

1 & 2 Samuel

University of Utah Institute

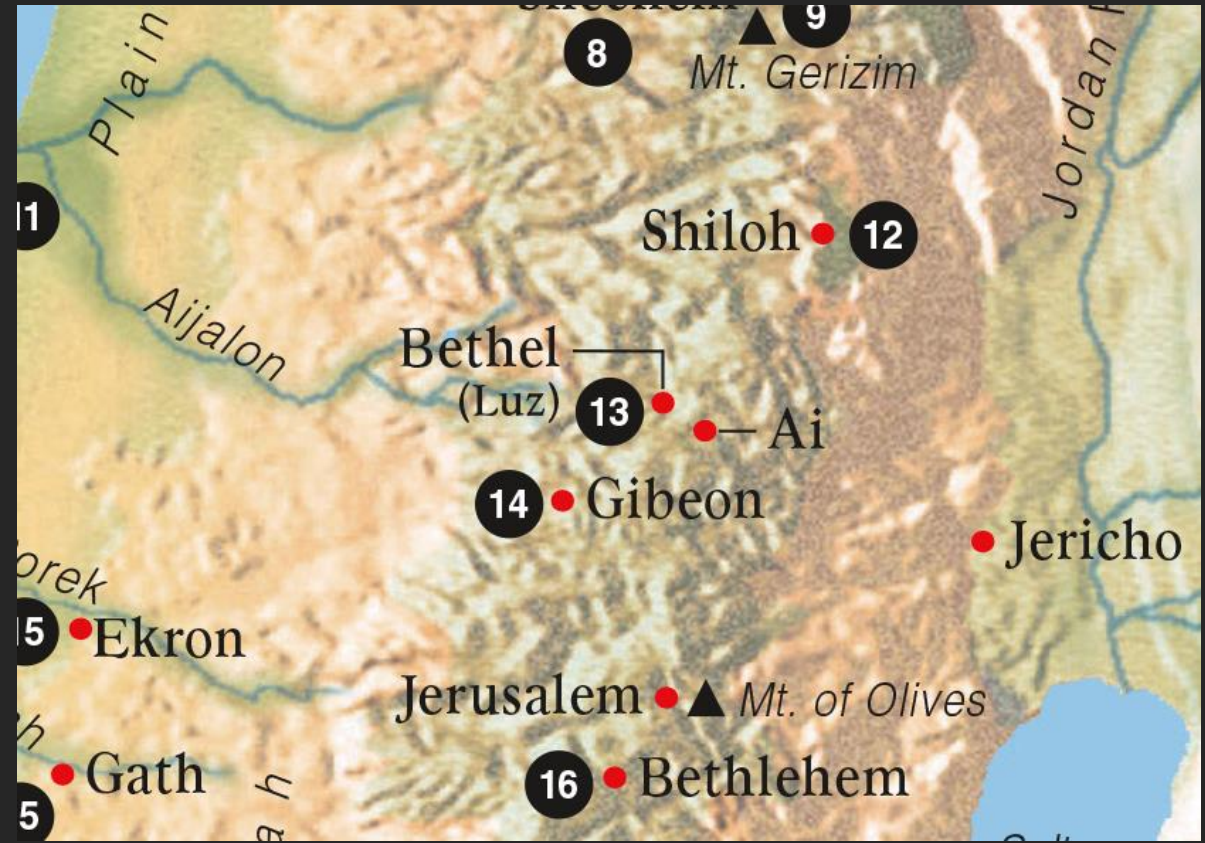
Wednesday, January 15, 2020

The Birth and Call of Samuel

1 Samuel 1:1 – 4:1a



10. Canaan in Old Testament Times



1 Samuel 3

שְׁמוּאֵל



The Ark Narrative 4:1b-7:1



The Move to Monarchy 1 Samuel 7-12

1 Samuel 8 on what kings will do to Israel:

1. He will take your stuff – 1 Samuel 8:10-12, 14-18
2. He will take your daughters – 1 Samuel 8:13

Their response: 1 Samuel 8:19-22

The Move to Monarchy 1 Samuel 7-12

There are 2 accounts of Saul's election:

1. The "lost donkey" story – **1 Samuel 9**
2. The "chosen by lot" story – **1 Samuel 10:20** should read, "the tribe of Benjamin was taken by lot."



The Move to Monarchy 1 Samuel 7-12

Saul's kingship is reaffirmed at Gilgal – 1 Samuel 11:14-15

Samuel exhorts the people to do well in the sight of God – 1 Samuel 12

The Trials of Saul – 1 Samuel 13-15

Saul's unauthorized offering – 1 Samuel 13:8-9, 13-14.



The Trials of Saul – 1 Samuel 13-15

Saul's charge to fast during war and Jonathan's disobedience – 1 Samuel 14

The tension in the text seems to be there on purpose: We see a clash between moderate pragmatism on the one hand and an ethic that attaches great importance to oaths and vows on the other. In this case, Saul is cast as the defender of the ethic of obedience.



The Trials of Saul – 1 Samuel 13-15

1 Samuel 15 – What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? (1 Samuel 15:14)



The Downfall of Saul

1. 1 Samuel 13:3-4 He takes credit for Jonathan's victory.
2. 13:8-9 – Saul offers unauthorized sacrifice.
3. 14:24, 27, 43-45 – Saul makes a rash oath – not to eat during battle.
Jonathan unknowingly eats.
4. 15:9, 23-24– Saul keeps the best sheep & other animals of the Amalekites.
5. 15:13 – Saul lies, saying he kept the commandments.

The Downfall of Saul

6. 18:7-8 – Saul becomes jealous of David's successes.

7. 18:10-11 – Saul attacks David with a javelin.

8. 18:17,21,25 – Saul requires David to kill 100 Philistines in order to marry Michal. Saul hopes that in doing so that David will die by the hand of the Philistines.

9. 19:1 – Saul asks his servants to kill David.

10. 19:9-10 – Saul attacks David again with a javelin.

The Downfall of Saul

11. 20:32-33 – Saul tries to kill Jonathan (Saul isn't a very good shot!)
12. 22:17-19 – Saul commands his men to commit murder.
13. 28:7 – Saul visits the Witch of Endor.
14. 31:4-6 – After being shot in battle, Saul kills himself.

The Election of King David

There are 3 narratives of the election of David to the throne

1. David is anointed by Samuel – 1 Samuel 16:1-13
2. David is chosen for his musical skills – 1 Samuel 16:14-23
3. David's combat with Goliath raises his status to king – 1 Samuel 17

