
Goodspeed	1	1	2	1	1	1	1
Knox	1	1	2	1	1	1	1
Late Pattern: - - - 2 - - -							
NKJV	1	1	2	2	2	3	2
KJV	1	1	2	2	3	4	3
Late Pattern: - - - 3 - - -							
Wycliffe-Purvey	1	1	2	3	1	1	1
Early Pattern: 1 2 3 - - - -							
Late Pattern: - - - 1 - - -							
JB	1	2	3	1	1	1	1
NAB	1	2	3	1	1	1	1
NEB	1	2	3	1	1	1	1
REB	1	2	3	1	1	1	1
NRSV	1	2	3	1	2	1	2
RSV	1	2	3	1	2	1	2
Late Pattern: - - - 2 - - -							
NJB	1	2	3	2	1	1	1
RV	1	2	3	2	2	2	2
Riverside	1	2	3	2	2	2	2
Rotherham	1	2	3	2	2	2	2
Weymouth	1	2	3	2	2	2	2
Late Pattern: - - - 3 - - -							
MLB	1	2	3	3	2	1	1
NASB	1	2	3	3	2	4	2
CEV	1	2	3	3	3	1	3
GNB	1	2	3	3	3	2	3
NLT	1	2	3	3	3	2	3
LB	1	2	3	3	3	4	3
Phillips	1	2	3	3	3	4	3
Geneva Bible	1	2	3	3	4	2	4
Late Pattern: - - - 4 - - -							
Moffatt	1	2	3	4	2	2	2
Tyndale	1	2	3	4	2	2	2
Challoner-Rheims	1	2	3	4	4	4	4
ESV	1	2	3	4	4	4	4

Of the sixteen patterns that occur, half occur more than once (8/16 or 50.0%). But these eight repeated patterns occur a total of 20 times (20/28 or 71.4%). All but two of the repeated patterns occur only twice. See table 13.

Table 13
Repeated Patterns

Patterns	Versions
1 1 2 1 1 1 1	2
1 2 3 1 1 1 1	4
1 2 3 1 2 1 2	2
1 2 3 2 2 2 2	4
1 2 3 3 3 2 3	2
1 2 3 3 3 4 3	2
1 2 3 4 2 2 2	2
1 2 3 4 4 4 4	2

The distribution of patterns is bimodal, with two of the repeated patterns occurring four times each. Of these, one is 1 2 3 1 1 1 1 (with "sanctuary" or some equivalent throughout vss. 8, 12, 24, and 25), and the other is 1 2 3 2 2 2 2 (with "Holy Place" or an equivalent throughout vss. 8, 12, 24, and 25). Notice that the hypothetical pattern 1 2 3 3 3 3 3 does not occur in the English portion of the data sample. These facts are summarized in table 14.

Table 14
Frequency of Renderings by Verse:
All Translations

Term	Vs. 8	Vs. 12	Vs. 24	Vs. 25
Early Pattern: 1 1 2 - - - -				
1	2	3	3	3
2	2	1	0	1
3	1	1	1	1
4	0	0	1	0
Early Pattern: 1 2 3 - - - -				
1	6	5	9	6
2	5	10	9	9
3	8	5	0	5
4	4	3	5	3

If we single out the "1" renderings for special attention, we find that only half as many versions translate "sanctuary" in vss. 8, 12, 24, and 25 as those that use some other term (37 as compared with 85, or 43.5%) – a number approaching half. This trend is different from the one documented above for non-English translations. See table 15.

Table 15
Frequency of Renderings by Verse
(1/Not 1)

Term	Vs. 8	Vs. 12	Vs. 24	Vs. 25
1	8	8	12	9
Not 1	20	20	16	19
Ratio	1:2.5	1:2.5	3:4	1:2

Determining how many versions translate "Most Holy Place," by contrast with some other reading, is again a two-part process, as we saw in the case of non-English translations. The numbers must first be summed separately for patterns 1 1 2 - - - - and 1 2 3 - - - - and then combined. See tables 16 and 17.

