

Kennedy, A. R. S. "Tabernacle." *A Dictionary of the Bible*. Ed. J. Hastings.  
Vol. 4. New York: Charles Scribner's Sons, 1902. 653-68.  
Public Domain.

[This outdated article assumes JEDP theory unfortunately and flat out denies the tabernacle's historical existence based on his presuppositions. Good example how old critical scholarship sliced and diced the text. TAH]

## TABERNACLE.

by A. R. S. Kennedy

- i. The Tabernacle of the oldest sources.
- ii. The Tabernacle of the priestly writers. The literary sources.
- iii. The nomenclature of the Tabernacle.
- iv. The fundamental conception of the Sanctuary in P.  
Nature and gradation of the materials employed in its construction.
- v. General arrangement and symmetry of the Sanctuary.  
The Court of the Dwelling.
- vi. The furniture of the Court--(a) the Altar of Burnt-offering ; (b) the Laver.
- vii. The Tabernacle proper--(a)the Curtains and Coverings;  
(b) the wooden Framework; (c) the arrangement of the Curtains, the divisions of the Dwelling, the Veil and the Screen.
- viii. The furniture of the Holy Place--(a) the Table of Show-bread or Presence-Table; (b) the golden Lampstand;  
(c) the Altar of Incense.
- ix. The furniture of the Most Holy Place--the Ark and the Propitiatory or Mercy-seat.
- x. Erection and Consecration of the Tabernacle.
- xi. The Tabernacle on the march.
- xii. The Historicity of P's Tabernacle.
- xiii. The ruling Ideas and religious Significance of the Tabernacle.

### Literature.

The term *tabernaculum*, whence 'tabernacle' of the Eng. VSS since Wyclif, denoted a tent with or without a wooden framework, and, like the *σκηνη* of the Gr. translators, was used in the Latin VSS to render indiscriminately the *אֹהֶל* or goats'-hair 'tent' and the *הֶכֶל* or 'booth' (which see) of the Hebrews. Its special application by the Romans to the tent or *templum minus* of the augurs made it also a not altogether inappropriate rendering of the *מִשְׁכָּן* or 'dwelling' of the priestly writers (see § iii.), by which, however, the etymological signification of the latter was disregarded, and the confusion further

increased. The same confusion reigns in our AV. The Revisers, as they inform us in their preface, have aimed at greater uniformity by rendering *mishkan* by 'tabernacle' and '*ohel* by 'tent' (as AV had already done in certain cases, see § iii.). It is to be regretted, however, that they did not render the Heb. *sukkah* with equal uniformity by 'booth' (*e.g.* in Mt 17:4 and parallels), and particularly in the case of the Feast of Booths (EV Tabernacles),

i. THE TENT OR TABERNACLE OF THE OLDEST SOURCES.--Within the limits of this art it is manifestly impossible to enter in detail into the problems of history and religion to which the study of 'the tabernacle' and its appointments, as these are presented by the priestly authors of our Pentateuch, introduces the student of the OT. The idea of the tabernacle, with its Aaronic priesthood and ministering Levites, lies at the very foundation of the religious institutions of Israel as these are conceived and formulated in the priestly sources. To criticise this conception here--a conception which has dominated Jewish and Christian thought from the days of Ezra to our own--would lead us at once into the heart of the critical controversy which has raged for two centuries round the literature and religion of the OT. Such a task is as impossible to compass here as it is unnecessary. The almost universal acceptance by OT scholars of the post-exilic date of the books of the Pentateuch in their present form is evident on every page of this Dictionary. On this foundation, therefore, we are free to build in this article without the necessity of setting forth at

every stage the processes by which the critical results are obtained.

Now, when the middle books of the Pentateuch are examined in the same spirit and by the same methods as prevail in the critical study of other ancient literatures, a remarkable divergence of testimony emerges with regard to the tent which, from the earliest times, was employed to shelter the sacred ark. In the article ARK (vol. i. p. 1496) attention was called to the sudden introduction of the 'tent' in the present text of Ex 3:37 as of something with which the readers of this document--the Pentateuch source E, according to the unanimous verdict of modern scholars--are already familiar. This source, as it left its author's pen, must have contained some account of the construction of the ark, probably from the offerings of the people (33:8) as in the parallel narrative of P (25:2ff), and of the tent required for its proper protection. Regarding this tent we are supplied with some interesting information, which may be thus summarized:--(a) Its *name* was in Heb. *'ohel mo'ed* (33:7, AV 'the tabernacle of the congregation,' RV 'the tent of meeting'). The true significance of this term will be fully discussed in a subsequent section (§ iii.) (b) Its *situation* was 'without the camp, afar off from the camp,' recalling the situation of the local sanctuaries of a later period, outside the villages of Canaan (see HIGH PLACE, SANCTUARY). In this position it was pitched, not temporarily or on special occasions only, but, as the tents of the original demand, throughout the whole period of the desert wanderings (cf. RV v.7 'Moses used to take the tent and to pitch it,' etc., with AV). Above all, (c) its purpose is clearly stated. It was the spot where J", descending in the pillar of cloud which stood at the door of the tent (v. 9f, cf. Nu 12:5, Dt 31:15), 'met his servant Moses and spake unto him face to face as a man speaketh unto his friend' (v. 11). On these occasions Moses received those special revelations of the Divine will which were afterwards communicated to the people. To the tent of meeting, also, every one repaired who had occasion to seek J" (v. 7), either for an oracle or for purposes of worship. Finally, (d) its *aedituus* was the young Ephraimite Joshua, the son of Nun, who 'departed not out of the tent' (v.11, cf. Nu 11:28), but slept there as the guardian of the ark, as the boy Samuel slept in the sanctuary at Shiloh (1 S 3:3ff. ).

The same representation of the tent as pitched without the camp, and as associated with Moses and Joshua in particular, reappears in the narrative of the seventy elders (Nu 11:16f, 24-30), and in the incident of Miriam's leprosy (12:1ff, note esp. v. 4f), both derived from E; also in the reference, based upon, if not originally part of, the same source, in Dt 31:14f..

The interpretation now given of this important section of the Elohist source is that of almost all recent scholars, including so strenuous an opponent of the Graf-Wellhausen hypothesis as August Dillmann (see his Com. *in loc.*). Little, therefore, need be said by way of refutation of the views of those who have endeavoured to harmonize this earlier representation with that which dominates the Priestly Code. The only one of these views that can be said to deserve serious consideration is that which sees in the tent of Ex 33:7ff a provisional tent of meeting pending the construction of the tabernacle proper. This interpretation is

generally combined with the theory that the tent in question was originally Moses' private tent--an opinion which dates from the time of the Gr. translators (λαβῶν Μουσῆς τὴν σκηνὴν αὐτοῦ κτλ. so also Pesh.), and has found favour with commentators, from Rashi downwards, including most English expositors. This view is *a priori* plausible enough, but it falls to pieces before the fact disclosed above, that the same representation of the tent of meeting situated without the camp, with Joshua as its solitary guardian, is found in the Pentateuch, even *after the erection of the more splendid tabernacle of the priestly writers*. Moreover, there is no hint in the text of Ex 33:7-11 of the temporary nature of the tent; on the contrary, as we have seen, the tenses employed are intended to describe the habitual custom of the Hebrews and their leader during the whole period of the wanderings. The closing verse of the section, finally, proves conclusively that Moses had his abode elsewhere, and only visited the tent when he wished to meet with J". At the same time, the preservation of this section of E by the final editor of the Pentateuch, when the preceding account of the construction of the ark (cf. Dt 10:1-5 with Driver's note) was excised, can hardly be explained otherwise than by the supposition that he regarded the tent of meeting here described as having some such provisional character as this theory presupposes.

During the conquest and settlement, the tent of meeting presumably continued to shelter the ark (which see) until superseded by the more substantial 'temple' of J" at SHILOH. The picture of this temple (לְיְהוָה) with its door and doorposts (1 S 1:9; 3:15) disposes of the late gloss (2:22b), based on a similar gloss, Ex 38:8, which assumes the continued existence of the tent of meeting (see the Comm. *in loc.*). So, too, Ps 78:60, which speaks of the sanctuary at Shiloh as a tent and a tabernacle (*mishkan*), is of too uncertain a date to be placed against the testimony of the earlier historian. In the narrative of the older sources of the Book of Samuel (1 S 4ff.) there is no mention of any special protection for the ark until we read of the tent pitched for it by David in his new capital on Mt. Zion (2 S 6:17, cf. 1 Ch 16:1, and the phrase 'within curtains,' 2 S 7:2, 1 Ch 17:1). The later author of 2 S 7:6, however, evidently thought of the ark as housed continuously from the beginning in a tent. 'I have not dwelt in an house,' J" is represented as saying, 'since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent (*'ohel*) and in a tabernacle (*mishkan*),' or, as the text should more probably run, 'from tent to tent, and from tabernacle to tabernacle' (so Klost., Budde, basing on 1 Ch 17:5). David's tent was known as 'the tent of J'" (1 K 2:28ff.). Before it stood the essential accompaniment of every sanctuary, an altar, to which the right of asylum belonged (*ib.* 1:50). What the tent may have contained in addition to the sacred ark is unknown, with the exception, incidentally mentioned, of 'the horn of oil,' with the contents of which Zadok the priest anointed the youthful Solomon (*ib.* 1:39). A solitary reference to 'the tent of meeting' in a pre-exilic document yet remains, viz. the late gloss 1 K 8:4, the unhistorical character of which is now admitted (see Kittel, Benzinger, etc., *in loc.*, and cf. Wellh. *Proleg.* [Eng. tr.] 43f.).

To sum up our investigation, it may be affirmed that the author of 2 S 7 not only accurately represents the facts of history when he describes the ark as having been moved 'from tent to tent and from tabernacle to tabernacle,' but reflects with equal accuracy the opinion of early times that a simple tent or tabernacle was the appropriate housing for the ancient palladium of the Hebrew tribes. This is confirmed both by the analogy of the practice of other branches of the Semitic race, and by incidental references from the period of religious decadence in Israel, which imply that tent-shrines were familiar objects in connexion with the worship at the high places (2 K 23:7 RVm, Ezk 16:16; cf. the names *Oholibah* and *Oholibamah*, and art. OHOLAH).

#### ii. THE TABERNACLE OF THE PRIESTLY WRITERS.

--The literary sources.--These are almost exclusively from the hand of the authors of the great priestly document of the Pentateuch. This document, as has long been recognized, is not the product of a single pen, or even of a single period.

The results which recent criticism has achieved in disentangling and exhibiting the various strata of the composite literary work denoted by the convenient symbol P, and the grounds on which these results are based, must be sought else where, as, e.g.,--to name only a few accessible in English,--Kuenen, *Hexateuch*, 72ff., Driver, *LOT*<sup>6</sup> 40ff., the more elaborate tables of the *Oxford Hexateuch*, i. 255, 261, ii. 138, and the art. EXODUS in vol. i. p. 808ff., with the table, p. 810b. Reference may also be made here to the present writer's forthcoming commentary on *Exodus* in the Internat. Critical Series.

The sections of the Pentateuch dealing with the subject of this art. are the following:--

(1) Ex 25-29, a fairly homogeneous section (but cf. *Oxf. Hex.* ii. 120) of the main or ground-stock of P (hence the symbol Ps), containing minute directions for the construction of the furniture and fabric of the sanctuary (25-27), followed by instructions relative to the priestly garments (28) and the consecration of Aaron and his sons (29).

(2) Ex 30. 31, a set of instructions supplementary to the foregoing. For their secondary character (hence the symbol P') see the authorities cited above and § viii. (c) below.

(3) Ex 35-40, also a fairly homogeneous block of narrative, reproduced in the main verbatim from 25-31 'with the simple substitution of past tenses for future,' but in a systematic order which embodies the contents of 30. 31 in their proper places in the older narrative 25 ff. (see authorities as above). It is therefore younger than either of these sections, hence also P'. The critical problem is here complicated by the striking divergence of the LXX in form and matter from the MT, to some points of which attention will be called in the sequel.

(4) Nu 3:25ff; 4:4ff; 7:1ff contain various references to the tabernacle and its furniture, which also belong to the secondary strata of P (see NUMBERS, vol. iii. p. 568). To these sources have to be added the description of the temple of Solomon in 1 K 6 ff and the sketch of Ezekiel's temple (Ezk 40 ff.), which disclose some remarkable analogies to the tabernacle. The references to the latter in the Bks. of Chronicles are of value, as showing how completely the later Heb. literature is dominated by the conceptions of the Priestly Code. Outside the Canon of the OT, the most important sources are the sections of Josephus' *Antiquities* which deal with the tabernacle (III. vi.), Philo's *De Vita Moysis* (ed. Mangey, vol. ii. p. 145 ff., Bohn's tr. iii. 88 ff.), and the 3rd cent. treatise, containing a systematic presentation of the views of the Jewish authorities, *בר ייתא דמלכת המשכן* (ed. Flesch, *Die Barajitha von der Herstellung der Stiftshutte*; Eng. tr. by Barclay, *The Talmud*, 334ff.). The Epistle to the Hebrews, finally, supplies us with the first Christian interpretation of the tabernacle (§ xiii.).

iii. THE NOMENCLATURE OF THE TABERNACLE.\* --(a) In our oldest sources the sacred tent receives, as we have seen, the special designation (1) מוֹעֵד אֹהֶל (Ex 33:7, Nu 11:16; 12:4, Dt 31:14, all most probably from E). This designation is also found about 130 times in the priestly sections of the Hexateuch.

The verb יָעַד (וָעַד) from which מוֹעֵד is derived signifies 'to appoint a time or place of meeting,' in the Niphal 'to meet by appointment' (often in P).

\* Cf. the suggestive note on the various designations of the tabernacle with the inferences therefrom in *Oxf. Hex.* ii. 120; also Klostermaun in the *New kirchliche Zeitsch.* 1897, 288ff.; Westcott, *Hebrews*, 234 ff.

