

THE TABERNACLE, PART I: INSTRUCTIONS (25:1–31:17)

The narrative that describes the building and the functioning of this sanctuary is divided into two parts: a series of detailed instructions (25:1–31:17) and an account of its construction (35:1–40:38). Between these two sections is the episode of the Golden Calf.

The tabernacle (see diagram, p. 1520) is an oblong structure comprising the Holy of Holies, the Holy Place, and the Outer Court. A perimeter demarcates this entire sacred area, which is divided into two equal squares. The first two zones—the Holy of Holies and the Holy Place—lie in one

square; the Outer Court constitutes the other. From the ark in the Holy of Holies, God reaches out to the Israelites; from the altar of sacrifice in the Outer Court, the Israelites reach out to God.

MATERIALS (25:1–9)

The account opens with a list of the basic materials needed for the construction and operation of the tabernacle. All are to be acquired through public donations.

1. The LORD spoke to Moses During the 40 days he was on Mount Sinai.

The last third of the Book of Exodus concerns itself entirely (except for the incident of the Golden Calf) with the construction of the tabernacle, a portable shrine to house the Ark and the Tablets of the Pact. After the life-altering experience of standing at Sinai, how does one keep the feeling of Sinai present? It can be maintained with sacred deeds, daily acts of justice, and compassion as outlined in the previous *parashah*, *Mishpatim*. It can be accomplished by maintaining the observance of sacred time, on *Shabbat* and holy days. Or it can be maintained with sacred space, fashioning a physical site to represent the presence of God in the midst of the community. Typically, the Torah and later Jewish usage will blend all three modes—sacred deeds, space, and time—into an integrated way of life. “The ultimate goal is to break through the barriers and come into the presence of God. But that goal is not attained in an instant. There is a ladder of spiritual ascent . . . alluded to in the prayer which precedes the *Sh'ma* in our morning service, where the text moves from the study of Torah to the performance of *mitzvot* to bonding with God” (Schorsch).

Mount Sinai does not retain its holiness after the Israelites move on. It does not become a site of pilgrimage. The mountain is not holy; God is holy, and God's Presence is what makes a place holy. When the people leave Sinai, they do not leave God. God accompanies them on their journey, and the tabernacle is to be a symbol of that. The later Temples, built in Jerusa-

lem by Solomon and by the Jews returning from Babylonia, did not follow the plan given here. Different generations build their houses of worship in ways appropriate to their own times and needs.

Abravanel suggests that one purpose of the tabernacle was to combat the idea that God had forsaken the earth, choosing to reside exclusively in heaven, remote from humanity. The Sages calculated that the command to build a tabernacle was given on *Yom Kippur*, the 10th of *Tishrei* (Tanḥ. 8). The tabernacle would be a “tent of witness” to the fact that God was still in Israel's midst even when they fall short of what they had promised to be. There is also a tradition that the instructions to fashion a tabernacle actually were given after the events recounted in Exod. 32, when the Israelites made the Golden Calf. (The Torah does not always present events in strict chronologic order.) The tabernacle would then serve as a Tent of Witness to the reality of penitence and forgiveness. The incident of the Golden Calf becomes less of a threat to sever the relationship between God and Israel when we know beforehand that reconciliation will follow.

Following the latter tradition stated above, Levi Yitzḥak of Berdichev suggests that God has to command Moses to speak to the Israelites, because Moses is so angry at them after the incident of the Golden Calf. God has to remind him that a leader should never give up on his people, no matter how much they may disappoint him.

the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart so moves him.³ And these are the gifts that you shall accept from them: gold, silver, and copper;⁴ blue, purple, and crimson yarns, fine linen, goats' hair;⁵ tanned ram skins, dolphin

2 דִּבְרֵי אֶל-בְּנֵי יִשְׂרָאֵל וְיִקְחוּ-לִי תְרוּמָה מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ תִקְחוּ אֶת-תְּרוּמָתִי: 3 וְזֹאת הַתְּרוּמָה אֲשֶׁר תִקְחוּ מֵאֲתָם זָהָב וְכֶסֶף וְנְחֹשֶׁת: 4 וְתִכְלֹת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים: 5 וְעֹרֹת אֵילִם מֵאֲדָמִים וְעֶרְת

2. the Israelite people Because the sanctuary will serve the entire community, its construction is to be made possible through the generosity of all the people.

gifts The Hebrew word *t'rumah* refers specifically to that which is set aside by its owner and dedicated for sacred use.

3. The metals are listed in descending order of value. The closer the object is to the Holy of Holies, the more valuable the metal of which it is made.

copper Better: bronze (a stronger alloy of copper and tin), used extensively in the Near East as early as the 3rd millennium B.C.E.; as in English, the Hebrew term comprises both substances.

4. blue, purple, and crimson yarns These were the most expensive dyed yarns in the ancient world. They were to be used for the tabernacle hangings and coverings and for the priestly vestments.

blue In the Bible, the Hebrew word *t'kheilet* (blue) often is paired with the word "*argaman*"

(purple). Both were dyes produced from a marine snail that exudes a yellow fluid, which becomes a dye in the red-purple range when exposed to sunlight. Thousands of snails were required to produce sufficient dye for one robe. Possession of those dyed fabrics was a mark of wealth, nobility, and royalty.

crimson Hebrew: *tola-at shani*. The first word means "a worm"; the second signifies the color. The two words together designate the brilliant red dye produced from the eggs of certain insects that feed on oak trees.

fine linen Hebrew: *shesh*; Egyptian in origin, refers to cloth of exceptional quality.

goats' hair It grows in long locks and was left undyed. The spinning of goat's hair was a highly specialized skill of women.

5. tanned ram skins The use of animal hides and skins for human needs is ancient. The Bible refers to leather quite often, although it never describes the technique of its production.

CHAPTER 25

2. to bring Me gifts Hebrew: *v'yikhu li*. Gifts from what was originally Mine, and which I shared with you. The gold, silver, and jewels that the Israelites would give were taken from the Egyptians when they left Egypt. They were not to be used for personal benefit but for something holy and transcendent. The verb here translated "bring" (*v'yikhu*) literally means "take." One who gives receives something in return—the sense of being generous and making a worthy undertaking possible, the sense of sharing with others in an important venture, the sense of self-worth that comes from knowing that we can give away something of value without feeling diminished.

The word *t'rumah* (gift, offering) comes from a root meaning "to elevate." It originally referred to the physical act of lifting up that which was being offered. It can also imply that the act of offering a gift to God elevates the donor to a higher level as well (Levi Yitzhak of Berdichev). Those who collect for charitable

purposes must do so with only pure and noble purposes in mind, but those who give to charity may do so even for less worthy reasons; the act of giving will purify them (Shalom of Kaminka). One commentator asks why the laws of *Mishpatim* directly precede the offering of *T'rumah* and suggests it teaches that only after we make our living honestly can we give any proceeds to charity.

8. I may dwell among them God's presence is not found in a building. It is found in the hearts and souls of the people who fashion and sanctify the building. A *midrash* suggests that the tabernacle was fashioned to meet God's needs as well as Israel's. It tells of a king who gave his only daughter in marriage to a prince from another country. He told his daughter, "I cannot prevent you from moving away with your husband, but it grieves me to have you leave. Do this for me, then. Wherever you live, build an apartment for me so that I can come and visit you." Thus God says to Israel, "Wherever you travel, build a shrine for Me that I may dwell among you" (Exod. R. 33:1).

skins, and acacia wood; ⁶oil for lighting, spices for the anointing oil and for the aromatic incense; ⁷lapis lazuli and other stones for setting, for the ephod and for the breastpiece. ⁸And let them make Me a sanctuary that I may dwell among them. ⁹Exactly as I show you—the pattern of the Tabernacle and the pattern of all its furnishings—so shall you make it.

¹⁰They shall make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ¹¹Overlay it with pure gold—overlay it inside and out—and

תְּחָשִׂים וְעֵצֵי שֵׁטִים: ⁶שֶׁמֶן לַמָּאֵר
בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת
הַסָּמִים: ⁷אֲבִנֵי-שֹׁהַם וְאֲבִנֵי מִלֻּאִים
לְאֹפֶד וְלַחֹשֶׁן: ⁸וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתַי
בְּתוֹכָם: ⁹כְּכֹל אֲשֶׁר אָנִי מֵרְאֶה אוֹתְךָ
אֵת תְּבִנֹת הַמִּשְׁכָּן וְאֵת תְּבִנֹת כָּל-כֵּלָיו
וְכֵן תַּעֲשׂוּ: ^ס

וְעֲשׂוּ אֲרוֹן עֵצֵי שֵׁטִים אֲמֹתַיִם וְחֻצֵי
אֲרָבֹו וְאֲמָה וְחֻצֵי רַחְבּוֹ וְאֲמָה וְחֻצֵי
קִמָּתוֹ: ¹¹וְצִפִּיתָ אוֹתוֹ זָהָב טָהוֹר מִבֵּית

dolphin skins The Hebrew word *t'hashim* more likely means “dyed sheep or goat leather.”

acacia wood There are about 800 species of acacias. Only a few have a straight trunk suitable for cutting timbers used in construction. These yield hard, durable planks that are lightweight.

