

Unwinding a Footnote

Most footnotes you can usually ignore. They are mostly just asides.

A footnote in chapter one of Tabernacle Shadows (page 13) is important because

*In the English translation this is frequently, though improperly, called the "holy *place*," and in such instances the word *place* will be found in italics, indicating that it has been supplied by the translators, as, for instance, in Exod. 26:33. This error is quite confusing, as the "Court" was properly called the "holy place." When *place* is not in italics, the "Court" is always meant. See Lev. 14:13 and 6:26,27. In some instances the "Holy" is termed the "Tabernacle of the congregation." The "Most Holy," or "Sanctuary," is also sometimes called the "Holy *place*" – *place* in italics. Instances, Lev. 16:17,20,23. In referring to these apartments, we will call them, severally, the "Court," "The Holy" and "The Most Holy."

A lack of appreciation of the interest of Christians in these typical pictures and of the necessity for uniform exactness, on the part of the translators of Leviticus, must have been the cause of the varied translations which have so aided in confusing the student.

In my first reading, I gathered that there were translation problems with some fundamental words describing the Tabernacle. What rules are introduced for more accurate translation?

Perhaps a table representing the above footnote would help.

The Footnote Represented as a Table - especially note the importance of italics in the KJV

King James Translation	Accurate Translation	Example Text	The Rule of Thumb for Accurate Translation
“holy <i>place</i> ”	“Holy”	Exodus 26:33	“holy” followed by “ <i>place</i> ” in italics, indicates “ <i>place</i> ” has been supplied erroneously by the translators. Should be translated “Holy” <u>sometimes</u>
“holy <i>place</i> ”	Most Holy or Sanctuary	Lev 16:17,20,23	“holy” followed by “ <i>place</i> ” in italics, indicates “ <i>place</i> ” has been supplied erroneously by the translators. Should be translated “Most Holy” <u>sometimes</u>
“holy place”	“Court”	Lev 14:13 Lev 6:26,27	“holy” followed by “place” not in italics, then “Court is <u>always</u> meant.
“Tabernacle of the congregation”	“Holy”		<u>Sometimes</u> the “Holy” is termed the “Tabernacle of congregation”

The diligent student might go further and search the scriptures to “prove” the above rules exhaustively. And also study the underlying Hebrew words.

“*holy place*” = Holy

And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the *holy place* and the most holy.

Exodus 26:33

“*holy place*” = Most Holy

And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the *holy place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. **Lev 16:17**

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: **Lev 16:20**

And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the *holy place*, and shall leave them there: **Lev 16:23**

“*holy place*” = Court

And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the *holy place*: for as the sin offering is the priest's, so is the trespass offering: it is most holy: **Lev 14:13**

The priest that offereth it for sin shall eat it: in the *holy place* shall it be eaten, in the court of the tabernacle of the congregation.

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*. **Lev 6:26,27**