Table 16
Frequency of Renderings by Verse
(2/Not 2; 3/Not 3)

Term	Vs. 8	Vs. 12	Vs. 24	Vs. 25
Early Pattern: 1 1 2 - - - -				
2	2	1	0	1
Not 2	3	4	5	4
Ratio	2:3	1:4	0:5	1:4
Early Pattern: 1 2 3 - - - -				
3	8	5	0	5
Not 3	15	18	23	18
Ratio	1:2	1:4	0:23	1:4

Table 16
Frequency of Renderings by Verse
("MHP"/Not "MHP")

Term	Vs. 8	Vs. 12	Vs. 24	Vs. 25
"MHP"	10	6	0	6
Not "MHP"	18	22	28	22
Ratio	1:2	1:4	0:28	1:4

In table 17 what I mean by "MHP" is the sum of 2 readings for early pattern 1 1 2 - - - - and of 3 readings for early pattern 1 2 3 - - - -. Thus a "Most Holy Place" rendering is whatever matches the contents of vs. 3. The ratio of "Most Holy Place" renderings to renderings other than "Most Holy Place" is roughly 1:2 (55.5%, vs. 8), 1:4 (27.3%, vs. 12), 0:28 (vs. 24), and 1:4 (27.3%, vs. 25). Summing across columns we get a combined total of 22 "MHP" renderings as opposed to 85 non-"MHP" renderings, or 25.9% applying *ta hagia* in vss. 8, 12, 24, and 25 to the second apartment and 74.1% applying it to something else (the whole sanctuary or just the first apartment).

V
English Translations:
Data

Challoner-Rheims

Ref.	Text	Code
9:1	a sanctuary, though an earthly one	1
9:2	the Holy Place	2
9:3	the Holy of Holies	3
9:8	the Holies	4
9:12	the Holies	4
9:24	a Holies	4
9:25	the Holies	4

Contemporary English Version (CEV)

Ref.	Text	Code
9:1	a tent for worship	1
9:2	the holy place	2
9:3	the most holy place	3
9:8	the most holy place	3
9:12	the most holy place	3
9:24	a tent	1
9:25	the most holy place	3

English Standard Version (ESV)

Ref.	Text	Code
9:1	an earthly place of holiness	1
9:2	the Holy Place	2
9:3	the Most Holy Place	3
9:8	the holy places	4
9:12	the holy places	4
9:24	holy places	4
9:25	the holy places	4

Geneva Bible

Ref.	Text	Code
9:1	a worldly Sanctuarie	1
9:2	the Holy places	2
9:3	the Holiest of all	3
9:8	the Holiest of all	3
9:12	the holy place	4
9:24	the holy places	2
9:25	the holy place	4

Good News Bible: Today's English Version (GNB)

Ref.	Text	Code
9:1	a man-made place for worship	1
9:2	the Holy Place	2
9:3	the Most Holy Place	3
9:8	the Most Holy Place	3
9:12	the Most Holy Place	3
9:24	a man-made Holy Place	2
9:25	the Most Holy Place	3

Goodspeed

Ref.	Text	Code
9:1	a sanctuary that was fully equipped	1
9:2	the sanctuary	1
9:3	the inner sanctuary	2
9:8	the sanctuary	1
9:12	the sanctuary	1
9:24	a sanctuary	1
9:25	the sanctuary	1

Jerusalem Bible (JB)

Ref.	Text	Code
9:1	a sanctuary on this earth	1
9:2	the Holy Place	2
9:3	the Holy of Holies	3
9:8	the sanctuary	1
9:12	the sanctuary	1
9:24	a man-made sanctuary	1
9:25	the sanctuary	1

King James Version (KJV)

Ref.	Text	Code
9:1	a worldly sanctuary	1
9:2	the sanctuary	1
9:3	the Holiest of all	2
9:8	the holiest of all	2
9:12	the holy place	3
9:24	the holy places	4
9:25	the holy place	3

Knox

Ref.	Text	Code
9:1	earthly sanctuary	1
9:2	sanctuary	1
9:3	the inner sanctuary	2
9:8	the true sanctuary	1
9:12	the sanctuary	1
9:24	The sanctuary	1
9:25	the sanctuary	1