6. oil Later specified as olive oil.

for lighting This oil was used only in the lamps, not for food preparation or anointing.

spices The aromatic oil was to be used to consecrate the tabernacle, its vessels, and its personnel for the service of God.

7. These semiprecious stones are to adorn the vestments of the priests.

8. All these materials are being collected for use in the construction of a sanctuary (*mikdash*), a term that defines an area clearly enclosed and recognized as sacred space. In later Hebrew, the term *Mikdash*—or *Beit ha-Mikdash*—became the familiar designation for the Temple in Jerusalem.

dwell among them Note that for His “indwelling” God had specific requirements that needed to be followed precisely. The text does not tell of God dwelling “in it,” i.e., in the sanctuary, but “among them,” i.e., among the people Israel. The literal meaning of *shakhan* is “to rest,” not “to dwell.” The sanctuary is not meant to be taken literally as God’s abode; God dwells in heaven. The sanctuary makes tangible the concept of the indwelling of the divine Presence, God’s immanence, in the camp of Israel, a presence to which the people may direct their hearts and minds.

9. Exactly as I show you The tabernacle and its furnishings are conceived of as earthly replicas of heavenly archetypes or as constructions based on divinely given blueprints and pictorial representations. Both notions are found earlier in the ancient Near East and elsewhere in the Bible (see 1 Chron. 28:11–19; Ezek. 40–42).

THE ARK (vv. 10–16)

The directions for constructing the tabernacle commence with the order to fashion an ark. It will permanently house the two stone tablets of the Decalogue that God is giving to Moses (24:12). The ark, therefore, is the focus of the entire enterprise. It is the ark and its contents, the symbol of the covenant between God and Israel, that give meaning to the tabernacle.

10. an ark A wooden chest open at the top. The Hebrew *aron* here is not the same word used for Noah’s ark, which is *tevah*.

cubits One cubit is the distance between the elbow and the tip of the middle finger of an average-size person. The standard biblical cubit is about 18 inches (45 cm.). Thus the ark’s external dimensions were approximately 3¾ feet (110 cm.) long, 2¼ feet (70 cm.) wide, and 2¼ feet (70 cm.) high.

11. Overlay it Some of the Sages described it as a nest of three separate chests of varying dimensions; one of wood and two of gold. The main, wooden chest, referred to in verse 10, was inserted inside one gold chest, which became its

10. make an ark The Sages find numerous linguistic and thematic parallels between the making of the tabernacle and the creation of the world, as if the tabernacle were a microcosm of the universe. To fashion sacred space is to create a separate world within God’s uni-

verse. Here the Sages play on the similarity of the Hebrew words for “light” (*or*) and “ark” (*aron*).

11. The Ark was fashioned of gold and wood. Gold is beautiful, durable, and precious, symbolizing the enduring value and beauty of

make upon it a gold molding round about.
 12Cast four gold rings for it, to be attached to its four feet, two rings on one of its side walls and two on the other. 13Make poles of acacia wood and overlay them with gold; 14then insert the poles into the rings on the side walls of the ark, for carrying the ark. 15The poles shall remain in the rings of the ark: they shall not be removed from it. 16And deposit in the Ark [the tablets of] the Pact which I will give you.

17You shall make a cover of pure gold, two and a half cubits long and a cubit and a half wide. 18Make two cherubim of gold—make them of hammered work—at the two ends of the cover.

וּמְחוּץ תְּצַפֵּנוּ וְעָשִׂיתָ עָלָיו זָרָהב סָבִיב :
 12 וַיִּצְקֶתָ לּוֹ אַרְבַּע טַבְּעוֹת זָהָב וְנָתַתָּה
 עַל אַרְבַּע פְּעֻמֹּתָיו וּשְׁתֵּי טַבְּעוֹת עַל-צִלְעוֹ
 הָאֶחָת וּשְׁתֵּי טַבְּעוֹת עַל-צִלְעוֹ הַשֵּׁנִית :
 13 וְעָשִׂיתָ בְּדֵי עֵצֵי שִׁטִּים וְצִפִּיתָ אֹתָם
 זָהָב : 14 וְהִבַּאתָ אֶת-הַבָּדִים בְּטַבְּעוֹת עַל
 צִלְעוֹת הָאָרֶן לְשֵׂאת אֶת-הָאָרֶן בָּהֶם :
 15 בְּטַבְּעוֹת הָאָרֶן יִהְיוּ הַבָּדִים לֹא יִסְרוּ
 מִמֶּנּוּ : 16 וְנָתַתְּ אֶל-הָאָרֶן אֶת הָעֻדֹת אֲשֶׁר
 אָתַן אֵלֶיךָ :
 17 וְעָשִׂיתָ כִּפְרֹת זָהָב טְהוֹר אֲמֹתִים וְחֻצֵי
 אַרְכָּה וְאִמָּה וְחֻצֵי רַחְבָּה : 18 וְעָשִׂיתָ
 שְׁנַיִם כְּרֻבִים זָהָב מְקֻשָּׁה תַעֲשֶׂה אֹתָם

jacket; the other gold chest was fitted inside the wooden chest as a lining. Another tradition has the wooden chest simply overlaid with gold inside and out.

pure gold Such gold has undergone many steps in the refining process, which frees it of all impurities so that it becomes of the highest grade.

molding The top of the chest is to be rimmed by a gold band that slightly overlaps its perimeter.

12–15. The Ark is to be transported in the wilderness from station to station by means of gold-plated wooden poles inserted through gold rings attached to its sides.

16. [the tablets of] the Pact The function of the Ark is to house the stone tablets of the Decalogue.

The practice of depositing legal documents in a sacred place was widespread in the ancient Near East. It heightened the importance of the docu-

ment and delivered the message that the deity constantly guarded it and was witnessing its implementation.

THE KAPPORET AND THE CHERUBIM
 (vv. 17–22)

A solid slab of pure gold is to be placed above the Ark, which was open at the top. The dimensions of the slab correspond exactly to those of the Ark. This object is called *kapporet* in Hebrew. At either end of the *kapporet* a cherub—a creature with human, animal, and birdlike features—was hammered out. The two cherubim faced each other. Their outstretched wings were turned upward, sheltering the main body of the lid and the Ark below it and forming a throne for God when He descends to earth. The voice of God was thought to issue from the space above the lid and between the two cherubim.

the commandments that would be housed in the Ark. Wood is alive and can grow (even as the Torah is called “a tree of life”), symbolizing the importance of the contents of God’s Revelation, which continues to grow with the times.

pure gold . . . inside and out Even if no mortal ever sees the inside of the Ark, it must nevertheless be pure. “Any scholar who is not the same kind of person in private as in public is not a true scholar” (BT Yoma 72b).

15. The poles were never removed from the Ark, perhaps to make sure that the Ark was not touched needlessly or inadvertently. The Ark, the focus of holiness, simultaneously

draws the worshiper to it and inspires fear and awe, keeping one at a distance. The Midrash notes that the *kohanim* (priests) may have thought that they were carrying the Ark, when in reality the Ark was carrying them. People do not sustain religion as much as religion sustains the people.

17. cover Hebrew: *kapporet*. The same root כפר is believed to be the source of the term *Yom Kippur*. The Ark will function to “cover” Israel’s sins. The cover is made of gold to atone for the sin of the Golden Calf, reminding us that gold can be used as an idol or as an instrument of holiness (JT Shek. 1:1).

¹⁹Make one cherub at one end and the other cherub at the other end; of one piece with the cover shall you make the cherubim at its two ends. ²⁰The cherubim shall have their wings spread out above, shielding the cover with their wings. They shall confront each other, the faces of the cherubim being turned toward the cover. ²¹Place the cover on top of the Ark, after depositing inside the Ark the Pact that I will give you. ²²There I will meet with you, and I will impart to you—from above the cover, from between the two cherubim that are on top of the Ark of the Pact—all that I will command you concerning the Israelite people.

