

CONSTRUCTIVE STUDIES IN THE PRIESTLY ELEMENT IN THE OLD TESTAMENT.

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VI. THE LAWS AND USAGES CONCERNING THE PLACE OF WORSHIP, CONSIDERED COMPARATIVELY.

§ 73. **The Place of Worship in the Early Period**, that is, as described in (*a*) the Covenant Code, (*b*) the historical material of J and E, (*c*) the pre-Deuteronomic portions of Judges, Samuel, and Kings, and (*d*) the pre-Deuteronomic prophetic utterances (see § 59, note 1).

1. The only reference in the Covenant Code.[†]

Exod. 20 : 24 ff.

2. The patriarchs have sanctuaries in various places, according to convenience.

Gen. 8 : 20 ; 12 : 6-8 ; 13 : 18 ; 26 : 24 f. ; 28 : 17, 22 ; 35 : 14 ; Judg. 20 : 18, 26 ff. ; 21 : 4.

3. A tent of meeting was used as the place for seeking God.

Exod. 33 : 7-11 ; Numb. 11 : 16 f., 24 f. ; 12 : 4-10 ; 1 Kings 2 : 28-30.

4. There was a chest or ark which contained articles emblematic of the divine presence.

Numb. 10 : 33-36 ; Josh., chap. 3 ; Judg. 20 : 27.

5. There were local shrines, at which offerings were made.

Exod. 3 : 1 ; 20 : 24 ; Numb. 23 : 1-6, 14-17 ; Judg. 6 : 18-26 ; 13 : 15-23 ; 20 : 18, 26 ff. ; 21 : 4 ; 1 Sam. 1 : 3, 21 ; 2 : 14 ; 3 : 1-21 ; 10 : 8 ; 14 : 35 ; 1 Kings 3 : 4 ; 18 : 30-38 ; Deut. 27 : 5-7.

6. In course of time a temple was built for the worship of Jehovah.

2 Sam. 7 : 1-7 ; 24 : 21-25 ; 1 Kings 6 : 1-38 ; 2 Kings 12 : 4-16 ; 15 : 35*b* ; 18 : 15 f.

7. The altar was used as a place of refuge, and as such was sacred.

1 Kings 2 : 28-30.

[†]The following are J-references : Gen. 8 : 20 ; 12 : 6-8 ; 13 : 18 ; 26 : 24 f. ; 35 : 14 ; Exod. 33 : 7-11 (?) ; Numb. 11 : 16 f., 24 f. ; Josh., chap. 3 (in the main) ; Numb. 23 : 1-6, 14-17 (?). The following are E-references : Gen. 28 : 17, 24 ; Exod. 20 : 24 ff. ; Numb. 12 : 4-10 ; 10 : 33-36 ; Exod. 3 : 1 ; Deut. 27 : 5-7.

8. The prophets make reference to places of worship.
 Amos 2:8; 3:14; 4:4; 5:5; 7:9, 13; 8:14; 9:1; Isa. 1:12; 6:1, 4;
 8:14; Hos. 4:13, 15; 8:1; 9:4, 8, 15; 10:8; 12:11; Mic. 3:12.

§ 74. Questions and Suggestions.

1. Consider, in reference to Exod. 20:24-26, (*a*) the meaning of the emphasis laid on *earth* as the material for the altar; (*b*) the reason for objection to stone as a material; (*c*) the reason for objection to steps; and (*d*) the general primitive character of the whole regulation. (*Cf.* § 15.)

2. What connection was there between this primitive form of the altar and the custom of the patriarchs to build an altar wherever they pitched their tents? (*Cf.* § 15 (1).)

3. Consider the occasions on which reference is made to the tent of meeting, and note the uses made of it.

4. Was the use made of the ark or chest one which elevated Israel, or one which, upon the whole, encouraged a low conception of God?

5. Was there anything to indicate that this or that place should be used as a shrine or place of worship? Was there danger that in the use of these widely scattered shrines corrupt practices might be introduced? (*Cf.* § 18 (1).)

6. What were the political and social factors that were connected with the building of the temple? What immediate effects upon worship might be expected to follow? (*Cf.* § 17 (1) (*d*).)

7. On what principle did the use of the altar as an asylum or place of refuge rest? Was this a usage among other nations?²

8. What impression does one gather from the references made by the prophets to places of worship?

§ 75. Place of Worship in the Middle Period, that is, as described in (*a*) the laws of Deuteronomy, (*b*) the utterances of the Deuteronomic prophets, and (*c*) the Deuteronomic histories.

