

HOLY PLACE.

It will be admitted by all bible students, that a correct understanding of terms used, is necessary, in order to a clear comprehension of any subject. Now that the tabernacle of the wilderness is unfolding so grandly, as a type, or shadow of the *true* tabernacle, and giving us a better knowledge of God and Christ, and the *way* to God, it becomes important to understand the terms used in connection with it.

For various reasons, it seems especially important to know the scripture names of the three places in the tabernacle. It is evident that in *some* passages, the term *holy* is used for most holy, or referring to *both*, so that it is necessary to determine the place referred to by the connections; but we think it can be clearly shown that the names are not *all* used interchangeably.

It seems that there has been a general misunderstanding in regard to the term *holy place*. It needs only to be stated that words in italics in the scriptures, have been supplied by the translators, and were not in the *original*. If that is invariably the case, then we think that it can be shown that wherever *place* is not in italics, the term "holy place" has reference to the *court* of the tabernacle; and consequently the other *two* places are called the holy and most holy, or holiest of all; *place* being in italics, in both old and new testament. So we have "the holy place;" (the court) "the holy," (beyond the first veil) and "the most holy," or holiest of all (beyond the second veil). Notice in Exodus, Lev. and Heb. As has been shown, the alter of burnt offering; and the laver for *washing*, were in the *court* or holy place. The animals for sacrifice were killed there. And he shall slay the lamb in the place where he shall kill the sin offering in the holy place. [Lev. 14:13](#). And the remainder thereof shall Aaron and his sons eat; with unleavened bread shall it be eaten in the holy place; in the *court* of the tabernacle of the congregation they shall eat it. [Lev. 6:16-26](#).

It will be noticed that *place* is in the original in these passages, not being in italics; and that the *holy place* and *court* are identical. And the Lord spake unto Moses, saying: Thou shalt make a laver of brass, and his foot of brass to *wash*; and thou shalt put it between the tabernacle of the congregation and the alter, and thou shalt put water therein, for Aaron and his *sons* shall wash their hands and their feet thereat; when they go into the tabernacle of the congregation, they shall *wash*, that they *die not*; or when they come near to the alter to minister, to burn offering made by fire unto the Lord. [Ex. 30:17-20](#). Whatsoever shall touch the *flesh* thereof shall be holy; and when there is sprinkled of the *blood* thereof upon any garment thou shalt *wash* that whereon it was sprinkled, in the *holy place* (the court). [Lev. 6:27](#).

These passages make it certain that whoever or whatever was *washed* in connection with the tabernacle, was washed at the laver, in the holy place; and we have seen that the *holy place* is the *court* of the tabernacle; and we found also, in [Ex. 30:20](#), that whoever would enter the *holy*, must first wash at the laver, that he *die not*. Now coming to [Lev. 16](#) which gives us a picture of the day of atonement, we find that if the high priest would enter holy or *most holy*, he must first wash his flesh in water and put on the holy linen garments; then kill the bullock to make atonement for himself and his house; and take his blood in and sprinkle upon and before the mercy seat; then come out and kill the goat, which was to make atonement for the *people*, and do with his blood as he did with the blood of the bullock; then after making atonement for the *holy*, and the tabernacle, and the alter; and sending away the scapegoat; Aaron shall come into the tabernacle of the congregation, (evidently in this passage as in some others--the *court*) and shall put off the linen garments, which he put on when he went into the *holy*, and leave them there, and shall wash his flesh with water in the *holy place* (the court). [Lev. 16:23-24](#).

In the face of all these facts, it is persistently claimed by some that Aaron killed the bullock, then *stopped* on his way to the most holy, and washed his flesh in the *holy*, and put on the holy garments, and also stopped on

his way out to wash etc., in the *holy*; claiming that the beauty of the type consisted in the washing where no place was provided for that purpose; and notwithstanding it was death to enter the holy before washing. We think the beauty of any explanation of God's word should consist in adhering to the general teaching of the word. B. W. K.

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