Textualization

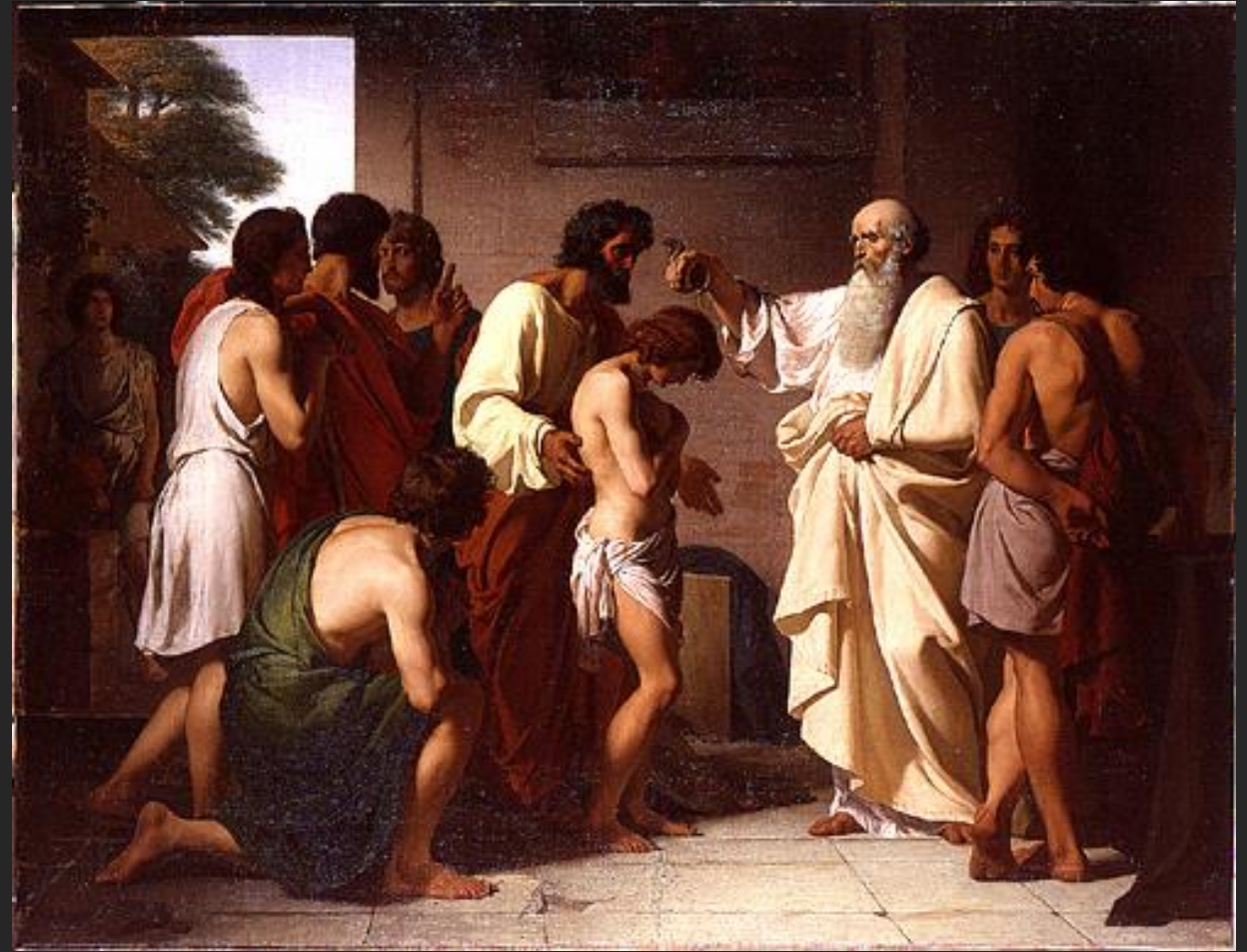
There is general agreement that the final form of the work (David's story in 1-2 Samuel) belongs to the period of the exile (586-540 BCE). On the other hand, dates for individual component units of the work vary from near the time of the events depicted to the time of final completion, a span of some 500 years.

(Bruce Metzger and Michael Coogan, *The Oxford Companion to the Bible*, p. 153)