1. All local sanctuaries are prohibited.³

Deut. 12:2-4, 13, 17; 16:5; 2 Kings 23:1-20.

2. Jerusalem is the only authorized place for worship.

Deut. 12:5-8, 11, 12, 14, 18, 26 f.; 14:23-26; 15:19 f.; 16:2, 5-7, 11, 15 f.; 26:2; 1 Kings 12:25-13:6; 21:7; 22:3-8.

² *Cf.* W. R. SMITH, *Religion of the Semites*, 2d ed., pp. 148 f.; G. F. MOORE, article "Asylum" in *Encyclopædia Biblica*; J. G. FRAZER, "The Origin of Totemism and Exogamy," *Fortnightly Review*, April, 1899; STEUGEL, article "Asylon" in *Realencyclopädie der classischen Alterthumswissenschaft*.

³ References in **bold-face** type are from the code of laws contained in Deuteronomy.

3. The temple at Jerusalem becomes the supreme court of justice.
Deut. 17 : 8 ff.
4. The ark is the receptacle of the two stone tables of the law.
Deut. 10 : 1-5, 8.
5. The prophets' teaching concerning the temple.
Jer. 7 : 1-5, 10-15 ; 12 : 7 ; 17 : 12, 26 ; Zeph. 3 : 4 ; Hab. 2 : 20.
6. The destruction of Solomon's temple.
2 Kings 25 : 9, 13-16.

§ 76. Questions and Suggestions.

1. Consider the *circumstances* which, in the course of centuries, led to the prohibition of local sanctuaries. What was to be gained by this revolution in practice? (*Cf.* § 28 (3).)
2. What must have been the sociological changes which followed the centralization of worship in one place, *e. g.*, its effect on commerce ; on the general intelligence of the people ; on the relative position of men and women ; on habits of life? (*Cf.* § 28 (7).)
3. What would naturally follow such a change of practice in the relative desirability of city and country life, and what would be the effect upon Jerusalem as the center of political and judicial life?
4. Consider the material of which the chest was made and the use to which it was put.
5. Note how in this period the temple has fallen into disrepute in the opinion of the prophets, and why this happened.
6. Consider the details and the significance of the destruction of Solomon's temple.

§ 77. The Place of Worship in Ezekiel.

1. There is evidence of the existence of irregular altars.
Ezek. 6 : 3, 4, 6, 13.
2. The temple at Jerusalem is represented as the only lawful sanctuary.
Ezek. 20 : 40.
3. The temple is desecrated by those who profane its use.
Ezek. 8 : 3-18 ; 23 : 38 f. ; 44 : 6-8.
4. Feeling toward those who took part in the destruction of the temple.
Ezek. 25 : 3.
5. The future temple.
Ezek. 37 : 26-28 ; 40 : 5 — 43 : 17 ; 44 : 9 ; 45 : 3 ; 46 : 1-3 ; 46 : 19-24 ; 48 : 8 f., 21.

§ 78. **Questions and Suggestions.**

1. Consider the fact that at so late a time as that of Ezekiel there still existed irregular altars, and what was involved in this fact.

2. Note Ezekiel's statement as to the proper place of worship in the future (*cf.* § 31 (*a*)).

3. What were the prophet's feelings as to the abuse of the temple in his times?

4. Consider the relation of Ezekiel's temple (*i. e.*, the temple of his vision) to that of Solomon, (*a*) architecturally, (*b*) in the prominence it is to occupy in the routine of worship.

§ 79. **The Place of Worship in the Later Period**, that is, as described (*a*) in the laws of the Levitical Code, (*b*) by the priestly prophets, and (*c*) in the priestly histories, *e. g.*, Ezra, Nehemiah, Chronicles.

1. Worship may be conducted only at one central sanctuary.⁴

Lev. 17:1-9; Exod. 29:42-45; 2 Chron. 11:16; Neh. 8:16; *cf.* Isa. 19:19.

2. Ancient sanctuaries are condemned.

Lev. 26:27-31; Josh. 22:9-34; Isa. 27:9; 1 Chron. 21:28 f.; 2 Chron. 1:1-5; 32:12; 33:17.