²³You shall make a table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high. ²⁴Overlay it with pure gold, and make a gold molding around it. ²⁵Make a rim of a hand's breadth around it, and make a gold molding for its rim round about. ²⁶Make four gold rings for it, and attach the rings to the four

מִשְׁנֵי קְצוֹת הַכַּפֹּרֶת: ¹⁹וַעֲשֵׂה כְרוּב אֶחָד מִקְצֵה מְזֶה וּכְרוּב־אֶחָד מִקְצֵה מְזֶה מִן־הַכַּפֹּרֶת תַּעֲשׂוּ אֶת־הַכְּרוּבִים עַל־שְׁנֵי קְצוֹתָיו: ²⁰וְהָיוּ הַכְּרוּבִים פְּרֹשֵׁי כַנְפֵיהֶם לְמַעַל סַכְכִים בְּכַנְפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּרֶת יִהְיוּ פְּנֵי הַכְּרוּבִים: ²¹וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־הָאֲרוֹן מִלְּמַעַל וְאֶל־הָאֲרוֹן תִּתֵּן אֶת־הָעֵדוּת אֲשֶׁר אֶתֵּן אֵלֶיךָ: ²²וְנוֹעַדְתִּי לָךְ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרוּבִים אֲשֶׁר עַל־אֲרוֹן הָעֵדוּת אֵת כָּל־אֲשֶׁר אֶצְוֶה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל: פ

וְעָשִׂיתָ שְׁלֹחַן עֲצֵי שִׁטִּים אֲמַתִּים אַרְבֹּו וְאִמָּה רַחְבּוֹ וְאִמָּה וְחֲצִי קִמְתּוֹ: ²⁴וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר וְעָשִׂיתָ לוֹ זָר וְזָהָב סָבִיב: ²⁵וְעָשִׂיתָ לוֹ מִסְגֶּרֶת טַפַּח סָבִיב וְעָשִׂיתָ זָר־זָהָב לְמִסְגֶּרֶתוֹ סָבִיב: ²⁶וְעָשִׂיתָ לוֹ אַרְבַּע טַבְּעוֹת זָהָב וְנָתַתָּ אֶת־הַטַּבְּעוֹת עַל אַרְבַּע הַפְּאֵת אֲשֶׁר לְאַרְבַּע רַגְלָיו:

22. The ornamented footstool (here, the ark), like the throne (here, the wings of the cherubim), was a sign of power in the ancient Near East. In this verse, the imagery of the footstool and the throne evoke the conception of God as King who issues His royal decrees to the people Israel through Moses.

THE TABLE AND ITS APPURTENANCES (vv. 23–30)

Specialized furniture and utensils are to be housed

in the Holy Place, the second sacred zone of the tabernacle.

The table is presented first, because in holiness it is second only to the ark. Made of acacia wood and overlaid with pure gold, the table is supported by four wooden legs to which golden rings are attached. Poles are inserted into these rings when the table is to be transported. Its main function was to accommodate the bread of display (v. 30), and its proper location was on the north side of the Holy Place in the tabernacle.

20. The cherubim shall have their wings spread out The cherubim “confront” one another, even as a religious person must always be connected to other people and may never turn away from them to be concerned only with God.

23. The table and the *m'norah* can be considered to symbolize the two halves of a human being, the physical-material half and the spiritual-intellectual half. The bread on the table represents a person's physical needs, and

the *m'norah* represents the light of learning and conscience. The *m'norah* is placed facing the table so that when we go forth to “earn our bread” the light of the *m'norah* will help us know the proper way to do it.

24. pure gold This refers not to the quality of the gold but to the manner of its being acquired. Gold can be sanctified or it can be contaminated, depending on the way in which it is earned and the way in which it is used.

corners at its four legs.²⁷The rings shall be next to the rim, as holders for poles to carry the table.²⁸Make the poles of acacia wood, and overlay them with gold; by these the table shall be carried.²⁹Make its bowls, ladles, jars and jugs with which to offer libations; make them of pure gold.³⁰And on the table you shall set the bread of display, to be before Me always.

³¹You shall make a lampstand of pure gold; the lampstand shall be made of hammered work; its base and its shaft, its cups, calyces, and petals shall be of one piece.³²Six branches shall

לְעֵמֶת הַמִּסְגֵּרֶת תְּהִיֵּן הַטְּבָעֹת
לְבָתִּים לְבָדִים לְשֵׂאת אֶת־הַשְּׁלֶחָן:
וְעָשִׂיתָ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וְצִפִּיתָ
אֹתָם זָהָב וְנִשְׂאֲבָם אֶת־הַשְּׁלֶחָן:
וְעָשִׂיתָ קְעֵרֹתָיו וְכַפְתָּיו וְקִשּׁוֹתָיו
וּמִנְקִיתָיו אֲשֶׁר יִסֹּף בָּהֶן זָהָב טָהוֹר
תַּעֲשֶׂה אֹתָם:³⁰ וְנָתַתָּ עַל־הַשְּׁלֶחָן לֶחֶם
פָּנִים לְפָנָי תָּמִיד: פ
וְעָשִׂיתָ מִנְרֵת זָהָב טָהוֹר מִקְשָׁה תַּעֲשֶׂה
הַמִּנְרֵה יִרְכָה וְקִנָּה גְבִיעֵיהָ כְּפִתְרֶיהָ

29. Four utensils were displayed on the table. These are referred to in other texts as “service vessels” and as “sacred utensils.”

bowls The Talmud understood these to be the molds in which the loaves of bread were placed after baking so that they would retain their shape.

ladles These palm-shaped vessels contained the frankincense that was placed on the table of the bread of display and burned when the loaves were removed each *Shabbat*.

jars In the Talmud they are defined as “props” for the loaves of bread on display. One medieval commentator thought they might be containers for water used in kneading the dough.

jugs Hebrew: *m'nakkiyyot*; literally, “cleansers.” One of the traditional commentators took them to be utensils for clearing ashes from the oven and for cleaning the table.

30. bread of display Referred to as such because it was displayed in a special way. According to the Talmud, 12 of these flat, oblong loaves were set out on the table in two equal rows (see Lev. 24:6). They were undisturbed for the entire week until *Shabbat*, when they were replaced by freshly baked loaves. The old loaves were eaten by the priests inside the sacred precincts.

THE M'NORAH (vv. 31–40)

The second sacred item of furniture in the Holy Place was the lampstand, the seven-branched *m'norah*, positioned on the south side of the tabernacle opposite the table. We are not told whether the lamps on the six side branches were

level with the lamp of the central shaft; and there is no information about the material from which the lamps were to be made. The dimensions of the lampstand also are not given. The primary function of the *m'norah* was to illuminate the area around it at nighttime. For some early commentators the *m'norah* symbolized the tree of life. Aaron and his sons had the exclusive responsibility for lighting and tending the lamps.

31. a lampstand The biblical word *m'norah* is sometimes erroneously translated “candlestick” or “candelabrum.” There were no candles, however, until the Roman period.

base Hebrew: *yarekh*; literally, “loins, thigh.” Ancient Near Eastern lampstands featured a gradual increase in width toward the bottom. Probably this type of flared base is referred to here.

shaft Hebrew: *kaneh*, literally, “cane, reed”; refers to the six branches of the lampstand.

cups Hebrew: *g'vi-a*; refers to a goblet, a bulbous-shaped receptacle.

calyces Hebrew: *kaftor*; an architectural term that designates the capital of a column. Such capitals were ornamented with a leaflike motif.

petals The Hebrew word *perah*, usually meaning “flower,” is here rendered “lily” in the Greek and Latin translations of the Torah. In the ancient world, the water lily (the lotus blossom) symbolized newborn life and was highly popular as a floral decoration on columns.

of one piece All these elements, together with the central shaft, are to be made from a single block of gold, not assembled from separate parts.

37. The seven lamps of the *m'norah* symbolize the seven days of Creation (PR 8), honoring God who created the world, and highlighting the tabernacle as a world of its own. Although this was the lamp that burned mi-

raculously in the story of *Hanukkah*, a *Hanukkah m'norah* has eight branches rather than seven, to commemorate the eight days of the *Hanukkah* miracle.

issue from its sides; three branches from one side of the lampstand and three branches from the other side of the lampstand. ³³On one branch there shall be three cups shaped like almond-blossoms, each with calyx and petals, and on the next branch there shall be three cups shaped like almond-blossoms, each with calyx and petals; so for all six branches issuing from the lampstand. ³⁴And on the lampstand itself there shall be four cups shaped like almond-blossoms, each with calyx and petals: ^{35a} a calyx, of one piece with it, under a pair of branches; and a calyx, of one piece with it, under the second pair of branches, and a calyx, of one piece with it, under the last pair of branches; so for all six branches issuing from the lampstand. ³⁶Their calyxes and their stems shall be of one piece with it, the whole of it a single hammered piece of pure gold. ³⁷Make its seven lamps—the lamps shall be so mounted as to give the light on its front side—³⁸and its tongs and fire pans of pure gold. ³⁹It shall be made, with all these furnishings, out of a talent of pure gold. ⁴⁰Note well, and follow the patterns for them that are being shown you on the mountain.