David anointed by Samuel

1 Samuel 16:1-13



Samuel anoints David, by Victor Biennoury, 1842

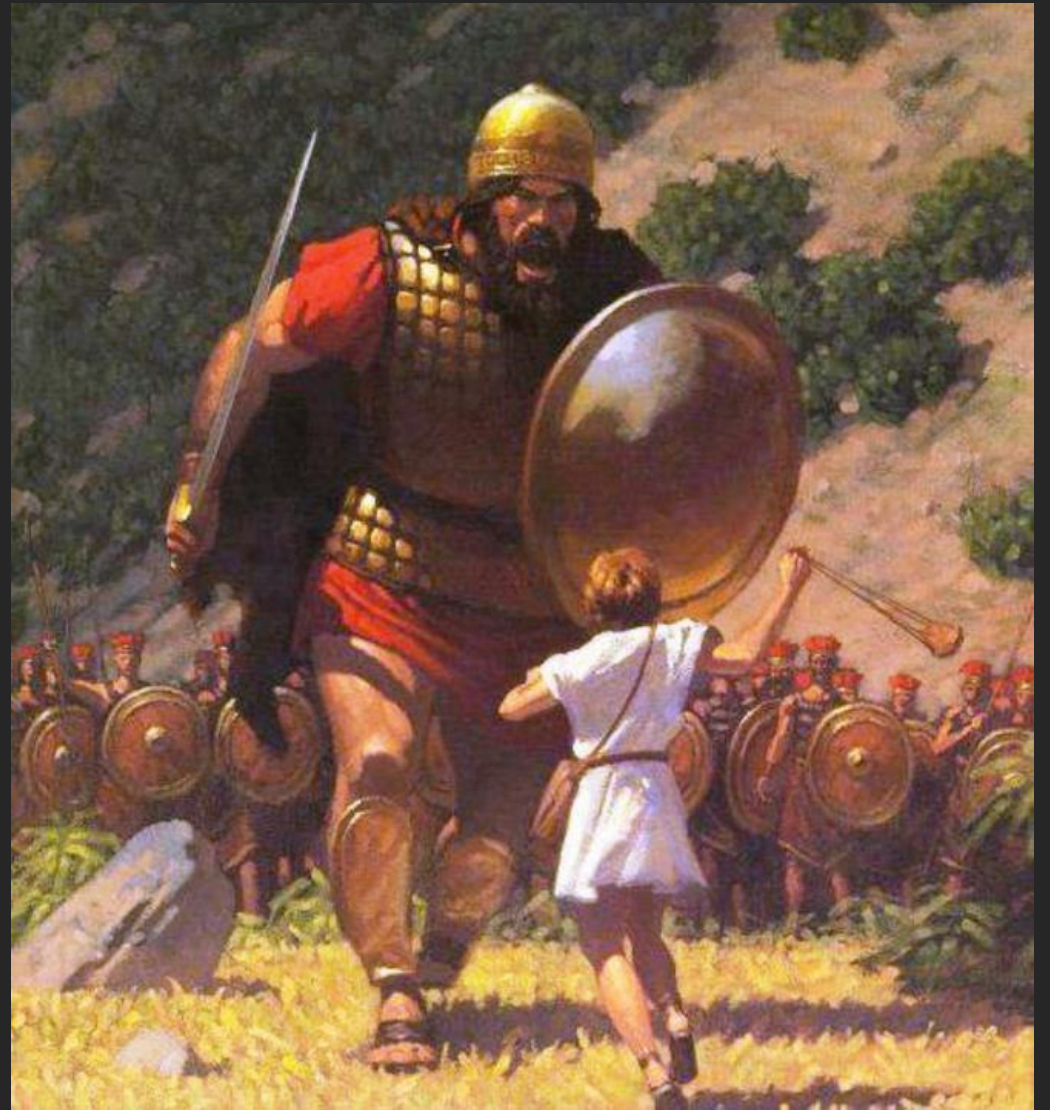
David chosen for his musical skill

1 Samuel 16:14-23



David's Divine Combat

1 Samuel 17

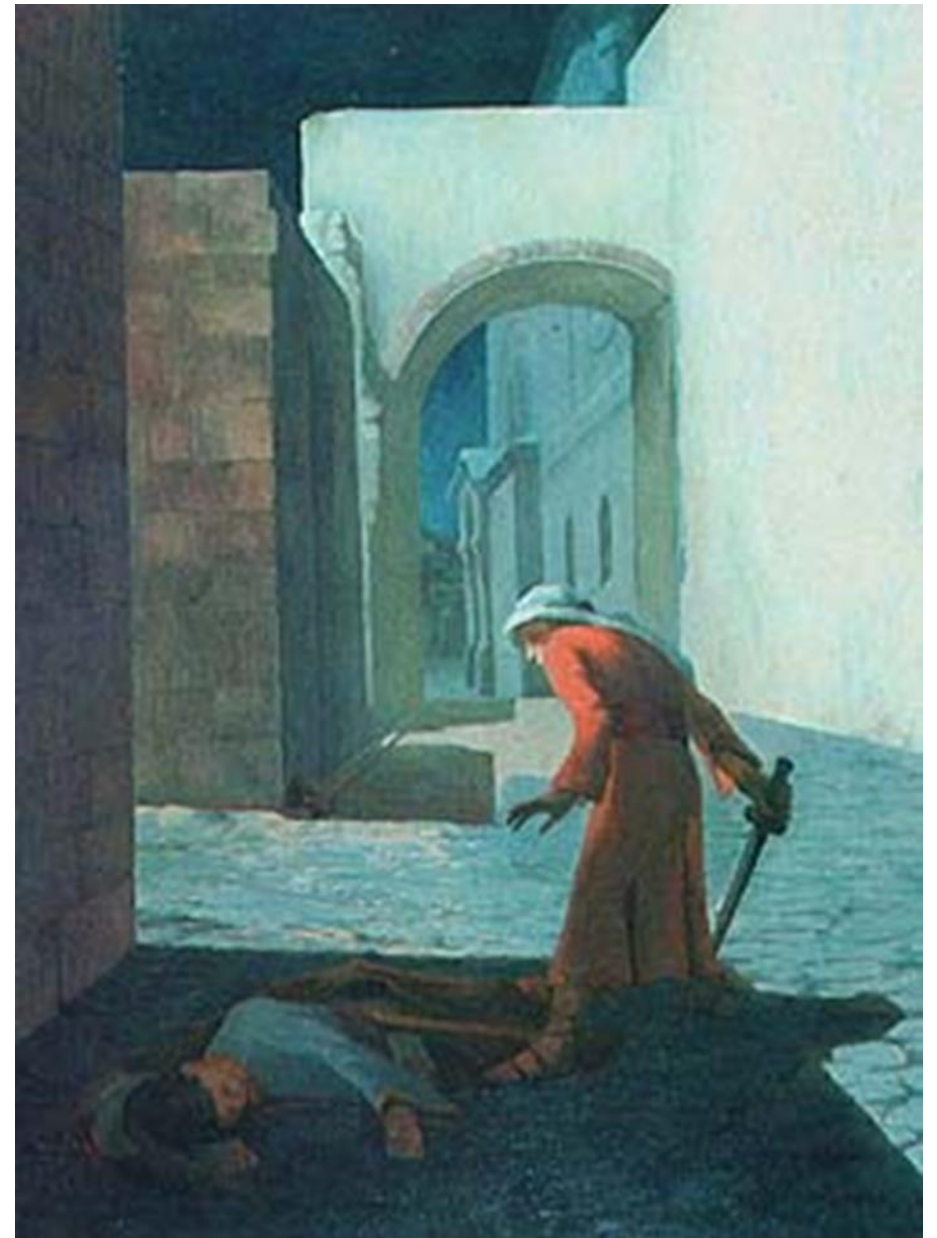


Parallel Passages in 1 Samuel and 1 Nephi

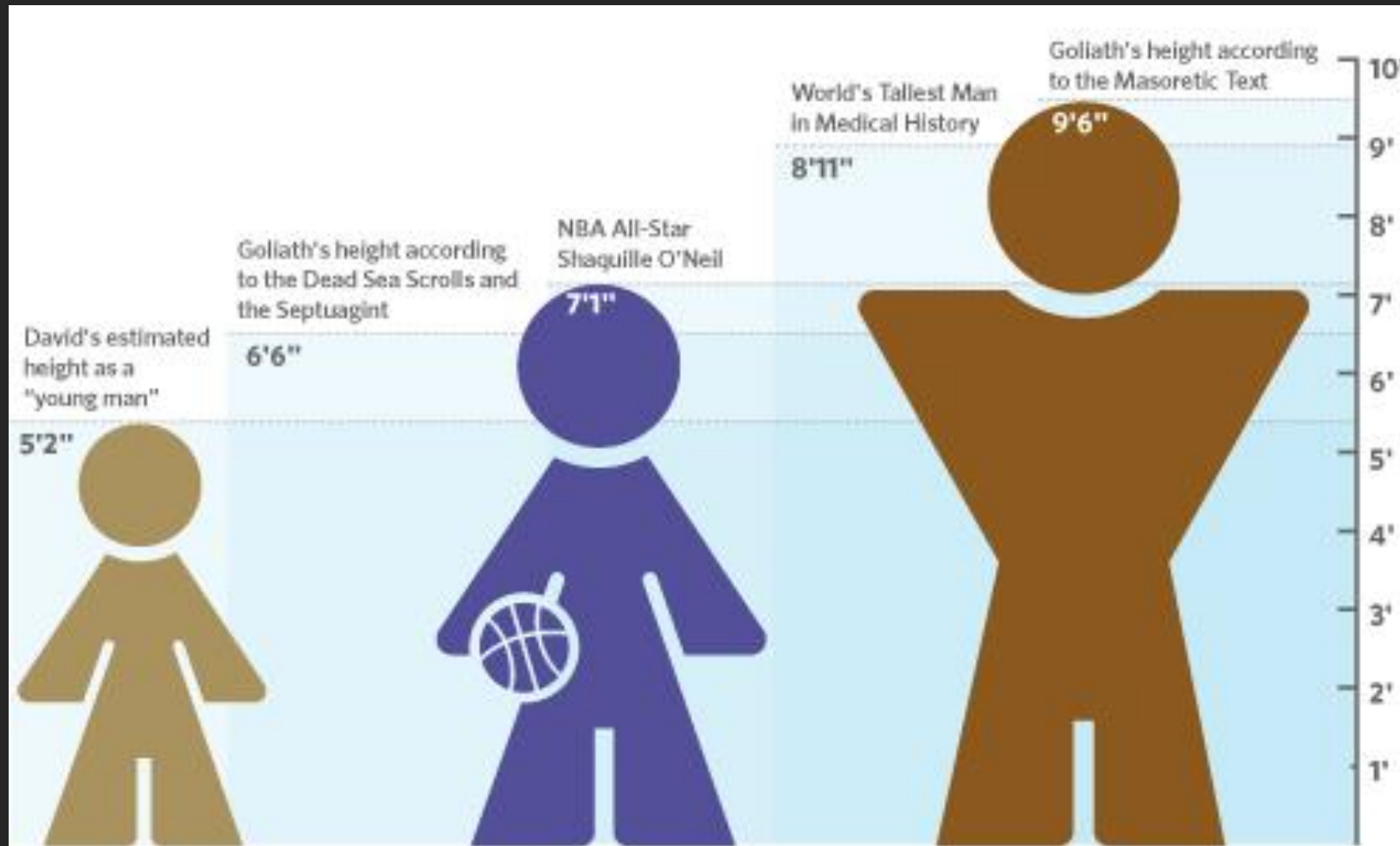
1 Samuel 17:4–7, 11	1 Nephi 3:31
1 Samuel 17:32	1 Nephi 4:1
1 Samuel 17:34–37	1 Nephi 4:2–3
1 Samuel 17:45–46	1 Nephi 4:6, 10–12, 17
1 Samuel 17:51	1 Nephi 4:9, 18
1 Samuel 17:54	1 Nephi 4:19

McGuire, Ben (2009) "Nephi and Goliath: A Case Study of Literary Allusion in the Book of Mormon," *Journal of Book of Mormon Studies*: Vol. 18 : No. 1 , Article 12.