3. Description of the tabernacle and its furnishings.

Exod. 25:8-27:19; 35:4-40:38; Numb. 8:1-4; **Exod. 27:20 f.;** **Lev. 24:1-4;** Numb. 7:1-83.

4. Description of the ark.

Exod. 25:10-22; 37:1-9; 2 Chron. 1:1-5.

5. The building of Solomon's temple.

1 Chron. 17:1 ff.; 21:15 ff.; 21:28 f.; 22:6 ff.; 23:1 ff.; 28:1-3, 11-21; 2 Chron. 2:1-5:1; chaps. 6 and 7.

6. The building of the second temple.

Ezra 1:2 ff.; 2:68; 3:8-13:5:2-5; 5:6 ff.; 6:3 ff., 14 ff.; 7:19-23.

7. A later view of the place of the tabernacle in religious life.

Numb. 9:15-23.

8. Later views of the place of Solomon's temple in Israel's worship.

2 Chron. 20:28; 24:4-15; 27:2 f.; chap. 29.

9. The sanctuary as the place of God's self-manifestation.

Exod. 25:22; 29:43; Numb. 16:41 ff.; Mal. 3:1; Numb. 7:89.

10. The altar of burnt-offering.

Lev. 1:10 ff.; **6:9-13;** Numb. 16:36-40; 7:84-88.

⁴References to the Levitical Code are in **bold-face** type.

11. The prophets' attitude toward the sanctuary.

Isa. 56:7; 60:7; Hag. 1:2-4, 7 f.; 2:3, 9; Zech. 1:16; 4:9; 6:12-15; 8:9; 14:16 ff.; Mal. 3:1; Mic. 4:1-4; Joel 1:9, 13 f., 16; Dan. 8:11; 9:17; 11:31.

12. Holiness of the sanctuary.

Lev. 26:2; 19:30; 8:10 f.; Numb. 3:31 f.; 4:4-15; Neh. 6:10 f.; 13:4 ff.; 2 Chron. 33:4, 7, 15; 36:17; Dan. 8:11; 9:17; 11:31.

§ 80. Questions and Suggestions.

1. Note that what was represented as a matter of reform in the middle period, viz., the restriction of worship to a single central sanctuary, now appears as a fundamental principle, everywhere taken for granted.

2. Consider the attitude of writers of this period to the sanctuaries which had existed in earlier times.

3. Note (*a*) the great detail with which the tabernacle is described; (*b*) the elaborate character of the tabernacle from an artistic point of view; and consider whether this description is to be taken (1) literally, a tent of this kind having actually existed in the earliest times, or (2) as a piece of splendid idealization, similar in some respects to Ezekiel's vision. What is involved in each of these propositions?

4. What, in general, was the ark, and what, in particular, was the purpose it was intended to serve?

5. Compare the references in Chronicles to the building of Solomon's temple with those in Kings (§ 73 (6)), and classify the results of the comparison.

6. Consider in the case of the second temple (*a*) the date of its erection; (*b*) its relative size and character in comparison with the first; (*c*) the special circumstances under which it was built.

7. What was the later view of the place of the tabernacle in Israel's religious life, as seen in Numb. 9:15-23?

8. Consider later views also as to the place of Solomon's temple in Israel's worship.

9. To what extent was Israel's God believed to use the sanctuary as a place for manifesting his presence?

10. What was the altar of burnt-offering and its peculiar function?

11. How did the later prophets regard the sanctuary and its service?

12. What is meant by the *holiness* of the sanctuary, and in what did this consist?

§ 81. Literature to be Consulted.

JAMES FERGUSSON, article "Temple" in SMITH'S *Dictionary of the Bible* (1863); EWALD, *The Antiquities of Israel* (3d ed. 1866, transl. 1876), pp. 117-30; KUENEN,

