

# EXODUS 25

Written and compiled by Gary Kukis (2<sup>nd</sup> draft)

**Exodus 25:1–40**

**Offerings for the Tabernacle; Furniture to be Built**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** Exodus 25 is God describing to Moses what raw materials need to be offered by the people. Then God tells Moses how to built the Ark of God, the Mercy Seat, the Table of Showbread and the Menorah.

The Bible Summary of Exodus 25 (in 140 characters or less): *Tell the Israelites to make a sanctuary for me. Make an ark with a mercy seat and two cherubim. Make a table. Then make a lampstand.*<sup>1</sup>

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 25, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

## Quotations:

### Outline of Chapter 25:

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vv.	8–39	<b>Description of the Tabernacle and Its Furniture (which Moses is to Make)</b>
vv.	8–9	<b>The Tabernacle</b>
vv.	10–22	<b>The Ark of the Covenant and the Mercy Seat</b>
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v.	40	<b>The Models (or, Patterns)</b>

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Introduction	<b>Brief, but insightful observations of Exodus 25</b> (various commentators)
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<sup>1</sup> From <http://www.biblesummary.info/exodus> accessed June 26, 2017.

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**Acacia Wood** (a graphic)

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**Sagrada Familia Cathedral Barcelona-Spain** (a photograph)

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**The Ark of God**

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**The Ark of God** (a photo of a model)

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**The Ark of the Covenant** (a photo of a scale model)

v.

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**The Table of Showbread** (a photograph)

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**The Spiritual Meaning of the Table of Showbread and the Bread of Presence**

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<b>Doctrines Covered or Alluded To</b>			

Additional doctrines and links are found in **Definition of Terms** below.

<b>Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter</b>			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore

defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

### Definition of Terms

<b>Angelic Conflict</b>	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the <b>Angelic Conflict</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Angels, Elect and Fallen</b>	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God.
<b>Hypostatic Union</b>	In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.  For more information: <a href="#">Got questions?</a> on the Hypostatic Union; <a href="#">Theopedia</a> on the Hypostatic Union; <a href="#">VersebyVerse.org</a> : the Doctrine of the Hypostatic Union and Kenosis; <a href="#">Robert R. McLaughlin</a> on the Doctrine of Hypo static Union.
<b>Logistical Grace</b>	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. <b>Logistical Grace</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

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## An Introduction to Exodus 25

**Introduction:** Exodus 25 finds Moses in the presence of God once more, writing down what God is telling him. In this chapter, we find a clear declaration of the doctrine of giving and the directions for the building of certain

articles of furniture which would be placed in the tabernacle. These articles would represent our Lord Jesus Christ and His work on the cross. The tabernacle and its contents would give us a complete Christology for the Old Testament. The Holy Spirit through these various items would reveal Jesus Christ to Israel and they would chose to believe or not.

This chapter and the next are all about what Moses (and those specifically chosen by God) will make for worship of God. The Tabernacle will be describe in Exodus 26; and the furniture will be described in this chapter. This is God telling Moses what offerings to accept and then God tells Moses what needs to be made. Several chapters later, these same items will be described again, but from the point of view of actually making them. This may seem like overkill to us. Why describe these things here and then describe them again later? There is a very simple answer to this, which you may not understand at first: we have the two descriptions because Moses wrote much of this down as things transpired. Had someone written these things down 100 years later or 500 years later, there would have been no reason to describe the same things twice.

Let me give you an illustration. You find a house, you fall in love with it, and you buy it. Then, you might take a bunch of photos of it, share them on Facebook or Instagram; or send them out in emails; or something along those lines (maybe you just take a bunch of photos to keep them). You know what you don't do? You do not find the contractor who work on the house—making it nice to put on the market—and then say, “Hey, can I get some before pictures? I would love to see that for the contrast.” This is because you are coming in after the fact; after the repairs and the renovation have been done.

Let's say, instead, you buy a house and then you fix it up (for yourself, as a rental, or to sell). Or you are a repair person and you have been hired to do a renovation project. What is the first thing you do? You walk through and you take a bunch of *before pictures*, then you make your plans, then you start the work. Halfway through, you might take some additional pictures; and, once you have finished, you will definitely take some more photos. This is because you are involved in the project from the beginning; the previous illustration is you walk into the project once it has been completed.

If all of these things are taking place in real time (as the Bible presents it), then Moses is recording things as they happen. God speaks with him and Moses writes it down. Moses gets with the contractors to build what God told him to build, and Moses writes down an account of that. So, we end up with what appears to be two accounts of the same thing, but *they're not!* One is God speaking to Moses; the second is Moses overseeing the work that God told Moses to do. A person experiencing these things as they happen will take note of both things (just as a renovation specialist will take before and after photos).

Now, if Moses did not write this down, but someone writes it down hundreds of years later (as alleged by some critics), then how many times do they record the same information? Probably once. Just like the family moving into their completed new home. They take one set of photos.

Anyway, the description of what needs to be built is spread out over 3 chapters (Exodus 25–27)<sup>2</sup>; and the actual execution of God's commands are found in Exodus 36–38 (with the next chapter devoted to the clothing worn by the priests as well as to the Ephod and the Breastpiece).

Now to a different topic:

I have studied the Law of Moses over a period of many, many years, and one particular thought which has occurred to me: *why didn't God have all of the law organized better?* That is, why not have all the Sabbath day stuff together, all of the laws on human injury together, all of the feast days together? Well, to some degree, they are like that. However, in the Law, to find out all that we need to know about the Feast of the Unleavened Bread and the Passover, we might need to go to 3 or 4 or even more passages. I can think of 3 reasons why this is the case: (1) this is how we are to investigate any particular topic in the Bible (and we have to be careful of elevating a single verse above all others); (2) many of these ceremonies are interrelated, so it is impossible to discuss one

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<sup>2</sup> 4 chapters if you want to include the priestly clothing.

without discussing a variety of other things; (3) it might get boring for the reader to have everything that we need to know about the Passover all in one passage.

Now to another topic:

When it comes to these various types of furniture and their accessories, we do not have a universal understanding of what everything was. Such confusion is never expressed in Scripture; but it is clear that we, 3500 years later do not know what each item is. There are two observations to be made from this. The first is, during that time, there was religious continuity. Moses wrote something and told the people what they had to do, and it was done. Then, even if some items had to be repaired or replaced, there was recent enough knowledge from religious continuity to make similar items (now, when Solomon built the Temple, he also made some changes to the accessories, such as, the size of the cherubs near the Ark. In the Tabernacle, the cherubs are small; but, for the Temple, Solomon made the cherubs quite large. It is even possible that Solomon misunderstood their purpose, thinking that the cherubs were to guard the Ark of God; and so, he made them big (they represent all angels watching mankind here on earth).

The second observation to be made from this is, just in case there was any confusion, Moses had seen some sort of pattern of what was to be made when speaking with God. We don't know what he saw (see [v. 40](#)). Were they blue prints, were they drawings, were they carvings, were they scale models? We don't really know for certain. But Moses saw something that was more than the words that God gave him; and, for that reason, the artisans of Israel were able to construct just exactly what God wanted them to construct. Moses was there and he could guide them and explain exactly what each object needed to be (as he saw and studied some form of these items which they would make).

As a result of all this, certain ones from the people of Israel knew, back then, exactly what everything was and exactly how to construct them. However, today, not even the most learned scholar of any faith really knows exactly how everything ought to look today. We made some reasonable guesses, but, if you picture-google, for instance, the Ark of the Covenant; there will be similarities in the pictures; but there will be many differences as well.

### **Titles and/or Brief Descriptions of Exodus 25 (by various commentators)**

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### **Brief, but insightful observations of Exodus 25 (various commentators)**

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### Fundamental Questions About Exodus 25

Why didn't God organize the Law better than He did? (This question extends beyond just this chapter). Why do we have God's commands here to build the Temple and the Temple furniture, and then their construction to follow (which is almost the same words).

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It is important to understand what has gone before.

### The Prequel of Exodus 25

Exodus 25 will begin with

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We need to know who the people are who populate this chapter.

### The Principals of Exodus 25

**Characters**

**Commentary**

Characters	Commentary

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We need to know where this chapter takes place.

### The Places of Exodus 25

**Place**

**Description**

Place	Description



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**By the Numbers**

Item

Duration; size

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**Timeline for Exodus 25**

**Legend**

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Much of the commentary on the far right came from others' works (like Brent MacDonald).

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmose reign (wife Nefertiri); beginning of the 18 <sup>th</sup> Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. <b>note 3</b> . Scripture does not state that Pharaoh was killed at this time (read about it <a href="#">here</a> ).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is <a href="#">here</a> .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

### Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

*The Reese Chronological Bible*; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

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Here is what to expect from Exodus 25:

### A Synopsis of Exodus 25

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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### Outlines of Exodus 25 (Various Commentators)

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### A Synopsis of Exodus 25 from the Summarized Bible

Contents: Moses in the mount; first directions concerning the tabernacle.

Characters: God, Moses.

Conclusion: The only way for God and man to meet is in the precise way and place which He has appointed (Exo\_25:22). When a righteous God and a ruined sinner meet on a bloodsprinkled platform, all is well. (1Pe\_1:18, 1Pe\_1:19).

Key Word: Pattern, Exo\_25:9.

Strong Verses: Exo\_25:22.

Striking Facts: The tabernacle in every detail foreshadows Christ. Gold is a type of deity; silver of redemption; brass of judgment; blue of heavenly origin; purple of royalty; scarlet of atonement, etc.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 25.