Hence **מוֹעֵד אֹהֶל**--as the name is understood by P, at least--signifies 'the tent of meeting' (so RV) or 'tent of tryst' (OTJC2 246), the spot which J" has appointed to meet or hold tryst with Moses and with Israel. As this meeting is mainly for the purpose of speaking with them (Ex 29:42; 33:11, Nu 7:89 etc.), of declaring His will to them, the expression 'tent of meeting' is practically equivalent to 'tent of revelation' (Driver, *Deut.* 339, following Ewald's 'Offenbarungszelt'). It has lately been suggested that behind this lies a more primitive meaning. From the fact that one of the functions of the Babylonian priesthood was to determine the proper time (*adanu*, from the same root as *mo'ed*) for an undertaking, Zimmern has suggested that the expression **מוֹעֵד אֹהֶל** may originally have denoted 'the tent where the proper time for an undertaking was determined,' in other words, 'tent of the oracle' (*Orakelzelt*). See Zimmern, *Beitrage zur Kenntnis d. bab. Religion*, p. 88 n. 2 (cf. Haupt, *JBL*, 1900, p. 52). Still another view of P's use of the term **מוֹעֵד** has recently been suggested (Meinhold, *Die Lade Jahves*, 1900, p. 31.). P, according to Meinhold, intends to give to the older term (**מוֹעֵד אֹהֶל**) of E the same significance as his own **אֹהֶל אֵלֵינוּ** 'tent of the testimony' (see No. 10 below), by giving to the Niphal of **יעד**; ('make known,' 'reveal one's self,' as above) the sense of **עיד** 'to testify of one's self.' The LXX, therefore, according to this scholar, was perfectly justified in rendering both the above designations by *σκηνη τοῦ μαρτυρίου* (see below) The rendering of AV 'tabernacle of the congregation' is based on a mistaken interpretation of the word *mo'ed*, as if synonymous with the cognate Mg.

(2) The simple expression 'the tent' (**אֹהֶל**) Is found in P 19 times (Ex 26:9, 11 etc.). We have already (§ i.) met with the title (3) 'the tent of J'" (1 K 2:28ff). To these may be added (4) 'the house of the tent' (1 Ch 9:23), and (5) 'the house of J'" (Ex 23:19).

(b) In addition to the older 'tent of meeting' a new and characteristic designation is used extensively in P, viz. (6) **מִשְׁכָּן** *mishkan* (about 100 times in the Hex.), 'the place where J" dwells' (**שָׁכַן**), 'dwelling,' 'habitation' (so Tindale); by AV rendered equally with **אֹהֶל** 'tabernacle' (but 1 Ch 6:32 'dwelling-place') A marked ambiguity, however, attaches to P's use of this term. On its first occurrence (Ex 25:9) it manifestly denotes the whole fabric of the tabernacle, and so frequently. It is thus equivalent to the fuller (7) 'dwelling (EV 'tabernacle') of J'" found in Lv 17:4 (here || (1), Nu 16:9 etc., 1 Ch 16:39; 21:29), and to 'the dwelling of the testimony' (No. 11 below). In other passages it denotes the tapestry curtains with their supporting frames which constitute 'the dwelling' *par excellence* (26:1, 6f. etc.), and so expressly in the designation (8) 'dwelling (EV 'tabernacle') of the tent of meeting' (Ex 39:32; 40:2 etc., 1 Ch 6:32). In the passages just cited and in some others where the *'ohel* and the *mishkan* are clearly distinguished (e.g. Ex 35:11; 39:40; 40:27ff.; Nu 3:25; 9:15), the AV has rendered the former by 'tent' and the latter by 'tabernacle,' a distinction now consistently carried through by RV.\* In 1 Ch 6:48 [MT 33] we have (9) 'the dwelling of the house of God.'

(c) Also peculiar to P and the later writers influenced by him is the designation (10) **לְהָאֵל הַעֵדוּת** (Nu 9:16 etc., 2 Ch 24:6, RV throughout 'tent of the testimony'; so AV in Nu 9:15, but elsewhere 'the tabernacle of witness'). The tabernacle was so called as containing 'the ark of the testimony' (see § ix). Hence too the parallel designation (11) **מִשְׁכַּן הַעֵדוּת** (Ex 38:21, Nu 150 etc., EV 'tabernacle of [the] testimony').

(d) In addition to these we find the more general term (12) **מִקְדָּשׁ** 'holy place or sanctuary; applied to the tabernacle (Ex 25:8 and often; in the Law of Holiness (Lv 17ff.) almost exclusively.

Passing to the versions that have influenced our own, we find as regards the LXX a uniformity greater even than in our AV. Owing to the confusion of **מִשְׁכַּן** and **לְהָאֵל** (both=*σκηνη*) on the one hand, and of **מִוֵּעַד** and **עֵדוּת** on the other (but cf. Meinhold, *op. cit.* 3 f.), we have the all but universal rendering ἡ σκηνη τοῦ μαρτυρίου, 'the tent of the testimony,' to represent (1), (8), (10), and (11) above. This, along with the simple *σκηνη*, is the NT designation (Ac 7:44 AV 'tabernacle of witness,' Rev 15:5 AV 'tabernacle of the testimony'). In Wis 9:8, Sir 24:10 we have a new title (13) 'the sacred tent' (*σκηνη ἁγία*, with which cf. the *ἱερά σκηνη* of the Carthaginian camp, Diod. Sic. xx. 65) The Old Lat. and Vulg. follow the LXX with the rendering *tabernaculum* and *tab. testimonii*, though frequently also ('habitually in Numbers,' Westcott, *Ep. to the Hebrews*, 234 f.) *tab. foederis*, the latter based on the designation of the ark as the 'ark of the covenant' (see § ix.). As to the older Eng. VSS, finally, those of Hereford and Purvey follow the Vulg. closely with 'tab. of witness, witnessynge, testimonye,' and 'tab. of the boond of pees (*t. foederis*).' Tindale on the other hand follows LXX with the rendering 'tab. of wisse' for (1) and (10), but then again he restores the distinction between '*ohel* and *mishkan* by rendering the latter 'habitation,' except in the case of (7), 'the dwellinge-place of the Lorde.' Coverdale in the main follows Tindale. It is to be regretted that this distinction was obliterated in the later versions.

#### iv. THE UNDERLYING CONCEPTION OF THE TABERNACLE –

SANCTUARY.--*Nature and gradation of the materials employed in its*

*construction.*--In Ezekiel's great picture of the ideal Israel of the Restoration (Ezk 40:1) 'the ruling conception is that of J" dwelling in visible glory in his sanctuary in the midst of his people'. The prophet's one aim is to help forward the realization of the earlier promise of J": 'My dwelling (*mishkan*) shall be with them, and I will be their God, and they shall be my people' (37:27). The same grand conception, the same high ideal, took possession of the priestly writers on whom Ezekiel's mantle fell. The foundation on which rests the whole theocratic structure of the Priestly Code is the provision of

\* The authors of the *Oxford Hexateuch* call attention to 'the curious fact that in Ex 25-27:19 the sanctuary is always called the "dwelling" [*mishkan*], while in 28. 29 this name is replaced by the older term "tent of meeting." ... The title "dwelling" is, of course, freely used in the great repetition, Ex 35-40, but the main portions of the Priestly Law in Leviticus ignore it (ii. 120, where see for suggested explanation).

a sanctuary, which in its fabric, in its *personnel*, and in all its appointments, shall be for future ages the ideal of a fit dwelling for J", the holy covenant God of the community of Israel, once again restored to His favour. That this is the point of view from which to approach our study of the tabernacle of the priestly writers is placed beyond question, not only by the characteristic designation of the tabernacle proper as the *miskhan* or dwelling (see above, § iii.), but by the express statement at the opening of the legislative section 'Let them make me a sanctuary, *that I may dwell among them*' (Ex 25:8. cf. 29:45).

Such a dwelling could only be one reared in accordance with the revealed will of J" Himself. Moses, accordingly--according to the representation of P--is summoned to meet J" in the cloud that rested on the top of Mt. Sinai, soon after the arrival there of the children of Israel (Ex 24:16ff.). The command is given to summon the Israelites to make voluntary offerings of the materials necessary for the construction of the sanctuary. A pattern or model of this dwelling and of all its furniture is shown to Moses, who is at the same time instructed in every detail by J" Himself (Ex 25:1-9 [Pg] = 35:4-29 [Ps], cf. 38:21-31). In the later strata of P we find the call of Bezalel (so RV), the son of Uri, and his endowment by J" as constructor-in-chief, assisted by Oholiab (AV Aholiab), the son of Ahisamach (31:1-11=35:30-36:1; 38:22f.).

A list of the materials employed is succinctly given at the head of each section (25:3ff=35:4ff). Of these the three great metals of antiquity, bronze (see BRASS), silver, and gold, are used in a significant gradation as we proceed from the outer court to the innermost sanctuary. Of the last-named, two varieties are employed--the ordinary gold of commerce, and a superior quality in which the pure metal was more completely separated from its native alloys, hence known as refined or 'pure' gold (זָהָב טָהוֹר). As to the technical treatment of the metals, we find various methods employed. They might be used in plain blocks or slabs, as for the bases of pillars and for the mercy-seat; or they might be beaten into plates (Nu 17:3 [Heb. 16:38]) and sheets (Ex 39:3) for the sheathing of large surfaces, like the great altar, the frames (but see § vii. (b)), and most of the furniture. The most artistic work is the hammered or *repousse* work in gold, of which the cherubim and the candlestick are examples.\*

The wood used throughout was that of the tree named שִׁטָּה *shittah* (AV 'shittim wood,' RV 'acacia wood'), now usually identified with the *Acacia seyal* or *A. nilotica* (see, further, SHITTAH). Its wood is noted for its durability (cf. LXX rendering ξύλα ἄσηπτα). We come next to a graduated series of

\* No account is taken here of the quantities of these metals provided for the tabernacle, for the passage Ex 38:24-31 was long ago recognized (Popper, *Der bibl. Bericht über die Stiftshütte*, 1862) as a late insertion in a late context. This is evident from the one fact alone that the silver, which provided, *inter alia*, for the sockets or bases at a talent each, is thought to be the produce of the poll-tax of half a shekel, which was not instituted till some time after the tabernacle had been set up (cf. Nu 11; Ex 40:1).

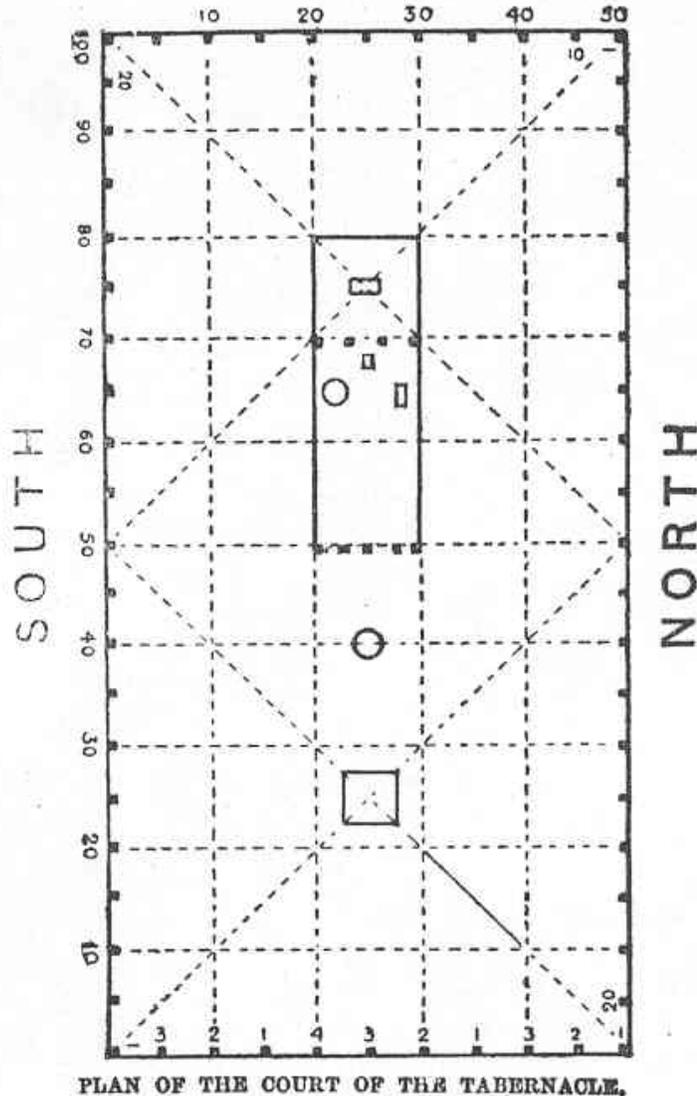
products of the loom. At the bottom of the scale we have the simple *shesh* (שֵׁשׁ). This material has been variously identified with linen, cotton, and a mixture of both. The history of the textile fabrics of antiquity favours linen (see LINEN, and Dillmann's elaborate note, *Exod.-Levit.* 3 305 ff.). A superior quality of it was termed 'fine twined linen' (רְשֵׁתִים שֵׁשׁ), spun from yarn of which each thread was composed of many delicate strands. When dyed with the costly Phoenician dyes, both yarn and cloth received the names of the dyes, 'blue, purple, and scarlet' (25:4 etc.). The first two represent different shades--of purple (see COLOURS), and may be conveniently rendered by 'violet' and 'purple' respectively. The spinning of the yarn was the work of the women, the weaving of it the work of the men (35:25-35, cf. 39:3). Among the latter a clear distinction is drawn between the ordinary weaver and the more artistic *rokem* and *hosheb*, who represent respectively the two forms of textile artistry practised from time immemorial in the East--embroidery and tapestry. The *rokem* or embroiderer (so RV) received the web, complete in warp and weft, from the loom, and worked his figures in colours upon it with the needle. The *hosheb* (lit. 'inventor,' 'artist,' as 31:4 ; EV 'cunning workman'), on the other hand, worked at the loom, weaving with 'violet, purple, and scarlet' yarn (cf. LXX 28:6 ἔργον ὑφαντὸν ποικιλοῦ) his figures into the warp, and producing the tapestry for which the East has always been famed. A gradation from without inwards, similar to that in the application of the metals, will meet us in the employment of these varied products of the loom.