Available at: <https://scholarsarchive.byu.edu/jbms/vol18/iss1/12>

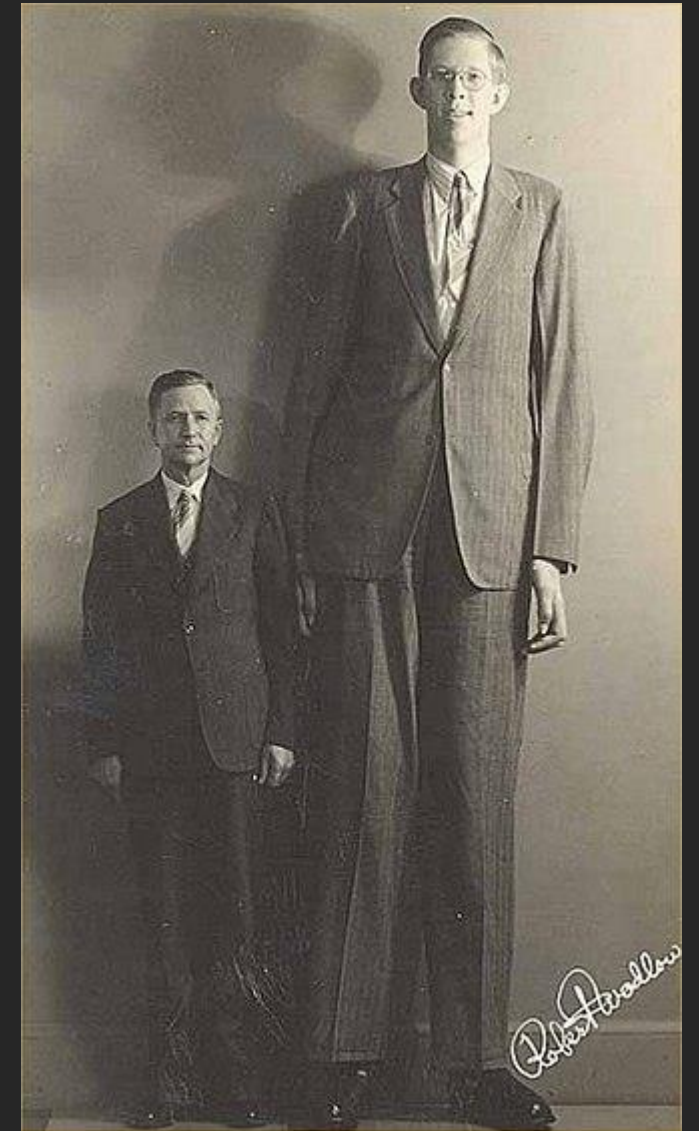


How tall was Goliath really?



Source: Michael Heiser, Clash of the Manuscripts, Goliath and the text of the Old Testament.

Robert Wadlow - 8'11"



A Man of Large Strides: Goliath's Foot Size



Goliath Version 1

About 19 3/8" long

An estimate based on the Masoretic Text's record of his height.



Goliath Version 2

About 12" long

An estimate based on the Dead Sea Scrolls and the Septuagint's record of his height.



Robert Wadlow

18 1/2" long

Wadlow's shoe size—the closest comparison to the Masoretic Text's Goliath



David

About 9 3/10"

An estimate based on the Masoretic Text's record of his height.

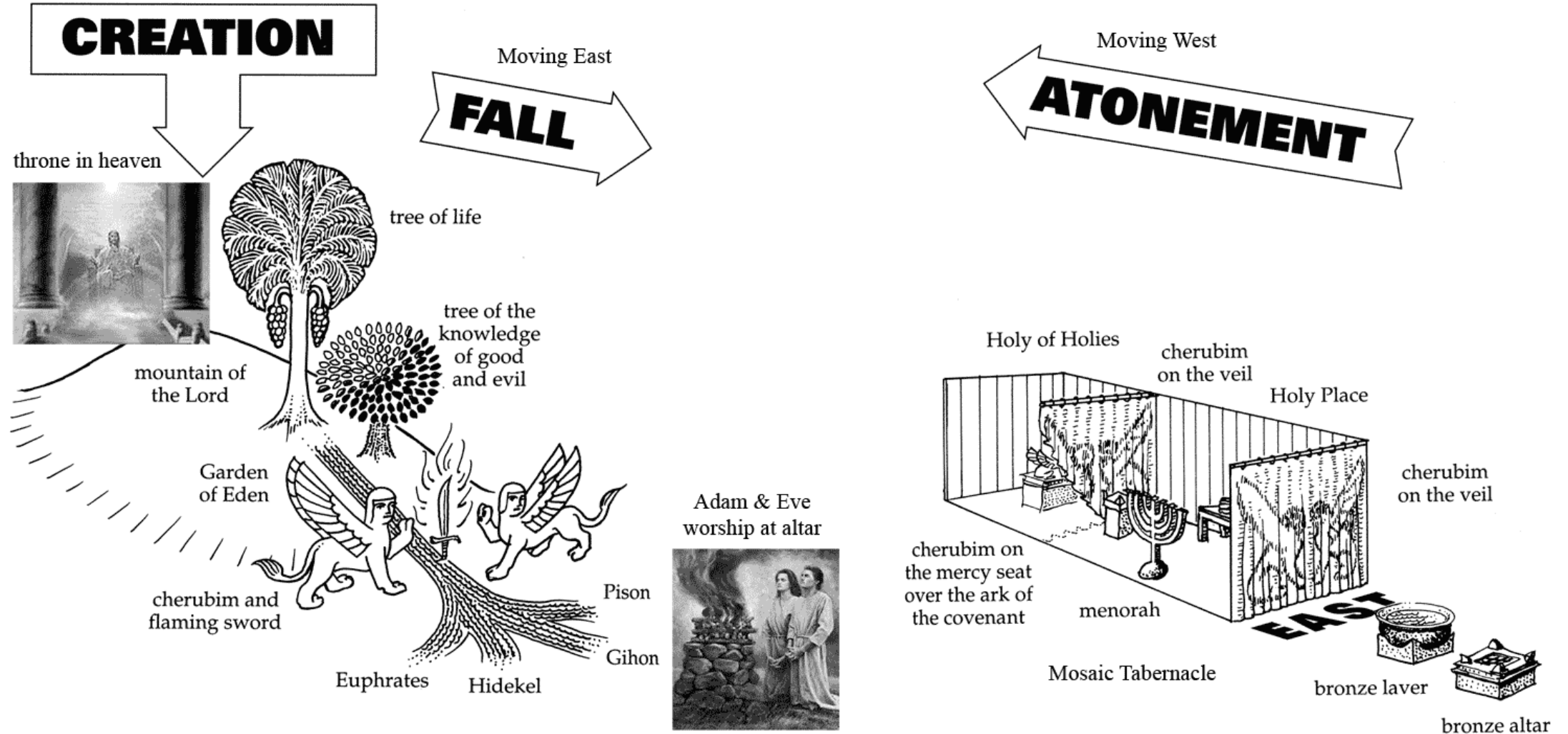


NBA All Star Shaq

14 5/16" long

According to his NBA Profile

Garden of Eden: Prototype Sanctuary



The Temple Drama

Lehi left Jerusalem right when the temple was destroyed and the Temple Drama during the Feast of Tabernacles was lost. For Lehi and Sariah, the ceremony of the New Years Festival would have been vital. This ceremony was a renewal of the covenants that held their nation together – which reaffirmed the covenant with Jehovah and with the nation of Israel and her king. The temple rite culminated in an anointing ceremony where the king was adopted as a son and heir of Jehovah. Israel's relationship with God was a covenant relationship, and the king was a living token of that relationship.

The Temple Drama

Grand Council in Heaven

Jehovah anointed King & Protector of Israel

Prophets & Israel set apart

Creation of the world

Adam & Eve make covenants w/God

King & Queen of Israel make covenants w/God

Ritual Combat w/Chaos

Jehovah Defeats “Death & Hell” ~ “The Sea”

7th day, Jehovah (the ark), the king & queen, & Israel parade around the temple.

The King & Queen & symbolically all Israel receive rites of coronation

8th day there is feasting, sacrifices and symbolized eternal peace. Order is restored!