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It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Exodus 25–30)

Scripture	Text/Commentary
Exodus 25	God describes the ceremonial things which are to be made/built. A description of the sacred furniture is given: the Ark of the Covenant, the Mercy Seat, the Table of Showbread, and the Golden Lampstand.
Exodus 26	God describes how the Tabernacle is to be designed, as well as the Holy of Holies. Where the furniture is to be placed is also described.
Exodus 27	The Altar, the Courtyard area, and the oil for the Lamp are described.
Exodus 28	A description of the priest's clothing, the Ephod and the Breast piece is given.
Exodus 29	The consecration of the priests is described.
Exodus 30	The Altar of Incense, the Bronze Basin, the anointing oil, and the incense are described. God speaks of the redemption price which must be paid for each person.

[Chapter Outline](#)

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

### Paragraph Divisions of Modern Translations for Exodus 25

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org).

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**Changes—additions and subtractions (for Exodus 25):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I am concentrating on making these chapter studies more and more self-contained; meaning, some of the more complex theological terms will be found fully defined, and double-linked, so that you can go back and forth between the definition and the first occurrence of the theological term.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

The Doctrinal Dictionary now allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

As has been my convention, I will begin and end this chapter with quotation marks, as it is all spoken by God (apart verse 1). I will not include any intervening quotation marks to denote new paragraphs.

### Chapter Outline

### Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

## Free Will Offerings to Built the Tabernacle and Its Furniture

*Compare to Exodus 35:4–29*

Kukis slavishly literal:

**And so says Y<sup>h</sup>owah unto Moses, to say, "Speak unto sons of Israel and they will take for Me an offering from with every man whose heart is willing. You [all] will receive My offering.**

Exodus  
25:1–2

Kukis moderately literal:

**Y<sup>h</sup>owah spoke to Moses, saying, "Speak to the sons of Israel, [telling them that] they will take up an offering for Me from every man whose heart is willing. You [all] will receive My offering.**

Kukis not-so-literal paraphrase:

**Jehovah then said to Moses, “Soon you will speak to the sons of Israel. The first thing that they must do is take up an offering on My behalf from every man whose heart is willing. You and Aaron and the elders will be in charge of receiving these offerings.**

Here is how others have translated this verse:

#### **Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>3</sup>; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

<sup>3</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Exodus.html](http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto Moses, to say, "Speak unto sons of Israel and they will take for Me an offering from with every man whose heart is willing. You [all] will receive My offering.
Dead Sea Scrolls	.
Targum (Onkelos)	TERUMAH. AND the Lord spake with Mosheh, saying, Speak with the sons of Israel that they set apart before Me a separated portion: from every man who is willing in his heart thou shalt receive that which is set apart. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	TERUMAH. And the Lord spake with Mosheh, saying, Speak unto the children of Israel, that they shall set apart (take) before me a Separation: of every one whose heart is willing, but not by constraint, ye shall take my separation.
Jerusalem targum	.
Revised Douay-Rheims <sup>4</sup>	And the Lord spoke to Moses, saying: Speak to the children of Israel, that they bring firstfruits to me: of every man that offers of his own accord, you shall take them.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to the B'nai Yisrael, that they take an offering for me. From everyone whose heart makes him willing you shall take my offering.
Lamsa's Peshitta (Syriac)	AND the LORD spoke to Moses, saying, Speak to the Israelites to set aside an offering for me; of every man that gives it willingly with his heart you shall take an offering.
V. Alexander's Aramaic T.	.

<sup>4</sup> Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>



Updated Brenton (Greek)<sup>5</sup> And the Lord spoke to Moses, saying, Speak to the children of Israel, and take the firstfruits from all, who may be disposed in their heart to give; and you shall take My firstfruits.

Significant differences:

**Limited Vocabulary Translations:<sup>6</sup>**

Bible in Basic English	And the Lord said to Moses, Say to the children of Israel that they are to make me an offering; from every man who has the impulse in his heart take an offering for me.
Easy English	<b>Gifts for the tabernacle</b> The Lord said to Moses: 'Tell the Israelites that they must bring me a gift. Every person who wants to give can do so. You must receive the gifts for me.
Easy-to-Read Version–2001	The Lord said to Moses, "Tell the people of Israel to bring me gifts. Each person must decide in his heart what he wants to give me. Accept these gifts for me.
Easy-to-Read Version–2006	<b>Gifts for the Holy Things</b> The Lord said to Moses, "Tell the Israelites to bring me gifts. You will accept gifts for me from everyone who is willing to give.
God's Word™	.
Good News Bible (TEV)	<b>Offerings for the Sacred Tent</b> The Lord said to Moses, "Tell the Israelites to make an offering to me. Receive whatever offerings anyone wishes to give.
The Message	<b>Instructions on the Mountain: The Offerings</b> God spoke to Moses: "Tell the Israelites that they are to set aside offerings for me. Receive the offerings from everyone who is willing to give.
Names of God Bible	<b>Gifts for Use in the Tent of Meeting</b> <b>Yahweh</b> said to Moses, "Tell the Israelites to choose something to give me as a special contribution. You must accept whatever contribution each person freely gives.
NIRV	<b>Offerings for the Holy Tent</b> The Lord said to Moses, "Tell the people of Israel to bring me an offering. You must receive the offering for me from everyone whose hearts move them to give.
New Simplified Bible	Then Jehovah spoke to Moses. He said: »Tell the Israelites to choose something to give me as a special contribution. You must accept whatever contribution each person freely gives.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	The LORD said to Moses: Tell everyone in Israel who wants to give gifts that they must bring them to you.
The Living Bible	.
New Berkeley Version	.
New Life Version	<b>Gifts Given in Worship</b> The Lord said to Moses, "Tell the people of Israel to take a gift for Me. Receive the gift for Me from every person whose heart makes him willing.
New Living Translation	<b>Offerings for the Tabernacle</b> The Lord said to Moses, "Tell the people of Israel to bring me their sacred offerings. Accept the contributions from all whose hearts are moved to offer them.

<sup>5</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>6</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Unlocked Dynamic Bible Yahweh said to Moses, "Tell the Israelites that they must give offerings to me. Receive from the people every offering that they want to give to me.  
 Unfolding Bible (simplified)<sup>7</sup> .

### Partially literal and partially paraphrased translations:

American English Bible It was there that the Lord told Moses:  
 'Speak to the children of Israel and [ask for] the first fruits of everything that their hearts are willing to give... then you must [collect] it [and set it aside].  
 Beck's American Translation .  
 Common English Bible **Gifts offered for the dwelling**  
 The Lord said to Moses: Tell the Israelites to collect gift offerings for me. Receive my gift offerings from everyone who freely wants to give.  
 New Advent (Knox) Bible And now the Lord gave Moses this message, Bid the Israelites bring me gifts in kind, each man offering what his heart prompts him to offer, for your acceptance.  
 Translation for Translators **Yahweh gave Moses instructions about a big Sacred Tent for their worship**  
 Yahweh said to Moses/me, "*There are many things that I want you to tell to the Israeli people. Tell them that they must give offerings/gifts to me. Receive from the people every offering/gift that they want to give to me.*

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia And the LORD spoke to Moses, saying, Speak to the Sons of Israel, so that they shall bring me an offering: every man who gives it willingly with his heart shall give my offering to you.  
 Hebrew המורת (thrumeh), literally "heave-offering," or something thrown.  
 Ferrar-Fenton Bible **The Instructions on Sinai.**  
 There the EVER-LIVING spoke to Moses and said, "Tell the children of Israel that they must bring offerings to Me. From anything their heart induces them, they may offer.  
 God's Truth (Tyndale) And the Lord talked with Moses saying: speak unto the children of Israel that they give me an heave offering, and of every man that gives it willingly with his heart, you shall take it.  
 HCSB **Offerings to Build the Tabernacle**  
 The Lord spoke to Moses: "Tell the Israelites to take an offering for Me. You are to take My offering from everyone who is willing to give.  
 International Standard V **An Offering for the Sanctuary**  
 The Lord told Moses, "Tell the Israelites to take an offering for me, and you are to accept my offering from every person whose heart moves him to give. [Lit. moves him]  
 Jubilee Bible 2000 .  
 Lexham English Bible **Instruction to Collect Materials**  
 And Yahweh spoke to Moses, saying, "Speak to the {Israelites}, and let them bring to me a contribution. You will receive my contribution from every man whose heart prompts him.  
 NIV, ©2011 .  
 Unfolding Bible Literal Text<sup>8</sup> .  
 Unlocked Literal Bible Yahweh said to Moses, "Tell the Israelites to take an offering for me from every person who is motivated by a willing heart. You must receive these offerings for me.  
 Urim-Thummim Version YHWH spoke to Moses saying, Speak to the children of Israel that they take for me a Heave- Offering, from every man whose heart impels him you will take my Heave-Offering.

<sup>7</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

<sup>8</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>



Word to the sons of Yisra El,  
to take me an exaltment:  
from all whose heart volunteers, take my exaltment:...

Orthodox Jewish Bible

**TERUMAH**

And Hashem spoke unto Moshe, saying,  
Speak unto the Bnei Yisroel, that they bring Me a terumah (offering); of every man  
that giveth it willingly with his lev ye shall receive My terumah (offering).

Rotherham's *Emphasized B.*

And Yahweh spake unto Moses, saying: Speak unto the sons of Israel, that they  
take for me a heave-offering,—of every man whose heart urgeth him, shall ye take  
my heave-offering.

Third Millennium Bible

.

**Expanded/Embellished Bibles:***The Amplified Bible***Offerings for the Sanctuary**

Then the Lord spoke to Moses, saying, "Tell the children of Israel to take an offering  
for Me. From every man whose heart moves him [to give willingly] you shall take My  
offering.

The Expanded Bible

**Gifts for the Lord**

The Lord said to Moses, "Tell the Israelites [<sup>L</sup>sons/<sup>T</sup>children of Israel] to bring me  
gifts [tribute]. Receive for me the gifts [tribute] each person wants [<sup>L</sup>from each  
one whose heart moves them] to give.