Living Bible (LB)

Ref.	Text	Code
9:1	a sacred tent down here on earth	1
9:2	the Holy Place	2
9:3	the Most Holy Place	3
9:8	the Holy of Holies	3
9:12	the Holy of Holies	3
9:24	the earthly place of worship	1
9:25	the Holy of Holies	3

Modern Language Bible (MLB)

Ref.	Text	Code
9:1	a sacred tent down here on earth	1
9:2	the Holy Place	2
9:3	the Holy of Holies	3
9:8	the Holiest	3
9:12	the Holy Place	2
9:24	a sanctuary	1
9:25	the sanctuary	1

Moffatt

Ref.	Text	Code
9:1	a mundane sanctuary	1
9:2	the Holy place	2
9:3	the Holy of Holies	3
9:8	the Holiest Presence	4
9:12	the Holy place	2
9:24	a holy place	2
9:25	the holy place	2

New American Bible (NAB)

Ref.	Text	Code
9:1	an earthly sanctuary	1
9:2	the Holy Place	2
9:3	the Holy of Holies	3
9:8	the sanctuary	1
9:12	the sanctuary	1
9:24	a sanctuary	1
9:25	the sanctuary	1

New American Standard Bible (NASB)

Ref.	Text	Code
9:1	a sanctuary on this earth	1
9:2	the Holy Place	2
9:3	the holiest of all	3
9:8	the holiest of all	3
9:12	the holy place	2
9:24	the holy places	4
9:25	the holy place	2

New English Bible (NEB)

Ref.	Text	Code
9:1	a material sanctuary	1
9:2	the Holy Place	2
9:3	the Most Holy Place	3
9:8	the sanctuary	1
9:12	the sanctuary	1
9:24	that sanctuary	1
9:25	the sanctuary	1

New Jerusalem Bible (NJB)

Ref.	Text	Code
9:1	a sanctuary on this earth	1
9:2	the Holy Place	2
9:3	the Holy of Holies	3
9:8	the holy place	2
9:12	the sanctuary	1
9:24	a man-made sanctuary	1
9:25	the sanctuary	1

New King James Version (NKJV)

Ref.	Text	Code
9:1	the earthly sanctuary	1
9:2	the sanctuary	1
9:3	the Holiest of All	2
9:8	the Holiest of All	2
9:12	the Most Holy Place	2
9:24	the holy places	3
9:25	the Most Holy Place	2

New Living Translation (NLT)

Ref.	Text	Code
9:1	a place of worship	1
9:2	the Holy Place	2
9:3	the Most Holy Place	3
9:8	the Most Holy Place	3
9:12	the Most Holy Place	3
9:24	a holy place	2
9:25	the Most Holy Place	3

New Revised Standard Version (NRSV)

Ref.	Text	Code
9:1	an earthly sanctuary	1
9:2	the Holy Place	2
9:3	the Holy of Holies	3
9:8	the sanctuary	1
9:12	the Holy Place	2
9:24	a sanctuary	1
9:25	the Holy Place	2

Phillips

Ref.	Text	Code
9:1	a sanctuary[, a holy place] in this world	1
9:2	a holy place	2
9:3	the holy of holies	3
9:8	the holy of holies	3
9:12	the holy of holies	3
9:24	any holy places	4
9:25	the holy of holies	3

Revised English Bible (REB)

Ref.	Text	Code
9:1	an earthly sanctuary	1
9:2	the Holy Place	2
9:3	the Most Holy Place	3
9:8	the sanctuary	1
9:12	the sanctuary	1
9:24	a sanctuary	1
9:25	the sanctuary	1

Revised Standard Version (RSV)

Ref.	Text	Code
9:1	an earthly sanctuary	1
9:2	the Holy Place	2
9:3	the Holy of Holies	3
9:8	the sanctuary	1
9:12	the Holy Place	2
9:24	a sanctuary	1
9:25	the Holy Place	2

Revised Version (RV)

