

p. 228 The Priestly tabernacle appears in this perspective to be the culminating tradition - schematic and ideal to be sure - of themes which had seminal beginnings in the Mosaic tent. (

Buck, Harry M., People of the Lord (The Macmillan Co., New York) 1966

p. 399 Whereas the deuteronomic tradition pushed the Covenant back to the time of the Exodus, P saw its origin in Abraham, Hence these regulations, which are the certain signs of the Covenant. But in this and in Deuteronomy, Moses went up into the mountain, but Deuteronomy 5.22 stresses that to the Ten Words he added "more." In P he added quite a bit more. The "more" that was added paralleled the concerns of those in charge of the second Temple. The sanctuary depicted in the wilderness is clearly a retrojection of the Temple, providing the necessary sanction for priestly activities known to P. Although there could have been some portable shrine, the tabernacle pictured here probably existed only in the minds of the postexilic authors. Parallel embellishments were added to the tradition about the ark. Its elaborate form, complete with cherubim carried on its very lid, contrasts sharply with the sacred box we met in the days of the Philistines. Likewise the priesthood, whose elaborate vestments and regularized sacrifices are more descriptive of postexilic Israel than of life in the desert, is presented in the light of the priestly ideal.