וּפְרָחֶיהָ מִמְּנָה יִהְיוּ: ³² וְשֵׁה קָנִים יִצְאִים מִצְדֵיהָ שְׁלֹשָׁה | קָנֵי מְנִיָּה מִצְדֵהָ הָאֶחָד וְשֵׁה קָנֵי מְנִיָּה מִצְדֵהָ הַשֵּׁנִי: ³³ שְׁלֹשָׁה גְבַעִים מְשֻׁקָּדִים בְּקִנְהָ הָאֶחָד כְּפֶתֶר וּפְרָח וְשֵׁה גְבַעִים מְשֻׁקָּדִים בְּקִנְהָ הָאֶחָד כְּפֶתֶר וּפְרָח פֶּן לְשֵׁת הַקָּנִים הַיִּצְאִים מִן־הַמְּנִיָּה: ³⁴ וּבְמִנְרָה אַרְבַּעַה גְבַעִים מְשֻׁקָּדִים כְּפֶתֶרֶיהָ וּפְרָחֶיהָ: ³⁵ וְכִפְתָר תַּחַת שְׁנֵי הַקָּנִים מִמְּנָה וְכִפְתָר תַּחַת שְׁנֵי הַקָּנִים מִמְּנָה וְכִפְתָר תַּחַת־שְׁנֵי הַקָּנִים מִמְּנָה לְשֵׁת הַקָּנִים הַיִּצְאִים מִן־הַמְּנִיָּה: ³⁶ כְּפֶתֶרֶיהֶם וְקִנְתָּם מִמְּנָה יִהְיוּ כְּלֵה מְקֻשָּׁה אַחַת זָהָב טָהוֹר: ³⁷ וְעִשִּׂיתְּ אֶת־נִרְתִּיָּה שְׁבָעָה וְהִעֵלָה אֶת־נִרְתִּיָּה וְהָאִיר עַל־עֵבֶר פְּנִיָּה: ³⁸ וּמִלְקַחֶיהָ וּמִחֶתְתֶיהָ זָהָב טָהוֹר: ³⁹ כֶּכֶר זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ אֵת כָּל־הַפְּלִים הָאֵלֶּה: ⁴⁰ וְרָאָה וְעִשָּׂה בְּתַבְנִיתָם אֲשֶׁר־אֵתָהּ מִרְאָה בְּהָר: ס

26 As for the Tabernacle, make it of ten strips of cloth; make these of fine twisted linen,

כו וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מִשׁוֹר וְתַכְלֵת וְאַרְגָּמָן וְתַלְעַת שְׁנֵי שְׁלִישִׁי

35. lampstand The central shaft. Its ornamentation is to be located just beneath the points from which the six side branches emerge.

37. lamps The containers for the wick and oil.

on its front side The lamps are to be arranged in such a way that the light shines toward the facing table.

38. tongs and fire pans These nouns are objects of the verb “make” in verse 37. The tongs were used to remove the burned wicks; the fire pans, to receive them.

39. a talent Hebrew: *kikkar*. This is the largest unit of weight mentioned in the Bible, equivalent to 3000 shekels (see 38:24).

THE TABERNACLE COVERINGS (26:1–14)

The text turns to the four layers of coverings that serve as the tabernacle roof.

THE LOWEST LAYER (vv. 1–6)

The lowest layer is made of 10 multicolored sheets of fine linen decorated with the cherubim motif. They are sewn into paired sets of 5, i.e., two long sheets. A total of 50 blue loops are fixed along one edge of each sheet. The two sets are then fastened together by gold clasps inserted into the loops.

1. Tabernacle Here, the text refers specifically to the two sacred zones, the Holy of Holies

of blue, purple, and crimson yarns, with a design of cherubim worked into them. ²The length of each cloth shall be twenty-eight cubits, and the width of each cloth shall be four cubits, all the cloths to have the same measurements. ³Five of the cloths shall be joined to one another, and the other five cloths shall be joined to one another. ⁴Make loops of blue wool on the edge of the outermost cloth of the one set; and do likewise on the edge of the outermost cloth of the other set: ⁵make fifty loops on the one cloth, and fifty loops on the edge of the end cloth of the other set, the loops to be opposite one another. ⁶And make fifty gold clasps, and couple the cloths to one another with the clasps, so that the Tabernacle becomes one whole.

⁷You shall then make cloths of goats' hair for a tent over the Tabernacle; make the cloths eleven in number. ⁸The length of each cloth

כָּרָבִים מַעֲשֵׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם: ² אַרְבָּה | הִירִיעָה הָאֶחָת שְׁמֹנֶה וְעֶשְׂרִים בְּאֹמֶה וְרֹחַב אַרְבַּע בְּאֹמֶה הִירִיעָה הָאֶחָת מֵדָה אֶחָת לְכָל־הִירִיעוֹת: ³ חֲמֵשׁ הִירִיעוֹת תַּהְיִינָן חִבְרוֹת אִשָּׁה אֶל־אֶחָתָהּ: וְחֲמֵשׁ יִרְיעוֹת חִבְרוֹת אִשָּׁה אֶל־אֶחָתָהּ: ⁴ וְעָשִׂיתָ לְלֹאֵת תְּכָלֵת עַל שַׁפְּת הִירִיעָה הָאֶחָת מְקַצָּה בַחִבְרוֹת וְכֵן תַּעֲשֶׂה בְשַׁפְּת הִירִיעָה הַקִּיצוֹנָה בַּמַּחְבֵּרֶת הַשְּׁנִיִּית: ⁵ חֲמֵשִׁים לְלֹאֵת תַּעֲשֶׂה בִירִיעָה הָאֶחָת וְחֲמֵשִׁים לְלֹאֵת תַּעֲשֶׂה בַקֶּצֶה הִירִיעָה אֲשֶׁר בַּמַּחְבֵּרֶת הַשְּׁנִיִּית מְקַבִּילַת הַלְּלֹאֵת אִשָּׁה אֶל־אֶחָתָהּ: ⁶ וְעָשִׂיתָ חֲמֵשִׁים קְרָסִי זָהָב וְחִבְרוֹת אֶת־הִירִיעוֹת אִשָּׁה אֶל־אֶחָתָהּ בַּקְּרָסִים וְהָיָה הַמִּשְׁפָּן אֶחָד: ⁷ וְעָשִׂיתָ יִרְיעוֹת עֲזִים לְאֹהֶל עַל־הַמִּשְׁפָּן עֲשֵׂת־עֶשְׂרֵה יִרְיעוֹת תַּעֲשֶׂה אֹתָם: ⁸ אַרְבָּה | הִירִיעָה הָאֶחָת שְׁלֹשִׁים בְּאֹמֶה

and the Holy Place, both of which were covered by the lowest of the tabernacle's covers.

strips of cloth The Hebrew word *y'ri-ab* always pertains to the fabrics of which tents are made.

twisted The lowest layer is to be made of a fine grade of linen woven of twisted yarns.

a design of cherubim Hebrew: *k'ruvim ma-asei hoshev*; literally, "cherubs, the work of a thinker/designer," a creative and imaginative artist. A highly specialized technique of weaving apparently is referred to here, different from that mentioned later in verse 36 and 28:32.

3. joined Stitched together with needle and thread.

6. clasps Probably S-shaped, the clasps are to be inserted through the two parallel sets of loops.

one whole The 10 separate fabrics covering the section of the tabernacle that contains the Holy of Holies and the Holy Place become a single entity.

THE SECOND LAYER (vv. 7–13)

A coarser covering, made of 11 strips of goats' hair, was to be laid above the linen fabric. A unit of 5 strips and one of 6 strips were to be stitched together and then secured by loops and clasps. The text does not specify the color of the loops, which suggests that they were not dyed. The clasps were made of bronze. The long fabric was to be spread lengthwise over the entire area of the tabernacle, starting from the eastern entrance and extending toward the rear. The outermost strip, called "the sixth," which began at the entrance, was to be doubled over. On the north and south sides, the coverings of goats' hair just reached the ground. On the west side, the fabric would trail along the ground.

7. goats' hair See Comment to 25:4.

for a tent As a protective shield over the ornamented linen cover.

eleven One strip more than the number of linen cloths.

CHAPTER 26

6. so that the Tabernacle becomes one

whole The tabernacle is symbolic of the Israelites. They too are composed of many parts, but they must form one harmonious whole.

shall be thirty cubits, and the width of each cloth shall be four cubits, the eleven cloths to have the same measurements. ⁹Join five of the cloths by themselves, and the other six cloths by themselves; and fold over the sixth cloth at the front of the tent. ¹⁰Make fifty loops on the edge of the outermost cloth of the one set, and fifty loops on the edge of the cloth of the other set. ¹¹Make fifty copper clasps, and fit the clasps into the loops, and couple the tent together so that it becomes one whole. ¹²As for the overlapping excess of the cloths of the tent, the extra half-cloth shall overlap the back of the Tabernacle, ¹³while the extra cubit at either end of each length of tent cloth shall hang down to the bottom of the two sides of the Tabernacle and cover it. ¹⁴And make for the tent a covering of tanned ram skins, and a covering of dolphin skins above.