Kretzmann's Commentary

**Verses 1-9**

Offerings of the Israelites Requested

And the Lord spake unto Moses, saying, Speak unto the children of Israel that they  
bring Me an offering; according to the Hebrew text, a gift which one lifts off, takes  
away from the rest of his property and reaches out and up to God; of every man that  
giveth it willingly with his heart, literally, "from the side of every man whom his heart  
impels," ye shall take My offering; truly a fine description of the eager willingness  
which should characterize all the gifts of the believers in the interest of the kingdom  
of God on earth.

Syndein/Thieme

.

The Voice

From above God's glory appears as a cloud. From below it appears as a fire.  
As with the burning bush earlier on Mount Sinai, the mountain seems to burn  
but is not consumed.

Then the Eternal spoke to Moses.

**Eternal One (to Moses):** Instruct the Israelites to bring Me a *sacred offering*. All  
those whose hearts move them are to make an offering to the *One who delivered  
them from bondage*.

**Bible Translations with Many Footnotes:**The Complete Tanach<sup>11</sup>

The Lord spoke to Moses saying: "Speak to the children of Israel, and have them  
take for Me an offering; from every person whose heart inspires him to generosity,  
you shall take My offering.

**and have them take for Me:** Heb. ל'. [i.e.,] dedicated to My name. -[from  
Tan. 1]

**offering:** Heb. הַמִּזְבֵּחַ, separation. They shall set apart from their property an  
offering for Me.

<sup>11</sup> Also know as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

**whose heart inspires him to generosity:** Heb. וּבִלְיוֹנְבְּדִי; an expression of הַבְּדִי, which is an expression of good will, present in French, [a] gift.

**you shall take My offering:** Our Rabbis said: [The word הַמוֹרֶת, mentioned three times, denotes that] three offerings are mentioned here. One is the offering of a beka [half-shekel] per head, from which they made the sockets, as is delineated in [Exod. 38:26, 27, in the parsha] “יְדִיקַף הָלֵא, These are the accounts.” Another is the offering of a beka per head for the [community] coffers, from which to purchase the communal sacrifices, and another is the offering for the Mishkan, each one’s [Israelite’s] donation (Talmud Yerushalmi, Shekalim 1:1; Meg. 29b). The thirteen materials mentioned in this section [i.e., this chapter] were all required for the work of the Mishkan or for the garments of the kohanim, [as you will find] when you study them closely (Tan. 5, Song Rabbah 4:25).

The Geneva Bible  
Kaplan Translation

### *The Offering Described*

God spoke to Moses, saying: Speak to the Israelites and have them bring Me an offering. Take My offering from everyone whose heart impels him to give. [The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.]

### **God spoke to Moses...**

Some say that this was said to Moses during the 40 days on the mountain (Tanna DeBei Eliahu Rabbah 17; Lekach Tov on Exodus 35:1; Ibn Ezra; Baaley Tosafoth; Zohar 2:194a, 224a). According to others, it was said after the Golden Calf, when Moses went up for the second set of tablets (Exodus 34:29; Seder Olam Rabbah 6 from Exodus 34:32; Tanchuma 8; Rashi on Exodus 31:18, 33:11). See notes on Exodus 25:16, 26:30.

### **offering**

Terumah in Hebrew, literally, something that is uplifted or elevated (to a higher status).

NET Bible®

### *The Materials for the Sanctuary*

<sup>1</sup> The Lord spoke to Moses: “Tell the Israelites to take<sup>2</sup> an offering<sup>3</sup> for me; from every person motivated by a willing<sup>4</sup> heart you<sup>5</sup> are to receive my offering.

<sup>1stn</sup> Now begin the detailed instructions for constructing the tabernacle of Yahweh, with all its furnishings. The first paragraph introduces the issue of the heavenly pattern for the construction, calls for the people to make willing offerings (vv. 2-7), and explains the purpose for these offerings (vv. 8-9). The message here is that God calls his people to offer of their substance willingly so that his sanctuary may be made.

<sup>2ndn</sup> The verb is וְדַבַּרְתָּ (vdkvdkhu), the Qal imperfect or jussive with vav; after the imperative “speak” this verb indicates the purpose or result: “speak...that they may take” and continues with the force of a command.

<sup>3rdn</sup> The “offering” (הַמוֹרֶת, tkrumah) is perhaps better understood as a contribution since it was a freewill offering. There is some question about the etymology of the word. The traditional meaning of “heave-offering” derives from the idea of “elevation,” a root meaning “to be high” lying behind the word. B. Jacob says it is something sorted out of a mass of material and designated for a higher purpose (Exodus, 765). S. R. Driver (Exodus, 263) corrects the idea of “heave-offering” by relating the root to the Hiphil form of that root, herim, “to lift” or “take off.” He suggests the noun means “what is taken off” from a larger mass and so designated for sacred purposes. The LXX has “something taken off.”

<sup>4thn</sup> The verb וַיִּדְבְּדוּ (yiddkvennu) is related to the word for the “freewill offering” (הַבְּדִי, nkdvah). The verb is used of volunteering for military campaigns (Judg 5:2, 9) and the willing offerings for both the first and second temples (see 1 Chr 29:5, 6, 9, 14, 17).

<sup>5thn</sup> The pronoun is plural.

New American Bible(2011)<sup>12</sup> .

<sup>12</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.	...and "YHWH <sup>He is</sup> " spoke to "Mosheh <sup>Plucked out</sup> " saying, speak to the sons of "Yisra'el <sup>He turns El aside</sup> " and they will take (for) me an offering from (every) man (whose) heart will offer willingly, you will take my offering,...
Charles Thomson OT	And the Lord spake to Moses saying, Say to the children of Israel, Take offerings from all who may be willing. And these you shall take as dedications to me.
C. Thompson LXX (updated) Context Group Version	And YHWH spoke to Moses, saying, Speak to the sons of Israel, that they take for me an offering: of every man whose heart makes him willing you (pl) shall take my offering.
English Standard Version	<b>Contributions for the Sanctuary</b> The Lord said to Moses, "Speak to the people of Israel, that they take for me a contribution. From every man whose heart moves him you shall receive the contribution for me.
Green's Literal Translation	.
Modern English Version	<b>Offerings for the Tabernacle</b> The Lord said to Moses: Tell the children of Israel to bring Me an offering. From every man who gives willingly with his heart you shall receive My offering.
Modern Literal Version	And Jehovah spoke to Moses, saying, Speak to the sons of Israel, that they take for me an offering; of every man whose heart makes him willing you* will take my offering.
New American Standard B.	<b>Offerings for the Sanctuary</b> Then the Lord spoke to Moses, saying, "Tell the sons of Israel to raise [Lit <i>take</i> ] a contribution [Or <i>heave offering</i> ] for Me; from every man whose heart moves him you shall raise [Lit <i>take</i> ] My contribution [Or <i>heave offering</i> ].
New European Version	<b>Preparations to Make the Tabernacle</b> Yahweh spoke to Moses, saying, Speak to the children of Israel, that they take an offering for Me. From everyone whose heart makes him willing you shall take My offering.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	And Jehovah spoke to Moses, saying: Speak to the sons of Israel, that they take an offering for Me. From every man whose heart stirs him, you shall take My offering.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Jehovah speaks unto Moses, saying, "Speak unto the sons of Israel, and they take for Me a heave-offering; from every man whose heart impels him you [all] do take My heave-offering.

**The gist of this passage:** God speaks to Moses about offerings from the people.

At this point, Moses is up on Mount Sinai, having gone up to God there. Although he came partway up with 70 elders + Aaron + Joshua; the first 71 of them are left farther down the mountain; and Joshua is nearer to Moses. However, it is Moses alone standing before the Revelation of God.



Exodus 25:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** Y<sup>e</sup>howah spoke to Moses,...

God is going to speak to Moses from Exodus 25 to Exodus 31. God focuses upon the Tabernacle and the furniture which will go into the Tabernacle; and to many of the things related to the worship of God at the Tabernacle.

Moses is going to be on Mount Sinai communing with God for 40 days and 40 nights. What we read in these chapters could be knocked off in an afternoon. Let me suggest that most of the book of Leviticus would be taught during this 40 days session.

We do not know if Joshua was up here with Moses or not (I believe that he was).

God will tell Moses at least once to write down these words (Exodus 34:27). In the previous chapter, Moses wrote down the words of God and then read these words to the people of Israel (Exodus 24:4, 7). Moses would also write the law (referring, I believe, to what Moses taught in Deuteronomy) and gave this to the priests.

When the people entered into the law, they were to write the law on some specific rocks (or rock formation) in the land.

Exodus 25:1 Y<sup>e</sup>howah spoke to Moses, saying,... (Kukis mostly literal translation)

As we will see hundreds of times in the books of Moses and throughout the Old Testament, that God often spoke directly to the writers of Scripture.

Exodus 25:1b–2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** ...saying, “Speak to the sons of Israel,...

All of the information that God is going to give to Moses must be spoken, written down, and taught to the people of Israel.

*Sons of Israel* can sometimes be generic and it can sometimes refer specifically to the adult males of Israel. The primary teaching, I believe, would be to the adult males. However, everyone would learn to worship the Lord.

Exodus 25:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize; to receive</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3947 BDB #542



## Exodus 25:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
terûmâh/terûwmâh (הַמִּזְבֵּחַ/הַמִּזְבֵּחַ) [pronounced <i>tehr-oo-MAW</i> ]	<i>contribution, offering, an offering [of grain, money], heave offering; an offering which is raised or lifted up</i>	feminine singular noun	Strong's #8641 BDB #929

T<sup>e</sup>rûmâh is related to several words which mean *to lift up, to raise, height*. Therefore, these are things which have a temporal use or an earthly use; but by bringing them to God, they take on a much more important place; these things are elevated or uplifted.