Ref.	Text	Code
9:1	and its sanctuary, [a sanctuary] of this world	1
9:2	the Holy place	2
9:3	the Holy of holies	3
9:8	the holy place	2
9:12	the holy place	2
9:24	a holy place	2
9:25	the holy place	2

Riverside

Ref.	Text	Code
9:1	its holy building	1
9:2	the Holy Place	2
9:3	the Holy of Holies	3
9:8	the holy place	2
9:12	the holy place	2
9:24	a holy place	2
9:25	the holy place	2

Rotherham

Ref.	Text	Code
9:1	the holy (ritual) well-arranged	1
9:2	Holies	2
9:3	the Holies of Holies	3
9:8	the Holies	2
9:12	the Holies	2
9:24	Holies	2
9:25	the Holies	2

Tyndale (1526)

Ref.	Text	Code
9:1	worldly holynes	1
9:2	wholy	2
9:3	holiest off all	3
9:8	holy thynges	4
9:12	the wholy place	2
9:24	the holy places	2
9:25	the holy place	2

Note: The above readings did not change in Tyndale's between 1526 and 1534. See David Daniell, *Tyndales' New Testament, Translated by William Tyndale*, 1534 edition (New Haven: Yale University Press, 1989).

Weymouth

Ref.	Text	Code
9:1	a sanctuary belonging to this material world	1
9:2	the Holy place	2
9:3	the Holy of Holies	3
9:8	the true Holy Place	2
9:12	the Holy Place	2
9:24	a holy place	2
9:25	the Holy Place	2

Wycliffe-Purvey

Ref.	Text	Code
9:1	hooli thing duringe for a tyme	1
9:2	hooli	1
9:3	sancta sanctorum, (that is, hooli of hooli thingis)	2
9:8	seyntis [=saints]	3
9:12	the hooli thingis	1
9:24	hooli thingis	1
9:25	hooli thingis	1

VI

Comparisons Between the English and Non-English Data

Below I document differences and similarities between the English and non-English data discussed above. The point to notice here is that, whereas the English and non-English data differ in a number of ways, both avoid "Most Holy Place" renderings in Heb 9:8, 12, 24, and 25. On this all agree.

Differences

In part IV (above) I mention that the ratio of 1 renderings to renderings other than 1 is different for English and non-English translations. The ratios are different not only in their details but in their overall tendency. See table 18.

Table 18
Ratios for 1/Not 1 Renderings

Language	Vs. 8	Vs. 12	Vs. 24	Vs. 25	See Table
English	1:2.5	1:2.5	3:4	1:2	15
Non-English	1:1	1:1	2.5:1	1:1	8

Other factors could be mentioned as well. In the English sample we have eight unique patterns (patterns that occur only once) among twenty-eight translations ($28/8 = 3.5$), or one unique pattern for every 3.5 translations. In the non-English sample we have fifteen unique patterns among fifty-six translations ($56/15 = 3.7$), or one unique pattern for every 3.7 translations. These figures are roughly equivalent, with English translators in the sample being slightly more open to unique patterns for *ta hagia* than their non-English counterparts. Here we are dealing with unique patterns.

Consider also the ratio of total patterns to total translations. In the English sample we have sixteen different patterns (whether repeated or not) among twenty-eight translations ($28/16 = 1.75$), or one pattern for approximately every two translations. In the non-English sample we have twenty-three different patterns among fifty-six translations ($56/23 = 2.43$), or one pattern for approximately every two and a half translations. Thus, English translators give us more patterns with fewer examples of each pattern than their non-English counterparts, i.e., they give us a slightly broader but shallower distribution of patterns.

Similarities

A factor that binds the main parts of the sample together is the tendency in both portions of the sample to avoid "Most Holy Place" equivalents as renderings for *ta hagia* in vss. 8, 12, 24, and 25. There is a degree of normal statistical variation in the numbers, but substantially comparable patterns emerge. See table 19.