King Benjamin's Coronation of Mosiah

Israelite Pattern	Book of Mormon Parallel or Adaptation
The Sanctuary Was the Site of the Coronation	All the people gathered at the temple at Zarahemla, the site chosen for Benjamin's address to the people and for the consecration of his son Mosiah as king (Mosiah 1:18) Mosiah was then presented to the people in the public gathering at the temple (Mosiah 2:30)
The King Stood on a Royal Dais, Platform	Benjamin constructed a tower from which he spoke to the people gathered (situated in tents) at the temple (Mosiah 2:7)
Installing in Office with Insignia	Benjamin gave Mosiah the official records of the people (the plates of brass and the plates of Nephi), the sword of Laban, and the miraculous Liahona (Mosiah 1:15-16) King Mosiah was known to possess "two stones" (Mosiah 28:13)
Anointing	Benjamin consecrated his son Mosiah to be a ruler and a king over his people (Mosiah 6:3)
Presentation of the New King	Mosiah is presented to the people as their king (Mosiah 2:30) The people responded by accepting the king's declarations (Mosiah 4:2; 5:2-4)
Receiving a Throne Name	A royal name was given to the rulers over the Nephites (Jacob 1:10-11) Benjamin revealed to all his people a new name at this coronation (Mosiah 3:8)
Divine Adoption of the King	By covenant, all the people became God's sons and daughters on his right hand (Mosiah 5:6-12)

The Cosmic Myth – A Chiasmus



The hero is required to leave the safety of home

The hero is given a seemingly impossible task

The hero succeeds against huge odds

The hero is victorious, peace is restored

The hero returns home triumphant, knowing that evil is put down and order is restored

Was David a Mercenary?

1. His bandit behavior versus Nabal – 1 Samuel 25
2. His life among the Philistines – 1 Samuel 27
3. His Philistine brethren ask David to “bow out” of their upcoming attack in which Saul is slain in battle – 1 Samuel 29



Head of King David, ca. 1150 BCE.
The Metropolitan Museum of Art

The Mesha Stone

Found in 1868 by F.A. Klein, written in Paleo-Hebrew, or Proto-Canaanite. Part of it reads, "I am Mesha, son of Chemosh(yat) king of Moab, the Dibonite. My father was king over Moab for thirty years and I was king after my father. I made this high place for Chemosh in Qarhoh, ... for he saved me from all the kings, and he allowed me to see the downfall of all my foes."



The Mesha Stone

The Mesha Stone is a first person account by the same Mesha mentioned in 2 Kings 3, and in the inscription he reviewed the history of his country's relations with Israel as well as recounted his victorious campaign. He writes, "Omri was the king of Israel and he oppressed Moab for many days, for Chemosh was angry with his land. And his son succeeded him, and he said: I too shall oppress Moab."



The Mesha Stone

Apart from its mention of some of the names and other details found in the biblical account, the inscription is noteworthy for its presentation of Chemosh, a god whose “anger” with his land results in oppression by foreigners. Chemosh also tells Mesha when the time is right to attack (“And Chemosh said to me: ‘Go take Nebo against Israel,’” line 14). These same two things were said of Israel’s God here and there in the Bible and feature as prominent motifs in the book of Judges. (James Kugel, *How to Read the Bible*, p. 537)



Mesha Stele



The Mesha Stele in its current location. The brown fragments are pieces of the original stele, whereas the smoother black material is Ganneau's reconstruction from the 1870s.

Material	Basalt
Writing	Moabite language
Created	c. 840 BC
Discovered	1868–70
Present location	Louvre
Identification	AP 5066

Merneptah Stele



The Merneptah Stele in its current location

Material	Granite
Writing	Ancient Egyptian hieroglyphs
Created	c. 1208 BC
Discovered	1896
Present location	Egyptian Museum, Cairo
Identification	JE 31408

Kurkh Monoliths



The Monolith stelae of Shalmaneser III (above) and Ashurnasirpal II (below)

Material	Limestone
Size	2.2m & 1.93m
Writing	Akkadian cuneiform
Created	c. 852 BC & 879 BC
Discovered	1861
Present location	British Museum
Identification	ME 118883 and ME 118884

Tel Dan Stele



Tel Dan Stele, Israel Museum

Material	Basalt
Writing	Old Aramaic (Phoenician alphabet)
Created	870–750 BCE
Discovered	1993–94
Present location	Israel Museum

Sennacherib's
Prism – this details
the conquests &
annals of the
leader of Assyria.

Date: 690 BCE

Found: 1830 AD



On Sennacherib's prism, he says this of Hezekiah: "As for the king of Judah, Hezekiah, who had not submitted to my authority, I besieged and captured forty-six of his fortified cities, along with many smaller towns, taken in battle with my battering rams. ... I took as plunder 200,150 people, both small and great, male and female, along with a great number of animals including horses, mules, donkeys, camels, oxen, and sheep. **As for Hezekiah, I shut him up like a caged bird in his royal city of Jerusalem.** I then constructed a series of fortresses around him, and I did not allow anyone to come out of the city gates."



1 Samuel 28 – The Witch of Endor



1 Samuel 31 – The Death of Saul



"Death of King Saul", 1848 by Elie Marcuse
(Germany and France, 1817–1902)

Is the court history political propaganda?

Modern scholars believe that **political propaganda appears in the Old Testament**. The best example is the so-called Apology of David, which appears in 1 and 2 Samuel. Although the books of Samuel describe a protracted struggle for Israel's throne between the house of Saul and the house of David (see 2 Sam. 2:8-3:5), we are told that David never lifted a finger to harm his challengers from Saul's dynasty. Even the heir apparent from Saul's family, Jonathan, loved David and realized that David should be the next king. When David's military and political opponents- Saul, Jonathan, Abner, Ishbaal (or Ishbosheth)- begin to conveniently disappear one by one, we are assured again and again that **David was innocent in these matters**. When at last David slaughters the entire house of Saul- all seven of David's remaining competitors for the throne- we are told that David did so only because God required it (2 Sam. 21). — Kenton Sparks, *God's Word in Human Words*, p. 128

