

Figure 1

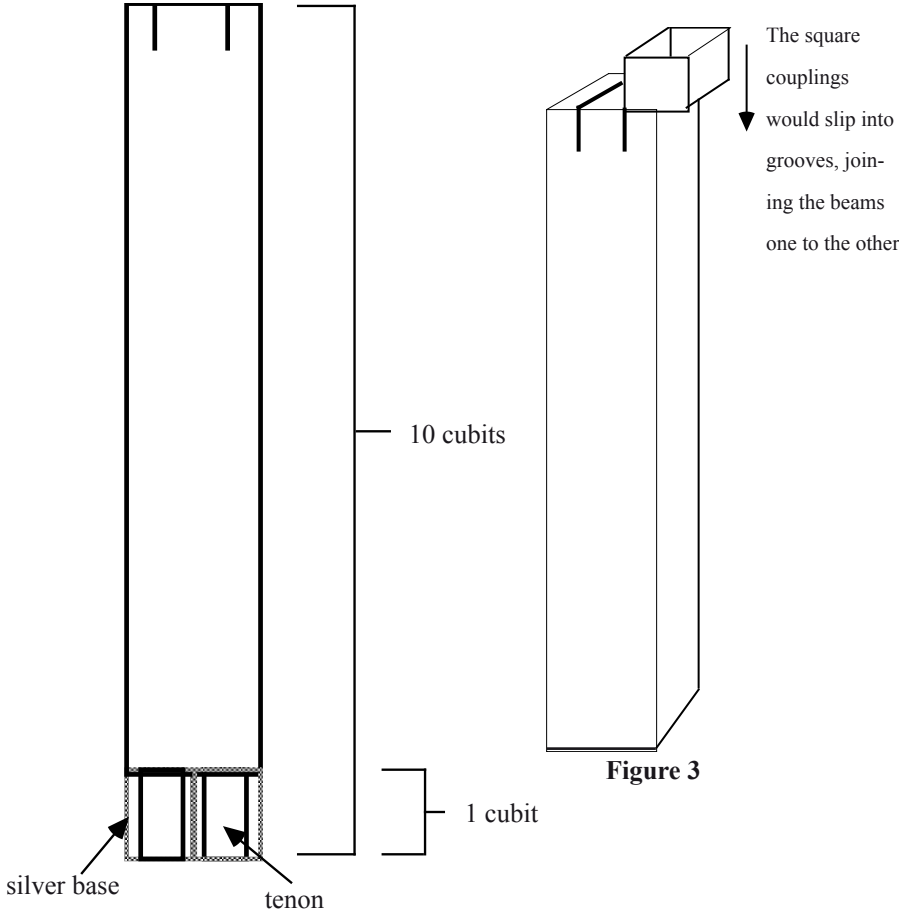
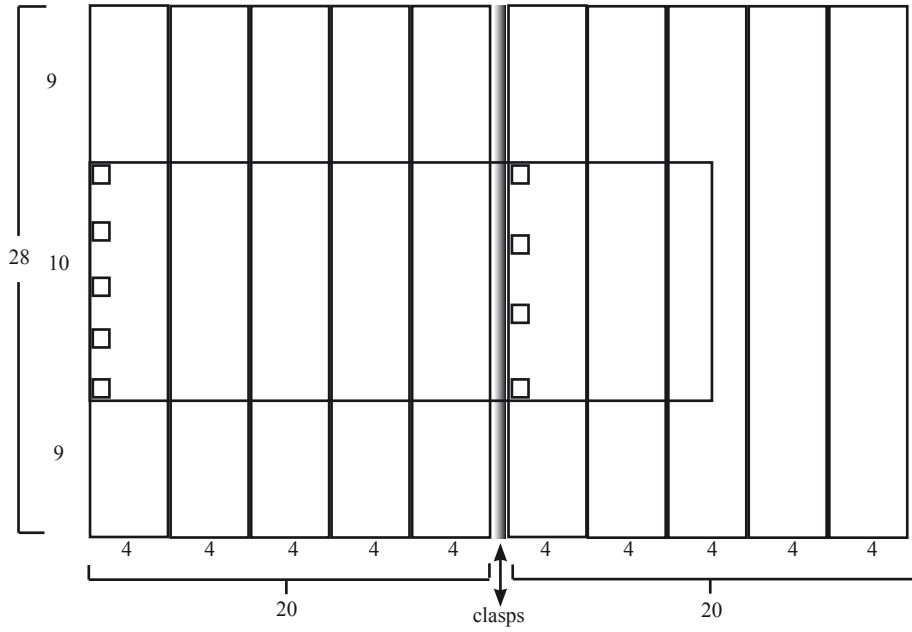
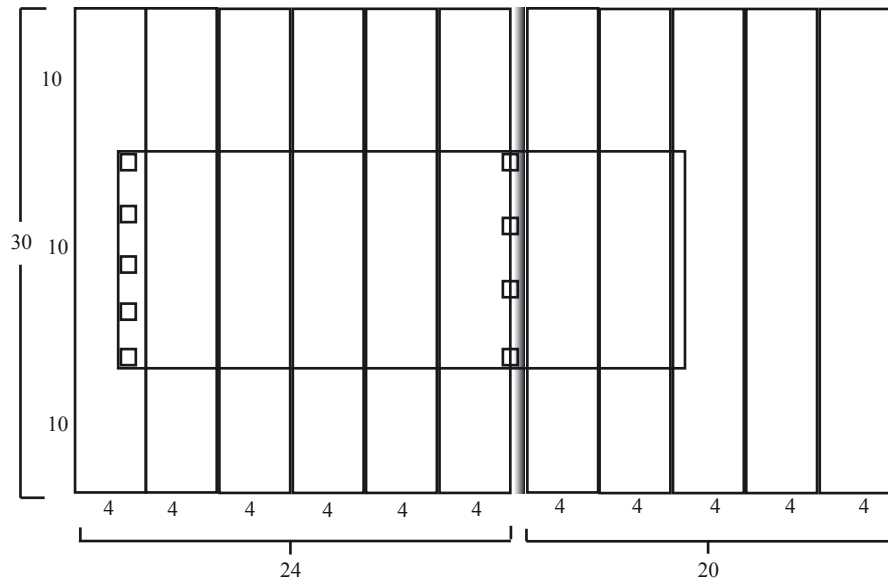