v. THE GENERAL ARRANGEMENT AND SYMMETRY OF THE SANCTUARY. --The Court of the Dwelling (Ex 27:9-19 [Pg] 38:9-20 [Ps]; cf. Josephus, *Ant.* III. vi. 2).--Once again we must start from Ezekiel. For the realization of his great ideal, Ezekiel places his new temple in the centre of a square tract of country, 25,000 cubits in the side, 'a holy portion of the land' (Ezk 45:1ff; 48:8ff.). Within this area is a still more sacred precinct, the property of the priests alone, who thus surround the temple on every side to guard it from possible profanation. The same idea of the unapproachable sanctity of the wilderness 'dwelling' is emphasized by P through his well-known symmetrical arrangement of the camp of the Israelites. Around four sides of a huge square the tents are pitched, three tribes on each side (Nu 2:1ff; 10:13ff). Within this square is another, the sides of which are occupied by the priests and the three divisions of the Levites, the sons of Gershon, Kohath, and Merari (Nu 3:23ff). In the centre of this second square, finally, we find the sacred enclosure (τέμενος) which constitutes the wilderness sanctuary. This enclosure is the 'court of the dwelling' (רְצֵף הַמִּשְׁכָּה רָצַף 27:9, αὐλή τῆς σκηνοῦς, *atrium tabernaculi*), a rectangular space, lying east and west, 100 cubits\* in length by 50 in breadth (proportion 2:1) --in other words, a space made up of two squares, each 50 cubits in the side. At

\*The length of P's cubit is uncertain. For convenience of reckoning it may be taken as 18 inches.

this point it will help us to over-come subsequent difficulties if we look more closely at the proportions of the sanctuary as a whole, as revealed by the accompanying diagram. Beginning with the eastern square we note as its most prominent feature the altar of burnt-offering, lying 'four square' (5 cubits by 5) presumably at the intersection of the diagonals. In the western square stands 'the dwelling,' occupying three of the small plotted squares, of 10 cubits each way, its length being to its breadth in the proportion of 3:1. Like the temples of Solomon and Ezekiel, it consists of two parts, the outer and inner sanctuary, in the proportion of 27:1. The latter is the true sanctuary, the special abode of J", a perfect cube, as we shall afterwards see, each dimension one-half of the inner shrine of the Solomonic temple. It stands exactly in the centre of its square, while its own centre in turn is occupied by the most sacred of all the objects in the sanctuary, the ark, the throne of J", the dimensions of which, we shall find, are 5 x 3 x 3 half-cubits. These data are meanwhile sufficient to prove P's love for 'order, measure, number

and system,' which has long been recognized as one of his most prominent characteristics. From the first section of Genesis (11-28) onwards, with its arrangement by 10 and 7 and 3 (see art. NUMBER, vol. iii. p. 5651), his genealogies, his chronology, his theory of the religious development of Israel,



Scale 1/32 inch=1 cubit.

are all constructed on a definite system.\* Nowhere is this fondness for symmetry and proportion so evident as in the measurements of the tabernacle. Three, four, seven, ten, their parts and multiples, dominate the whole (see further, § xiii. ). The desire to preserve the proportion and ratio of certain parts and measurements has

\* Cf. Dillmann, *Num.-Josua*, 649f., who also considers P to have distinguished four periods of the world's history characterized by the decreasing length of human life in the proportion 8:4:2:1.

led to awkwardness and even inconsistency in other parts--a fact which lies at the root of not a few of the difficulties that beset the path of those that attempt to construct the tabernacle from the data of the priestly writers.

The court of the tabernacle is screened off from the rest of the encampment by five white curtains (קֵלַיִם; *kel'aim*) of 'fine twined linen' of the uniform height of 5 cubits, but of varying length. Those on the N. and S. long sides measure each 100 cubits, that on the W. 50, while the two remaining curtains of 15 cubits each screen off the E. side, one on either hand of the entrance to the court. The latter is a space of 20 cubits, which is closed by a hanging or portibre (מִסְכָּה) of the second grade of workmanship explained above, i.e. embroidered in colours on a white ground. All six hangings are suspended from pillars of the same height, standing on bases (יָדָּיִם, EV 'sockets') of bronze. The shape and size of 'these bases

can only be conjectured. Elsewhere in OT (Ca 5:15, Job 38:6, and corrected text of Ezk 41:22) יָדָּיִם is the base in the shape of a square plinth on which a pillar or an altar stands. So most probably in the case before us, the wooden pillar being sunk well into the plinth (so the *Baraita*), which would thus be reckoned to the height of the pillar. The pillars were then kept in position by means of the usual 'cords' † or

† These are first mentioned in Pa (36:18 'the pins of the courts and their cords,' 39:40 etc.).

stays (מִיָּדָּיִם) fastened to pegs or 'pins' (יָדָּיִם) of bronze stuck in the ground. This seems preferable to the view first suggested by Josephus that the bases ended in spikes (στυρωτῆρες) like that by which the butt-end of a spear was stuck in the ground--a method scarcely in place in the sand of the desert. According to P, (38:17), the pillars had capitals (EV 'chapiters') overlaid with silver. Further, 'the hooks or pegs (מִיָּדָּיִם) of the pillars and their fillets (מִשְׁקֵי) shall be of silver' (27:10f., but 38:19 makes the latter only overlaid with silver). The word rendered 'fillet' probably signifies a band or necking of silver (Ew., Dill. *et al.*) at the base of the capital, rather than, as is more generally supposed, silver rods connecting the pillars. And this for three reasons: (1) only on this view is the phrase 'filleted with silver' (27:17) intelligible; (2) no mention is made of any such connecting-rods in the minute directions for the transport of the tabernacle furniture (Nu 4); and (3) the screen and veil of the tabernacle proper (§ vii. (c)) were evidently attached to their pillars by hooks.

At this point we encounter our first difficulty. How are the pillars placed, on what principle are they reckoned (27:10ff.)? Ezekiel begins the description of his outer court with the wall 'round about' (40:5). P does likewise, only his curtain-wall is like a mathematical line, having length without breadth. It is as though the writer were working from a ground--plan like our diagram. The periphery of the

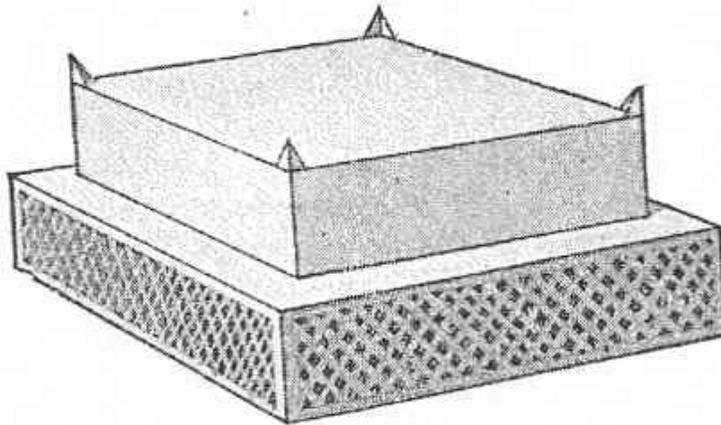
court measures 300 cubits. This and no more is the length of his six curtains. Not even in the case of the entrance portiere is allowance made for folds\*--the first hint that we are dealing with an ideal, not an actual, construction. The pillars must be thought of as standing inside the curtains, otherwise they would not belong to the sanctuary at all. The principle on which they are reckoned is clear. It is that *one pillar, and one only, is assigned to every five cubits of curtain*. Now, a curtain of 20 cubits' length, like the entrance screen, requires not four, which is the number assigned to it, but five pillars; and on the same principle each of the of smaller curtains on either side of it requires four pillars, not three, and so with the rest. But to have counted twenty-one pillars for the sides, eleven for the end curtain, and 5+4+4 for the front, would have spoiled the symmetry, and so the artificial method of the text is adopted. Counting four for the entrance, as on the diagram, and three for the curtain to the left (vv.16.14) we proceed round the court, reckoning always from the first corner pillar met with and counting no pillar twice. It is thus absurd to charge P with mis-calculation, as his latest commentator still does (Baentsch, *in loc.*). But the charge is the price paid for the determination to reckon the pillars on the E. side as only ten in all, arranged symmetrically as 3 + 4 + 3 (when there are really eleven), and those of the N. and S. sides as multiples of ten.

vi. THE FURNITURE OF THE COURT.--(a) The altar of burnt-offering, Ex 27:1-8=38:1-7 [LXX 38:22-24],--In the centre of the court, as the symmetry requires, stands 'the altar' (27:1 RV ; for the significance of the article see § viii. (c)) of the sanctuary, also termed more precisely 'the altar of burnt-offering' (30:28; 31:9 and oft.), and, from its appearance, 'the altar of bronze,' AV 'brazen altar' (38:30; 39:39), both sets of passages probably belonging to P'. 'Foursquare' it stands, 5 cubits in length and breadth, and 3 cubits in height, a hollow chest† of acacia wood sheathed with

\* Josephus is quite wrong, therefore, in speaking of the curtains hanging in a 'loose and flowing manner' (*l.c.*).

† Nothing in the text suggests a mere four-aided frame to it filled with earth, as is usually supposed.

bronze. From the four corners rise the indispensable horns, 'of one piece with it' (RV), the form and significance of which have been much debated. From the representations of similar 'horns' on Assyrian altars (see Perrot and Chipiez, *Hist. of Art in Chaldea and Assyria*, i. 255 f.), they would appear to have been merely the prolongation upwards of the sides of the altar to a point, for a few inches at each corner. The horns of Ezekiel's altar, e.g., form 1/12th of the total height (see 43:13-17 with Toy's diagram in *SBOT*). The horns play an important part in the ritual of the priests' consecration (Ex 29:12), the sin-offering (Lv 4:18), the Day of Atonement (16:18), and elsewhere.\* According to a later tradition, the 'beaten plates' of bronze for the



ALTAR OF BURNT-OFFERING.

#### ALTAR OF BURNT-OFFERING.

covering of the altar' were made from the bronze censers of the rebellious company of Korah (Nu 16:35ff). Round the altar, half-way between top and bottom, ran a projecting 'ledge' (so RV for the obscure פְּרָכֶיבָּ, only 27:5; 38:4; AV 'the compass,' etc.), attached to which and reaching to the ground was a grating (RV ; AV 'grate,' which see) of bronze. The purpose of these two appendages can only be conjectured (see the Comm. and works cited in the Literature for the numerous conjectures that have been put forward). Considering the height of the altar, at least 42 feet, one naturally supposes that the ledge was for the priests

\* For the special sanctity attaching to the horns see ALTAR (vol. i. p. 77). It is open to grave doubt whether this widespread custom of providing altars with these projections has anything to do with the ox or calf symbolism (see CALF [GOLDEN] vol. i. p. 342), as Stade and others suppose. 'Horn' is rather a popular metaphor for the more correct מְקַצֵּץ of Ezekiel (41:22; cf. Josephus' phrase γωνίαι κερατοειδείς), and their ultimate *raison d'être* is probably to be sought in the same primitive circle of thought as ascribed a special sanctity to the four corners of a tube (see FRINGES, vol. 1i. p. 69x). Another view is suggested by RS2 436, Baentsch (Com. *in loc.*).

to stand upon during their ministrations at the altar, and in Lv 9:22 we actually read of Aaron 'stepping down' from the altar. Together with the grating, it may also have been a device to prevent the ashes, etc., from falling upon and defiling the sacrificial blood, J''s peculiar portion, which could still be dashed against the base of the altar through the wide meshes of the network. Four bronze rings were attached to the corners of the grating, presumably where it met the ledge, to receive the poles for carrying the altar. The necessary utensils were also of bronze ; they comprised shovels or rakes for collecting the ashes, pots (AV pans) for carrying them away, the large basins for catching the blood of the animals sacrificed, the flesh hooks or forks, and the fire-pans. The fire is to 'be kept burning upon the altar continually, it shall not go out' (Lv 6:13), which hardly accords with the prescriptions of Lv 17 and Nu 4:13.

The idea underlying this unique structure--a hollow wooden chest with a thin sheathing of bronze, little adapted, one would think, for the purpose it is to serve--is now generally recognized as having originated in the desire to construct a portable altar on the lines of the massive brazen altar of Solomon, which was itself a departure from the true Heb. tradition (Ex 20:24ff). The account of the making of this altar, which was one-fourth larger in cubic content than the whole tabernacle of P (2 Ch 4:1), has now disappeared from the MT of 1 K 7, but was still read there by the Chronicler and references to it still survive (1 K 8:22, 64; 9:25, 2 K 16:14f.). Its disappearance is easily accounted for by the fact that its construction appeared to a later age as quite unnecessary, since the 'tent of meeting' and all its vessels, including the bronze altar of this section, were considered to have been transferred by Solomon, along with the ark, to his new temple (1 K 83; see Wellh. *Proleg.* [Eng. tr.] 44; Stade, ZATW iii. 157 = *Akad. Reden*, 164 ; and the Comm.).