Kaplan: [The word *terûmâh* means] something that is uplifted or elevated (to a higher status).<sup>13</sup>

**Translation:** ...[telling them that] they will take up an offering for Me...

Kaplan: [The word *terûmâh* means] something that is uplifted or elevated (to a higher status).<sup>14</sup>

The feminine singular noun here is *terûmâh/terûwmâh* (הַמִּזְבֵּחַ/הַמִּזְבֵּחַ) [pronounced *tehr-oo-MAW*]. It means, *contribution, offering, an offering [of grain, money], heave offering; an offering which is raised or lifted up*. Therefore, these are things which have a temporal use or an earthly use; but by bringing them to God, they take on a much more important place; these things are elevated or uplifted. Strong's #8641 BDB #929. This is key to this passage; earthly goods and possessions are to be brought to Moses for a much higher use.

The things which God required the people to build in the desert-wilderness had to be paid for. I assume that materials and workers would be paid for in order to build the items which would be used in the worship of Y<sup>e</sup>howah.

## Exodus 25:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Together, *min 'êth* mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

<sup>13</sup> From [Bible.ort.org](http://Bible.ort.org); accessed January 25, 2020 (footnote).

<sup>14</sup> From [Bible.ort.org](http://Bible.ort.org); accessed January 25, 2020 (footnote).

Exodus 25:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
nâdab (נָדַב) [pronounced naw-DAHbʹ]	(without an object): <i>to volunteer [oneself], to be willing to; to be generous; (with an object) to willingly offer; to incite, to urge, to drive; to impel; to offer up</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5068 BDB #621
lêb (לֵב) [pronounced laybʹ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3820 BDB #524

**Translation:** ...from every man whose heart is willing.

This verse is not tithing—it is spiritual giving. It is a freewill offering on the part of the giver. There is no coercion involved here. We have here the 3<sup>rd</sup> masculine singular, 3<sup>rd</sup> masculine singular suffix, Qal imperfect of *nâdab* (נָדַב) [pronounced *naw-DAHbʹ*] and it means *to willingly offer* (it can refer to a freewill offering and it could refer to giving of oneself in war or willingly offering oneself over to the military). We need to add an *it* here for the suffix, making this *from every man whose heart willingly offers it*. See Judges 5:2 1Chron. 29:9, 17 Ezra 3:5 for examples of this word. An interesting sidelight to the linguist: this word is found only in the historical books—Exodus through Nehemiah—it is not found in any of the writings nor in any of the prophetic books.

Notice that not all Israel would be hit up for offerings. Only those men whose hearts are willing. So, this is completely and totally a free will offering. Do you see how this coincides with New Testament giving? 2Cor. 9:7 **Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver.** (WEB)

Kretzmann: *[This is] truly a fine description of the eager willingness which should characterize all the gifts of the believers in the interest of the kingdom of God on earth.*<sup>15</sup>

Exodus 25:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize; to receive</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #3947 BDB #542

<sup>15</sup> From [Kretzmann's Commentary](#); accessed January 25, 2020.

Exodus 25:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced tehr-oo-MAW]	<i>contribution, offering, an offering [of grain, money], heave offering; an offering which is raised or lifted up</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #8641 BDB #929

**Translation:** You [all] will receive My offering.

You all here refers to Moses, Aaron, Aaron's son and the 70 elders. Although this could refer simply to Moses and Joshua who are there; it strikes me more likely that this will simply be overseen by Moses and Joshua; and that the 70 elders would do all of the footwork. These offerings would be received from, potentially, 700,000 men. Moses and Joshua could not handle that. It is likely that the 70 might have men under them in order to make this happen.

Exodus 25:2 "Speak to the sons of Israel, [telling them that] they will take up an offering for Me from every man whose heart is willing. You [all] will receive My offering. (Kukis mostly literal translation)

Time after time after time we have fundamental preachers telling us to give 10%. It certain appears as if their motivation is the support their own ministry. They aren't certain that God will do it, so they have learned to put their own hand out and beg. As a new believer, I heard one radio show where the speaker spent nearly the entire time asking for money, presumably so that he would have his bills covered so that he might be able to return and ask for money the next day.

We as believers are to give of our substance to God. God gave us the monetary blessing and we recognize this by giving a portion of it back to him. This is the mark of a maturing believer. Someone who just drops a dollar of a five into the offering plate as a perfunctory action part and parcel fo being in church, or the person who every week or every month, as he gets his paycheck, writes out a check to the church for 10% of that, thinking that he must do that or he won't be blessed or God won't give him good luck—these people are mistaken. As Thieme used to so aptly put it, "Don't think that you can bribe God with 10% of your measly income."

We are to give as motivated by our hearts (2Cor. 9:7) and as God has prospered us (2Cor. 8:14). There is a certain cause and effect relationship involved; but our continued prosperity is not based upon our giving, but upon our positive volition toward God and our continuing maturity, which results in certain spiritual works such as giving (2Cor. 9:6). God provides the means from which we can give (2Cor. 9:8–11). However, this giving must be done in the power of the Spirit, which is indicated by the word *love*, in 1Cor. 13:3a.

Exodus 25:1–2 Y<sup>ehowah</sup> spoke to Moses, saying, "Speak to the sons of Israel, [telling them that] they will take up an offering for Me from every man whose heart is willing. You [all] will receive My offering. (Kukis mostly literal translation)

Exodus 25:1–2 Jehovah then said to Moses, "Soon you will speak to the sons of Israel. The first thing that they must do is take up an offering on My behalf from every man whose heart is willing. You and Aaron and the elders will be in charge of receiving these offerings. (Kukis paraphrase)

And this [is] the offering which you [all] will take from them: gold and silver and copper; and violet and purple and a dye of scarlet; and linen and goat's hair; and hides of rams and hides of sheep; and lumber [pieces] of acacia wood; oil for light, spices for oil of anointing and for incense of sweetness; stones of a gem and stones of settings for the ephod and for the sacred pouch.

Exodus  
25:3–7

This [is] the offering which you [all] will receive from them: gold, silver and copper; violet [threads and fabrics], purple [threads and fabrics] and scarlet dye; [both] linen and goat's hair; the hides of rams and the hides of sheep; pieces of acacia wood; oil for light, spices for anointing oil and for the sweet incense; gem stones and set stones for the ephod and for the sacred pouch.

This is the offering which you will ask for and receive from the willing people: gold, silver, and other metals; threads and fabrics and dyes which are violet, purple and scarlet; linen fabric and goat's hair; hides of rams and hides of other animals; pieces of acacia wood; oil for lamps, spices for the anointing oil and for the incense; gem stones and set stones which can be used for the ephod and for the breastpiece (or, the sacred pouch).

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And this [is] the offering which you [all] will take from them: gold and silver and copper; and violet and purple and a dye of scarlet; and linen and goat's hair; and hides of rams and hides of sheep; and lumber [pieces] of acacia wood; oil for light, spices for oil of anointing and for incense of sweetness; stones of a gem and stones of settings for the ephod and for the sacred pouch.

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.  
.  
And this is the separation that thou shalt take of them: gold, and silver and brass; and hyacinth, and purple and vermilion, (lit., bright colour,) and fine linen, (butz,) and hair of goats, and skins of rams made red, and skins of purple, and sittin woods; oil for the illuminators, aromatics for the anointing oil, and aromatics for the incense; burilla stones, and stones that may complete the inseting of the ephod and the breastplate.

Targum (Pseudo-Jonathan)

And this is the separation which you shall take of them: gold, and silver, and brass; and hyacinth, and purple, and crimson, and fine linen; and goats' skins, and skins of rams dyed red, and purpled skins, and woods of sittin, and olive oil for the light, and aromatics for the confection of the pure anointing oil, and of the fragrant incense; gems of beryl that are gems of perfection, for engraving and insertion in the ephoda and in the breastplate.

Revised Douay-Rheims

And these are the things you must take: gold, and silver, and brass, Violet and purple, and scarlet twice dyed, and fine linen, and goats' hair, And rams' skins dyed red, and violet skins, and setim wood:  
Oil to make lights: spices for ointment, and for sweet-smelling incense:  
Onyx stones, and precious stones to adorn the ephod and the rational.

Douay-Rheims 1899 (Amer.)  
Aramaic ESV of Peshitta

.  
This is the offering which you shall take from them: gold, silver, brass, blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, sea cow hides, acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, onyx stones, and stones to be set for the ephod and for the breastplate.

V. Alexander's Aramaic T.  
Plain English Aramaic Bible  
Lamsa's Peshitta (Syriac)

.  
And this is the offering which you shall take of them: gold, silver, and brass, Blue, purple, and scarlet, fine linen, and goats hair, And rams skins dyed red, skins dyed with vermilion, and shittim wood, Oil for the lamps, spices for anointing oil, and for

sweet incense, Onyx stones, and precious stones to be set in the ephod and in the breastplate.

Updated Brenton (Greek)

And this is the offering which you shall take of them: gold, silver and brass; blue, purple, and double scarlet; fine spun linen, and goats' hair; rams' skins dyed red, blue skins, and incorruptible wood; and oil for the light, incense for anointing oil, for the composition of incense, and sardius stones, and stones for the carved work of the breastplate, and the full-length robe.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And this is the offering you are to take from them: gold and silver and brass; And blue and purple and red, and the best linen, and goats' hair; And sheepskins coloured red, and leather, and hard wood; Oil for the light, spices for the sweet-smelling oil, sweet perfumes for burning; Beryls and stones of value to be put on the ephod and on the priest's bag.

Easy English

These are the gifts that you must receive from the people:

- gold
- silver and bronze
- blue, purple and red material
- and special white material
- goat's hair,
- red sheep skins and badger skins
- wood from acacia trees
- olive oil for the lights
- sweet powder from plants for the special oil, to make a lovely smell
- many different stones, all valuable, to fix on to the priest's special clothes.'