Characters in 2 Samuel

David

Jonathan

Ish-bosheth = Esh-baal

Abner

Joab

Rechab & Baanah

Uzzah

Michal

Mephibosheth

Abishai

Bath-sheba

Uriah

Nathan

Absalom

Amnon

Jonadab

Tamar

Ahithophel

Abiathar

Hushai

Sheba

Amasa

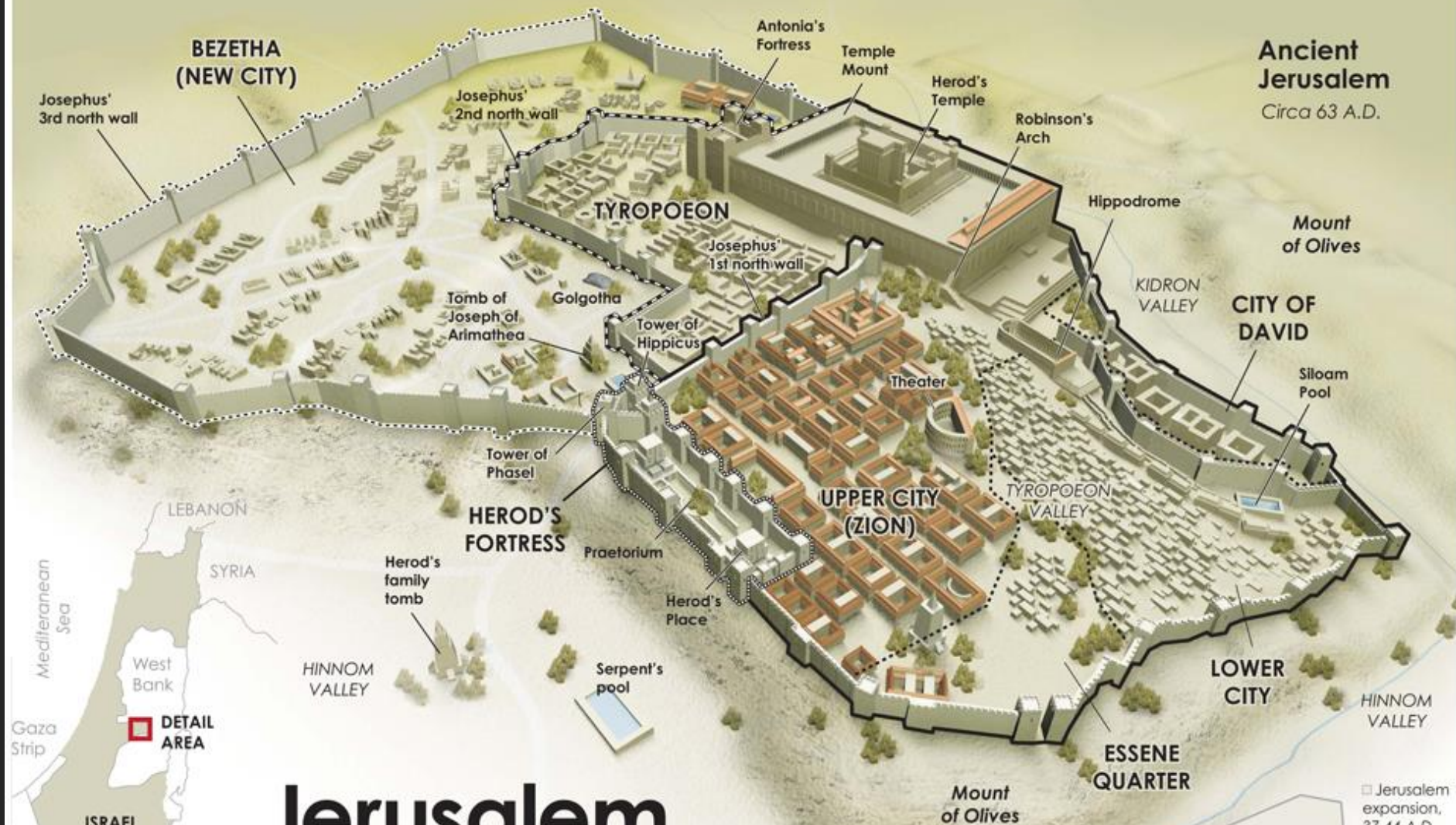
The siege at Jebus

2 Samuel 5.4-9

1 Chronicles 11

Jebusite wall, City of David - The Walls of the Jebusite city of Jerusalem before David's conquest. Jerusalem (before 1000 BCE)



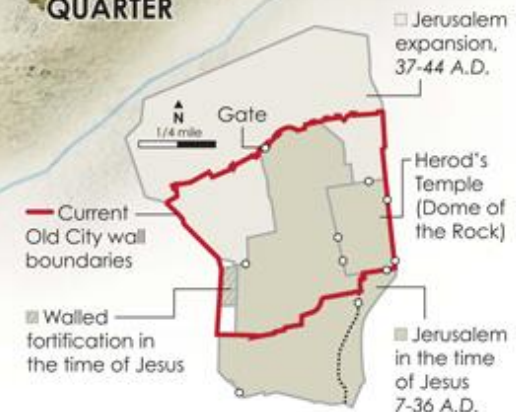


Ancient Jerusalem
Circa 63 A.D.

Jerusalem

By 34 B.C., under King Herod's rule, ancient Jerusalem went through major redevelopment, crowned with the rebuilding of the Second Temple and a bigger Temple Mount. In 66 AD, the Great Jewish Revolt challenged Roman rule over Jerusalem, resulting in the destruction of the temple and the fall of Jerusalem by 70 CE.

GRAPHIC BY KARBEL MULTIMEDIA, COPYRIGHT 2009 LOGOS BIBLE SOFTWARE



**Middle Bronze II
to Iron I**

18th–11th centuries B.C.E.



500–700 pop.

Early Iron II

10th–mid 8th
centuries B.C.E.



2,000 pop.

Late Iron II

Mid 8th–early 6th
centuries B.C.E.



6,000–8,000 pop.

**Babylonian, Persian and
Early Hellenistic**

6th–mid 2nd
centuries B.C.E.



1,000–3,000 pop.

**Late Hellenistic
(Hasmonean)**

Mid 2nd–mid 1st
centuries B.C.E.



8,000 pop.

Early Roman (Herodian)

Mid 1st century B.C.E.–
early 1st century C.E.



10,000 pop.

**Eve of Roman
Destruction**

70 C.E.



20,000 pop.

Late Roman

2nd–3rd centuries C.E.



4,000 pop.

**Byzantine to
Early Islamic**

4th–7th centuries C.E.



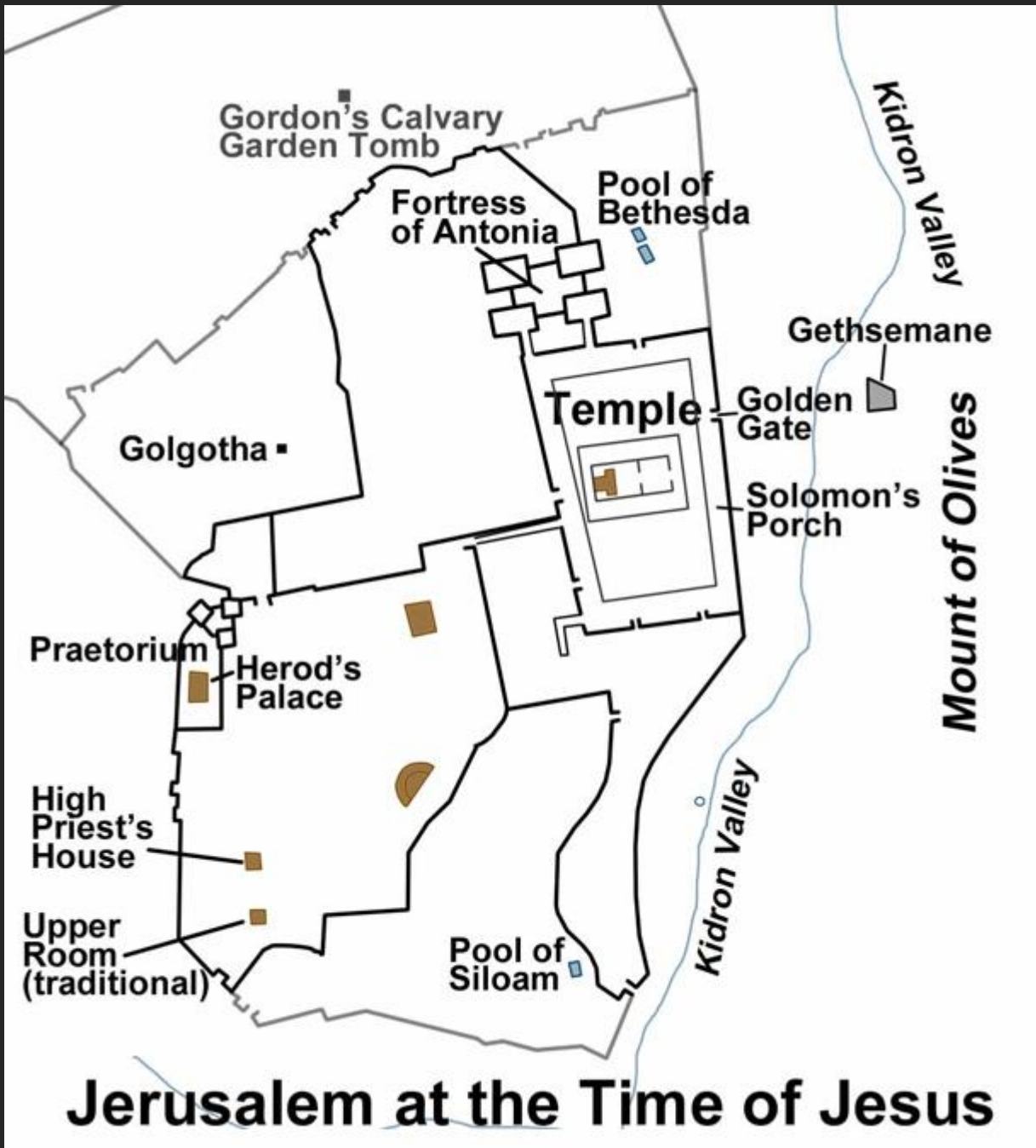
10,000–15,000 pop.