Table 19
Ratios for "MHP"/Not "MHP" Renderings

Language	Vs. 8	Vs. 12	Vs. 24	Vs. 25	See Table
English	1:2	1:4	0:28	1:4	16
Non-English	1:3	1:4	1:25	1:5	10

In table 19 there is less avoidance of "Most Holy Place" equivalents for vs. 8 than for vss. 12, 24, and 25 and dramatically more avoidance in vs. 24. In vs. 8 twice as many English translators use a term other than "Most Holy Place," and four times as many non-English translators do so. In vs. 12 the margin of difference is between four and five times in both cases--or half an order of magnitude. In vs. 25 it is four times among English versions and fifteen times among non-English versions. In vs. 24 it is twenty-five times among non-English versions (4.0%) and among the twenty-eight English versions, not one uses "Most Holy Place" in vs. 24.

VII

The Other Major Sanctuary Term in Heb 9: *hē skēnē*

Apart from *ta hagia*, the one most important sanctuary term in Heb 9 is (he) skene (lit., "[the] tent"). It occurs six times in the chapter (see vss. 2, 3, 6, 8, 11, 21).

Is there a systematic relationship between *ta hagia* and *hē skēnē* and, if so, what is it? Is it the case, for example, that *hē skēnē* is on earth and *ta hagia* is in heaven? If there were a contrast along these lines, the locations would have to be reversed, i.e., *skēnē* would have to be in heaven and *ta hagia* on earth because on the one hand "Christ did not enter a man-made sanctuary [*hagia*] that was only a copy of the true one; he entered heaven itself, . . ." (9:24) and on the other hand He did enter "a greater and more perfect tabernacle [*skēnē*] that is not man-made, that is to say, not a part of this creation" (9:11). The "tabernacle" (*skēnē*) that is not man-made (which He does enter) is in heaven, the "sanctuary" (*ta hagia*) which serves as a copy and shadow of it (the one He does not enter) is on earth.¹⁷

There is nothing systematic about such distinctions, however. In vs. 12 (and vs. 8) *ta hagia* represents something in heaven that Christ enters. And in vss. 2 and 3 *skēnē* refers to a single apartment of the earthly tabernacle. In vs. 21 *tēn skēnēn* refers not to isolated apartments but to the earthly tabernacle as a whole: "In the same way, he sprinkled with the blood both the tabernacle [*tēn skēnēn*] and everything used in its ceremonies" (Heb 9:21). From this we can only conclude that the two terms are used interchangeably and that there is a good deal of variety in their usage.

The issue regarding *skēnē* lies in vss. 8 and 11. "The Holy Spirit was showing by this that the way into the Most Holy Place [*tōn hagiōn*, lit., "the holies"] had not yet been disclosed as long as the first tabernacle [*tēs prōtēs skēnēs*] was still standing" (Heb 9:8). The key to understanding the last part of vs. 8 is in the first part of vs. 9, which begins with the word *hētis* ("which"). What follows in vss. 9 and 10 is a relative clause, despite the fact that in NIV vs. 9 and vs. 10 both begin new English sentences. Together vss. 9-10 describe the "first tabernacle" of vs. 8b. Verses 11-14 then go on to describe what NIV calls the "Most Holy Place" in vs. 8a, which is not the Most Holy Place at all but "the Holies"--both of them together.

Thus, the "Most Holy Place" (lit., "the Holies") of vs. 8a corresponds to the "greater and more perfect tabernacle [*skēnēs*] that is not man-made" in vs. 11. The "first tabernacle" of vs. 8b deals with "gifts and sacrifices" in vs. 9 and with "external regulations" in vs. 10. The first tabernacle--in its entirety--was smaller and less perfect. It was located on this earth, was man-made (see Heb 8:5), and has now passed away. What is greater and more perfect is a second sanctuary -- not a second apartment -- located in heaven and "set up by the Lord, not by man" (8:1). The contrast is between earthly and heavenly things, i.e., between entire systems of worship, where the one (in its entirety) is a symbolic representation of the other (in its entirety).