Figure 2

Figure 3



**Figure 4**  
Coverings (Tapestries) of the *Mishcan*



**Figure 5**  
Outer (woollen) Coverings of the *Mishcan*

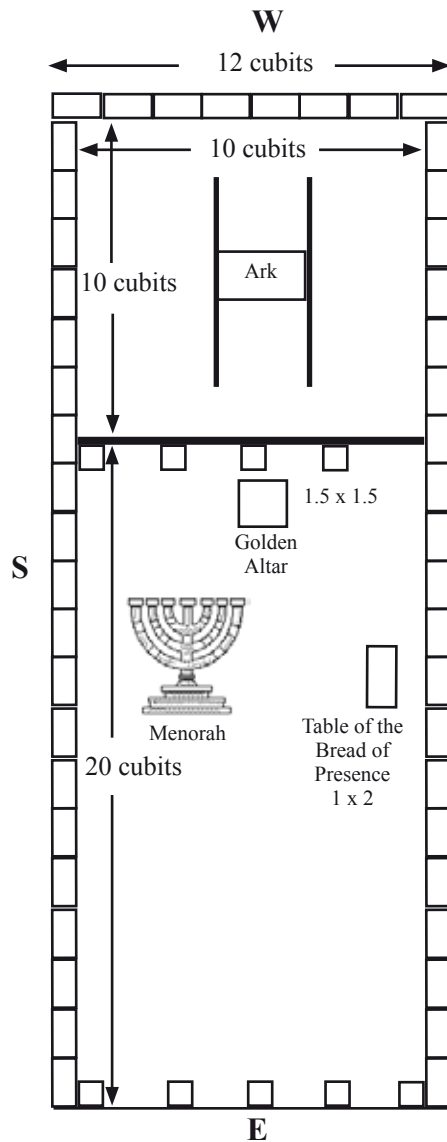
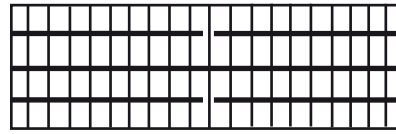


Figure 7

Figure 6



Possible arrangement of the bars (בָּרֵיחַים) that held the wall beams

There are a number of issues that confront us when we attempt to understand all of the construction details given to Moses. It is quite clear that those things we cannot be sure of, were made clear to Moses by having seen the model of the Tabernacle on the mountain.

First, the idea that there were some type of interwoven frames to secure the top of each of the beam is speculative, but seems to be implied by 26:24 where it states of the corner beams that they were “joined to-

gether at the top” with a ring (תַּבְּעָה). The special notice regarding the corners must be that the corner beams had a special mortise at the top for connecting the two walls.

Secondly, it is never stated whether the pillars that hold the *perochet* separating the Holy and Most Holy are inside or outside of the veil. Figure 6 has them on the outside, but others think they were on the inside. The arrangement of the tapestries and the outer woollen covers were such that the clasps of each did not fall directly upon each other. The outer coverings consisted of 11 panels, while the tapestries were only 10 panels. The eleventh panel of the outer covering folded in half over the front of the *mishcan*. This shifted the entire covering two cubits, so that the clasps of the outer coverings were two cubits offset from the inner tapestries. The exact reason for this is not stated, but it would have kept light from coming in through the seam, making the only light in the Most Holy Place that of the *Shekinah*, and in the Holy Place that of the *menorah*.

Thirdly, for the arrangement of the pillars holding the *perochet* and the outer veil or curtain there are given no specific details. Where they equal distance apart? It is clear that the *perochet* was not divided (as is typical of a modern-day stage curtain), so the *cohen gadol* would have en-

tered from the side rather than from the middle. It may have been that the pillars were arranged to accommodate this, and they are so arranged in Figure 6. The pillars at the opening of the *mishcan* may have been evenly arranged, since there were five in a 10 cubit span.

The silver sockets into which the beams were placed to form the walls of the *mishcan* were one talent of silver each (Ex 38:27). A talent was approximately 150 lbs., and calculating the size of the beam (1 x 1.5 cubits), and presuming the sockets were the same width and half the length (since there were two per beam), it is clear that they were hollow in order to receive the tendons of the beams. If the dimensions were 1x1x1.5 cubits, the walls of the sockets would have been approximately .9 cm thick. Rashi taught that they were 1/4 cubit thick, which would mean that the walls of the socket would also need to be hollow, for solid walls 1/4 cubit thick would result in the base weighing nine talents (or 1382 lbs.).