(b) **The Laver** (Ex 30:17-21, Cf. 38:8 [LXX 38:26]). Between the altar above described and the tabernacle stood the laver of bronze (רִיָּב, λουτήρ), to the description of which only a few words are devoted, and these few are found not in the main body of P, but in a section (30. 31) bearing internal evidence of a later origin (see § ii., and more fully § viii. (c)). Beyond the fact that it was a large basin of bronze, and stood upon a base of the same material, we know nothing of its workmanship or ornamentation. It served to hold the water required for the ablutions of the priests in the course of their ministrations, and is frequently mentioned in the secondary strata of the priestly legislation (30:28; 31:9 etc. ; it is omitted, however, from the directions for the march in Nu 4). A curious tradition grew up at some still later period, to the effect that the laver was made of the bronze 'mirrors of the serving-women which served at the door of the tent of meeting' (38:8, cf. 1 S 2:22). The latter, needless to say, was not yet in existence. The temple of Solomon had ten lavers of elaborate construction (see LAVER), the second temple apparently had only one (Sir 50:3).

vii. THE TABERNACLE PROPER--(a) *The Curtains of the Dwelling and the Tent*, the outer coverings (Ex 26:1-14=36:8-19 [LXX 37:1]; Jos. Ant. III. vi. 4 [ed. Niese, § 130 ff.]).-Probably no section of the OT of equal length is responsible for so large a number of divergent interpretations as the chapters now before us. It is clearly impossible within the limits of this article to refer to more than a very few of these interpretations, even of those associated with scholars of repute. What follows is the result of an independent study of the original in the light of the recognized principles underlying the scheme of the wilderness sanctuary as conceived by the priestly writers (see § iv.). Fuller justification of the writer's position with regard to the many matters of controversy that emerge will be found in his commentary on *Exodus* (Internat. Crit. series).

Now, on the very threshold of our study of Ex 26, we meet with a clear statement, the farreaching significance of which has been overlooked by most of those who have written on this subject. It is contained in these few words: 'Thou shalt make the dwelling (מִשְׁכָּן, EV 'tabernacle') of ten curtains' (26:1). To this fact we must hold fast through all our discussion as to the measurements and arrangements of the tabernacle. It is the curtains, not the so-called 'boards,' that constitute the dwelling of J". The full bearing of this fact will appear as we proceed. The walls of the true dwelling, then, are to consist, on three sides at least, of ten curtains of beautiful Oriental tapestry, full of figures of the mystic herubim, woven in colours of the richest dyes, violet, purple, and scarlet (see § iv.). The curtains form, as it were, the throne-room of J". It is therefore appropriate that the mysterious beings that minister around His heavenly throne should be represented

in J's presence-chamber upon earth (see, further, § ix. for cherubim upon the mercy-seat). The curtains measure each 28 x 4 cubits (7:1), and are sewed together in two sets of five. Along one long side of either set are sewed fifty loops (לְאָתָה) made of violet thread. By means of an equal number of gold clasps (קִרְסִים, RV ; AV 'taches') the two hangings are coupled together to form one large covering, 40 (4 x 10) cubits in length by 28 c. in breadth, for 'the dwelling shall be one' (26:6).

For a tent (אֹהֶל) over the dwelling (v.7), eleven curtains are to be woven of material usually employed for the Eastern tent (see CURTAINS), viz. goats' hair, and, to ensure that the dwelling shall be completely covered by them, they are each to be 30 cubits in length by 4 in breadth. These are to be sewed together to form two sets of five and six curtains respectively, coupled together as before by loops and clasps; the latter, in this case, of bronze, and forming one large surface (44 x 30 cubits), that the tent also 'may be one' (v. 11). Thus far there is no difficulty such as emerges in the verses (v.126.) that follow, and will be considered later (§ vii. (c)).

As the dwelling is to be covered by the tent, so the tent in its turn is to receive two protecting coverings, the dimensions of which are not given. Immediately above it is to be a covering of 'rams' skins dyed red' (רָמִים מְדֻמָּם, ἵρυσθοροδανωμένα). The dye employed is not the costly Phoenician scarlet or crimson dye previously met with (obtained from the *coccus ilicis*, see COLOURS, vol. i. p. 457 f.), but, as the Gr. rendering suggests, madder (ἐρυθρόδανον, *rubia tinctoria*), a vegetable dye.\* The outermost covering is formed of the skins of an obscure animal (win, AV 'badger,' RV ' seal,' RVm 'porpoise'), now most frequently identified with the dugong, a seal-like mammal found in the Red Sea (see note with illustration in Toy's 'Ezekiel' [SBOT], p. 124).

At this point in P's statement, one naturally expects him to proceed to give directions for the pitching of this fourfold tent and for the preparation of the necessary poles, ropes, and pegs. There is thus every a priori probability in favour of the theory of the tabernacle associated in this country with the name of Mr. Fergusson, that the four sets of coverings now described were in reality intended by the author to be suspended by means of a ridge-pole or otherwise over the wooden framework about to be described. But it is inconceivable that so radical a part of the construction as the provision of a ridge-pole and its accompaniments should have been passed over in silence in the text of P. (For this theory see Fergusson's art. 'Temple' in Smith's DB ; the *Speaker's Commentary*, i. 374 ff.; more recently, and in greatest detail, by Schick, *Die Stifshutte, der Tempel*, etc.). On the contrary, P's wilderness sanctuary is to combine with certain features of a nomad's tent others suggestive or reminiscent of the temples of a sessile population. In short, as Josephus puts it, the finished structure is to 'differ in no

\* The Heb. name of this dye is מְדֻמָּם, frequent in the Mishna. In OT it occurs only as a proper name, e.g. the minor judge, Tolah ben Puah (Scarlet, the son of Madder ! Jg 10:1).

respect from a movable and ambulatory temple' (*Ant.* III. vi. 1 [Niese, § 103]).

(b) The wooden framework of the Dwelling (Ex 26:15-30=36:26-8 [LXX 38:18-21]; *Jos. Ant.* l.c. 116ff.). --The right understanding of this important part of the dwelling, by which it is to be transformed into a portable temple, depends on our interpretation of the opening verses of the section (vv.15-17). Literally rendered they run thus: 'And thou shalt make the *kerashim*† for the dwelling of acacia

† EV 'boards'; LXX *στύλοι* *Jos.* and Philo *κίονες*, both=pillars.'

wood, standing up--10 cubits the length of the single \* *keresh*, and a cubit and a half the breadth of the single *keresh*-2 *yadoth* † for the single *keresh*, *meshullaboth* ‡ to each other.' Here everything depends on the three more or less obscure technical terms of the Heb. arts and crafts given in transliteration. The true exegetical tradition, we are convinced, had been lost, as was the case with the still more complicated description of Solomon's brazen lavers (1 K 7:27ff), until the key was discovered by Stade and published in his classical essay (*ZATW* iii. (1883) 129ff =*Akad. Reden*, 145 ff., corrected in details *ZATW* xxi. (1901) 145 ff.). The Jewish tradition, as we find it first in Josephus (*l.c.*) and in the *Baraitha*, has held the field to the present day. According to these authorities the *kerashim* were great columns or beams of wood 15 ft. high, 2 ft. 3 in. wide, and--by a calculation to be tested in due time--1 ft. 6 in. thick, i.e. 10 x 1 1/2 x 1 cubits. The *yadoth* were pins or tenons (*Jos.* *στρόφιγγες*, 'pivots') by which the beams were inserted into mortices in the silver sockets or bases. Forty-eight of these beams were placed side by side to form the three walls (S.W. and N.) of the tabernacle, the eastern end or entrance being formed by a screen (for details and ref see below). This interpretation, with numerous modifications in detail, particularly as regards the thickness of the so-called 'boards,' § has been adopted by every previous writer without exception.

We now proceed to test the value of this tradition. The avowed intention of P, it is admitted on all hands, is to construct 'a movable and ambulatory temple' for the desert marches. Could anything be more absurd than to begin by constructing enormous logs of wood, each with a cubic content--on the most usual computation of 1 cubit of thickness--of about 50 cubic feet, each weighing,

\* So LXX, Pesh. etc.

† EV 'tenons' ; LXX; LXX *ἀγκανίσκουσ*= 'joints or arms; but else where *μέρη*, 'sides.'

‡ RV 'joined'; LXX *ἀντιπίπτουτας* as in v.5 for

§ The familiar rendering 'boards,' adopted by Tindale, goes back to Jerome, who thought of the *tabulae*, of which the Roman *tabernacula* were frequently constructed, and from which, indeed, the name is derived.

according to a recent calculation (Brown, *The Tabernacle*<sup>6</sup>, 1899, 275), close upon 1 ton, and out of all proportion to the weight they would have to bear? And this quite apart from the open question of the possibility of obtaining beams of such dimensions from the acacia tree of Arabia.||. Further, how is the fact that the tapestry curtains with their cherubim figures are always called 'the dwelling' to be reconciled with the traditional theory that they were completely hidden from view, except on the roof, by the intervention of the wooden walls? This difficulty has been felt by several writers, who have sought to avoid it by hanging these curtains inside the boards as a lining, thereby doing violence to the clear intention of the text (see below). These considerations by no means exhaust the difficulties presented by the current conception of the tabernacle, as may be seen on any page of the commentaries and special monographs cited in the Literature at the end of this article.

The way is now clear for a fresh examination of the technical terms of vv.15-17 The first of the three (שִׁטִּי) is practically confined to P's account of the tabernacle, for its only other occurrence (Ezk 27:6) requires light from our passages rather than throws light upon them. The Gr. translators had no clear idea of what the word meant, and were content to render throughout by στύλοι, 'pillars,' a rendering

|| No use is here made of the argument from Nu 7:8 compared with 3:36, four waggons, each drawn by a pair of oxen, for the transport of the 'boards,' bases, pillars, etc., as these passages are probably from a different hand from Ex 26.

suggested to them by the last word of v.15, which they apparently read עַמֻּדָיִם, the ordinary word for pillars (cf. Dillm. *in loc.* ). Passing, therefore, to the second technical term yadoth (v.17), we find the current text of the LXX responsible for a grave mis-interpretation of this verse, by prefixing 'and thou shalt make' to the original text (but AF omit καὶ ποιήσεις). In reality we have here the continuation of v.15, from which it is separated merely by a parenthesis, as translated above. The *yadoth* are thus seen not to be something additional to the *keresh*, but to constitute its main component parts (as indeed may underlie the Gr. rendering μέρη in vv.19, 21 and elsewhere). What then is the signification of טֵי as a technical term in the constructive arts? In 1 K 10:19=2 Ch 9:18 *yadoth* denotes the 'arms' of Solomon's throne, of which ἀγκῶνες is the technically correct equivalent (2 Chron. *l.c.*, see illustration of chair with arms bent at right angles in Rich, *Dict. of Antiq.* s. 'Ancon'). In I K 7:32-33--as Stade (*ll.cc.*) has conclusively proved from extant ancient models--*yadoth* is the technical name for the stays or supports (EV 'axletrees') underneath the body or framework of the laver (illustrs. ZATW, 1901, 152, 167), as also for the similar stays projecting from the top of the frame and supporting the stand of the basin (cf. LAVER, Vol. iii. p. 64a). Technically, therefore, like our own 'arm,' and the classical ἀγκών and *ancon*, טֵי may denote any arm-like structural element, whether straight or bent, especially if occurring in pairs. This result is strengthened by the phrase that follows, מִשְׁלָבֹת אֶל-אֶתְחָתָהּ (v. 17, cf. 36:22 and the various renderings in AV and RV). Here again the description of the avers comes to our aid (1 K 7:28f.), for the cognate term there employed (שְׁלָבִים, with which cf. the rounds or rungs of a ladder in later Heb.) is now universally understood to mean the cross-rails joining the uprights of the frame of the laver. It seems evident, therefore, that the *keresh* of P must be a frame of wood, such as builders in all countries have employed in the construction of light walls (see Blunmer, *Technologic*, etc. iii. 151, for the *paries craticius* with its *arrectarii* and *transversarii* ; cf. our own brick-nogged partitions with their timber 'quarters'). This sense suits Ezk 27:6 admirably: 'thy panels are of ivory inlaid in boxwood' (see illustr. in Toy, *SBOT* 150). We may now tr. v.15ff thus, taking the parenthesis last; 'And thou shalt make the frames for the dwelling of acacia wood, standing up, two uprights for each frame, joined to each other by cross-rail--10 cubits the height and a cubit and a half the breadth of the single frame.' We now see how it is that a writer so fond of measurements as P has omitted to give the third dimension: a frame has, strictly speaking, no thickness!\*

\* We may thus claim to have solved what our latest commentator has termed P's 'secret' with regard to v.17 (Baentsch, *in loc.*; cf. Holzinger, who gives up the verse in despair). Riehm had previously tried to solve the problem by taking the text to mean that each board consisted of two pieces mortised together by means of the *yadoth* (HIVB2, art. 'Stiftshatte,' 1679f.). Jerome's interpretation is evidently borrowed from the Rabbis, some of whom thought that the *yadoth* joined one board to another (Flesch, Barajitka, 61 f.).

The frames, according to our present text, are to be overlaid with gold; but the position of this instruction (v. 29) after the other instructions for the frames have been completed (contrast 25:11; 24; 30:3), the variant tradition of the Gr. of 38:18ff (περιτηργύρωσεν, 'overlaid with silver'), the late origin of the kindred sections in 1 K 6 f. (see TEMPLE), and other considerations, all make it very probable that we have here an addition to the original text, both as regards the frame and bars, and the pillars. Like the pillars of the court, the uprights of the framework are to be sunk in bases of solid silver,--the reason for two bases to each frame being now for the first time apparent,--regarding the shape and size† of which we are equally dependent on conjecture. For reasons that will appear in the next section, we may think of them as square plinths, 3/4 cubit in the side and a cubit in height, forming a continuous foundation wall round the dwelling, with the uprights sunk well down so that the height of the framework was not materially added to.

To provide the necessary rigidity for the frames the simple device is adopted of running five wooden bars along the three sides, passing through rings attached to the woodwork of the frames. Much needless discussion has been raised over the expression 'the middle bar in the midst of the boards (v. 28), which has been taken by various writers to mean that the middle bar of the five is intended to pass from end to end through a hole pierced in the heart of the massive 'boards' of the traditional theory (see diagrams of Riggenbach, Brown, etc. ). But the phrase is merely an epithet, after P's well-known manner, explanatory of the bar in question, the distinguishing feature of which is that it runs along the whole length of its side, north, west, south, as the case may be, in contradistinction to the remaining four, which we may presume run only half-way along--one pair at the top, the other pair at the bottom of the frames. This arrangement of the bars suggests that the frames were provided with three cross-rails--one at the top, rounded like the ends of the uprights to avoid injury to the curtains, another in the middle, and a third immediately above the bases. We thus obtain a double row of panels right round the dwelling (see the accompanying illustration with drawings to scale from a specially prepared model).