We are not talking about two different plans of salvation here. There is one plan of salvation. Instead we are talking about type and antitype, Old Testament shadow and New Testament reality. At issue is our ability to grasp simultaneously the facts that different principles are involved and that the symbol does not compete with what it symbolizes, but leads us to the reality and clarifies for us what that reality is like (see Gal 3:24). The two sanctuaries resemble each other in form and function, differing primarily in magnitude. Either sanctuary – the one on earth or the one in heaven – can be referred to as *hē skēnē* or as *ta hagia*.

VIII

Conclusion

The issues raised by the present topic are more than academic details. At issue is whether Jesus comes again and, in doing so, whether He commissions a judgment hour message to precede and announce His coming. It would be reasonable to expect such a message. A feast of trumpets immediately preceded the day of atonement anciently to herald the event and prepare the people to participate in it meaningfully (see Lev 23:23-25). If these events from the Old Testament are symbols, what do they symbolize? If they are types, what do they typify? If they are neither, then why were they recorded "for our admonition, on whom the ends of the world are come" (1 Cor 10:11, KJV)?

In all of this the validity of Adventism is an issue, but if that is all we are talking about we need more of the Holy Spirit's eye salve. The real question is whether Christ calls this planet's special attention to His impending return or allows the event to go largely unnoticed. When Jesus says He will come like a thief in the night (see Matt 24:43), He does not mean that history ends without anyone knowing it. Trying to do that would be like trying to hide the lightning on a stormy night.

(26) "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it. (27) For as the lightning comes from the east and flashes to the west, so will be the coming of the Son of Man. (Matt 24:26-27)

How do you hide all the angels of heaven when they do not especially want to be hidden (see Matt 25:31; 28:2-4), or muffle "the voice of the archangel" (1 Thess 5:16), which cries so loudly that it raises the dead – literally? When Christ called Lazarus from the tomb, was the dead man the only one who could hear Him? What about those standing nearby? "And when he had said this, Jesus called in a loud voice, 'Lazarus, come out!'" (John 11:43). Is there any parallel for this event at the end of the age? There is, and in fact the type pales beside its antitype. At the second coming we are not talking about an isolated person in one tomb located in Bethany but about the sleeping saints from all past ages wherever they might be, scattered here and there over all the earth.

Seventh-day Adventists all agree that the second coming will be widely visible. That is not the question. We all know these things. But my point is that, if the event is universal in scope, then the announcement of it should also be heard around the world. When I say "announcement," I have in mind the judgment hour message that the church has proclaimed ever since it was founded. Arguing that there is no judgment does nothing to strengthen our message. Such arguments can only serve to silence the voice of the Holy Spirit.

If in A.D. 31 Christ enters "the Most Holy Place" (i.e., if the symbolism of the first apartment does not symbolize anything), then the Seventh-day Adventist movement has no reason to exist and Adventists should be forthright in coming forward to say so. If they are calling attention to an event (Christ's entry into the Most Holy Place in 1844) that did not occur, they are sounding a false alarm. The second coming is not upon us in any immediate or tangible sense. "Let us eat and drink, for tomorrow we die" (1 Cor 15:32; see also Isa 22:13).

If, on the other hand, in A.D. 31 Christ enters "the sanctuary," as I understand *ta hagia* in Heb 9:8, 12, and 24 (and without necessarily realizing the implications of saying so, a majority of the translators in both parts of the present data sample agree), then there is nothing inherently contradictory in the Seventh-day Adventist position and our critics should be the ones to come forward, with all the intellectual honesty they have enjoined on us, openly acknowledging that there was no basis for their criticism.

Adventism does not make the book of Hebrews the starting point for its theology of the sanctuary. The author of Hebrews does not do this either. How could he? The sanctuary is not a New Testament innovation. To study the sanctuary while ignoring or minimizing the witness of the Old Testament is a sure recipe for exegetical disaster. One's starting point must be Exodus and Leviticus. Next is Daniel. Only when these resources are firmly in place do we come to Hebrews. Later revelation must be interpreted against the backdrop of earlier revelation (see Isa 8:20). Hebrews must come last, not first. So we offer no apology for requiring anyone's proposed exegesis of Hebrews to be consistent with earlier books that deal with the same subjects, such as Daniel.