The Religion of Israel (1869 f., transl. 1874 f.), Vol. I, pp. 96-100, 241 f., 256-60, 305 f., 328 ff., 334-9, 390-95; OEHLER, *Old Testament Theology* (1870, transl. 1883), pp. 250-58; EDERSHEIM, *The Temple, its Ministry and Services as They Existed in the Time of Jesus Christ* (1874); TYLOR, *Primitive Culture* (1874), see *Index*, s. v. "Sacred Springs, etc.;" WELLHAUSEN, *Prolegomena to the History of Israel* (1878), pp. 17-51; CONDER, Palestine Exploration Fund, *Quarterly Statement*, 1882, pp. 75 ff.; W. R. SMITH, *The Prophets of Israel* (1st ed. 1882, 2d ed. 1895), see *Index*, s. v. "Sanctuaries;" H. P. SMITH, "The High Place," *The Hebrew Student*, 1883, pp. 225-34; CONDER, *Heth and Moab* (1883), chaps. vii, viii; PERROT AND CHIPIEZ, *History of Art in Phœnicia* (1885); E. C. ROBINS, *The Temple of Solomon* (1887); CONDER, *Syrian Stone Lore* (1887), pp. 42 f., 70; KITTEL, *History of the Hebrews* (1888-92, transl. 1895), see *Index*, s. v. "High Places," "Temple;" ROBERTSON, *Early Religion of Israel* (1889), see *Index*, s. v. "Sanctuaries," "Tabernacle," "Temple," etc.; W. R. SMITH, article "Temple" in *Encyclopedia Britannica* (1889); W. R. SMITH, *Religion of the Semites* (1st ed. 1889, 2d ed. 1894), pp. 140-212; H. SULLY, *The Temple of Ezekiel's Prophecy* (1889); PERROT AND CHIPIEZ, *History of Art in Judæa* (1890); J. POLLARD, "On the Baal and Ashtoreth Altar Discovered . . . in Syria," *Proceedings of the Society of Biblical Archæology*, 1891, pp. 286 ff.; DUFF, *Old Testament Theology* (1891-1900), see *Indexes*, s. v. "Altar," "Place," "Sanctuary," etc.; SCHULTZ, *Old Testament Theology* (1892), see *Index*, s. v. "Sanctuary," "Tabernacle," "Temple," etc.; C. BALLING, *Jerusalem's Temple* (1892); MONTEFIORE, *Religion of the Ancient Hebrews* (1892), see *Index*, s. v. "High Places," "Temple;" J. STRONG, "The Tabernacle," BIBLICAL WORLD, Vol. I (1893), pp. 270-77; MENZIES, *History of Religion* (1895), see *Index*, s. v. "Temples;" MCCURDY, *History, Prophecy and the Monuments*, Vols. I-III (1895-1901), see *Index*, s. v. "Temple;" DRIVER, *Deuteronomy* (1895), pp. xliii-li; W. G. MOOREHEAD, *Studies in the Mosaic Institutions* (1896), pp. 31-90; TRUMBULL, *The Threshold Covenant* (1896), pp. 1-164; WIEDEMANN, *Religion of the Ancient Egyptians* (1897), pp. 200-206; H. B. GREENE, "Hebrew Rock Altars," BIBLICAL WORLD, Vol. IX (1897), pp. 329-40; JASTROW, *Religion of Babylonia and Assyria* (1898), see *Index*, s. v. "Temples;" A. S. KENNEDY, article "Altar" in HASTINGS' *Dictionary of the Bible* (1898); EM. SCHMIDT, "Solomon's Temple," BIBLICAL WORLD, Vol. XIV (1899), pp. 164-71; W. E. ADDIS, article "Altar" in *Encyclopædia Biblica* (1899); W. C. ALLEN, article "High Place" in HASTINGS' *Dictionary of the Bible* (1899); S. I. CURTISS, "The High Place and Altar at Petra," Palestine Exploration Fund, *Quarterly Statement*, 1900, pp. 351-5; G. ALLEN, "Sacred Stones," *Fortnightly Review*, January, 1900; G. F. MOORE, article "High Place" in *Encyclopædia Biblica* (1901).

BÄHR, *Der salomonische Tempel, mit Berücksichtigung seines Verhältnisses zur hebräischen Architektur überhaupt* (1848); MERZ, article "Tempel" in *Real-Encyclopædie für protestantische Theologie und Kirche* (1st ed. 1854-68, 2d ed. 1877 ff.); BALMER-RINCK, *Des Propheten Ezechiel Gesicht vom Tempel* (1858); KAMPHAUSEN, "Bemerkungen über die Stiftshütte," *Theologische Studien und Kritiken*, 1858, pp. 97-121; 1859, pp. 110-20; FRIES, "Zu Kamphausen's Bemerkungen über die Stiftshütte," *Theologische Studien und Kritiken*, 1859, pp. 103-10; POPPER, *Der biblische Bericht über die Stiftshütte* (1862); RIGGENBACH, "Die mosaische Stiftshütte: Selbstanzeige," *Theologische Studien und Kritiken*, 1863, pp. 361-8; H. PIERSON, *De heilige steenen in Israel* (1864 ff.); H. OORT, "De heiligdommen van Jehovah te Dan en te Bethel vóór Jerobeam I.," *Theologisch Tijdschrift*, 1867, pp. 285-306; DUHM, *Die Theologie der*