The difficulties of this section, however, are not yet exhausted. We have still to grapple with the problem of the arrangement of the frames, and in particular with the much debated vv. 23ff, before we can proceed to discuss the manner in which the curtains were utilized. The discussion of the former problem may best start from the data of 26:33, from which we learn that the veil dividing the dwelling into two parts (see next section) is to be hung 20 cubits, the width of 5 curtains, from the front of the dwelling. Now, the admitted symmetry of the whole sanctuary requires us to infer that the area of the outer sanctuary is intended to measure 20 x 10 cubits, and that of the inner sanc-

† The oldest, but erroneous, conjecture on this point (EX 33:27 has been already dealt with (§ iv. footnote p. 6.56).

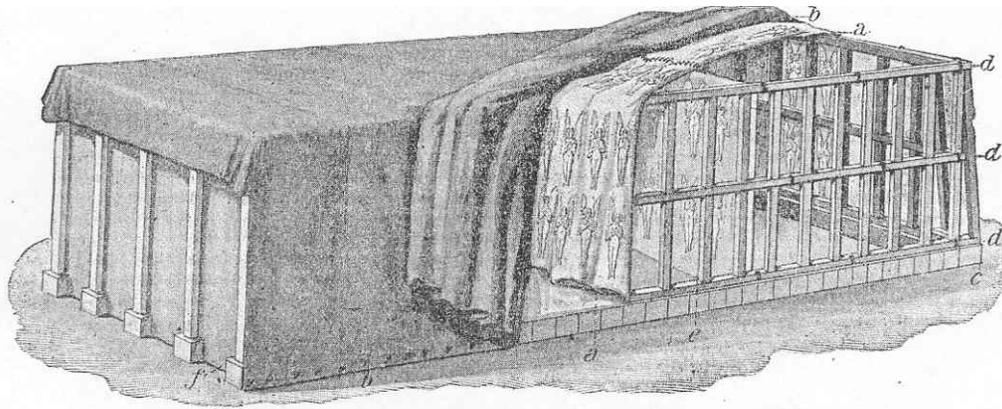
tuary 10 x 10 cubits, the measurements in both cases being exactly half those of the corresponding parts of the temples of Solomon and Ezekiel (see TEMPLE). With this agrees the direction of the text, that twenty frames, each 1 1/2 cubits wide, are required for the two long sides, and six for the shorter west side (vv. 18, 20, 22). Now, an easy calculation shows that since the total area of the dwelling *from curtain to curtain* is 30 x 10 cubits, and inside width of the short side is only 9 cubits (1 1/2 x 6), we must allow half a cubit (9 in.) for the thickness of the woodwork of either of the long sides. This would allow 6 in. (two handbreadths) for the thickness of the uprights of the framework and 3 in. (one handbreadth) for that of the bars.

The assumption of the majority of previous writers, from the *Baraitka* to Baentsch, that the measurement, 30 x 10 cubits, gives the clear inside area of the tabernacle as formed by the wooden 'boards,' implying on the cubit of thickness theory (see above) an outside measurement of 31x12 cubits, falls to the ground if the view here advocated of the true nature of the boards' is accepted. But, even with the traditional interpretation, the theory of inside measurements is absolutely inadmissible. (1) The true walls of P's dwelling are, as we have already emphasized, the tapestry curtains, precisely as the linen hangings are the walls of the court (§ v.). The framework here takes the place of the pillars round the court, and, like these, must be treated as *une quantite negligeeable* where proportions are concerned. (2) ADP's other measurements are outside measurements, as in the altar of burnt-offering, the ark, etc. (3) Only on the supposition that the entire fabric of the tabernacle covered a space 30 x 10 cubits is the true proportion (3:1) of the structure and the complete symmetry of the western square maintained. It is absolutely necessary from P's entirely contained within the centre square of its own court (see diagram). With an inside area of 30x10, requiring on the traditional hypothesis an outside measurement of 31x12, the symmetry of the whole sanctuary is ruined.

We are now prepared to take up the problem of the two frames described with tantalizing obscurity in the difficult verses 22, 23-25.\* These two frames are expressly stated to be 'for the **מַקְצֵעַת**† of the dwelling in the hinder part.' What, now is the meaning of this rare word? The key, we believe, will be found in Ezekiel's presumably technical use of it to denote the projecting corners, popularly known as 'horns,' of his altar of shewbread (41:22, see for these § vi. above; and cf., besides the Assyrian altars, the plan of a Phoenician sanctuary in Pietschmann's *Geschichte der Phoenizier*, 200f.). It is used by later writers to indicate a part of the wall of Jerusalem akin to, yet distinct from, **פִּנָּה** 'a corner,' apparently there-

\* For the extraordinary number of guesses that have been hazarded as to the meaning of these verses, see, besides the Comm., the text and diagrams of Riggenbach, Schick, and Brown.

† To be pointed so, with most moderns, for **מַקְצֵעַת** of MT.



fore one of the projecting bastions (2 Ch 26:9, Neh 3:24) which guarded the wall at important changes in its course. We conclude from these data that the word in the passage before us must denote something of the nature of a projecting buttress at the two western corners of the wooden framework. V. 24 has been the despair of many generations of students, and is almost certainly corrupt. If with most modern scholars we read תְּמִיִם (twins) in both clauses, it seems to imply that these corner frames shall be made 'double,' i.e. consist of two ordinary frames braced together for the sake of strength; further, that each is intended to form a buttress sloping upwards and terminating short of the top of the framework, at 'the first' or topmost 'ring' (see RVm), that is, underneath the top bar of the west side (see illustration). In any case, three purposes are apparently served by these corner buttresses. They supply additional strength at the two weakest parts of the framework--the points of meeting of the two long walls with the west wall; they take up the folds of the curtains at these two corners, and--we do not hesitate to add--they raise the number of the frames to a multiple of four (48, so many were the pillars in Solomon's temple according to the Gr. of I K 7:45), and the number of the bases required for the dwelling to a multiple of ten 100, see next section).

(c) The arrangement of the Curtains of the Dwelling and the Tent. The divisions of the Dwelling and the Tent. The divisions of the Dwelling. The Screen and the Veil (Ex 26:9, 12ff. 31-33, 36f and parallels). --In the secondary stratum of P (40:17ff) we read how 'the tabernacle was reared up' by Moses. First he put down its bases, then he placed its frames, put in its bars, and reared up its pillars.' Thereafter 'he spread the tent over the dwelling, and placed the covering of the tent above upon it.' Here the tapestry and hair curtains are strangely enough together named the tent,' and the two outer coverings similarly taken as one.\* Now it is worth noting (1) that Moses is said to have 'spread' the curtains over the dwelling, the same word (פָּרַשׁ) being used as is employed of wrapping up the sacred furniture for transport (Nu 4:6ff § xi.); and (2) that neither here nor elsewhere is the ordinary word for erecting 'or pitching a tent (נָטָה) applied to the tabernacle, as it is to the old 'tent of meeting' (33:7) and to David's tent for the ark (2 S 6:17, see § i.). This fact of itself tells against the view, noted above, that the curtains were stretched tent-wise above the dwelling, and in favour of the usual concep-

\* The author of this section (P'), however, may not have had Ex 25 f. before him in quite the same form as we now have it (see § iii. above).

tion, that they were spread over the framework 'as a pall is thrown over a coffin.' The tapestry curtains measuring 40 cubits from front to back and 28 cubits across (§ vii. (a)) thus constitute the dwelling, the centre portion (30 x 10 cubits) forming the roof and the remainder the three sides. On the long sides it hung down 9 cubits till it met, as we may conjecture, the silver bases of the framework, which made up the remaining cubit (so the authorities of the *Baraita* (Flesch, 50; cf. Philo, *op. cit.* ii. 148, who no doubt gives the true reason of the vacant cubit, 'that the curtain might not be dragged,' and *Jos. Ant.* III. vi. 4 [Niese, § 130]). At the back, however, where 10 cubits (40-30) were left over, the last cubit would have to be folded along the projecting base, one of the results of requiring the total length to be another multiple of ten (40 cubits instead of 39). A striking confirmation of the signification here assigned to the *kerashim* is now brought to light. Instead of nearly two-thirds of the 'all-beautiful and most holy curtain' (πάγκαλον καὶ ἱεροπρεπὲς ὕφασμα, Philo, *l.c.*) being hidden from view by the so-called 'boards,' the whole extent of the curtain is now disclosed, with, we may fairly conjecture, a double row of the mystic inwoven cherubim filling the panels of the framework, just as they filled the wainscot panels with which the temples of Solomon and Ezekiel were lined (1 K 6:28ff., Ezk 41:18ff).\* The view of Bahr, Neumann, Keil, Holzinger, and others (see Literature), that these curtains were suspended, by some method unknown to the text, *inside* the framework,--in their case the gold-sheathed walls,--has been already disposed of (vii. (b)).

\* See illustration.

Over the tapestry curtain was spread in like manner the curtain of goats' hair, the 'tent' of Pg. Our present text (vv.9. 12), however, presents an insurmountable difficulty in the arrangement of these curtains. To cover the dwelling, and that completely, they required to be only 40 x 30 cubits. But even when the sixth curtain of the one set is doubled, as required by v. 9, a total length of 42 cubits remains. The explanation usually given, which indeed is required by v.12, is that 'the half curtain that remaineth' must have been stretched out by ropes and pegs behind the dwelling; an assumption which is at variance with the arrangement at the other sides, and which leaves the sacred tapestry curtain exposed to view. The only remedy is to regard v. 12f as a gloss, as Holzinger does (*Kurzer Hdcom. in loc.*), from the pen of a reader who misunderstood v.9b. Taken by itself, this half-verse plainly directs that the sixth curtain shall be doubled 'in the forefront of the dwelling'; that is, not, as Dillm. and other commentators maintain, laid double across the easter-most tapestry half-curtain, but--as already advocated in the *Baraita*, p. 58--hanging doubled *over the edge of the latter*, covering the pillars at the door of the tabernacle and entirely excluding the light of day. This secures that the dwelling shall be in perfect darkness. This is not secured on the ordinary supposition that the edges of both curtains were flush with each other, for the screen could not possibly be so adjusted as to completely exclude the light. The objection, of which so much is

made by Rikkenbah, etc., that the joinings of the two sets of curtains would thus coincide and moisture be admitted, is utterly invalid when we recall the two heavy and impervious coverings that overlay the two inner sets of curtains. In this way, then, we find that the goats' hair curtains exactly fitted the dwelling on all three sides, covering the tapestry and the bases as well, and, in Josephus' words, 'extending loosely to the ground.' They were doubtless fixed thereto by means of the bronze pins of the dwelling (27:19 Pg, which makes no mention of cords), precisely as the *Kiswa* or covering of the *Kaaba* at Mecca is secured by metal rings at the base of the latter (Hughes, *Dict. of Islam*, s.v.).\*

Two items still remain to complete the, fabric of the dwelling, viz. the screen and the veil. The former (מָסָךְ, RV 'screen,' AV 'hanging') was a portiere of the same material as the portiere of the court, closing the dwelling on the east side. It was hung by means of gold hooks or pegs horn five pillars of acacia wood standing on bases of bronze (26:36f, 36:37f. [LXX 37:5f]), a detail which marks them out as pertaining to the court rather than to the dwelling, the bases of which are of silver. Like the rest of the woodwork, they were probably left unadorned in the original text, for the text of P' (36:38, cf. Gr. of 26:37) speaks only of the capitals being overlaid with gold, a later hand, as in 1 K 6 f., heightening the magnificence of the tabernacle by sheathing the whole pillars (26:37).

At a distance of 20 cubits† from the entrance screen was hung another of the same beautiful tapestry as the curtains (v.81), depending from four pillars ' overlaid with gold,' and standing, like the framework, on bases of silver (v. 31). This second screen is termed the *paroketh* (פָּרוֹכֶת AV 'vail,' RV 'veil'; LXX καταπέτασμα, cf. He 9:3 'the second veil' as distinguished from the veil or screen just mentioned). By means of 'the veil' the dwelling was divided into two parts, the larger twice the area of the smaller (2:1). The former is termed by the priestly writers ' the holy place' (שְׁדֵךְ 26:33 and oft.) ; the latter receives the name שְׁדֵךְ הַקְּדֹשִׁים, best rendered idiomatically 'the most holy place,' also literally ' the holy of holies,' § in LXX τὸ ἅγιον and τὸ ἅγιον (or τὰ ἅγια)

\* The arrangement of the *Kisma*, indeed, affords a striking analogy to that of the curtains of the tabernacle.

† This follows from the fact that the veil is to hang directly under the gold clasps joining the two sets of tapestry curtains, and therefore 5 times 4 cubits (the breadth of the individual curtain) from the front of the dwelling (v. 33). The importance of this datum for the dimensions of the tabernacle has already been pointed out.

‡ This word has an interesting affinity with the Assyrian word *parakku*, the innermost shrine or 'holy of holies' of the Babylonian temples in which stood the statue of the patron deity.

§ The usage of Lv 16--is peculiar to itself. The 'holy place' P is here curiously 'the tent of meeting' (v.16 etc.); the 'most holy place' is named simply 'the holy place' (vv-3- 16 etc.) shortened from 'the holy place within the veil' (v. 2).

τῶν ἁγίων. These names first came into use priestly circles in the Exile. The corresponding parts of Solomon's temple were known as the *hekal*, or temple proper (1 K 6:3 RVm), and the *debir* (EV 'oracle,' v.16).|| The former is retained by Ezekiel, while the latter is discarded and the 'most holy place' substituted (414, but also 'holy place,' v.23). P by his nomenclature stamps his sanctuary still further with the attribute of holiness in an ascending scale as we approach the presence of J".

viii. THE FURNITURE OF THE HOLY PLACE.--(a) The Table of Shewbread (Ex 25:23-30=37:15-16 [LXX 38:9-12] ; Jos. *Ant.* III. vi. 6).--This section is intended merely to supplement the art. SHEWBREAD by giving the barest details regarding the presence-table' (שֻׁלְחַן הַפָּנִים, see l.c. § i.) of the priestly writers.