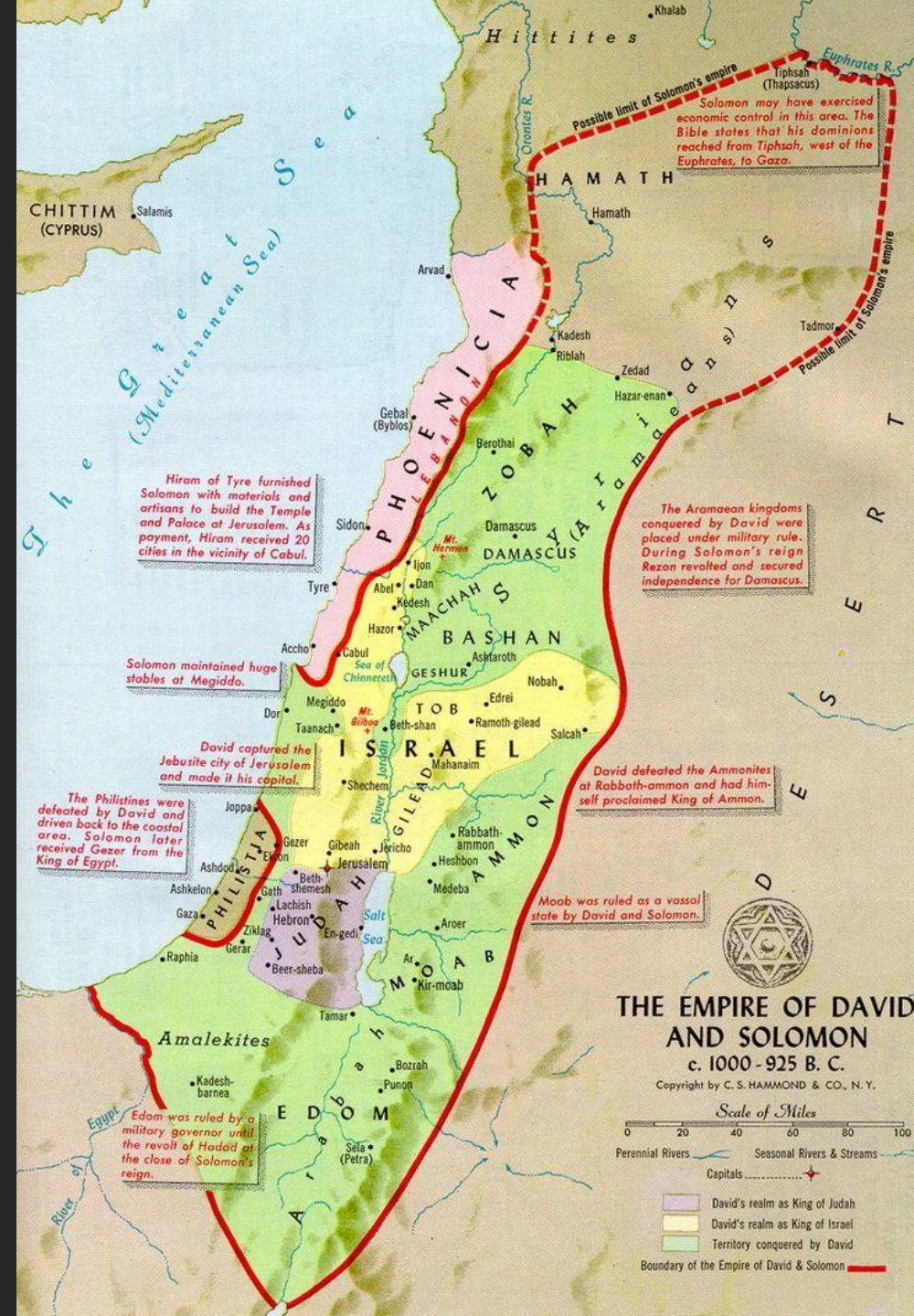
DAVID DEFEATS THE PHILISTINES



2 Samuel 5:17-25

The Philistines camped in the valley of Rephaim. David defeated them at Baal-perazim, but they remained in the valley. He attacked again and chased them from Gibeon to Gezer.





Possible limit of Solomon's empire
 Tiphshah (Thapsacus)
 Solomon may have exercised economic control in this area. The Bible states that his dominions reached from Tiphshah, west of the Euphrates, to Gaza.

Hiram of Tyre furnished Solomon with materials and artisans to build the Temple and Palace at Jerusalem. As payment, Hiram received 20 cities in the vicinity of Cabul.

The Aramaean kingdoms conquered by David were placed under military rule. During Solomon's reign Rezon revolted and secured independence for Damascus.

Solomon maintained huge stables at Megiddo.

David captured the Jebusite city of Jerusalem and made it his capital.

The Philistines were defeated by David and driven back to the coastal area. Solomon later received Gezer from the King of Egypt.

David defeated the Ammonites at Rabbath-ammon and had himself proclaimed King of Ammon.

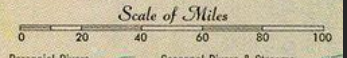
Moab was ruled as a vassal state by David and Solomon.

Edom was ruled by a military governor until the revolt of Hadad at the close of Solomon's reign.

THE EMPIRE OF DAVID AND SOLOMON

c. 1000 - 925 B. C.

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- Perennial Rivers
- Seasonal Rivers & Streams
- Capitals
- David's realm as King of Judah
- David's realm as King of Israel
- Territory conquered by David
- Boundary of the Empire of David & Solomon

2 Samuel 6 – David dances before the Lord

Oh yeah, don't forget about
Uzzah! (2 Sam. 6:1-7)



2 Samuel 7 Nathan's Prophecy

The inviolability of Jerusalem

How should we read this text?

How did Israel read this?

Lehi's contemporaries?



2 Samuel 11-12



Amnon and Tamar – 2 Samuel 13



Lust v. Love

Satan is the great counterfeiter. He tries to palm off lust as love. There is a simple test to detect the difference. Love is motivated by self-control, obedience to God's moral laws, respect for others, and unselfishness. On the other hand, lust is motivated by disobedience, self-gratification, and lack of discipline. (Elder Tad Callister, *The Lord's Standard of Morality, Ensign*, Mar. 2014, p. 48)





Amnon's Demise
2 Samuel 13.28-34

Civil War between Absalom & David

2 Samuel 15-18



Absalom slain in 2 Samuel 18 by Joab



Judaic Hyperbole

2 Samuel 14:25-26

Absalom was the best looking guy in all of Israel -- with some serious hair. He'd let it grow all year and then cut it, which he had to do each year because it got so darned heavy. One year's growth weighed 200 shekels. **And how heavy is 200 shekels?** Well, one shekel weighed about 11 grams. So Absalom's haircut trimmings weighed in at 2.2 kilograms, or about 4.8 pounds. A year.

How does this compare with normal human hair?

Judaic Hyperbole

An average head hair has a diameter of about 0.007 cm (70 micrometers) and grows 15 cm per year. And an average head has about 100,000 hair follicles on it. Since human hair has a density of 1.32 g/cm³, we can estimate the weight of an average person's yearly hair production. $\text{Weight} = \pi * (.0035 \text{ cm})^2 * 15 \text{ cm} * 100,000 \text{ hairs} * 1.32 \text{ g/cm}^3 = 76 \text{ g}$

So an average person produces about 0.076 kilogram of hair annually -- **about than 1/30th that of Absalom.**

Of course Absalom wasn't an average person. He was, after all, the best looking guy in Israel. So maybe his hair was 30 times as thick or 20 times as dense as normal human hair.

Is Absalom safe?

O my son Absalom, my son, my son
Absalom! Would God I had died for thee, O
Absalom, my son, my son! (2 Samuel 18.33,
19.4)



Sheba's rebellion – 2 Samuel 20

Also: Joab doesn't like Amasa replacing him!