Propheten (1875), pp. 312–20; BAUDISSIN, *Studien zur semitischen Religionsgeschichte*, Vol. II (1878), pp. 143–269; KÜHN, "Ezechiel's Gesicht vom Tempel der Vollendungszeit," *Theologische Studien und Kritiken*, 1882, pp. 601–88; KOHLBRÜGGE, *Die Stifftshütte und ihre Geräthe* (1882); STADE, "Der Text des Berichtes über Salomos Bauten, I Kö. 5–7," *Zeitschrift für die alttestamentliche Wissenschaft*, 1883, pp. 129–77; SMEND, "Ueber die Bedeutung des jerusalemischen Tempels in der alttestamentlichen Religion," *Theologische Studien und Kritiken*, 1884, pp. 689–740; SCHÜRER, article "Tempel Salomo's" in RIEHM'S *Handwörterbuch des biblischen Alterthums* (1884); H. PAILLOUX, *Monographie du temple de Salomon* (1885); STADE, *Geschichte des Volkes Israel* (1887 f.), Vol. I, pp. 325–43, 446–67; Vol. II, pp. 45 ff., 113–28, 245–51; WELLHAUSEN, *Reste des arabischen Heidenthums* (1887), pp. 42–60, 98–105, 113, 171; TH. FRIEDRICH, *Tempel und Palast Salomos u. s. w.* (1887); O. WOLFF, *Der Tempel von Jerusalem und seine Maasse* (1887); H. L. SCHOUTEN, *De tabernakel Gods heiligdom by Israel* (1888); C. CHIPIEZ ET G. PERROT, *Le temple de Jérusalem et la maison du Bois-Libanon, restitués d'après Ezechiel et le livre des Rois* (1889); F. V. ANDRIAN, *Der Höhenkult asiatischer und europäischer Völker* (1891); PIEPENBRING, "Histoire des lieux de culte et du sacerdoce en Israel," *Revue de l'histoire des religions*, Vol. XXIV (1891), pp. 1–60, 133–86; E. DE BROGLIE, "La loi de l'unité de sanctuaire en Israel," *Compte rendu du congrès scientifique international des catholiques*, 1892, 2d sect., pp. 69–89; MARTI, *Geschichte der israelitischen Religion* (1897), pp. 27–31, 98–103; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (1st ed. 1893, 2d ed. 1899), pp. 128–38; BENZINGER, *Hebräische Archäologie* (1894), pp. 243–9, 364–404; NOWACK, *Lehrbuch der hebräischen Archäologie* (1894), Vol. II, pp. 1–86; DILLMANN, *Handbuch der alttestamentlichen Theologie* (1895), see *Index, s. v.* "Tempel;" H. A. POELS, *Le sanctuaire de Kirjath-Jearim* (1895); S. A. FRIES, *Den israelitiska kultens centralisation* (1895); AUG. FREIHERR VON GALL, *Altisraelitische Kultstätten* (1898); ERNEST SELLIN, *Studien zur Entstehungsgeschichte der jüdischen Gemeinde nach dem babyionischen Exil*, Vol. II (1901), pp. 44–56.

§ 82. Supplementary Topics.

1. Consider the following citations from the book of Psalms: 5 : 7; 11 : 4; 20 : 2; 22 : 25; 24 : 3; 26 : 6–8, 12; 27 : 4–6; 28 : 2; 29 : 9; 36 : 8; 40 : 9; 42 : 4; 43 : 3 f.; 46 : 4; 48 : 1 f., 8 f.; 51 : 18 f.; 52 : 8; 55 : 14; 61 : 4; 63 : 2; 65 : 1, 4; 66 : 13; 68 : 15–17, 24, 29; 69 : 9; 73 : 17; 74 : 2 ff.; 76 : 2; 77 : 13; 78 : 54, 58, 60, 68 f.; 79 : 1–13; 84; 87; 92 : 13; 93 : 5; 96 : 6–8; 99 : 9; 100 : 4; 102 : 13 ff.; 114 : 2; 122; 125 : 1; 127 : 1 (?); 132; 134; 135 : 1 f.; 138 : 2; and formulate a statement concerning *the place of worship* as it stands related to the idea of worship as expressed in the Psalter.