Our understanding of this section is materially assisted by the representation of the table of Herod's temple, which may still be seen on the Arch of Titus at Rome. Careful measurements were taken and drawings made both of the table and of the candlestick (see next section) by friends of Adrian Reland in 1710-11, at a time when the sculptures were less dilapidated than at present. These were published by him in his work, *De spoliis Templi Hierosolymitani*, etc., 1710.

The material was acacia wood, overlaid like the ark with pure gold. The sheathing of these two

|| The presence of the term 'most holy place' in 1 K 6:16 etc is now recognized as due to post-exilic glossators.

sacred articles of the cultus and of the later altar of incense (§ viii. (c)) is quite in place, and stands on quite a different footing from the sheathing of such secondary parts of the fabric as the framework and the pillars at the entrance, the originality of which we saw reason to question. The height of the table was that of the ark, 1 ½ cubits, its length and breadth 2 cubits and 1 cubit respectively. The massive top --in the Roman sculpture 6 in. thick--was decorated with a zer (רִי, AV and RV 'crown,' RVm 'rim or moulding') of gold. The precise nature of this ornament, which is also prescribed for the ark (v.11) and the altar of incense (30:3), is unknown. That it was some species of moulding may be regarded as fairly certain. The Gr. translators render variously by στεφάνη, whence the Vulg. Corona and 'crown'; by κυμάτια στρεπτά; or by a combination of both. The authors of the divergent Gr. text of 35-40 omit this ornament altogether (LXX 38:1ff). The phrase κυμάτια στρεπτά suggests a cable moulding, as explained by pseudo-Aristeas (*Epist. ad Philocratem*, ed. Wendland, § 58, 'worked in relief in the form of ropes'), which also suits Josephus' description (τό ἑδαφος ἑλικος [a spiral], *l.c.* § 140). On the other hand, the same phrase is used in architecture of an ogee moulding, and this is certainly the nature of the ornament on the table of the Arch of Titus (see Reland, *op. cit.* 73 ff., and plate of mouldings opp. p. 76). In any case, both the sides and ends of the massive top were separately decorated by a solid gold moulding, which gave them the appearance of four panels sunk into the table (Reiland, *ut sup.*, and cf. Jos. § 140, κοιλαίνεται δὲ καθ' ἕκαστον πλευρόν, κ. τ. λ.). The legs, according to Josephus, were square in the upper and rounded in the lower half, terminating in claws, a statement confirmed by the sculpture and by the analogy of the domestic art of the ancients. They were connected by a binding rail (תַּגְּרָם, EV 'border') 'of an handbreadth round about' (v.25), also ornamented with a cable or an ogee moulding. It doubtless marked the transition from the square to the round portions of the legs. The broken ends of this rail are still visible on the arch with a pair of trumpets leaning against them (illustr. under Music, vol. iii. p. 462). At its four corners four gold rings were attached, through which, and parallel to the sides, the two poles or staves were passed by means of which the table was moved from place to place.

For the service of the table a number of gold vessels (cf. Reland, *op. cit.* 99-122), presumably of hammered or *repousse* work, were provided. These comprised, in our RV rendering, 'dishes, spoons, flagons, and bowls to pour out withal' (v.29, cf. AV). The 'dishes' were the flat salvers or chargers on which the loaves of the presence-bread were conveyed to, or in which they were placed upon, the table, or both together. The 'spoons' were rather the cups containing the frankincense (LXX τὰς θυίσκας) which entered into this part of the ritual (Lv 24:7), two of which were still visible in Reland's day. The 'flagons'\* were the larger, the 'bowls' the smaller vessels (σπονδεία καὶ κύθοι) for the wine, which we must suppose also entered into the ritual of the shewbread. The silence

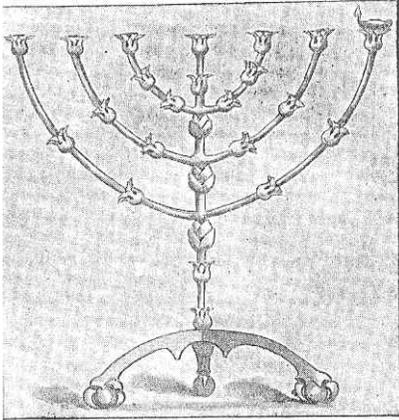
\* A flagon is a favourite type on Jewish coins (MONEY, VOL iii. p. 431a).

of the OT on this point led the Jewish doctors to give novel and absurd explanations of the vessels last mentioned--such as hollow pipes between the loaves, or parts of a frame on which they lay. Similarly, these authorities differ as to whether the loaves were laid in two piles lengthwise across the width of the table--as one would naturally suppose--or along its length. A favourite tradition gives the length of each loaf as ten handbreadths (2 1/2 ft.) and the breadth as five. Since the width of the table was only 1 cubit or six handbreadths, the loaves were baked with two handbreadths [their 'horns'] turned up at either end, thus taking the shape of a huge square bracket I (For these and similar speculations, as curious as useless, see *Menahoth* xi. 4 ff.; the *Baraita*, § vii., with Flesch's notes and diagrams ; Edersheim, *The Temple*, 154 fl. ; and Ugolinus' treatise in his *Thesaurus*, vol. x.). The position of the table was on 'the north side' of the holy place (26:35).

(b) **The golden Lampstand** (Ex 25:31-40 = 37:17-24 [Gr. 38:13-17] ; cf. Jos. *Ant.* III. vi. 7, BJ vii. v. 5) --Of the whole furniture of the tabernacle, the article to which, since Wyclif's time, our Eng. versions have given the misleading designation 'the candlestick,' afforded the greatest opportunity for the display of artistic skill. It was in reality a lampstand (מְנוֹרָה, λυχνία--the latter in Mt 5:10 and parallels, where RV gives '[lamp]-stand,' Vulg. candelabrum) of pure gold (§ iii.), hence also termed the 'pure lampstand' (318 3937 etc. [cf. 'the pure table,' Lv 248] ; for other designations see below). See also LAMP.

The lampstand on the Arch of Titus differs from that described in the text of P in several particulars, notably in the details of the ornamentation (see Reland's plate, *op. cit.* 6). In this respect it agrees better with the description of Josephus, who speaks of its 'knops and lilies with pomegranates and bowls,' seventy ornaments in all. The base, further, is hexagonal in form and ornamented with non-Jewish figures, while Jewish tradition speaks of the lampstand of the second temple as having a tripod base. The earliest known representation of the stand is found on certain copper coins doubtfully attributed to Antigonus, the last of the Hasmonwans (Madden, *Coins of the Jews*, 102, with woodcut). At a later period the seven-branched 'candlestick,' more or less conventionally treated, was a favourite *motif* with Jewish and Christian artists on lamps, " gems, tombs, etc.

Like the cherubim above the propitiatory (§ ix.), the lampstand was of 'beaten (i. e. *repousse*) work' (מְקֻשֵׁת). A talent of gold was employed in its construction, the general idea of which is clear (see illustration): from a central stem three opposite



### THE GOLDEN LAMPSTAND.

pairs of arms branched off 'like the arrangement of a trident' (Josephus), curving outwards and upwards till their extremities, on which the lamps were placed, were on a level with the top of the shaft. The upper portion of this central stem, from the lowest pair of arms upwards, is termed the shaft (קִנֹּה, so RV; not as AV 'branch'), also the lampstand par excellence (v. 34); the lower portion is the base (so rightly RV for קַיִי lit. 'loins, in the Mishna קֵסֵיִס Kel. xi. 7). The latter, we have seen, probably ended in a tripod with clawed feet, as in the table of shewbread. The leading motive of the ornamentation on stem and arms is derived

\* For one of the best of these, showing the base in the form of a tripod, see PEFSt, 1886, p. 8.

from the flower or blossom of the almond tree. The complete ornament, introduced four times on the stem and three times on each of the six branches, is termed *גִּבְיָי* (*gebia'*, lit. 'cup,' so RV; AV 'bowl'), and consists of two parts,\* corresponding to the calyx and corolla of the almond flower, the *kaphor* (EV 'knop') and the *perah* (EV 'flower') of the text. At what intervals these 'knops and flowers' are to be introduced is not stated (for the speculations of the Rabbis see Flesch, *op. cit.* with diagrams), nor do we know how the four sets of V. 34 are to be distributed. It is usually assumed that these include the three knops which in v. 35 ornament the points where the branches diverge from the stem. It seems to us more in harmony with the text to regard the three knops in question, with which no flowers are associated, as suggested rather by the scales of the stem of a tree, from whose axils spring the buds which develop into branches. We accordingly prefer to find seven knops on the central stem, viz. two 'knops and flowers' to ornament the base, three 'knops' alone, forming axils for the branches, and two 'knops and flowers' on the upper part of the shaft. Shaft and arms alike probably terminated in a 'cup' with its knop and flower, the five outspread petals of the corolla serving as a tray for one of the seven lamps.† The latter were doubtless of the unvarying Eastern pattern (see LAMP). The nozzles were turned towards the north, facing the table of shewbread, the lampstand having its place on the south side of the Holy Place. To see that the lamps were supplied with the finest produce of the olive ('pure olive oil beaten,' for which see OIL, vol. iii. p. 591a, 592a), trimmed and cleaned, was part of the daily duty of the priests. The necessary apparatus, the snuffers and snuff-dishes (which see) with the 'oil vessels' (Nu 4:9), were also of pure gold.

From the notices in the different strata of P (Ex 27:20f., cf. 30:7, Lv 24:18ff, Nu 8:1ff) it is not clear whether the lamps were to be kept burning day and night or by night only. The latter alternative was the custom in the sanctuary of Shiloh (1 S 3:3). From Lv 24:18f (note v.8)--of which Ex 27:20f is perhaps a later reproduction--it would appear that the lamps burned only 'from evening to morning.' At the time of the morning sacrifice they were to be trimmed, cleaned, and replaced (Ex 30:7, cf. *Tamid* iii. 9, vi. 1), ready to be relit in the evening (30:8, 2 Ch 13:11). Against this, the *prima facie* interpretation, must be put such considerations as these: (1) the ancient custom of the ever burning lamp alluded to under CANDLE (vol. i. P. 348b) ; (2) the expression *נֵר תָּמִיד*, a 'continual

\*This appears from 25:33, where the cups are defined as each consisting of 'a knop and a flower'; hence in v. 31 'its knops and its flowers' are to be taken as in apposition 'Wits cups' (see Dillm. in *l.c.*), not, as already in Lxx as two additional ornaments (*οἱ κρατῆρες καὶ οἱ σφαιρουτῆρες καὶ τὰ κρίνα*; of the similar misinterpretation regarding the frames of the dwelling on the part of the LXX, § vii. (b) above).

† In the Mishna *perah* ('flower') has on this account become the usual term for the plinth or tray of an ordinary lampstand (*Ohaloth* xi. 8, *Kelim* xi. 7). Of the *ἐνθέμια* of the divergent description in the G r. text (37:17ff).

lamp or light' (Lv 24:2=Ex 27:20) ; and (3) since the dwelling was absolutely dark, there must, one would think, have been some provision for lighting it during the day. The practice of a later period, vouched for by Josephus (*Ant.* III. viii. 3 [§ 199], with which cf. his quotation from pseudo-Hecataeus, c. Apion. i. 22 [§ 199]), by which only three of the lamps burned by day and the remaining four were lighted at sunset, seems to be a compromise between the directions of the text and the practical necessities of the case (so Riehm, HWB<sup>2</sup>, art. 'Leuchter'). The Rabbinical notices are still later, and differ from both the data of P and those of Josephus. (On the whole question see Schurer, HJP II. i. 281 f. with full reff., and 295 f.).

The fate of the golden lampstand of the second temple, made under the direction of Judas Maccabaeus (1 Mac 4:49) to replay the earlier stand (τὴν λυχνίαν τοῦ φωτός, *ib.* 121, Ben Sira's λυχνία ἁγία, 26:17) carried off by Antiochus iv., has been narrated under SHEWBREAD (§ iii.). Onias in furnishing his temple at Leontopolis was content with a single golden lamp, suspended by a chain of gold (*Jos. BJ* VII. x. 8).

(c) **The Altar of Incense** (Ex 30:1-5=37:25-28 [the latter absent in Gr.]; *Jos. Ant.* III. vi. 8 [§ 147 IL]).--No part of the furniture of the tabernacle has been the subject of so much controversy in recent years as the altar of incense, which in our present text of Exodus occupies the place of honour in front of the veil. The attitude of modern criticism to Ex 30. 31 has been already stated (§ iii.), and it must suffice here to indicate in a summary way the principal grounds on which recent critics, with one voice, have pronounced against the presence of this altar in the tabernacle as sketched by the original author of Ex 25-29 (cf. EXODUS, vol. i. p. 810 ; INCENSE, vol. ii. p. 467 f.; TEMPLE).