[25:7] Gold, silver and bronze are valuable metals. The blue, purple and red material would perhaps be cotton. The white material was linen. People make this from a plant called flax. Acacia wood is very strong and hard. Sweet powder comes from many different plants. The Israelites mixed it with olive oil.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006

Here is the list of the things that you should accept from the people: gold, silver, and bronze; blue, purple, and red yarn and fine linen; goat hair, ram skins dyed red, and fine leather; acacia wood; oil for the lamps; spices for the anointing oil and spices for the sweet-smelling incense. Also accept onyx stones and other jewels to be put on the ephod and the judgment pouch.

God's Word™

Good News Bible (TEV)

These offerings are to be: gold, silver, and bronze; fine linen; blue, purple, and red wool; cloth made of goats' hair; rams' skin dyed red; fine leather; acacia wood; oil for the lamps; spices for the anointing oil and for the sweet-smelling incense; carnelians and other jewels to be set in the ephod<sup>[a]</sup> of the High Priest and in his breastpiece.

[a] In most contexts the term ephod refers to a type of shoulder garment, in certain respects resembling a vest. It was made of costly and colorful cloth and to it was attached a kind of pouch containing the Urim and Thummim, two objects used in determining God's will.

The Message

These are the offerings I want you to receive from them: gold, silver, bronze; blue, purple, and scarlet material; fine linen; goats' hair; tanned rams' skins; dolphin skins; acacia wood; lamp oil; spices for anointing oils and for fragrant incense; onyx stones and other stones for setting in the Ephod and the Breastpiece.

Names of God Bible  
NIRV

“Here are the offerings you must receive from them.



“gold, silver and bronze  
 blue, purple and bright red yarn and fine linen  
 goat hair  
 ram skins that are dyed red  
 another kind of strong leather  
 acacia wood  
 olive oil for the lights  
 spices for the anointing oil and for the sweet-smelling incense  
 onyx stones and other jewels for the linen apron and chest cloth

New Simplified Bible »This is the type of contribution you will accept from them: gold, silver, and bronze, violet, purple, and bright red yarns, fine linen, goats' hair, rams' skins dyed red, fine leather, acacia wood, olive oil for the lamps, spices (balsam oil) for the anointing oil and for the sweet-smelling incense, onyx stones, and other precious stones to be set in the chief priest's ephod and his breastplate.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Here is a list of what you are to collect: Gold, silver, and bronze; blue, purple, and red wool; fine linen; goat hair; tanned ram skins; fine leather; acacia wood; olive oil for the lamp; sweet-smelling spices to mix with the oil for dedicating the tent and ordaining the priests; and onyx stones for the sacred vest and the breastpiece.
The Living Bible	Jehovah said to Moses, "Tell the people of Israel that everyone who wants to may bring me an offering from this list: gold, silver, bronze, blue cloth, purple cloth, scarlet cloth, fine-twined linen, goats' hair, red-dyed rams' skins, goatskins, acacia wood, olive oil for the lamps, spices for the anointing oil and for the fragrant incense, onyx stones, stones to be set in the ephod and in the breastplate. Vv. 1–2 are included for context.
New Berkeley Version	.
New Life Version	This is the gift you are to receive from them: Gold, silver and brass, blue, purple and red cloth, fine linen, goat hair, rams' skins made red, badgers' skins, acacia wood, lamp oil, spices for the oil used in worship and for perfumes, onyx stones, and stones to be set in the clothing of the religious leaders.
New Living Translation	Here is a list of sacred offerings you may accept from them: gold, silver, and bronze; blue, purple, and scarlet thread; fine linen and goat hair for cloth; tanned ram skins and fine goatskin leather; acacia wood; olive oil for the lamps; spices for the anointing oil and the fragrant incense; onyx stones, and other gemstones to be set in the ephod and the priest's chestpiece.
Unlocked Dynamic Bible	These are the things that they may offer: gold, silver, bronze, blue and purple and scarlet dyed wool, fine linen, goats' hair for making cloth, ram skins that have been tanned, sea cow hides, hard wood from acacia trees, olive oil to burn in the lamps, spices to put in the olive oil for anointing the priests, and spices to put in the sweet-smelling incense, onyx stones and other expensive stones to be fastened to the priest's sacred apron and to be put on the chest pouch that is to be fastened to the apron.
Unfolding Bible Simplified	.

### Partially literal and partially paraphrased translations:

American English Bible These are the offerings that you are to ask for: gold, silver, bronze, blue [thread], purple [yarn], scarlet [cloth], fine-spun linen, goats' hair, ram's skins that are dyed red and blue, and durable wood. [You should also ask for] lamp oil, fragrances for anointing oil, ingredients for incense, and for rubies and other [precious] stones that will fit into a breastplate, as well as a full-length robe.

Beck's American Translation .  
Common English Bible These are the gift offerings that you should receive from them: gold, silver, and copper; blue, purple, and deep red yarns; fine linen; goats' hair; rams' skins dyed red; beaded leather;<sup>[a]</sup> acacia wood; oil for the lamps; spices for the anointing oil and for the sweet-smelling incense; gemstones; and gems for setting in the priest's vest<sup>[b]</sup> and chest piece.

[a] Exodus 25:5 Or *dolphin skins*

[b] Exodus 25:7 Heb *ephod*

New Advent (Knox) Bible And these are the gifts you will declare to be acceptable, gold, silver and bronze; threads of blue and purple and scarlet twice-dyed, and lawn, and goats' hair, and rams' fleeces dyed red, and skins dyed violet;[1] acacia wood, and oil to feed lamps, spices for the anointing-oil, and sweet-smelling incense; onyx-stones, too, and jewels, to be set in the priestly mantle and burse.

[1] The word used in the Hebrew text is of uncertain significance, and may perhaps indicate the name of the animal whose skin is referred to.

Translation for Translators These are the things that they may offer/give: Gold, silver, bronze, blue, purple, and scarlet yarn/wool, fine <linen/white cloth>, goats' hair for making *cloth*, rams' skins that have been <tanned/dyed red>, goatskins, *hard* wood from acacia *trees*, olive oil *to burn* in the lamps, spices *to put in* the olive oil for anointing *the priests* and in the sweet-smelling incense, *expensive quartz stones called onyx*, and other expensive stones to be fastened *to the priest's vest* and put on the pouches *that are to be fastened to the vest*.

**Mostly literal renderings (with some occasional paraphrasing):**

<p>Conservapedia Translation</p> <p>This is the offering you are to take from them; gold, silver, and copper,</p>	<p>Brass is a modern alloy of copper and zinc. Most English translations specify antique bronze, an alloy of copper and tin. But the Temple Institute of Jerusalem says positively that the Hebrew word for copper can mean nothing but copper—pure and unalloyed.</p>
<p>And violet, purple, and crimson double-dipped cambric, and goats' hair</p>	<p>Literally, "amethyst." All known amethysts are violet in color, not blue. "Purple" means the very deep purple made from a particular variety of oyster—the Tyrian or Phoenician purple that would be highly prized in the Roman Empire.</p>
<p>And reddened rams' skins, and porpoise skins, and acacia wood</p>	<p>Literally, "skins of azure ones." This animal is not a badger and according to 19th-20th century scholars was probably a porpoise, also known as a bottlenosed dolphin. The most ancient sources indicate "blue leather".</p>
<p>Oil for the lantern, spices for anointing oil and for incense,</p>	<p>Literally, "aromatics" or "sweet-smelling substances." The term incense implies a sweet-smelling mixture; hence "sweet incense" is redundant.</p>

Onyx and other stones to be set in the ephod, and in the breastplate.	The ephod was a special vest that the High Priest would later use to "inquire of the Lord."
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Ferrar-Fenton Bible	And these are the offerings they may offer for themselves, gold, silver, and brass, and blue, and purple, and scarlet, and red; spun goats' hair, and red ram skins, and badgers' skins, and acacia wood; oil for the light for the lamps, with oil to anoint, and incense to perfume; (kjv) Onyx stones, and stones to be set in the ephod, and in the breastplate,...
God's Truth (Tyndale)	And this is the heave offering which you shall take of them: gold, silver and brass: and Jacinth color, scarlet, purple, byss and goats hair: rams skins that are red, and the skins of taxus (may be a badger) and sethim wood, oil for lights, and spices for anointing oil and for sweet cense: Onyx stones and set stones for the Ephod and for the breastlap.
HCSB	This is the offering you are to receive from them: gold, silver, and bronze; blue, purple, and scarlet yarn; fine linen and goat hair; ram skins dyed red and manatee skins; [Or and dolphin skins, or and fine leather; Hb obscure] acacia wood; oil for the light; spices for the anointing oil and for the fragrant incense; and onyx [Or carnelian] along with other gemstones for mounting on the ephod and breastpiece [Traditionally, breastplate].
International Standard V	This is the offering that you are to accept from them: gold, silver, and bronze; blue, purple, and scarlet material; [The Heb. lacks material; and so throughout the book] fine linen and goat hair; ram skins dyed [Or tanned] red, dolphin [Or dugong, a marine animal similar to a walrus or manatee] skins, and acacia wood; oil for lighting, spices for the anointing oil and for aromatic incense; onyx stones, stones for setting on the ephod and the breast piece. [Or the pouch on the breast piece]
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	These are the offerings you are to receive from them: gold, silver and bronze; blue, purple and scarlet yarn and fine linen; goat hair; ram skins dyed red and another type of durable leather [Possibly the hides of large aquatic mammals]; acacia wood; olive oil for the light; spices for the anointing oil and for the fragrant incense; and onyx stones and other gems to be mounted on the ephod and breastpiece.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	This is the donation which you take from them: gold, silver, and copper. And cyan and magenta [fabric], and second-weave, and wool and goat-hair. And reddened ram's skin, and sealskins, and acacia wood. And lighting oil, perfumes for ointment oils, and for the fragrant incense. Onyx stones, and setting stones, for the Ephod and the breastplate.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The things you shall accept from them are these: gold, silver, and bronze, purple cloth of violet shade and red, crimson cloth, fine linen, goats' hair; rams' skins dyed red, fine leather, acacia wood; oil for the lamps, spices for the chrism and for the fragrant incense; precious stones and gems to be set in priestly vestments.
The Heritage Bible	And this is the offering which you shall take of them: gold, and silver, and bronze, And blue, and purple, and bright crimson, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and acacia wood, Oil for the lights, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. <sup>7</sup>



<sup>7</sup> **25:7 breastplate**, choshen. The meaning of choshen is ornament. It is used only of the item of clothing of the head priest in which twelve stones were set, one for each of the twelve tribes, and had a pocket to hold the stones of urim and thummim, so we have retained the word breastplate.