¹⁵You shall make the planks for the Tabernacle of acacia wood, upright. ¹⁶The length of each plank shall be ten cubits and the width of each plank a cubit and a half. ¹⁷Each plank shall

וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְעֶשְׂתֵי עֶשְׂרֵה יְרִיעוֹת: ⁹ וְחִבְרָתָּ אֶת-חֲמֵשׁ הַיְרִיעוֹת לְבָד וְאֶת-שֵׁשׁ הַיְרִיעוֹת לְבָד וְכִפַּלְתָּ אֶת-הַיְרִיעָה הַשְּׁשִׁית אֶל-מוֹל פְּנֵי הָאֹהֶל: ¹⁰ וְעָשִׂיתָ חֲמִשִּׁים לְלֹאֵת עַל שַׁפְּת הַיְרִיעָה הָאֶחָת הַקִּיצָנָה בְּחִבְרַת וְחֲמִשִּׁים לְלֹאֵת עַל שַׁפְּת הַיְרִיעָה הַחִבְרַת הַשְּׁנִית: ¹¹ וְעָשִׂיתָ קְרָסֵי נְחֹשֶׁת חֲמִשִּׁים וְהִבַּאתָ אֶת-הַקְּרָסִים בְּלֹלֵאֵת וְחִבְרָתָּ אֶת-הָאֹהֶל וְהָיָה אֶחָד: ¹² וְסָרַח הָעֵדוּף בִּיְרִיעוֹת הָאֹהֶל חֲצֵי הַיְרִיעָה הָעֵדוּפָת תִּסְרַח עַל אַחֲרֵי הַמִּשְׁכָּן: ¹³ וְהָאֹמָה מִזֶּה וְהָאֹמָה מִזֶּה יְהִיָּה סְרוּחַ עַל-צַדֵי הַמִּשְׁכָּן מִזֶּה וּמִזֶּה לְכַסְתּוֹ: ¹⁴ וְעָשִׂיתָ מְכֹסֶה לְאֹהֶל עֶרְת אֵילִם מְאֻדָּמִים וּמְכֹסֶה עֶרְת תְּחָשִׁים מְלֻמְעָה: פ

¹⁵ וְעָשִׂיתָ אֶת-הַקְּרָשִׁים לְמִשְׁכָּן עֲצֵי שִׁטִּים עֲמֻדִים: ¹⁶ עֶשֶׂר אַמּוֹת אָרְךָ הַקְּרָשׁ וְאֹמָה וְחֲצֵי הָאֹמָה רֹחַב הַקְּרָשׁ הָאֶחָד: ¹⁷ שְׁתֵּי יָדוֹת לְקְרָשׁ הָאֶחָד מִשְׁלֹבֵת אִשָּׁה

11. copper See Comment to 25:3.

12. tent The covering.

THE THIRD AND FOURTH LAYERS (v. 14)

The text does not give the measurements of the two uppermost leather coverings.

14. dolphin skins See Comment to 25:5.

THE WOODEN STRUCTURE (vv. 15–30)

The instructions now outline the structure that is to hold the cloths. Three walls are to be con-

structed of timber planks or frames cut from acacia trees. The northern and southern walls are made up of 20 such planks or frames, for a total of 40; the western wall requires 8; the eastern side has none. The tabernacle was exactly half the size of Solomon's Temple in length and width, and one-third its height, according to the dimensions given in 1 Kings 6:2.

15. acacia See Comment to 25:5.

upright This refers to the placement of the planks.

15. Why was the acacia tree chosen to be the exclusive source of wood for the Ark and for the tabernacle? The Midrash suggests that it was chosen because it is not a fruit-bearing tree. God did not want to destroy the future fruit harvests of a tree even to build the Ark.

Where did these acacia trees come from?

They are not native to the Sinai wilderness. Legend has it that the patriarch Jacob planted them on his way to Egypt, foreseeing that one day his grandchildren would need them. He did something of no immediate use to himself, for the benefit of future generations (Tanḥ.).

have two tenons, parallel to each other; do the same with all the planks of the Tabernacle. ¹⁸Of the planks of the Tabernacle, make twenty planks on the south side; ¹⁹making forty silver sockets under the twenty planks, two sockets under the one plank for its two tenons and two sockets under each following plank for its two tenons; ²⁰and for the other side wall of the Tabernacle, on the north side, twenty planks, ²¹with their forty silver sockets, two sockets under the one plank and two sockets under each following plank. ²²And for the rear of the Tabernacle, to the west, make six planks; ²³and make two planks for the corners of the Tabernacle at the rear. ²⁴They shall match at the bottom, and terminate alike at the top inside one ring; thus shall it be with both of them: they shall form the two corners. ²⁵Thus there shall be eight planks with their sockets of silver: sixteen sockets, two sockets under the first plank, and two sockets under each of the other planks.

²⁶You shall make bars of acacia wood: five for the planks of the one side wall of the Tabernacle, ²⁷five bars for the planks of the other side wall of the Tabernacle, and five bars for the planks of the wall of the Tabernacle at the rear to the west. ²⁸The center bar halfway up the planks shall run from end to end. ²⁹Overlay the planks with gold, and make their rings of gold, as holders for the bars; and overlay the bars with gold. ³⁰Then set up the Tabernacle according

אל־אַחַתָּהּ פֶּן תַּעֲשֶׂה לְכֹל קַרְשֵׁי הַמִּשְׁכָּן: ¹⁸ וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לְמִשְׁכָּן עֶשְׂרִים קָרֶשׁ לַפָּאֵת נִגְבָּה תִּימְנָה: ¹⁹ וְאַרְבָּעִים אֲדָנֵי־כֶסֶף תַּחַת עֶשְׂרִים הַקְּרָשׁ שְׁנֵי אֲדָנִים תַּחַת־הַקְּרָשׁ הָאֶחָד לְשֵׁתֵי יָדָתָיו וְשְׁנֵי אֲדָנִים תַּחַת־הַקְּרָשׁ הָאֶחָד לְשֵׁתֵי יָדָתָיו: ²⁰ וּלְצִלְעַת הַמִּשְׁכָּן הַשְּׁנִית לַפָּאֵת צָפוֹן עֶשְׂרִים קָרֶשׁ: ²¹ וְאַרְבָּעִים אֲדָנֵיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקְּרָשׁ הָאֶחָד וְשְׁנֵי אֲדָנִים תַּחַת הַקְּרָשׁ הָאֶחָד: ²² וְלִירְכָתַי הַמִּשְׁכָּן יָמָה תַּעֲשֶׂה שְׁשֶׁה קָרָשִׁים: ²³ וְשְׁנֵי קָרָשִׁים תַּעֲשֶׂה לְמַקְצַעַת הַמִּשְׁכָּן בִּירְכָתָיִם: ²⁴ וְיִהְיוּ תְּאֵמִים מִלְּמַטָּה וַיַּחֲדוּ יִהְיוּ תְּמִים עַל־רֵאשׁוֹ אֶל־הַטְּבַעַת הָאֶחָת פֶּן יִהְיֶה לְשְׁנֵיהֶם לְשְׁנֵי הַמַּקְצַעֹת יִהְיוּ: ²⁵ וְהָיוּ שְׁמֹנֶה קָרָשִׁים וְאֲדָנֵיהֶם כֶּסֶף שְׁשֶׁה עֶשֶׂר אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקְּרָשׁ הָאֶחָד וְשְׁנֵי אֲדָנִים תַּחַת הַקְּרָשׁ הָאֶחָד:

²⁶ וְעָשִׂיתָ בְּרִיחִם עֲצֵי שִׁטִּים חֲמֵשֶׁה לְקַרְשֵׁי צִלְע־הַמִּשְׁכָּן הָאֶחָד: ²⁷ וְחֲמֵשֶׁה בְּרִיחִם לְקַרְשֵׁי צִלְע־הַמִּשְׁכָּן הַשְּׁנִית וְחֲמֵשֶׁה בְּרִיחִם לְקַרְשֵׁי צִלְעַת הַמִּשְׁכָּן לִירְכָתָיִם יָמָה: ²⁸ וְהַבְּרִיחַ הַתִּיכֵן בְּתוֹךְ הַקְּרָשִׁים מִבְּרַח מִן־הַקְּצָה אֶל־הַקְּצָה: ²⁹ וְאֶת־הַקְּרָשִׁים תְּצַפֶּה זָהָב וְאֶת־טְבַעְתֵּיהֶם תַּעֲשֶׂה זָהָב בְּתִים לְבְּרִיחִם וְצִפִּיתָ אֶת־הַבְּרִיחִם זָהָב: ³⁰ וְהִקְמַתָּ

22. to the west Hebrew: *yammah*; literally, “seaward,” i.e., toward the Mediterranean.

23. corners The Hebrew word *m'kutz-ot* (*miktzo-ot* in v. 24 and elsewhere) is an architectural term for some kind of special corner structure. Here it seems to involve two extra supports, one at each corner of the western wall.

24. Apparently, according to this verse, the corner buttresses are to be perfectly aligned and secured at both top and bottom.

26. bars A crossbar, usually one that secures doors and gates. The precise location and arrangement of the bars here are uncertain.

30. This refers back to 25:9.

to the manner of it that you were shown on the mountain.

³¹You shall make a curtain of blue, purple, and crimson yarns, and fine twisted linen; it shall have a design of cherubim worked into it. ³²Hang it upon four posts of acacia wood overlaid with gold and having hooks of gold, [set] in four sockets of silver. ³³Hang the curtain under the clasps, and carry the Ark of the Pact there, behind the curtain, so that the curtain shall serve you as a partition between the Holy and the Holy of Holies. ³⁴Place the cover upon the Ark of the Pact in the Holy of Holies. ³⁵Place the table outside the curtain, and the lampstand by the south wall of the Tabernacle opposite the table, which is to be placed by the north wall.

³⁶You shall make a screen for the entrance of the Tent, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery. ³⁷Make five posts of acacia wood for the screen and overlay them with gold—their hooks being of gold—and cast for them five sockets of copper.