(1) The tabernacle and its furniture have been described in detail, as also the dress and consecration of its ministrant priests, and the whole section brought to a solemn close with 29:5f. Advocates of the traditional view must therefore explain the absence from its proper place in ch. 25 of an article *ex hypothesi* so essential to the daily ritual (30:7f) as the altar of incense. They have also to account for the fact that the position of Ex 30:1-10 varies in the MT, the Samaritan-Hebrew, and Or. texts (being altogether absent from the latter in the recapitulation in ch. 37). (2) Pg in the most unmistakable manner refers to the altar of burnt-offering as 'the altar' (so not less than 100 times, according to the Oxf. Hex. ii. 127), implying that he knew no other. Only in strata that bear other marks of a later origin does it receive a distinguishing epithet (§ vi. (a)). (3) The reference in 30:10 'is clearly based on, and is therefore younger than, the ritual of the Day of Atonement as described in Lv 16:12-14. But this chapter ignores the altar of incense, and, in harmony with Lv 10:1 and Nu 16:17, requires the incense to be offered on censers. (4) Careful examination of the MT of 1 K 7 and Ezk 41 (see SHEWBREAD, TEMPLE) has disclosed the fact that an incense altar found a place neither in the real temple of Solomon nor in the ideal temple of Ezekiel. The references in 1 Ch 28:18, 2 Ch 4:19 etc., are too late in date to enter into the

argument as to the contents of P. The first historical reference to the 'golden altar' is found in the account of the sack of the temple by Antiochus iv. (1 Mac 1:21). On the other hand, the extreme scepticism of Wellhausen (Proleg., Eng. tr. 67) and others as to the existence of such an altar even in the second temple is unwarranted (see Delitzsch, 'Der Itaucheraltar' in Zeitschr. f. kirchl. Wissenschaft, 1880, 114-121)

Assuming, then, that we have to do with a later addition (*novella*) to the original code, we note that this second altar is named **מִזְבֵּחַ מְקַטֵּר קֹטֶרֶת** (30:1); or simply **הַקֹּטֶרֶת** "מ" (3027 etc.), also the 'golden altar' (3938 etc., 1 'Mac 121) ; in the LXX τὸ θυσιαστήριον τοῦ θυμιάματος, in Philo and Josephus τὸ θυμιατήριον--so Symm. and Theod. 30:1; for He 9:4 see end of section. Like the larger altar it is 'four square,' a cubit in length and breadth, and 2 cubits in height, and furnished with horns (for these see § vi.). The material is acacia wood, overlaid with pure gold, the ornamentation a moulding of solid gold (רָא, see § viii. (a)), with the usual provision for rings and staves (v. 4f). "Its position is to be in the Holy Place, in front of 'the veil that is by the ark of the testimony' (v.8). Aaron and his sons shall offer 'a perpetual incense' upon it night and morning, when they enter to dress and light the lamps of the golden stand (v. 7ff). Once a year, on the Day of Atonement, its horns shall be brought into contact with the atoning blood (v.10). Owing to the ambiguity in the directions of v.6 (cf. 6) with 64 in MT, Sam., and LXX ; also Holzinger, *in loc.*) if taken by themselves, and to the influence of the late gloss (1 K 6:22b), a tradition grew up, which finds expression in the famous passage He 9:4, that the incense altar stood in the Most Holy Place, 'which had a golden altar'

\* Differently expressed from Pg.

of incense \* and the ark of the covenant.' The same verse contains a similar divergent tradition regarding the contents of the ark (see next section).

ix. THE FURNITURE OF THE MOST HOLY PLACE. --The Ark and the Propitiatory (Ex 25:10-22=37:1-9[Gr. 38:1-8] ; Jos. *Ant.* III. vi. 5).--Within the Most Holy Place stood in solitary majesty the sacred ark, on which rested the propitiatory or mercy-seat with its overarching cherubim. The history of the ancient palladium of the Hebrew tribes, 'the ark of J'' of the older writers, has been given under ARK. We have here a more elaborate shrine, to which P gives by preference the designation 'ark of the testimony' (תְּבַר־תְּהִי אֲרוֹן 25:22 and often, ἡ κιβωτὸς τοῦ μαρτυρίου), a phrase parallel to and synonymous with that favoured by Deut. and the Deuteronomistic editors, 'ark of the covenant.' In both cases the ark was so named as containing the Decalogue (תְּבַר־תְּהִי 'the testimony,' 25:16, 21), written on 'the tables of testimony' (31:18). The ark itself sometimes receives the simple title 'the testimony' (16:34 etc.); and the tabernacle, as we have seen (§ iii.), as in its turn containing the ark, is named 'the dwelling of the testimony' and the tent of the testimony.' † See TESTIMONY.

The ark of P is an oblong chest of acacia wood overlaid within and without with gold, 2 1/2 cubits in length, and 1 1/2 in breadth and height (i.e. 5 x 3 x 3 half-cubits). Each of its sides is finished with a strip of cable or ogee moulding (קֶרֶן, EV 'crown,' see § viii. (a)) of solid gold in the same manner as the top of the table of shewbread; with this difference, however, that in the former the upper line of moulding must have projected beyond the plane of the top of the ark, probably to the extent of the thickness of the propitiatory, in order that the latter, with its cherubim, might remain in place during the march. Within the sacred chest was to be deposited 'the testimony' (v.16) or Decalogue, as already explained. Before it--not within it, as a later tradition supposed (He 9:4)--were afterwards placed a pot of manna (Ex 16:33f.) and Aaron's rod that budded (Nu 17:10).

Distinct from but resting upon the ark, and of the same superficial dimensions (2 1/2 x 1 1/2 cubits), was a slab of solid gold, to which the name *kapporeth* is given (only in P and 1 Ch 28:11 EV 'mercy-seat').

The familiar rendering 'mercy-seat; first used by Tindale, following Luther's *Gnadenstuhl* (cf. SHEWBREAD, § i.), floes back to that of the oldest VSS (LXX ἱλαστήριον, Vulg. *propitiatorium*)--and is based on the secondary and technical sense of the root--verb כָּפַר, viz. 'to make propitiation' for sin. Hence the Wyclif-Hereford rendering 'propitiatory,' derived from Jerome, is preferable to Tindale's 'mercy-seat.' In our opinion the rendering 'propitiatory' must be maintained. The alternative 'covering' (RVm) adopted in preference by so many

\* So RVm and American RV in text for χρυσοῦν θυμιατήριον, with most recent interpreters ; AV and RV 'a golden censer.

modern, particularly German, scholars (cf. ἐπίθεμα in Gr. of Ex 25:17, and Philo, *op. cit.* [ed. Mangey, ii. 150] ἐπίθεμα ἀσανεὶ πῶμα [a lid]), is open to two serious objections. On the one hand it is based on the still unproved assumption that the primary signification of כַּפֵּר was 'to cover,'<sup>†</sup> and on the other hand the *kapporeth* was in no sense the lid or cover of the ark, which was a chest or coffer complete in itself. Dillmann and others have unsuccessfully attempted a *via media* by taking *kapporeth* in the sense of a protective covering (Schutzdach, Deckplatte, etc.) See, further, Deissmann, *Bible Studies* [Eng. tr.], p. 124ff.

Near the ends of the propitiatory stood, facing each other, two small § emblematic figures, the cherubim, of the same material and workmanship as the golden lampstand, viz. 'beaten' or *repousse* work (חֲרָטִים, χρυσοτορευτά) of pure gold. Being securely soldered to the propitiatory they are reckoned as 'of one piece' with it (v.19). Each cherub was furnished, like the larger and differently placed cherubim of Solomon's temple (1 K 6:23ff), with a pair of wings which met overhead, while their faces were bent downwards towards the propitiatory. Whatever may have been their significance in primitive Hebrew mythology, the cherubim as here introduced, like the kindred seraphim in Isaiah's vision, are the angelic ministers of J', guarding in the attitude of adoration the throne of His earthly glory (cf. *Book of Enoch*, ed. Charles, 717). The propitiatory, with the overarching cherubim, was, in truth, the innermost shrine of the wilderness sanctuary, for it was at once J''s earthly and the footstool of His heavenly throne.\* (cf. 1 Ch 28:2). Not at the tent door, as in the earlier representation (Ex 33:7ff.), but 'from above the propitiatory, from between the cherubim' (25:22), will J' henceforth commune with His servant Moses (30:6). 'There, in the darkness and the silence, he listened to the Voice' (Nu 7:8).

For the transport of the sacred chest, its propitiatory and cherubim, two poles of acacia wood overlaid with gold are provided. These are to rest permanently (Ex 25:18, otherwise Nu 4:6, where the staves are inserted when the arch begins) in four rings, attached, according to our present text, to the four 'feet' (רַגְלֵי, v.12, so RV, but AV 'corners') of the ark.

But this text and rendering are open to serious question. For (1) of the shape, length, and construction of these 'feet' nothing is said; (2) why should the author employ the Phoenician word (רַגְלֵי) for 'foot' here in place of the usual רַגְלֵי (v.26)? (3) If the rings were attached so far down, a state of dangerously unstable equilibrium would result; (4) all the oldest versions apparently read, or at least, as our own AV, rendered as in v.28), רַגְלֵי its four corners.<sup>†</sup> We must suppose, then, that the rings were attached, perhaps below the moulding, at the corners

<sup>†</sup> In the art. ARK (§ i.) attention was briefly called to the three sets of designations of the ark characteristic of the early, the Deuteronomic, and the priestly writers respectively, of which all the other OT titles, some twenty in all, are merely variations and expansions. See for later discussions H. P. Smith, *Samuel*, 33; 'Ark' in *Encyc. Bibl.* i. 800 f.; Meinhold, *Die Lade Jahves*, 2 ff.

of the short sides of the ark (so the *Baraita*, Neumann, Keil), along which, and not along the long sides (as Riegenbach, Dillm., and most), the poles rested. The object of this arrangement is to secure that the Divine throne shall always face in the direction of the march. The weight of the whole must have been considerable, with poles, certainly not 'staves,' and bearers to correspond.‡

In the second temple there was no ark, and consequently no propitiatory, notwithstanding the statement in the Apocalypse of Baruch (6:7) that it was hidden by an angel before the destruction of the temple, A.D. 70. According to P the sole contents of the ark, as we have seen, were the two tables of testimony on which the Decalogue was inscribed, Once a year, on the Day of Atonement, the high priest alone entered the Holy of Holies to bring the blood of the sin-offerings into contact with the propitiatory (Lv 16:14f.; see ATONEMENT, DAY OF, vol. i. P. 199).

x. ERECTION AND CONSECRATION OF THE TABERNACLE.--In the oldest stratum of the Priests' Code the directions for the preparation of the sanctuary and its furniture (Ex 25-27), which have engaged our attention up to this point, are followed by equally minute instructions as to the priestly garments (28), and by the solemn consecration of Aaron and his sons for the priestly office (29). The altar alone of the appointments of the

‡ The most recent research seems to point in favour of the alternative 'to wipe off'; see Zimmern, *Beitrag zur Kenntniss d. babyl. Religion*, 92; Haupt in *JBL*, xix. (1900) 61, 80.

§ It must be noted that, with bodies bent and wings out-stretched, the cherubim were accommodated on a surface less than 4 ft. from end to end.

\* For this idea and its possible bearing on the ultimate historical origin of the ark as the empty throne of an imageless deity, see Memhold, *Die Lade Jahves* (1900), 44 and passim, based on the researches of Reichel in *Ueber Vorhellenische Gotterculte* (esp. 27ff.); cf. also Budde in *Expos. Times*, June 1898, p. 396ff. (reprinted [in German] in *ZATW*, 1901, p. 1941f.).

† Cf. 1 K 7:30, where פַּעֲמֹתַיִם of MT (AV here also 'corners') is similarly regarded by recent commentators as a corruption of פִּנֹתַיִם or פִּאתַיִם.

‡ The propitiatory, even if only a fingerbreadth thick, would alone weigh 760 lb. troy. The weight of the whole must be put at about 6 cwt. The Talmud mentions four bearers (Flesch, *op cit.* 66). Two sufficed for the historical ark (ARK, vol. i. p. 1506)

sanctuary is singled out for consecration (29:36f). In the first of the accretions to the older document (30. 31), however, we find instructions for the anointing of 'the tent of meeting' and all the furniture of the sanctuary with the 'holy anointing oil' (30:26ff), with which also the priests are to be anointed. When we pass to the still later stratum (35-40; see above, § iii.), we find a record of the carrying out of the preceding instructions to the last detail, followed by the erecting of 'the dwelling of the tent of meeting' (40:1ff) on the first day of the first month of the second year, that is, a year less fourteen days from the first anniversary of the Exodus (40:1, 17, cf. 12:2, 8). A comparison with 19:1 shows that according to P's chronology a period of at least nine months is allowed for the construction of the sanctuary and its furniture. Some of the questions raised by 40:18, 19 as to the manner in which the curtains 'were spread over the dwelling' have been discussed by anticipation in § vii. (c) ; it must suffice now to add that after the court and the tabernacle proper had been set up, and all the furniture in its place, the whole, we must assume, was duly anointed by Moses himself in accordance with the instructions of the preceding verses (40:9ff), although this fact is not mentioned until we reach a later portion of the narrative (Lv 8:10ff, Nu 7:1). This consecration of the sanctuary naturally implies that it is now ready for the purpose for which it was erected. Accordingly 'the cloud covered the tent of meeting, and the glory of J" filled the dwelling' (40:34ff). J" had now taken possession of the holy abode which had been prepared for Him. With the new year, as was most fitting, the new order of things began.

xi. THE TABERNACLE ON THE MARCH (Nu 2:17 325-38 41ff, etc.). -- The cloud which rested on the dwelling by day and appeared as a pillar of fire by night accompanied the Hebrews 'throughout all their journeys' in the wilderness. When 'the cloud was taken up from over the dwelling' (Ex 40:37, Nu 9:17) this was the signal for the tents to be struck and another stage of the march begun; while, 'as long as the cloud abode upon the dwelling, whether it were two days or a month or a year,' the children of Israel remained encamped and journeyed not (Nu 9:18ff). The charge of the tabernacle and of all that pertained thereto was committed to the official guardians, the priests and Levites (Nu 3:5ff). When the signal for the march was given by a blast from the silver trumpets (10:1ff), the priests entered the dwelling, and, taking down the veil at the entrance to the Most Holy Place, wrapped it round the ark (4:5ff). This, as the most sacred of all the contents of the tabernacle, received three coverings in all, the others but two. Full and precise instructions follow for the wrapping up of the rest of the furniture (47-14). This accomplished, the priests hand over their precious burden to the first of the Levitical guilds, the sons of Kohath, for transport by means of the bearing-poles with which each article is provided (v.15f.). The second guild, the sons of Gershon, have in charge the tapestry curtains of the dwelling, the hair curtains of the tent, the two outer coverings, the veil, and the screen (3:25ff; 4:24ff). For the conveyance of these, two covered waggons and four oxen are provided by the heads of the tribes (7:3-7). The remaining division of the Levites, the sons of

Merari, receives in charge the frames and bars of the dwelling, together with the pillars and bases of the dwelling and of the court, with four waggons and eight oxen for their transport (ib.).\*

\* The fondness of the priestly writers for proportion (2 :1) has again led to strange results, for, even with the colossal 'boards' of previous writers reduced to frames see § vii. (b)) the loads of the Merarites were out of all proportion to those of the Gershonites. Nu 7, however, is now recognized as one the latest sections of the Hexateuch.