New American Bible (2002)	These are the contributions you shall accept from them: gold, silver and bronze; violet, purple and scarlet yarn; fine linen and goat hair; <sup>1</sup> rams' skins dyed red, and tahash skins; acacia wood; oil for the light; spices for the anointing oil and for the fragrant incense; onyx stones and other gems for mounting on the ephod and the breastpiece.
	<b>1</b> [5] Tahash: perhaps the name of a marine animal, such as the dugong or the porpoise. The Greek and Latin versions took it for the color hyacinth.
New American Bible (2011)	These are the contributions you shall accept from them: gold, silver, and bronze; [Ex 35:4–9] violet, purple, and scarlet yarn; fine linen and goat hair; rams' skins dyed red, and tahash* skins; acacia wood; oil for the light; spices for the anointing oil and for the fragrant incense; onyx stones and other gems for mounting on the ephod and the breastpiece.
	* [25:5] Tahash: perhaps a kind of specially finished leather. The Greek and Latin versions took it for the color hyacinth.
New English Bible—1970	This is what you shall accept: gold, silver, copper; violet, purple, and scarlet yarn ; fine linen and goats' hair; tanned rams' skins, porpoise-hides <small>Strictly sea-cow hides,</small> and acacia-wood, oil for the lamp, balsam for the anointing oil and for the fragrant incense; cornelian and other stones ready for setting in the ephod and the breast-piece <small>Or pouch.</small>
New Jerusalem Bible	And this is what you will accept from them: gold, silver and bronze; materials dyed violet-purple, red-purple and crimson, fine linen, goats' hair; rams' skins dyed red, fine leather, acacia wood; oil for the light, spices for the anointing oil and fragrant incense; cornelian and other stones to be set in the ephod and breastplate.
New RSV	This is the offering that you shall receive from them: gold, silver, and bronze, blue, purple, and crimson yarns and fine linen, goats' hair, tanned rams' skins, fine leather, acacia wood, oil for the lamps, spices for the anointing oil and for the fragrant incense, onyx stones and gems to be set in the ephod and for the breastpiece.
Revised English Bible—1989	You may accept any of the following: gold, silver, copper; violet, purple, and scarlet yarn; fine linen and goats' hair; tanned rams' skins and dugong-hides; acacia-wood; oil for the lamp, spices for the anointing oil and for the fragrant incense; cornelians and other stones ready for setting on the ephod and the breastpiece.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The contribution you are to take from them is to consist of gold, silver and bronze; blue, purple and scarlet yarn; fine linen, goat's hair, tanned ram skins and fine leather; acacia-wood; oil for the light, spices for the anointing oil and for the fragrant incense; onyx stones and other stones to be set, for the ritual vest and breastplate.
exeGeses companion Bible	.
Hebraic Roots Bible	And this is the offering which you shall take from them: gold, silver, and bronze; and blue, and purple, and crimson, and fine linen, and goats hair; and rams' skin dyed red, and dugong skins, and acacia wood; oil for the light, spices for the oil of anointing, and for the incense of perfumes; onyx stones, and stones for setting, for the ephod, and for the breast pocket.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	“And this is the contribution which you take up from them: gold, and silver, and bronze, and blue and purple and scarlet material, and fine linen, and goats' hair,

and rams' skins dyed red, and fine leather, and acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, shoham stones, and stones to be set in the shoulder garment and in the breastplate.

Tree of Life Version .

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THIS IS THE OFFERING WHICH YOU SHALL TAKE OF THEM; GOLD AND SILVER AND BRASS, AND BLUE, AND PURPLE, AND DOUBLE SCARLET, AND FINE SPUN LINEN, AND GOATS' HAIR, AND RAMS' SKINS DYED RED, AND BLUE SKINS, AND INCORRUPTIBLE WOOD, AND OIL FOR THE LIGHT, INCENSE FOR ANOINTING OIL, AND FOR THE COMPOSITION OF INCENSE, AND SARDIUS STONES, AND STONES FOR THE CARVED WORK OF THE BREAST-PLATE, AND THE FULL-LENGTH ROBE.

Awful Scroll Bible The contributions you was to receive is gold, silver, and bronze; violet, magenta, scarlet, and crimson; bleached goat's hair, ram's hide being dyed red, and sea cow hides; and acacia wood; and oil for light, spices for anointing oil and fragrant incense; and onyx stones, stones for be setting on the ephod and breast piece.

Charles Thomson OT .

Concordant Literal Version And this is the heave offering which you shall take from them: gold, silver and copper, blue, purple and double-dipped crimson, cambric and goats' hair, reddened rams' hides and azure hides and acacia boards; oil for the luminary, aromatics for the anointing oil and for the incense of spices;" stones of onyx and stones for fillings for the vestment and for the breastplate.

Darby Translation .

exeGesés companion Bible and this is the exaltment you take from them;  
gold and silver and copper  
and blue and purple and scarlet  
and white linen and of goats,  
and reddened skins of rams and skins of badgers  
and shittim timber:  
oil for the light, spices for anointing oil  
and for incense of aromatics,  
onyx stones and stones  
- fillings in the ephod and in the breastplate.

Orthodox Jewish Bible And this is the terumah (offering) which ye shall receive of them; zahav, and kesef, and nechoshet,

And turquoise, and purple, and scarlet wool, and linen, and goat hair,  
And ram skins dyed red, and tachash skins, and acacia wood,  
Shemen for the light, spices for shemen hamishchah (anointing oil) and aromatic ketoret (incense),  
Shoham stone, and stones to be set in the Ephod, and in the Choshen (Breastplate).

Rotherham's *Emphasized B.* .

Third Millennium Bible .

### Expanded/Embellished Bibles:

The Expanded Bible ·These are the gifts [This is the tribute] that you should receive from them: gold, silver, bronze; blue, purple, and ·red [scarlet] thread; fine linen, goat hair, ·sheepskins [or ramskins] that are dyed red; ·fine leather [or sea cow/porpoise hide]; acacia wood; olive oil to burn in the lamps; spices for sweet-smelling incense, and the special olive oil ·poured on a person's head to make him a priest [· for

## Kretzmann's Commentary

anointing; Ps. 133]; onyx stones, and other jewels to be put on the ·holy vest [ephod; 28:6–14] and the ·chest covering [breastpiece; 28:15–30].

And this is the offering which ye shall take of them: gold and silver and brass, iron not being included, probably on account of its tendency to rust, and blue, a hyacinth colored or dark-blue purple, and purple, that is, the purple proper, of a brilliant dark-red, and scarlet, or crimson purple, dyed with the color prepared from the coccus insect, and fine linen, a silklike, snow-white muslin, and goats' hair,

and rams' skins dyed red, and badgers' skins, probably the skins of a marine animal found in the Red Sea, which were used both for sandal-leather and for tent coverings, and shittim wood, that of the Arabian acacia, which is very light and yet very strong and durable,

oil for the light, as it was required to burn in the great candelabrum, spices, sweet-smelling ingredients, for anointing oil and for sweet incense, the odor of which was pleasant,

onyx stones, and stones to be set in the ephod, in rows or clusters on one of the ornamental garments of the high priest, and in the breastplate, Exodus 28:6 ff.

Syndein/Thieme  
The Voice

**Eternal One (to Moses):** You should accept *only the finest things*: gold, silver, and bronze metals; blue, purple, and scarlet thread *and fabric*; fine linen and goat-hair *garments*; ram skins (dyed red) and sea-cow [The exact type of animal skin is uncertain.] leathers; acacia wood; olive oil for the lamps; spices for anointing oil and incense; and onyx and other gems for the ceremonial vestment and the breast piece *worn by the high priest*. A portion of v. 2 is included for context.

## Bible Translations with Many Footnotes:

## The Amplified Bible

This is the offering you are to receive from them: gold, silver, and bronze, blue, purple, and scarlet fabric, fine twisted linen, goats' hair, rams' <sup>[a]</sup>skins dyed red, <sup>[b]</sup>porpoise skins, <sup>[c]</sup>acacia wood, [olive] oil for lighting, <sup>[d]</sup>balsam for the anointing oil and for the fragrant incense, <sup>[e]</sup>onyx stones and setting stones for the [priest's] ephod and for the breastpiece.

[a] Exodus 25:5 The finished product would be similar to morocco leather.

[b] Exodus 25:5 The meaning of the Hebrew word is not certain; some scholars have suggested that the material is instead a fine leather of unspecified origin.

[c] Exodus 25:5 The acacia tree grows wild in the Sinai region. The organic compounds in its wood, which is harder than oak, repel insects and grazing animals.

[d] Exodus 25:6 Various pleasantly scented plant products.

[e] Exodus 25:7 There is usually uncertainty about the identification of precious stones mentioned in the Bible.

## The Complete Tanach

And this is the offering that you shall take from them: gold, silver, and copper;...