THE INNER CURTAIN (*PAROKHET*)
(vv. 31–35)

The tabernacle is to be partitioned into two unequal sections by a curtain, or a veil (Hebrew: *parokhet*). The inner section will form a perfect cube measuring 10 cubits (15 ft.; 4.6 m.) on each side. This is the Holy of Holies, which will contain the ark and the *kapporet*, as prescribed in 25:17. The outer section will measure 10 cubits in width, 20 cubits in length, and 10 cubits in height (15 by 30 by 15 ft.). It is called the “Holy Place” and will receive the table, the *m'norah*, and the altar of incense. The *parokhet* is made from the same fabric and designed with the same colors as the lowest coverings. It, too, is adorned with figures of cherubim. Its size is not given.

33. Ramban notes that the sequence presented here is not the same as that of the actual

אֶת־הַמִּשְׁכָּן בְּמִשְׁפָּטוֹ אֲשֶׁר הִרְאִיתָ
בְּהַר: ס

חמישי ³¹ וְעָשִׂיתָ פָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשׁוֹר מַעֲשֵׂה חֹשֶׁב יַעֲשֶׂה אֹתָהּ כְּרֻבִים: ³² וְנָתַתָּה אֹתָהּ עַל־אַרְבָּעָה עַמּוּדֵי שֹׁטִים מְצֻפִּים זָהָב וְוִיהֶם זָהָב עַל־אַרְבָּעָה אֲדָנֵי־כֶסֶף: ³³ וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהִבַּאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֶת אַרְוֹן הָעֵדוּת וְהַבְדִּילָהּ הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדָשִׁים: ³⁴ וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל אַרְוֹן הָעֵדוּת בְּקֹדֶשׁ הַקֹּדָשִׁים: ³⁵ וְשִׁמַּתָּ אֶת־הַשְּׁלֶחָן מִחוּץ לַפָּרֹכֶת וְאֶת־הַמְּנֹרָה נֹכַח הַשְּׁלֶחָן עַל צִלְע הַמִּשְׁכָּן תִּימֵנָה וְהַשְּׁלֶחָן תִּתֵּן עַל־צִלְע צְפוֹן:

³⁶ וְעָשִׂיתָ מָסָךְ לַפֶּתַח הָאֹהֶל תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשׁוֹר מַעֲשֵׂה רֻקָּם: ³⁷ וְעָשִׂיתָ לַמָּסָךְ חֲמֵשֶׁה עַמּוּדֵי שֹׁטִים וְצִפִּיתָ אֹתָם זָהָב וְוִיהֶם זָהָב וְיִצְקֶתָ לָהֶם חֲמֵשֶׁה אֲדָנֵי נְחֹשֶׁת: ס

construction and assembly described in 40:3, where we are told the ark was put in place first and the curtain later.

THE OUTER CURTAIN (vv. 36–37)

A second screen separated the entrance of the Holy Place on the eastern side from the outer court. It was made of the same multicolored fabric as the *parokhet* but was not decorated with cherubs. Other differences: It was embroidered and it rested on five pillars instead of four; its pillars fitted into bronze rather than silver sockets.

36. done in embroidery The Hebrew phrase *ma-asei rokem* refers to another type of specialized weaving, one that required less skill than that needed for the coverings of the tabernacle and the *parokhet*.

37. copper Better: bronze. See Comment to 25:3.

27 You shall make the altar of acacia wood, five cubits long and five cubits wide—the altar is to be square—and three cubits high. ²Make its horns on the four corners, the horns to be of one piece with it; and overlay it with copper. ³Make the pails for removing its ashes, as well as its scrapers, basins, flesh hooks, and fire pans—make all its utensils of copper. ⁴Make for it a grating of meshwork in copper; and on the mesh make four copper rings at its four corners. ⁵Set the mesh below, under the ledge of the altar, so that it extends to the middle of the altar. ⁶And make poles for the altar, poles of acacia wood, and overlay them with copper. ⁷The poles shall be inserted into the rings, so that the poles remain on the two sides of the altar when it is car-

כז וְעָשִׂיתָ אֶת־הַמִּזְבֵּחַ עֲצֵי שֵׁטִים
 חָמֵשׁ אַמּוֹת אָרְזָה וְחָמֵשׁ אַמּוֹת רֹחַב רְבֹעַ
 יְהִיָּה הַמִּזְבֵּחַ וְשִׁלְשׁ אַמּוֹת קָמְתָו:
² וְעָשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פְּנֵיתָיו מִמֶּנּוּ
 תִּהְיֶינָה קַרְנֹתָיו וְצִפִּיתָ אֹתוֹ נְחֹשֶׁת:
³ וְעָשִׂיתָ סִירְתָיו לְדִשְׁנוֹ וְיַעֲיוּ וּמִזְרְקֹתָיו
 וּמִזְלָגָתָיו וּמַחְתֵּיתָיו לְכָל־כְּלֵיו תַּעֲשֶׂה
 נְחֹשֶׁת:
⁴ וְעָשִׂיתָ לוֹ מִכְבָּר מֵעֵשֶׂה רֶשֶׁת
 נְחֹשֶׁת וְעָשִׂיתָ עַל־הָרֶשֶׁת אַרְבַּע טַבְּעוֹת
 נְחֹשֶׁת עַל אַרְבַּע קְצוֹתָיו:
⁵ וְנָתַתָּה אֹתָהּ
 תַּחַת כַּרְכַּב הַמִּזְבֵּחַ מִלְמַטָּה וְהִיתָה
 הָרֶשֶׁת עַד חֲצֵי הַמִּזְבֵּחַ:
⁶ וְעָשִׂיתָ בְּדִים
 לְמִזְבֵּחַ בְּדֵי עֲצֵי שֵׁטִים וְצִפִּיתָ אֹתָם
 נְחֹשֶׁת:
⁷ וְהוֹבֵאתָ אֶת־בְּדָיו בַּטַּבְּעוֹת וְהָיוּ
 הַבְּדִים עַל־שְׁתֵּי צְלָעוֹת הַמִּזְבֵּחַ בְּשָׂאת

THE OUTER ALTAR OF SACRIFICES
 AND ITS ACCESSORIES (27:1–8)

The text moves from the Holy Place to the courtyard of the tabernacle, beginning with the most important item there, the altar of burnt offering. The details of its construction are quite complicated and imperfectly understood, and its precise location is not given. It was carried by means of bronzed poles inserted, when necessary, into rings affixed to its sides.

1. altar The patriarchs frequently built altars, and Moses built two of them. Because an altar was an indispensable part of worship and ritual, its presence in the tabernacle is taken for granted—hence, the use of the definite article. Stone altars with “horns” at the four corners have been discovered at several Israelite sites.

2. The horn-shaped projections at the upper corners were to be carved out of the wooden structure and then bronzed, to become integral parts of the altar. They were not to be made separately and then attached to it.

2–19. copper Better: bronze. See Comment to 25:3.

3. The text lists five accessories needed for the performance of the sacrificial rites. No quantity is given for any of them.

pails Hebrew: *sir*; usually refers to a large vessel with a wide mouth.

scrapers Hebrew: *ya-eh*; designates a kind of shovel with which the refuse on the altar is gathered up and placed in the pails for removal.

basins Hebrew: *mizrak*, from the stem זרק (to sprinkle); refers to the vessel in which the blood of the sacrificial animal is collected for sprinkling on the altar. Blood, in the biblical view, constitutes the essence of life and, therefore, belongs only to God, the giver of all life. The act of sprinkling the blood on the altar or its base, a vital part of the sacrificial ritual, symbolizes its return to God.

flesh hooks Hebrew: *mizlagab*; an implement, probably a large, three-pronged fork, with which the flesh is turned over while it is being burnt on the altar.

4. grating A kind of sieve, placed beneath a ledge that runs all around the altar, perhaps to catch falling embers.

5. ledge According to some of the Sages, the ledge was a projection that served as a walkway for the priests officiating on the altar.

middle Depending on the category of sacrifice, the blood had to be sprinkled either above or below this line.

6–7. poles For carrying.

ried. ⁸Make it hollow, of boards. As you were shown on the mountain, so shall they be made.

⁹You shall make the enclosure of the Tabernacle:

On the south side, a hundred cubits of hangings of fine twisted linen for the length of the enclosure on that side—¹⁰with its twenty posts and their twenty sockets of copper, the hooks and bands of the posts to be of silver.

¹¹Again a hundred cubits of hangings for its length along the north side—with its twenty posts and their twenty sockets of copper, the hooks and bands of the posts to be of silver.

¹²For the width of the enclosure, on the west side, fifty cubits of hangings, with their ten posts and their ten sockets.

¹³For the width of the enclosure on the front, or east side, fifty cubits: ¹⁴fifteen cubits of hangings on the one flank, with their three posts and their three sockets; ¹⁵fifteen cubits of hangings on the other flank, with their three posts and their three sockets; ¹⁶and for the gate of the enclosure, a screen of twenty cubits, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery, with their four posts and their four sockets.

¹⁷All the posts round the enclosure shall be banded with silver and their hooks shall be of silver; their sockets shall be of copper.

