

23; Judges xviii. 31.) While God himself was the architect he chose Bezaleel, grandson of Hur, to superintend the construction, Exod. xxxi. 2; xxxvi. 1, 2; xxxvii. 1; xxxviii. 22, 23; 1 Chron. ii. 20; 2 Chron. i. 5; giving him Aholiab as assistant. Exod. xxxv. 30-35. [In Exod. xxxiii. 7-11, the "Tabernacle of the congregation" was probably an ordinary tent temporarily used until the new one should be finished.] (2) *Style and size.* It was a portable tent, so skillfully constructed as to be readily and quickly set up or taken down. Critics differ on some minor points concerning its style. "It was erected in the middle of a quadrangular court (one hundred cubits by fifty) or yard, which was inclosed by a fence (five cubits high) of white linen cloth, hung with silver hooks on silver (plated) rods let into copper posts (five cubits apart) set in copper sockets on the ground, and, doubtless, braced by cords inside and out to copper pegs driven into the ground."—*Strong.* The tabernacle itself was oblong, thirty cubits by twelve. According to Fergusson the roof was sharp, with a front gable resembling a sharp-roofed modern house. (For a full detail, most ingeniously wrought out, see Mr. Fergusson's article *Temple in Smith's Dictionary of the Bible.*) There are strong objections, however, to his theory of a "sharp roof." ("For the flat roof" theory, as well as for other most valuable details, see "The Tabernacle and its Priests and Services," by W. Brown, Edinburgh, 1872.) The whole work was completed in about six months. The materials employed in its construction are estimated at nearly one million and a half dollars. Concerning the costly materials of the tabernacle—gold, silver, brass, fine linen, etc.—it may be remarked that the Israelites probably inherited some treasures from their ancestors; some were obtained from the Egyptians, Exod. xii. 35; and some they probably captured from the Amalekites, Exod. xvii. 8-13. Probably also they traded with passing caravans. During their long stay among the Egyptians they had undoubtedly acquired a considerable knowledge of the arts for which Egypt was noted. (3) *The mode of setting up.* TENT OVER TABERNACLE. The tabernacle—the dwelling-place of Jehovah—was first set up; then the tent, covering, or shelter was thrown over it. Exod. xxvi. 1, 6, 11, 14.

2. THE ARK OF THE COVENANT, verse. 20, 21.

THE ARK. A box or chest, 2½ cubits long by 1½ in breadth and depth, made of shittim or

acacia wood. Both within and without it was overlaid with pure gold, with a golden border or edging. At each of the four corners was a golden ring, through which staves of acacia, plated with gold, were passed to bear the ark on the march, Exod. xxv. 10-15. The TESTIMONY. The stone tables of the ten commandments were put into the ark. Exod. xxiv. 12; xxxi. 18; xxxiv. 1, 28. These are called Tables of the Testimony, Exod. xxxi. 18; and Tables of the Covenant, Exod. xxxiv. 28; Deut. ix. 9, 11, 15. The ark is called the Ark of the Testimony, Exod. xxv. 22; and the Ark of the Covenant, 1 Sam. iv. 3, 4. Besides the tables of stone the ark contained Aaron's rod and the golden pot of manna. Num. xvii. 10; Heb. ix. 4. The MERCY-SEAT. The lid of the ark—a plate of pure gold. Exod. xxv. 17. On the ends of this mercy-seat were two cherubim, beaten out of one solid piece of gold. Exod. xxxvii. 7. The cherubim faced each other, and from between their extended wings of gold shone the dazzling glory of the Shekinah, the symbol of God's visible presence. Exod. xxv. 17-22; xxx. 6; xxxi. 7; xxxvii. 6-9; 1 Chron. xxviii. 11; Psa. lxxx. 1; xcix. 1. ARK INTO TABERNACLE. The place of the ark was in the "most holy place," or "the holiest of all," the innermost apartment of the tabernacle—VAIL OF THE COVERING. A hanging curtain, separating the holy place from the holy of holies. Exod. xxvi. 31-34; xxxv. 12. Made of very rich materials, of blue, purple, scarlet, and white, and interwoven with figures of cherubs. Into the most holy place none could enter but the high-priest. At the death of Christ the "vail of the temple" was rent from top to bottom, signifying that now the way to the holiest of all is open for every believer at all times. Matt. xxvii. 51; Heb. iv. 16; x. 19-22; Rom. v. 2; Eph. ii. 18; iii. 12.

The tabernacle was: "1. A school of object lessons, designed to teach the ignorant and sensual Israelites the truth of the invisible and eternal kingdom of God. It was a small model of heavenly realities—a pattern of sight in the heavens. Heb. ix. 23. It was in the realm of religious truth, something like the planetarium used in a recitation-room in teaching astronomy. 2. The principal lessons it taught were: (1.) The holiness of God; (2.) The sinfulness of man; (3.) The distance between God and man; (4.) The fact that God will abide with man; (5.) The divine plan for bringing God and man into the union. 3. In the holy of holies, in awful solitude; there, in unbroken