**gold, silver, and copper, etc.:** They were all given voluntarily; each person [gave] what his heart inspired him to give, except [for] the silver, which they gave equally, a half-shekel for each individual. We do not find throughout the entire work of the Mishkan that more silver was required, as it is said: "The silver of the community census was...a beka per head..." (Exod. 38:25, 26). The rest of the silver, which was given there [in the work of the Mishkan] voluntarily, they [the workers] made into service utensils.

...blue, purple, and crimson wool; linen and goat hair;...

**blue...wool:** Heb. תְּלִיָּת, wool dyed with the blood of the chillazon [animal], which bears a blue color. — [from Men. 44a, Tosefta Men. 9:6]

**purple...wool:** Heb. וּמְגֵרָאוּ, wool dyed with a kind of dye named מְגֵרָאוּ.

**linen:** Heb. שֵׁשׁ. This is linen. — [from Tosefta Men. 9:6]

**and goat hair:** Heb. מֵיזְעוּ, the hair of goats. Therefore, Onkelos rendered: וְזָעֵמוּ, [i.e.,] what comes from the goats, but not the goats themselves [i.e., not the goat skins], for Targum's [Onkelos] translation of מֵיזְעוּ [goats] is אֲזֵעֵמוּ (Gen. 30:32).

...ram skins dyed red, tachash skins, and acacia wood;...

**dyed red:** Heb. מִיִּמְדָּאָם. They were dyed red after being tanned.

**tachash skins:** This was a species of animal that existed only for a [short] time, and it had many hues (מֵיִגֵּג). Therefore, [Onkelos] renders [it] אֲנוּגָסָא, because it rejoices (שִׂשְׂוֹן) [o and ש are often interchangeable] and boasts of its hues (מֵיִגֵּג). -[from Shab. 28a, b]

**and acacia wood:** Where did they get these [trees] in the desert? Rabbi Tanchuma explained that our father Jacob foresaw with the holy spirit that the Israelites were destined to build a Mishkan in the desert, so he brought cedars to Egypt and planted them. He commanded his sons to take them with them when they left Egypt. — [from Mid. Tanchuma 9]

...oil for lighting, spices for the anointing oil and for the incense;...

**oil for lighting:** Pure olive oil to continually kindle the light.

**spices for the anointing oil:** which was made to anoint the vessels of the Mishkan and [for] the Mishkan itself to sanctify them, and spices were required for it, as is delineated in [the parsha] אֲשֶׁת יֵכָ (Exod. 30:22-33).

**and for the incense:** Heb. מִיִּמְסָה תְּרִטְקָלוּ, which they burned every evening and morning, as is explained in [the parsha] הוֹצֵת הַתָּאֵו (Exod. 30:7, 8). The word תְּרִטְקָל means the raising of smoke (רִוּטִיקָה) and columns of smoke וְשִׁעֵתוֹתֵיהֶם.

...shoham stones and filling stones for the ephod and for the choshen.

**shoham stones:** Two were needed there [in the Mishkan] for the ephod, mentioned in [the parsha] הוֹצֵת הַתָּאֵו (Exod. 28:9-12).

**filling:** Since they make for them a seat out of gold, like a sort of hole, and the stone is placed there to fill the hole, they are called filling stones. The place of the "seat" is called תְּצַבְשֵׁם, a setting.

**for the ephod and for the choshen:** The shoham stones for the ephod and the filling stones for the choshen. The ephod and the choshen are explained in הוֹצֵת הַתָּאֵו they are types of ornaments [worn by the kohanim].

The Geneva Bible  
Kaplan Translation

The offering that you take from them shall consist of the following: Gold, silver, copper, sky-blue [wool], dark red [wool], [wool dyed with] crimson worm, linen, goats' wool, reddened rams' skins, blue-processed skins, acacia wood, oil for the lamp, spices for the anointing oil, and the sweet-smelling incense, and sardonyxes and other precious stones for the ephod and breastplate.

### **copper**

Or, 'bronze.' The Septuagint thus translates the word as xalkos which can denote copper or bronze, and the MeAm Lo'ez, also, translates it as alambre which is Spanish for copper or bronze. There is some indication that the Hebrew word nechosheth used here indicates pure unalloyed copper (Deuteronomy 8:9; Radak on 1 Kings 7:45). Others, however, state that the Temple vessels were made of brass, which has the same color as gold (Ezra 8:27, Ibn Ezra ad loc.; Radak, s.v. Tzahav; Rambam on Middoth 2:3), and the Talmud clearly states that the vessels made by Moses consisted of this

material (Arkhin 10b). Josephus writes that the brass altar looked like gold (Antiquities 3:6:8, see Exodus 27:2). Perhaps it was an alloy of copper and silver or gold.

### **sky blue**

(Saadia; Yad, Tzitzith 2:1; Josephus 3:6:4). Tekheleth in Hebrew. According to others, it was greenish blue or aquamarine (Rashi; Ibn Ezra; cf. Yerushalmi, Berakhoth 1:5), deep blue, the color of the evening sky (Menachem, quoted in Rashi on Numbers 15:38), azure or ultramarine (Radak, Sherashim), or hyacinth blue (Septuagint; cf. Arukh s.v. Teynun). The Talmud states that it resembled indigo (Menachoth 42b).

This blue dye was taken from an animal known as the chilazon (Tosefta, Menachoth 9:6). It is a boneless invertebrate (Yerushalmi, Shabbath 1:3), having a shell that grows with it (Devarim Rabbah 7:11). It is thus identified with a snail of the purpura family (Ravya on Berakhoth 3b; Mossef HeArukh, s.v. Purpura). The Septuagint also occasionally translates tekheleth as oloporphoros, which indicates that it was made from the pure dye of the purpura (see note, this verse, 'dark red.')

There were some who identified the chilazon with the common cuttlefish, *Sephia officinalis* (Eyn Tekheleth, p. 29), but most evidence contradicts this. It is known that the ancient Tyrians were skilled in making this sky-blue dye (2 Chronicles 2:6; cf. Ezekiel 27:16), and that the snails from which it was made were found on the coast of northern Israel and Phoenecia (Targum Yonathan on Deuteronomy 33:19; Shabbath 26a; Strabo 16:757). This indicates that it was the famed Tyrian blue. Around the ancient Tyrian dyeworks, shells of *Murex trunculus* and *Murex brandaris* are found. These dyes were also made in Greece and Italy, (Ezekiel 27:7, Targum ad loc.; cf. Iliad 4:141; Aristotle, History of Animals 5:15), and remains of these ancient dyeworks have been found in Athens and Pompeii. The shells found there were the *Purpura haemastoma* and *Murex brandaris* (cf. Pliny 9:61).

Some have identified the chilazon with *Janthina pallia* or *Janthina bicolor*, deep water snails which produce a light violet-blue (hyacinth) dye (Rabbi Yitzchak Isaac HaLevi Herzog; The Dying of Purple in Ancient Israel, Unpublished, 1919). In ancient times, animals such as these were renowned for their dyes (Pliny 9:60,61).

The dye is removed from a cyst near the head of the snail, preferably while the animal is still alive (Shabbath 75a; Aristotle, History of Animals 5:15). It is boiled with alum as a clarifier (Menachoth 42b, Rashi ad loc.; cf. Rashi, Avodah Zarah 33b) to produce the dye. The wool is then grounded with alkanat root or aloe wood in order for it to take the dye well (Yad, Tzitzith 2:2; Pliny 9:63).

Only a few drops of dye could be obtained from each snail (Pliny 9:61), and according to one modern researcher, over 8000 snails would be needed to make a single cubic centimeter of the dye. This explains its high cost and its restriction to royalty. See note on Numbers 15:38.

### **wool**

(Yevamoth 4b; Rashi). Nothing other than wool or linen could be used for the priestly vestments (Kelayim 9:1). Some say that the verse here is speaking of dyed silk (Abarbanel; cf. Ibn Ezra), but this goes against Talmudic tradition (Bachya; Sedey Chemed, Chanukah 14, 8:52).

### **dark red**

(Ibn Ezra; Ibn Janach; Pesikta Rabathai 20:3, 86a). Argaman in Hebrew. Others state that it is similar to lake, a purplish red dye extracted from lac (Radak, Sherashim; Rambam on Kelayim 9:1; cf. Yad, Kley HaMikdash 8:13). Although the Septuagint translates argaman as porphura or porphoreus,

which means purple, in ancient times, 'purple' denoted a deep crimson, most notably the dye obtained from the purpura snail. Ancient sources indicate that it was close to the color of fresh blood (Iliad 4:141).

Talmudic sources state that argaman was obtained from a living creature (Yerushalmi, Kelayim 9:1), and other sources indicate that it was an aquatic creature (I Maccabees 4:23; Abarbanel on Exodus 25:10). Like tekheleth it was obtained from Tyre (2 Chronicles 2:6, cf. Ezekiel 27:16) as well as Greece or Italy (Ezekiel 27:7, Targum ad loc.).

This dye was therefore most probably derived from a species of the murex or purpura snail. The Septuagint translation, porphura, also denotes the purpura snail. Ancient sources indicate that snails caught in the north yielded a blue dye, while those from the south yielded a reddish dye (Aristotle, History of Animals 5:15). Argaman was most probably obtained from the 'red purpura,' Purpura haemastoma, known to the ancients as the buccinum (Pliny 9:61; see Reshith Limudim 1:6).

In ancient times, material dyed with this color was extremely valuable (cf. Shabbath 90a; Kelim 27:12), and it was weighed as carefully as gold (Kelim 29:4).

The Hebrew word argaman is obscure, but it is thought to be related to ragman, Sanskrit for red. Others say that it is related to the root arag, meaning 'to weave' (BeMidbar Rabbah 4:17, 12:4). Some therefore say that it consisted of two types of thread or three colors woven together (Raavad, Kley HaMikdash 8:13). Some say that it is an iridescent dye, having greenish overtones (Zohar 2:139a; Tikkuney Zohar 70, 127b, top, 124a, top; Maaseh Choshev 3:2).