¹⁸The length of the enclosure shall be a hundred cubits, and the width fifty throughout; and the height five cubits—[with hangings] of fine twisted linen. The sockets shall be of copper: ¹⁹all the utensils of the Tabernacle, for all its

אתו: ⁸נָבוֹב לָחַת תַּעֲשֶׂה אֹתוֹ כַּאֲשֶׁר הָרָאָה אֶתְךָ בְּהָר בְּנֵי יִעֲשֹׂו: ט

שביעי ⁹וַעֲשִׂיתָ אֶת חֲצֵר הַמִּשְׁכָּן לְפָאֵת נִגְב־תִּימָנָה קְלָעִים לְחֲצֵר שֵׁשׁ מִשׁוֹר מֵאָה בְּאֵמָה אַרְבָּ לְפָאֵה הָאֲחֹת: ¹⁰וְעַמֻּדָיו עֶשְׂרִים וְאֲדָנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וְנֵי הָעַמֻּדִים וְחֻשְׁקֵיהֶם כֶּסֶף: ¹¹וְכֵן לְפָאֵת צְפוֹן בְּאֵרֶךְ קְלָעִים מֵאָה אַרְבָּ וְעַמֻּדוֹ וְעַמֻּדָיו עֶשְׂרִים וְאֲדָנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וְנֵי הָעַמֻּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:

¹²וְרֹחַב הַחֲצֵר לְפָאֵת-יָם קְלָעִים חֲמִשִּׁים אֵמָה עַמֻּדֵיהֶם עֶשְׂרֵה וְאֲדָנֵיהֶם עֶשְׂרֵה: ¹³וְרֹחַב הַחֲצֵר לְפָאֵת קִדְמָה מִזְרָחָה חֲמִשִּׁים אֵמָה: ¹⁴וְחִמֵּשׁ עֶשְׂרֵה אֵמָה קְלָעִים לְפָתָה עַמֻּדֵיהֶם שְׁלֹשָׁה וְאֲדָנֵיהֶם שְׁלֹשָׁה: ¹⁵וּלְפָתָה הַשְּׂנִית חִמֵּשׁ עֶשְׂרֵה קְלָעִים עַמֻּדֵיהֶם שְׁלֹשָׁה וְאֲדָנֵיהֶם שְׁלֹשָׁה: ¹⁶וּלְשַׁעַר הַחֲצֵר מִסָּף | עֶשְׂרִים אֵמָה תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשׁוֹר מַעֲשֶׂה רֶקֶם עַמֻּדֵיהֶם אַרְבָּעָה וְאֲדָנֵיהֶם אַרְבָּעָה:

¹⁷כָּל-עַמֻּדֵי הַחֲצֵר סָבִיב מִחֻשְׁקִים כֶּסֶף וְוֵיהֶם כֶּסֶף וְאֲדָנֵיהֶם נְחֹשֶׁת:

¹⁸אַרְבָּ לְחֲצֵר מֵאָה בְּאֵמָה וְרֹחַב | חֲמִשִּׁים בְּחֲמִשִּׁים וְקִמָּה חִמֵּשׁ אַמּוֹת שֵׁשׁ מִשׁוֹר וְאֲדָנֵיהֶם נְחֹשֶׁת: ¹⁹לְכֹל כְּלֵי

THE ENCLOSURE (vv. 9–19)

As in all temples and sanctuaries, the sacred area of the tabernacle must be clearly separated from the profane space outside. The instructions now deal with the enclosure of the entire tabernacle compound, termed *hatzer* in Hebrew.

10. posts According to 38:17, the bronze posts had silver tops.

bands These are some type of connecting rods. The root of the word for “band” (*hashbuk*) means “to be attached to.”

13. on the front, or east side Hebrew: *kedmah mizrahah*; literally, “on the front toward the rising sun.”

A SUMMATION (vv. 18–19)

19. Tabernacle Here, the Hebrew *mishkan*

service, as well as all its pegs and all the pegs of the court, shall be of copper.

הַמִּשְׁכָּן בְּכֹל עֲבֹדָתוֹ וְכָל-יִתְדֵיָו וְכָל-
יִתְדֵי הַחֲצָר נְחֹשֶׁת: ט

means the entire tabernacle compound. In the tabernacle proper, the accessories of the Holy of Holies and of the Holy Place were made of gold, not bronze. The requirements for the Solomonic

Temple are found in 1 Kings 6–7. It should be noted that all of the specifications that the Torah prescribes in such detail were generally considered to be secret in other ancient Near Eastern sources.

הַפְּטָרָה תְּרוּמָה

HAFTARAH FOR T'RUMAH

1 KINGS 5:26–6:13

The beginning of the construction of the Temple by Solomon, dated by scholars at around 958 B.C.E., is described in this *haftarah*. To accomplish his task, Solomon came to an agreement with the king of Tyre, Hiram, whereby cedars and cypress trees from Lebanon would be exchanged for Judean wheat and beaten olive oil. This arrangement, detailed in the verses preceding the *haftarah*, is summed up in the prologue (1 Kings 5:26–27). These verses suggest that the divine wisdom granted to Solomon (3:12) includes political and executive acumen (Ralbag).

The preparations for and the beginnings of the Temple building are framed by references to two divine promises: the bequest of wisdom to Solomon, in the prologue (5:26–27), and the conditional grant of divine favor to David's lineage, in the epilogue (6:11–13). The religious covenant with God protects the realm, not the political alliance with Hiram. If the king will obey the divine commandments, the dynasty will be secure and God “will abide among the children of Israel” and “never forsake” them (6:13). Solomon could hardly be surprised by this revelation, for he heard a similar exhortation directly from his father, David, on his deathbed (1 Kings 2:2–4).

RELATION OF THE HAFTARAH TO THE PARASHAH

The *haftarah* and the *parashah* present the sites of two major phases of Israelite worship: God's portable tent in the desert and the stable shrine of the mighty empire. Solomon is the heir to Moses' leadership, establishing a space of holiness in the midst of the community.

The Torah reading contains a divinely revealed

blueprint of the tabernacle, along with detailed specifications for its construction (Exod. 25:9 ff). The people contribute free-will donations for the construction of the shrine (25:2). God further tells Moses (25:8): “Let them [the people] make Me a sanctuary that I may dwell (*v'shakhanti*) among them (*b'tokham*).” The very building of the shrine is the condition for divine indwelling. In the *haftarah*, by contrast, there is no divine blueprint. God's presence in Solomon's Temple depends on the fulfillment of legal preconditions: “if you follow My law and observe My rules and faithfully keep My commandments, I will fulfill for you the promise that I gave to your father David: I will abide (*v'shakhanti*) among (*b'tokh*) the children of Israel, and I will never forsake My people Israel” (1 Kings 6:12–13). God is drawn into the human realm through covenantal obedience and service. Indeed, God's presence in the shrine is the sign of His presence in the heart and actions of the faithful.

Both *parashah* and *haftarah* thus evoke a concern for sacred space. In the Torah, it is a portable tabernacle, where the Lord could dwell as He chose. In 1 Kings, it is a permanent house, the Lord's earthly dwelling. Together, they establish two poles of the religious spirit, the ever new journey of a spiritual search and the always present embodiment of tradition. Impermanent forms depend again and again on the prompting of the heart, whereas stable structures draw on the wisdom of the world. Moses built God's tabernacle through the gifts of the inspired hearts of the people (Exod. 25:2); Solomon fulfilled his father's dream through deliberation and advice. One is not required to choose between these models but to be aware of their interaction and differences.

5 ²⁶The LORD had given Solomon wisdom, as He had promised him. There was friendship between Hiram and Solomon, and the two of them made a treaty.

²⁷King Solomon imposed forced labor on all Israel; the levy came to 30,000 men. ²⁸He sent them to the Lebanon in shifts of 10,000 a month: they would spend one month in the Lebanon and two months at home. Adoniram was in charge of the forced labor. ²⁹Solomon also had 70,000 porters and 80,000 quarriers in the hills, ³⁰apart from Solomon's 3,300 officials who were in charge of the work and supervised the gangs doing the work.

³¹The king ordered huge blocks of choice stone to be quarried, so that the foundations of the house might be laid with hewn stones. ³²Solomon's masons, Hiram's masons, and the men of Gebal shaped them. Thus the timber and the stones for building the house were made ready.

6 In the four hundred and eightieth year after the Israelites left the land of Egypt, in the month of Ziv—that is, the second month—in the fourth year of his reign over Israel, Solomon began to build the House of the LORD. ²The House which King Solomon built for the LORD was 60 cubits long, 20 cubits wide, and 30 cubits high. ³The portico in front of the Great Hall of the House was 20 cubits long—along the width of

1 Kings 5:26. friendship Hebrew: *shalom*. The technical sense of this term indicates the loyalty and accord that are basic to treaties. This verse adds that Hiram and Solomon “made a treaty” (*va-yikhr'tu b'rit*). The term *b'rit* is regularly used to indicate political pacts as well as covenants.