When Christ entered *ta hagia* in A.D. 31, was He entering the Most Holy Place prematurely (contrary to Dan 8), such that it was unnecessary for Him to do so again at the end of the 2300 days in 1844? He was doing this only if *ta hagia* means "Most Holy Place." But what if the term means something else? What alternative hypotheses might we have to consider in that event? Whatever those alternatives are, let us start considering them, because *ta hagia* does not mean "Most Holy Place." Or if it does, the data reported in the present study are not representative. Perhaps we could increase the size of our sample to include data from a hundred languages. But would doing that weaken the present argument, or strengthen it?

I think it would be appropriate to seek God humbly and ask if we have captured all of what we want us to see in the sanctuary. Could it be that we need to recover some lost ground? Could it be that our message was true for reasons we never fully grasped? We need a method for learning new things about old things that does not require us to discard what was true in the past. There may be more to learn from the sanctuary than we have surrounded, e.g., that *ta hagia* refers to the entire sanctuary and not just to one of its parts. This then would feed into a total system of truth that includes supporting 1844 as the close of the 2300 days, contrasting the ministries of the first and second apartments, and allowing Christ to occupy His rightful place in both arenas.

In this paper I hope to have shown that the scholarly consensus Ford and others appeal to against a two-apartment ministry of Christ in the heavenly sanctuary is an illusion. It doesn't exist. This is not to say that the translators cited above hold Seventh-day Adventist views on the sanctuary. On the contrary, they weren't thinking about us at all when they translated as they did. They were studying the text and what they found is documented above. But my point is that what they did not find was anything that would support a single-minded focus on the second apartment in Heb 9. The focus in Heb 9 is not on a second apartment, but on a second sanctuary – the real one, of which the one on earth is a type and shadow.

So let us think through these things again, allowing for the possibility that the church may have been right about more than we give it credit for. What better way could we spend history's last few hours than in waiting, watching, looking forward to, preparing ourselves – and preparing others – for the day when we will actually see Jesus?

Notes

Note: Scripture quotations in this paper labeled NIV are from the Holy Bible, New International Version. Copyright (c) 1973, 1978, 1984 International Bible Society.

¹This fact accounts for the singularity of the term in vs. 1. If *ta hagia*, being plural, means "sanctuary" because the sanctuary has two apartments, it would be entirely appropriate to use the singular form *hagion* to mean "sanctuary" as well. Context must determine such usage. Context can limit the reference of *ta hagia* to the second apartment in a given case. But it is not limited to the second apartment in every case. We need not deny the one fact in order to assert the other.

²The fourteenth century Wycliffe-Purvey version translates "hooli thing" in vs. 1 and "hooli thingis" in vss. 12, 24, and 25 (see p. 56 below). A twentieth-century commentator, George Wesley Buchanan, states: "The 'holy things' [referred to by *ta hagia*] are the sacred precincts and objects related to the temple or 'the true tent'" (*To the Hebrews: Translation, Comment and Conclusions*, Anchor Bible Commentary [Garden City: Doubleday, 1972], p. 133). This does not mean John Purvey had the same understanding of the text as George Buchanan. Instead it means that in Purvey's mind being literal was the same as being accurate, which may or may not always follow.

³See Hardy, "Covenants and Sanctuaries in Heb 8-9," *Historicism* No. 27/Jul 91, 2-60; "What Can 1 and 2 Chronicles Tell us About *ta hagia* in Heb 13:11?" *Historicism* No. 28/Oct 91, pp. 22-34.

⁴Beirut: The Bible Societies in the Near East, last printing 1971.

⁵Germanic languages: Afrikaans, Danish, Dutch, German (1534, 1545, 1942), Norwegian, Swedish; Romance languages: French, Latin, Italian, Portuguese, Spanish; Slavic languages: Croatian; other Indo-European: Greek; Semitic: Hebrew, Syriac; other: Navajo (1956 [twice], 1975, 1985). The German of 1545 and Navajo of 1956 and 1975 are not included in the sample.

⁶Ge'ez, Old Church Slavonic, Quechua.