2. Examine the allusions to *the place of worship* found in the apocryphal books, *e. g.*, 1 Macc. 4 : 36–59; 5 : 1, 68; 6 : 7, 18, 26, 51, 54; 7 : 33–38; 9 : 54–57; 10 : 41–44; 11 : 37; 13 : 3, 6; 14 : 15, 48; 16 : 20; 2 Macc. 1 : 8, 15 ff., 18, 32–34; 2 : 1 ff., 17–19, 22; 3 : 2, 12, 14 ff.; 4 : 14; 5 : 15–21; 6 : 2–5; 8 : 17; 9 : 16; 10 : 1–8, 26; 13 : 8, 23; 14 : 4, 31–33, 36; and note any important modifications which seem to have been made.

3. Consider *the place of worship* as it is referred to in the New Testament, *e. g.*, in Matt. 4:3; 6:2, 6; 9:35; 12:4-6, 9; 13:54; 21:12-14, 23; 23:16-22, 35; 24:1 ff., 15; 26:61; 27:5; Mark 1:21-29; 3:1; 5:22, 35 ff.; 6:2 ff.; 11:15 ff., 27; 12:41 ff.; 13:1 ff., 9; 14:58; Luke 1:8-23; 2:22 ff., 41 ff.; 4:16, 20, 28, 33, 38, 44; 6:6; 8:41, 49; 13:10; 19:45 ff.; 21:1-6, 37 f.; 22:52 f.; John 2:13-22; 4:19-24; 7:14, 28; 11:55 ff.; 16:2; Acts 1:13 f.; 2:1 ff., 46; 3:1 ff.; 4:1; 6:13 f.; 9:1 f., 20; 13:14 f., 43; 14:1; 16:16; 17:1 ff., 10, 17; 18:4, 8, 19; 19:8 f.; 20:7 ff.; 21:26 ff.; 22:19; 25:8; 28:30 f.; 1 Cor. 8:10; 16:19; Eph. 2:19-22; 1 Tim. 3:15; Philem., vs. 1; Heb. 8:1 f.; 9:1-12, 24 f.; 10:19 f.; 12:18 ff.; 13:10 ff.; Rev. 8:3; 9:13; 11:1 f., 19; 14:15, 18; 15:5-8; 21:3, 22; and formulate the points of difference which appear.

4. Study the origin and development of the synagogue, noting (*a*) its relation to the temple, (*b*) the different character of its services as compared with those of the temple, (*c*) its origin in response to a great religious need, and (*d*) its historical significance as the forerunner of the church, the Christian place of worship. See, *e. g.*, Ezek. 8:1; 20:1-3; Ps. 74:8; Matt. 9:35; 12:9; Mark 5:35; 6:1 ff.; Acts 9:1 ff.; 13:13 ff.; 14:1; 17:1, etc.⁵

5. Study the causes which led to the building of the Samaritan temple on Mount Gerizim. Was this movement a source of strength or of weakness to the Jewish community in Jerusalem? What was the attitude of Jesus toward the Samaritan temple? See, *e. g.*, Ezra, chap. 4; Neh. 2:18-20; 4:1-23; 6:1-19; 13:28; John 4:19-24 (*cf.* § 45).

6. Consider the causes which have led to the change of view as to the function of the place of worship seen in the fact that originally a temple was looked upon as the abode of the deity, while now it is regarded primarily as a meeting-place for worshippers.

⁵See article "Synagogue" in *Encyclopædia Britannica*; E. H. PLUMPTRE, article "Synagogue" in SMITH'S *Dictionary of the Bible*; SCHULTZ, *Old Testament Theology*, Vol. I, pp. 428 ff.; MONTEFIORE, *Religion of the Ancient Hebrews* (see *Index, s. v.* "Synagogue"); SCHÜRER, *History of the Jewish People in the Time of Christ*, Div. II, Vol. I, pp. 52-83; EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 430-50; FERGUSON, *The Synagogue Service in the Time of Christ*; KENT, *A History of the Jewish People* (see *Index*).