1 Kings 6:1. In the four hundred and eightieth year This biblical dating has been justified in Rabbinic historical works (*Seider Olam Rabbah* 15). If correct, this dating would set the time of

ה ²⁶וַיְהִי הַיְהוָה נָתַן חֲכָמָה לְשֹׁלֹמֹה בְּאִשֶּׁר דִּבְרָלוֹ וַיְהִי שָׁלֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְרִית שְׁנֵיהֶם:

²⁷וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מִסּ מִכְּלִי־יִשְׂרָאֵל וַיְהִי הַיָּמֹס שְׁלֹשִׁים אֶלֶף אִישׁ: ²⁸וַיִּשְׁלַחם לְבַנוֹנָה עֶשְׂרֵת אֲלָפִים בַּחֹדֶשׁ חֲלִיפוֹת חֹדֶשׁ יִהְיוּ בְלִבְנוֹן שְׁנַיִם חֳדָשִׁים בְּבֵיתוֹ וְאַדְנִירָם עַל־הַיָּמֹס: ²⁹וַיְהִי לְשֹׁלֹמֹה שְׁבַע־עֶשְׂרֵים אֶלֶף נֹשְׂאֵ סֶבֶל וּשְׂמַנִּים אֶלֶף חֵצֵב בָּהָר: ³⁰לְבַד מִשְׁרֵי הַנֹּצְצִים לְשֹׁלֹמֹה אֲשֶׁר עַל־הַמְּלָאכָה שְׁלֹשֶׁת אֲלָפִים וּשְׁלֹשׁ מֵאוֹת הָרְדִים בְּעַם הָעֹשִׂים בַּמְּלָאכָה:

³¹וַיִּצְוּ הַמֶּלֶךְ וַיִּסְעוּ אֲבָנִים גְּדֹלוֹת אֲבָנִים יְקָרוֹת לִיֶּסֶד הַבַּיִת אֲבָנֵי גִזִּית: ³²וַיִּפְסְלוּ בְנֵי שְׁלֹמֹה וּבְנֵי חִירָם וְהַגְּבָלִים וַיִּכְנְוּ הָעֹצֵמִים וְהָאֲבָנִים לְבָנוֹת הַבַּיִת: פ

ו וַיְהִי בְשִׁמּוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בְּשָׁנָה הָרְבִיעִית בַּחֹדֶשׁ זֹו הוּא הַחֹדֶשׁ הַשְּׁנִי לַמֶּלֶךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיִּבֶן הַבַּיִת לַיהוָה: ²וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה שְׁשִׁים־אַמָּה אָרְבּוֹ וְעֶשְׂרִים רְחָבוֹ וּשְׁלֹשִׁים אַמָּה קוֹמְתּוֹ: ³וְהָאוֹלָם עַל־פְּנֵי הַיִּכַּל הַבַּיִת עֶשְׂרִים

the Exodus at about 1400 B.C.E. Some moderns favor a later, 13th-century-B.C.E. date for the Exodus, since at this period the royal capital had moved from Thebes (in the south) to the Nile Delta (in the north), and archaeological evidence shows that at this time the towns of Pithom and Rameses were built (cf. Exod. 1:11). Modern chronology sets the construction of the Temple at around 958 B.C.E.

3–5. The Temple was built along an axis that

the House—and 10 cubits deep to the front of the House. ⁴He made windows for the House, recessed and latticed. ⁵Against the outside wall of the House—the outside walls of the House enclosing the Great Hall and the Shrine—he built a storied structure; and he made side chambers all around. ⁶The lowest story was 5 cubits wide, the middle one 6 cubits wide, and the third 7 cubits wide; for he had provided recesses around the outside of the House so as not to penetrate the walls of the House.

⁷When the House was built, only finished stones cut at the quarry were used, so that no hammer or ax or any iron tool was heard in the House while it was being built.

⁸The entrance to the middle [story of] the side chambers was on the right side of the House; and winding stairs led up to the middle chambers, and from the middle chambers to the third story. ⁹When he finished building the House, he paneled the House with beams and planks of cedar. ¹⁰He built the storied structure against the entire House—each story 5 cubits high, so that it encased the House with timbers of cedar.

¹¹Then the word of the LORD came to Solomon, ¹²“With regard to this House you are building—if you follow My laws and observe

אָמָה אָרְפוּ עַל־פְּנֵי רֹחַב הַבַּיִת עֶשֶׂר
בְּאֹמָה רָחְבוּ עַל־פְּנֵי הַבַּיִת : 4 וַיַּעַשׂ לַבַּיִת
חַלּוֹנֵי שְׁקָפִים אֲטֻמִּים : 5 וַיִּבֶן עַל־קִיר
הַבַּיִת יָצוּעַ וַיִּצְיַע סָבִיב אֶת־קִירוֹת הַבַּיִת
סָבִיב לְהִיכָל וְלִדְבִיר וַיַּעַשׂ צִלְעוֹת סָבִיב :
6 הַיָּצוּעַ הַיִּצְיַע הַתַּחְתּוֹנָה חֲמִשׁ בְּאֹמָה
רְחִיבָה וְהַתִּיכְנָה שֵׁשׁ בְּאֹמָה רְחִיבָה
וְהַשְּׁלִישִׁית שֶׁבַע בְּאֹמָה רְחִיבָה כִּי
מִגְרָעוֹת נָתַן לַבַּיִת סָבִיב חוּצָה לְבִלְתִּי
אֲחוּז בְּקִירוֹת־הַבַּיִת :

7 וְהַבַּיִת בְּהַבְּנָתוֹ אֲבָן־שְׁלֵמָה מִסַּע נִבְנָה
וּמִקְבוֹת וְהַגְּרוֹן כָּל־כְּלֵי בְרוֹזַל לֹא־נִשְׁמַע
בְּבַיִת בְּהַבְּנָתוֹ :

8 פֶּתַח הַצֵּלַע הַתִּיכְנָה אֶל־כַּתֵּף הַבַּיִת
הַיְמָנִית וּבְלוּלִים יַעֲלוּ עַל־הַתִּיכְנָה וּמִן־
הַתִּיכְנָה אֶל־הַשְּׁלִשִׁים : 9 וַיִּבֶן אֶת־הַבַּיִת
וַיִּכְלֶהוּ וַיִּסְפֹּן אֶת־הַבַּיִת גְּבִים וּשְׁדָרֹת
בְּאֲרָזִים : 10 וַיִּבֶן אֶת־הַיָּצוּעַ וְהַיִּצְיַע עַל־
כָּל־הַבַּיִת חֲמִשׁ אַמּוֹת קוֹמָתוֹ וַיֵּאָחֵז
אֶת־הַבַּיִת בְּעֵצֵי אֲרָזִים : פ

11 וַיְהִי דְבַר־יְהוָה אֶל־שְׁלֵמָה לֵאמֹר :
12 הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה בֹנֶה אִם־תִּלְךָ
בְּחֻקָּתַי וְאֶת־מִשְׁפָּטַי תַּעֲשֶׂה וּשְׁמַרְתָּ

included an outer portico (*ulam*), an inner sanctuary (*beikhal*), and a hidden area of supreme holiness (*d'vir*). A similar threefold structure characterized the tabernacle as well as temple structures in the Canaanite-Phoenician region at that time.

7. only finished stones With this comment, the writer interrupts his document (v. 6 describes the lower story, v. 8 describes the middle one). This intrusion and the comment that no iron tool was heard in the Temple during its construction seem gratuitous. These phrases, however, are precise allusions to the Torah, which states that an altar must be made of undressed stone (Deut. 27:5–7), without the use of any iron implement (Exod. 20:22).

9. When he finished . . . he paneled The verb “he finished” (*va-y'khalleihu*) recalls the statement at the completion of the construction of the tabernacle that “Moses finished” (*va-y'khal*)

“the work” (Exod. 40:33). In turn, both cases echo the earlier statement that “God finished” (*va-y'khal*) His work of Creation on the seventh day (Gen. 2:2). Meanwhile, mention of the cedar-paneled house of God alludes to 2 Sam. 7:2 and David’s initial motivation to build a permanent dwelling for the Ark.

11. the word of the LORD came The Hebrew word *davar* (word) is regularly used in prophetic sources to indicate a divine revelation. In this case, it appears to be a direct revelation to the king.

12. if you follow Three conditions are given for divine benefits. If the king will (a) “follow My laws,” (b) “observe My rules,” and (c) “faithfully keep My commandments,” then God will (a) “fulfill for you the promise that I gave to your father David,” (b) “abide among the children of Israel,” and (c) “never forsake My people Israel.” Note that the conditions are for Solomon alone.

My rules and faithfully keep My commandments, I will fulfill for you the promise that I gave to your father David: ¹³I will abide among the children of Israel, and I will never forsake My people Israel.”

אֶת־כָּל־מִצְוֹתַי לִלְכֹת בָּהֶם וְהִקְמֹתִי אֶת־
 דְּבַר־י אֶתְּךָ אֲשֶׁר דִּבַּרְתִּי אֶל־דָּוִד אָבִיךָ :
¹³ וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעְזֹב
 אֶת־עַמִּי יִשְׂרָאֵל : ס