⁷At first data were gathered on *hē skēnē* (9:2, 3, 6, 8, 11, 21) as well as *ta hagia*. They are not reported here in any systematic manner, but see part VII below.

⁸Sixteen languages in the sample are written in non-English alphabets. Of these, ten are Indo-European (Slavic: Bulgarian, Byelorussian, Macedonian, Old Church Slavonic, Russian, Ukrainian; other Indo-European: Armenian, Farsi, Greek, Hindi), six are Austroasiatic, which includes Semitic (Arabic, Coptic, Ge'ez, Hebrew, Syriac), and one is Caucasian (Georgian).

⁹New York: E. P. Dutton, 1951.

¹⁰Sometimes a literal gloss might be "Holies" or "Holy (place)" and this is used in part III. What I mean by "sanctuary" here is a reading that corresponds to that in vs. 1, whatever term best translates vs. 1.

¹¹The Arabic has what grammarians call intensified nouns. Thus, if *kabar* means "great," *'akbar* means "very great." In the same way, if *qudsu* means "holy" (vss. 1, 2) then *'aqdas* (vss. 3, 8, 12, 24, 25) means "very holy." But whatever it means, in vs. 3 we have the geminated form *qudsu* (*a'l'aqdāsi* (lit., "holy of the very holy"), which is not the same as *aqdās* by itself. In vss. 8, 12, 24, and 25 the form is not doubled; in vs. 3 it is. The same distinction and the same means of expressing it are borrowed from Arabic into both Farsi and Turkish. Understanding the function of intensified adjectives in Arabic would be an appropriate topic for future research but the differences in Arabic, Farsi, and Turkish between vs. 3 on the one hand and vss. 8, 12, 24, and 25 on the other make it impossible to claim that the same rendering is found in all five

verses. For further discussion see A. F. L. Beeston, *Written Arabic: An Approach to the Basic Structures* (Cambridge: Cambridge University Press, 1968), pp. 77-80.

¹²"Daniel 8:14 and the Day of Atonement," *Spectrum* 11, 2 (1980): 33.

¹³See Hardy, "Covenants and Sanctuaries," pp. 20-22.

¹⁴"Temple Architecture: What Can Archaeology Tell Us About Solomon's Temple?" *Biblical Archaeology Review*, July/August 1987, pp. 38-49.

¹⁵See Hardy, "1 and 2 Chronicles," pp. 24-27.

¹⁶"In the comparison of Hebrews 9 'the first apartment [of the ancient sanctuary] is symbolic of the whole earthly sanctuary during the Jewish age' prior to the cross (243; see verse 9), and the second apartment, of the entire ministry of Christ in the heavenly sanctuary between His first and second Advents (480, 507). The antitypical day of atonement thus spans the entire Christian era, with its inauguration at the cross and its consummation when Christ appears a second time (480)" (Ford, "Day of Judgment," p. 33). Ford's emphasis on any possible relationship between the sanctuary and the earth is consistent with other statements: "Because in Daniel the sanctuary is a symbol of the kingdom of God on earth, the symbolism here used unites both the histories and the prophecies of this book and sets forth the truth that the holy things of God which have been profaned through the ages by unbelieving powers are soon to be vindicated in the judgment, and likewise the holy ones--the worshipers" (*Daniel* [Nashville: Southern Publishing Association, 1978], p. 162); "Once more, if the sanctuary is the microcosm of the kingdom of God, then its cleansing, vindication, restoration, must point to the reestablishment of that kingdom over the kingdom of men" (*ibid.*, p. 175). There is earth symbolism in the sanctuary (see Hardy, "The Case for Metaphor in Heb 6:19-20," pp. 16-17), but the point normative Seventh-day Adventists would emphasize is that the sanctuary on earth is symbolic of the sanctuary in heaven.

¹⁷Christ did of course enter the temple's courts. His doing so was the fulfillment of Hag 2:7 (see Hardy, "'The Desired of all Nations' in Hag 2:7," *Historicism* No. 12/Oct 87, pp. 2-21). But Christ never entered those parts of the temple in Jerusalem restricted to priests. On earth He was a Victim and not a Priest.

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