Portrait of David and Solomon in Chronicles

The Chronicler has idealized David and Solomon. Anything in his source material (mainly Samuel and Kings) that might tarnish his picture of them is omitted. He makes no reference to the wars between Saul's house and David, the negotiations with Abner, or the murders of Abner and Ish-Bosheth (2Sa 1–4). The Chronicler presents David as being immediately anointed king over all Israel after the death of Saul (ch. 11) and enjoying the total support of the people (11:10–12:40; see note on 3:1–9). Subsequent difficulties for David are also not recounted. No mention is made of David's sin with Bathsheba, the crime and death of Amnon, the fratricide by Absalom and his plot against his father, the flight of David from Jerusalem, the rebellions of Sheba and Shimei, and other incidents that might diminish the glory of David's reign (2Sa 11–20). David is presented without blemish, apart from the incident of the census (the Chronicler had a special purpose for including it; see ch. 21 and notes).

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The Chronicler handles Solomon similarly. Solomon is specifically named in a divine oracle as David's successor (22:7–10;28:6). His accession to the throne is announced publicly by David and is greeted with the unanimous support of all Israel (chs. 28–29). No mention is made of the bedridden David, who must overturn the attempted coup by Adonijah at the last moment to secure the throne for Solomon. Nor is there mention that the military commander Joab and the high priest Abiathar supported Adonijah's attempt (1Ki 1). Solomon's execution of those who had wronged David (1Ki 2) is also omitted. The accession of Solomon is without competition or detracting incident. The account of his reign is devoted almost wholly to the building of the temple (2Ch 2–8), and no reference to his failures is included. No mention is made of his idolatry, his foreign wives or the rebellions against his rule (1Ki 11). Even the blame for the schism is removed from Solomon (1Ki 11:26–40; 12:1–4) and placed on the scheming of Jeroboam. Solomon's image in Chronicles is such that he can be paired with David in the most favorable light (2Ch 11:17).

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The Idealized Kings

The David and Solomon of the Chronicler, then, must be seen not only as the David and Solomon of history, but also as typifying the Messianic king of the Chronicler's expectation.

Not only is there idealization of David and Solomon, but the author also appears to consciously adopt the account of the succession of Moses and Joshua as a model for the succession of David and Solomon:

Both David and Moses fail to attain their goals—one to build the temple and the other to enter the promised land. In both cases the divine prohibition is related to the appointment of a successor (22:5–13; 28:2–8; Dt 1:37–38; 31:2–8).

Both Solomon and Joshua bring the people of God into rest (22:8–9; Jos 11:23; 21:44).

There are a number of verbal parallels in the appointments of Solomon and Joshua (compare 22:11–13,16; 28:7–10,20; 2Ch 1:1 with Dt 31:5–8,23; Jos 1:5,7–9).

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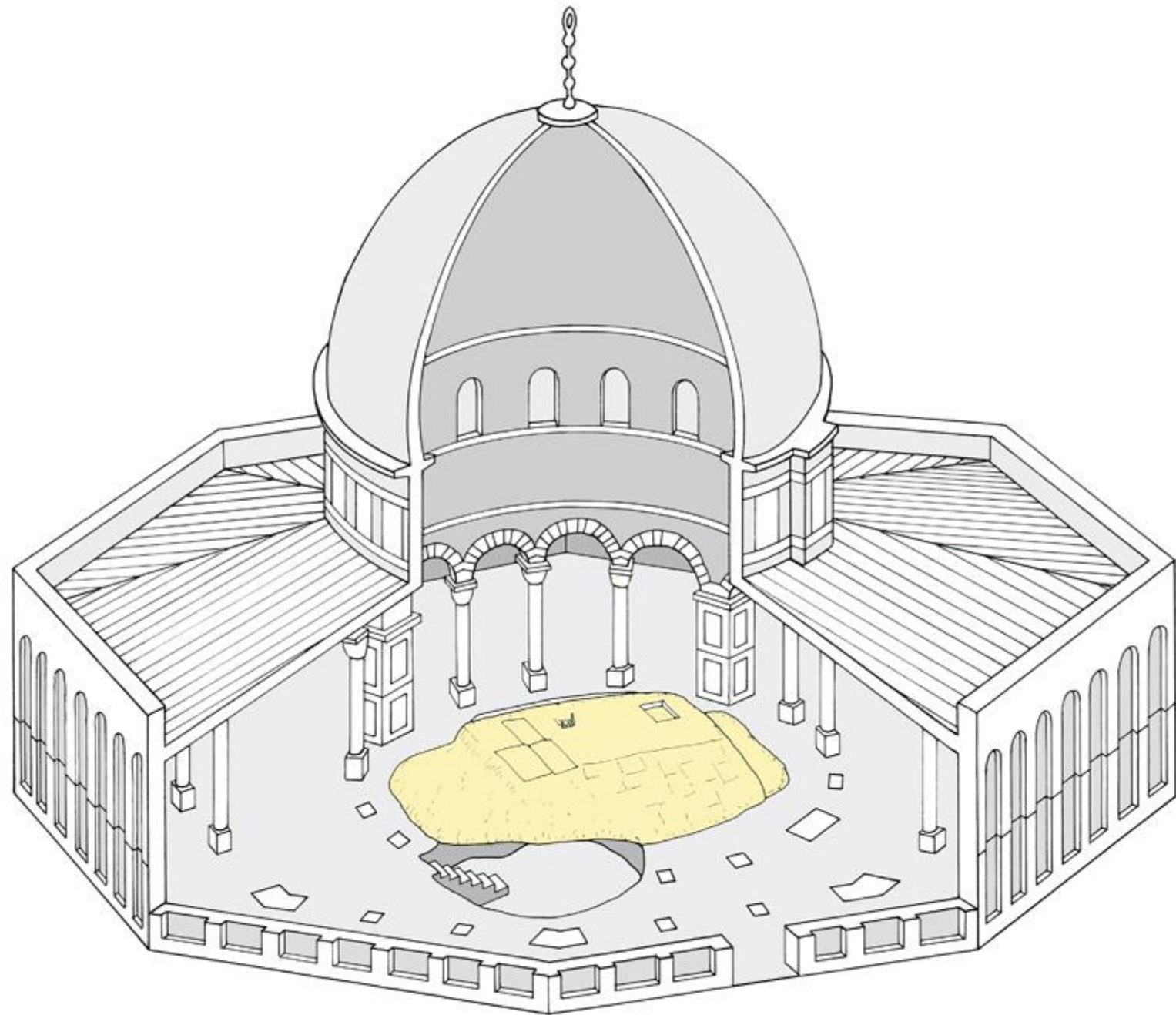
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The Threshing Floor of Araunah – 2 Sam. 24

When David began his reign as the new king in Jerusalem, this royal property would have devolved directly to him. He would have had no need to purchase it- it was already his. From the perspective of the biblical authors, however, it was important that David purchase the land- indeed, they depict Araunah as trying to give it to David as a gift, and David refusing. The depth of Israel's connection to the site of the temple was such that no possibility could be allowed for anyone else to make a rightful claim on the property. (Joel Baden, *The Historical David*, p. 174)





Foundation Stone

The Foundation Stone in the floor of the Dome of the Rock shrine in Jerusalem. The round hole at upper left penetrates to a small cave, known as the Well of Souls, below. The cage-like structure just beyond the hole covers the stairway entrance to the cave (south is towards the top of the image). (Source: Wikipedia)





The Holy Rock, Jerusalem - Original Study, finished on the Spot, by Carl Kinsky, June 1859.



The Roman-Era midrash Tanhuma sums up the centrality of and holiness of this site in Judaism:

As the navel is set in the centre of the human body,
so is the land of Israel the navel of the world...
situated in the centre of the world,
and Jerusalem in the centre of the land of Israel,
and the sanctuary in the centre of Jerusalem,
and the holy place in the centre of the sanctuary,
and the ark in the centre of the holy place,
and the Foundation Stone before the holy place,
because from it the world was founded.