Everything being now in readiness, the march began. The Levites, according to Nu 2:17,--and as the symmetry of the camp requires,--marched in the middle of the line, with two divisions of three tribes each before them and two behind. This, however, does not accord with Nu 10:17ff, according to which the sons of Gershon and Merari marched after the first division of three tribes, and had the tabernacle set up before the arrival of the Kohathites with the sacred furniture between the second and third divisions.

xii. THE HISTORICITY OF P'S TABERNACLE.--After what has been said in our opening section--with which the art. ARK must be compared--as to the nature, location, and ultimate disappearance of the Mosaic tent of meeting, it is almost superfluous to inquire into the historical reality of the costly and elaborate sanctuary which, according to P, Moses erected in the wilderness of Sinai. The attitude of modern OT scholarship to the priestly legislation, as now formulate in the priestly (see §§ i. and iv. above), and in particular to those sections of it which deal with the sanctuary and its worship, is patent on every page of this Dictionary, and is opposed to the historicity of P's tabernacle. It is now recognized that the highly organized community of the priestly writers, rich not only in the precious metals and the most costly Phoenician dyes, but in men of rare artistic skill, is not the unorganized body of Hebrew serfs and nomads that meets us in the oldest sources of the Pentateuch. Even after centuries spent in contact with the civilization and arts of Canaan, when skilled artists in metal were required, they had to be hired by Solomon from Phoenicia. Again, the situation of P's tabernacle, its highly organized ministry, its complex ritual, are utterly at variance with the situation and simple appointments of the Elohist tent of meeting (see § i.). With regard, further, to the details of the description, as studied in the foregoing sections, we have repeatedly had to call attention to the obscurities, omissions, and minor inconsistencies of the text, which compel the student to the conviction that he is dealing not with the description of an actual structure, but with an architectural programme, dominated by certain leading conceptions. The most convincing, however, of the arguments against the actual existence of P's tabernacle, is *the silence of the pre-exilic historical writers regarding it*. There is absolutely no place for it in the picture which their writings disclose of the early religion of the Hebrews. The tabernacle of P has no *raison d'etre* apart from the

ark, the history of which is known with fair completeness from the conquest to its removal to the temple of Solomon. But in no genuine passage of the history of that long period *is there so much as a hint of the tabernacle*, with its array of ministering priests and Levites. Only the Chronicler (1 Ch 16:39; 21:29 etc.), psalm-writers, editors, and authors of marginal glosses, writing at a time when P's conception of Israel's past had displaced every other, find the tabernacle of the priestly writers in the older sources, or supply it where they think it ought to have been (cf. 2 Ch 16:39 with 1 K 3:2ff). See, further, Wellh. *Proleg.* (Eng. tr.) 39 ff., and recent works cited, in the Literature at the end of this article.

xiii. THE RULING IDEAS AND RELIGIOUS SIGNIFICANCE OF THE TABERNACLE.--If, then, the tabernacle of the foregoing sections had no historical existence, is its study, on that account, a waste of time and labour? By no means. On the contrary, the tabernacle as conceived by the priestly writers is the embodiment of a sublime idea with which are associated many other ideas and truths of the most vital moment for the history of religion. In

At this place it is impossible to do more than indicate in summary form some of these vital religious truths to which reference has been made. We have already (§ iv.) expressed the conviction that the only standpoint from which to approach the study of the true significance of the tabernacle, as designed by the author of Ex 25-29, is that laid down by this author himself. Following the lead of Ezekiel, his chief aim, and the aim of the priestly writers who expanded the original sketch, is to show to future generations the necessary conditions under which the ideal relation between J" and Israel may be restored and maintained. This ideal is expressed by Ezekiel and by P as a dwelling of J" in the midst of His covenant people (referred to in § iv.). The methods, however, by which these two kindred spirits sought to impress this ideal upon their contemporaries are diametrically opposed. Ezekiel projects his ideal forward into the Messianic future; throws his backwards to the golden age of Moses. Both sketches are none the less ideals, whose realization for prophet and priest alike was still in the womb of the future. Both writers follow closely the arrangements of the pre-exilic temple, P, however, striving to unite these with existing traditions of the Mosaic tent of meeting. It is the recognition of these facts that makes it possible to say that 'a Christian apologist can afford to admit that the elaborate description of the tabernacle is to be regarded as a product of religious idealism, working upon a historical basis' (Ottley, *Aspects of the Old Test.* 226).

The problem that presented itself to the mind of P was this: Under what conditions may the Divine promise of Ezk 37:27 ('my dwelling shall be with them, and I will be their God, and they shall be my people') be realized? This we take to be the supreme idea of the priestly code, the realization of the presence of God in the midst of His people (Ex 25:8; 29:48). This thought, as we have seen, is expressed in the characteristic designation 'the dwelling,' given by P to the most essential part of the sanctuary which is to be the concrete embodiment of the thought.

The Divine dwelling must be in accordance with the Divine character. Now, in the period from Deuteronomy to the close of the Exile, the two aspects of the Divine character which the inspired teachers of the time place in the forefront of their teaching are the unity and the holiness of J". Each of these attributes has its necessary correlate. The unity of J" requires the unity or centralization of His worship, which is the keynote of Deuteronomy. The holiness of J" demands the holiness of His people, which is the recognized keynote of the Law of Holiness (Lv 19 ff.). The crowning result of the discipline of the Exile may be summed up in the simple formula 'one God, one sanctuary,' a thought which dominates the priestly code from end to end. That there should be but one sanctuary in the wilderness, a symbol of the unity of J", is therefore for P a thing of course, requiring neither justification nor enforcement.

With regard to the other pair of correlates, a holy God and a holy people, the whole ceremonial system of the priestly code expends itself in the effort to give expression to this twofold thought. The centre of this system is the tabernacle and its priesthood, and every effort is made to render the former a visible embodiment of the holiness of the God who is to be worshipped in its court. We have seen (§ iv.) the precautions taken by Ezekiel to guard his new sanctuary from

profanation ; the same thought is prominent in H (Law of Holiness), and is impressively exhibited in the arrangement of the desert camp in P. Between the tents of the twelve tribes and the throne of J" there intervene the cordon of the tents of the tribe of Levi, the court, and the Holy Place--into which priests alone may enter,-all so many protecting sheaths, to borrow a figure from plant-life, of the Most Holy Place, where J" dwells enthroned in ineffable majesty and almost unapproachable holiness.\* Once a year only may the high priest, as the people's representative, approach within its precincts, bearing the blood of atonement. Not only, therefore, is the one tabernacle the symbol of JX's unity, it is also an eloquent witness to the truth: 'Ye shall be holy, for I, J", your God am holy' (Lv 19:2). Yet these precautions are, after all, intended not to exclude but to safeguard the right of approach of J"s people to His presence. The tabernacle was still the 'tent of meeting,' the place at which, with due precautions, men might approach J", and in which J" condescended to draw near to men. It is thus a witness to the further truth that man is called to enjoy a real, albeit still restricted, communion and converse with God.

One other attribute of the Divine nature receives characteristic expression in the arrangements of P's sanctuary. This is the perfection and harmony of the character of J". Symmetry, harmony, and proportion are the three essentials of the aesthetic in architecture ; and in so far as the aesthetic sense in man, by which the Creator has qualified him for the enjoyment of the beauty and harmony of the universe, is a part of the Divine image (Gn 1:26f) in each of us, these qualities are reflexions of the harmony and perfection of the Divine nature. The symmetry of the desert sanctuary has already been abundantly emphasized. The harmony of its design is shown in the balance of all its parts, and in the careful gradation of the materials employed. The three varieties of curtains (§ iv.) and the three metals correspond to the three ascending degrees of sanctity which mark the court, the Holy Place, and the Most Holy respectively. In the dwelling itself we advance from the silver of the bases through the furniture of wood, thinly sheathed with gold, to the only mass of solid gold, the propitiatory, the seat of the deity. As regards the proportions, finally, which are so characteristic of the tabernacle, we find here just those ratios which are still considered 'the most pleasing' in the domain of architectural art, viz. those 'of an exact cube or two cubes placed side by side . . . and the ratio of the base, perpendicular and hypotenuse of a right-angled triangle, e.g. 3, 4, 5 and their multiples' (see art. 'Architecture' in *Encyc. Brit.*9). The perfect cube of the Most Holy Place is universally regarded as the deliberate attempt to express the perfection of JX"s character and dwelling-place, the harmony and equipoise of all His attributes. The similar thought, the perfection of the New Jerusalem, 'in which no truth will be exaggerated or distorted,' is expressed by the fact that 'the length and breadth and height of it are equal' (Rev 21:16).

\* For 'the fundamental sense of unapproachableness which is never absent from the notion of J"'s holiness,' see Hoaurss, vol. ii. P. 397".

The 'symbolism of numbers' in the measurements of the tabernacle, of which so much has been written, is too firmly established to admit of question (for general principles see art. NUMBER). The sacred numbers 3, 4, 7, 10, their parts (1 1/2, 2, 21, 5) and multiples (6, 9, 12, 20, 28, 30, 42, 48, 50, 60, 100), dominate every detail of the fabric and its furniture.† In all this we must recognize an earnest striving to give concrete expression--in a manner, it is true, which our Western thought finds it difficult to appreciate--to the sacred harmonies and perfection of the character of the Deity for whose 'dwelling' the sanctuary is destined.

† The curious student will easily detect these measurements and numbers in the previous sections.

On the other hand, that the author of Ex 25-29 intended to give expression to ideas beyond the sphere of X's relation to His covenant people, or even within that sphere to invest every detail of material, colour, ornament, etc., with a symbolical significance, we do not believe. Following in the wake of Pilo (*op. cit.*) and Josephus (*Ant.* III. vii. 7), the Fathers, and after them many writers down to our own day, among whom Bahr stands preeminent, have sought to read a whole philosophy of the universe into the tabernacle. Now it is designed to unfold the relations of heaven and earth and sea, now of body, soul, and spirit, and many wonderful things besides. Happily, the taste for these fanciful speculations has died out and is not likely to revive.

Quite apart from the authors of such far-fetched symbolisms stand several of the NT writers, who see in the tabernacle the foreshadowing of spiritual realities. Once and again the terminology of St. Paul betrays the influence of the tabernacle (e.g. the laver of regeneration, Tit 3:6 RVm). For the author of the Fourth Gospel the tabernacle on which rested the Divine glory in the cloud prefigured the incarnate Word who 'tabernacled (ἐσκήνωσεν) among us, and we beheld his glory, the glory of the only begotten of the Father' (Jn 1:14). In the Epistle to the Hebrews, again, the tabernacle, its furniture, and ministering priesthood supply the unknown author with an essential part of his argument. With 'singular pathos,' to borrow Bishop Westcott's apt expression, he lingers over his description of the sacred tent and all its arrangements. Yet, like the whole Levitical ceremonial, it was but the shadow of the heavenly substance (8:5), a 'parable for the time present' of 'the greater and more perfect tabernacle' (9:11) which is heaven. Into this tabernacle Jesus Christ has entered, our great High Priest, by whom the restricted access of the former dispensation is done away, and through whom 'a new and living way' has been opened of free access into the 'true' Holy of Holies (9:24), even the immediate presence of God. Last of all, in the Book of Revelation we have the final consummation of the kingdom of God portrayed under the figure of the tabernacle: Behold, the tabernacle of God is with men, and he shall tabernacle (σκηνώσει) with them, and they shall be his people, and God himself shall be with them' (Rev 21:3--for v.16 see above)--in which the final word of revelation takes up and repeats the sublime ideal of Ezekiel and the priestly writers. 'In this representation of the New Jerusalem culminates the typology of the OT sanctuary' (Keil).

LITERATURE.--Works on the tabernacle are legion, but there is no monograph from the standpoint of the foregoing article. The student must start from a careful study of the text of Exodus and of the more recent commentaries, such as Dillmann-Ryssel, Strack, Holzinger, Baentsch. The commentary in the International critical series by the writer of this article is in preparation. The critical problems are treated by Popper, *Der bibl. Bericht uber die Stiftshutte*, 1862; Graf, *Die geschichtl. Bucher d. AT*, 618., 1866; Kuenen, *Hexateuch*; Wellhausen, *Prolegomena*; and more recent writers (see § ii. above). In addition to the relevant sections in the *Archeologies* of Ewald, Haneberg, Keil, Benzinger, Nowack (vol. ii.), the articles should be consulted in the Bible Dictionaries of Winer, Riehm, and PRE2 (by Riggenbach), all under 'Stiftshutte'; artt. 'Tabernacle' and 'Temple' (the latter especially) in Smith's DB. The more important monographs are by Neumann, *Die Stiftshutte*, 1861; Riggenbach, *Die Mosaische Stiftshulte 2*, 1867; Schick, *Stifelhutte unit Tempel*, 1898; and (in English) Brown, *The Tabernacle*<sup>6</sup>, 1899. The most exhaustive treatment of the tabernacle, its arrangements and its significance, is Bahr's *Symbolik d. Mosaischen Cultus*, 2 vole. 1837-39 (Bd. 1. 2nd ed. 1874), full of fanciful ideas. On somewhat different lines is Friederich, *Symbolik d. Mos. Stiftehutte*, 1841. sound criticisms of both, and an attempt to reduce the symbolism to saner limits, characterize Keil's full treatment in vol. I. of his *Archeology* (Eng. tr.). See also Westcott, *Epistle to the Hebrews*, 1889, Essay on 'The general significance of the Tabernacle,' p. 233 ff.; Ottley, *Aspects of the OT*, esp. p. 281 ff., 'The symbolical significance,' etc.

A. R. S. KENNEDY.

Hastings' Dictionary of the Bible (vol. 4) (1902)