#### **crimson worm**

(Saadia; Radak, Sherashim; Ramban on Parah 3:10; Septuagint). Tolaath shani in Hebrew. Some sources indicate that it was close to orange (Pesikta Rabathai 20:3, Radal ad loc. 36) or pink (Zohar 2:139a as quoted in Maaseh Choshev 3:2).

The dye is produced by a mountain worm (Tosefta, Menachoth 9:16) that looks like a red pea (Rashi on Isaiah 1:18; Yad, Parah Adumah 3:2). This is the Kermes biblicus, known as kermes in Arabic (cf. Saadia; Ralbag translates it as grana, Spanish for cochineal), the cochineal insect, or shield louse, that lives on oak trees in the Holy Land (cf. Pliny 21:22). There are two species, Kermes nahalali and Kermes greeni. In the early spring, when the females are filled with red eggs and become pea-shaped, the red dye can be squeezed out of them (MeAm Lo'ez). See Leviticus 14:4-6, Numbers 19:6.

#### **linen**

Shesh in Hebrew, literally, 'six,' indicating a six ply linen thread (Yoma 71b). For this purpose, Egyptian linen, which was particularly silk-like, was used (Saadia; Ibn Ezra).

#### **goats' wool**

Like angora (Saadia; Rashi; Abarbanel) or mohair (MeAm Lo'ez, tiptik in Turkish). Or, 'goats' hair' (Rashbam; Ibn Ezra).  
reddened...

Dyed red (Saadia; Rashi). Or, according to others, reddened by some process while the animal is still alive (cf. Tosefta, Shabbath 91:13; Yerushalmi, Shabbath 7:2).

#### **blue processed skins**

(Rabbi Yehudah, Yerushalmi, Shabbath 2:3; Arukh s.v. Teynun; Koheleth Rabbah 1:9; Josephus 3:6:1, 3:6:4; Septuagint; Aquilla). Tachash in Hebrew. Others have 'black leather' (Saadia; Ibn Janach), that is, leather worked in such a manner as to come out dark and waterproof (Avraham ben



HaRambam). In ancient Egyptian, tachash also denotes a kind of specially worked leather. See Ezekiel 16:10.

Other sources identify tachash as a species of animal. Some say that it is the ermine (Rabbi Nechemia, Yerushalmi, loc. cit.; Arukh, s.v. glaksinon. The word galy axeinon denotes the ermine, a member of the weasel family imported by the Axenoi (see Jastrow). Others state that it is a member of the badger family (Rashi on Ezekiel 16:10).

Others say that it is a colorful one-horned animal known as a keresh (Yerushalmi, loc. cit., Shabbath 28b; Tanchuma 6; Rashi; cf. Chullin 59b). Some say that this is a species of wild ram (Ralbag), possibly an antelope, okape or giraffe. Some see the one-horned creature as the narwhal (Mondon monoceros) which has its left tooth developed into a single long horn-like appendage. This animal, which can grow to be over 16 feet long, is occasionally found on the southern Sinai shores.

In Arabic, tukhush denotes the sea cow or dugong (Dugong hempirchi) an aquatic mammal which is found on the shores of the Sinai. Some thus say that the tachash is a type of seal, since its skins were used for the tabernacle's roof, and sealskins were often used for this purpose (cf. Pliny 2:56).

#### **acacia**

(Saadia, shant in Arabic). Shittim in Hebrew, shittah in the singular (Isaiah 41:19). The shittah is probably *Acacia albida*, a tall tree with a thick trunk, now growing only in Migdal Tzavo'aya. The wood is very light and hard (cf. Abarbanel; Chizzkuni) and it does not absorb moisture. The Talmud states that it is a member of the cedar family (Rosh HaShanah 28a; Ralbag Radak s.v. Shut). The Septuagint translates it as 'decay-proof wood' (cf. Josephus 3:6:1; Philo, Questions and Answers 53), and this is supported by Talmudic tradition (Yoma 72a, Rashi ad loc. from Exodus 26:15).

#### **oil for the lamp**

See Exodus 27:20.

#### **anointing oil**

See Exodus 30:23-33.

#### **incense**

See Exodus 30:34-38.

#### **sardonyxes**

See Exodus 28:20. Also see Genesis 2:12.

#### **precious stones**

Perfectly formed (Ramban). Or, 'stones meant to be set' (Rashi; Rashbam; cf. Abarbanel).

#### **ephod**

See Exodus 28:6-12.

#### **breastplate**

See Exodus 28:15-30.

This is the offering you<sup>6</sup> are to accept from them: gold, silver, bronze, blue,<sup>7</sup> purple,<sup>8</sup> scarlet,<sup>9</sup> fine linen,<sup>10</sup> goat's hair,<sup>11</sup> ram skins dyed red,<sup>12</sup> fine leather,<sup>13</sup> acacia<sup>14</sup> wood, oil for the light, spices for the anointing oil and for fragrant incense, onyx stones, and other gems to be set in the ephod and in the breastpiece.

<sup>6</sup>tn The pronoun is plural.

<sup>7</sup>sn The blue refers to dye made from shellfish. It has a dark blue or purple-blue, almost violet color. No significance for the color is attached.

<sup>8</sup>sn Likewise this color dye was imported from Phoenicia, where it was harvested from the shellfish or snail. It is a deep purple-red color.

<sup>9</sup>sn This color is made from the eggs and bodies of the worm *coccus ilicus*, which is found with the holly plant – so Heb “worm of brilliance.” The powder made from the dried maggots produces a bright red-yellow color (W. C. Kaiser, Jr., “Exodus,” EBC 2:452). B. Jacob takes

the view that these are not simply colors that are being introduced here, but fabrics dyed with these colors (Exodus, 765). At any rate, the sequence would then be metals, fabrics, and leathers (v. 5).

<sup>10sn</sup> This is generally viewed as a fine Egyptian linen that had many more delicate strands than ordinary linen.

<sup>11sn</sup> Goat's hair was spun into yarn (35:26) and used to make the material for the first tent over the dwelling. It is ideal for tenting, since it is loosely woven and allows breezes to pass through, but with rain the fibers expand and prevent water from seeping through.

<sup>12sn</sup> W. C. Kaiser compares this to morocco leather ("Exodus," EBC 2:453); it was skin that had all the wool removed and then was prepared as leather and dyed red. N. M. Sarna, on the other hand, comments, "The technique of leather production is never described [in ancient Hebrew texts]. Hence, it is unclear whether Hebrew *me'oddamim* (מֵאֲדָמִים), literally 'made red,' refers to the tanning or dyeing process" (Exodus [JPSTC], 157).

<sup>13tn</sup> The meaning of the word תַּקְשָׁיִם (tkkhashim) is debated. The Arabic tuhas or duhas is a dolphin, and so some think a sea animal is meant – something like a dolphin or porpoise (cf. NASB; ASV "sealskins"; NIV "hides of sea cows"). Porpoises are common in the Red Sea; their skins are used for clothing by the bedouin. The word has also been connected to an Egyptian word for "leather" (ths); see S. R. Driver, Exodus, 265. Some variation of this is followed by NRSV ("fine leather") and NLT ("fine goatskin leather"). Another suggestion connects this word to an Akkadian one that describes a precious stone that is yellow or orange and also leather dyed with the color of this stone (N. M. Sarna, Exodus [JPSTC], 157-58).

<sup>14sn</sup> The wood of the acacia is darker and harder than oak, and so very durable.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and this is the offering which you will take from them, gold and silver and copper, and blue and purple and kermes of scarlet and linen and she-goats, and skins of bucks being red, and the skins of the tahhashs , and / of acacia, oil (for) the luminary, sweet spices (for) the oil of ointment and (for) the incense of aromatic spices, stones of the onyx and stones of the installations (for) the ephod and (for) the breastplate,...

Charles Thomson OT And this is the offering which you shall receive from them; gold and silver and brass, and blue and purple and scarlet yarn, and cotton thread, and goats' hair, and rams' skins dyed red, and skins of a violet colour, and incorruptible wood, and oil for giving light, and spices for the anointing oil and for the compound incense, and sardine stones, and stones to be engraved for the ephod and the robe which cometh down to the feet.

C. Thompson (updated) OT .  
Context Group Version .  
English Standard Version .  
Green's Literal Translation .  
Modern English Version .  
Modern Literal Version .

And this is the offering which you\* will take of them: gold and silver and brass, and blue and purple and scarlet and fine linen and goats' hair, and rams' skins dyed red and certain skins and acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, onyx stones and stones to be set for the ephod and for the breastplate.

Modern KJV .  
New American Standard B. .  
New European Version .

This is the offering which you shall take from them: gold, silver, brass, blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, sea cow hides, acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, onyx stones, and stones to be set for the ephod and for the breastplate.

New King James Version

And this is the offering which you shall take from them: gold, silver, and bronze; blue, purple, and scarlet *thread*, fine linen, and goats' *hair*; ram skins dyed red, badger [Or *dolphin*] skins, and acacia wood; oil for the light, and spices for the



anointing oil and for the sweet incense; onyx stones, and stones to be set in the ephod and in the breastplate.

Niobi Study Bible  
 Owen's Translation  
 Restored Holy Bible 6.0  
 Updated Bible Version 2.17

And this is the offering which you + will take of them: gold, and silver, and bronze, and blue, and purple, and scarlet, and fine linen, and goats' [hair], and rams' skins dyed red, and sealskins, and acacia wood, oil for the light, spices for the anointing oil, and for the sweet incense, onyx stones, and stones to be set, for the ephod, and for the breastplate.

A Voice in the Wilderness  
 Webster's Bible Translation  
 World English Bible  
 Young's Literal Translation

And this is the heave-offering which ye take from them; gold, and silver, and brass, and blue, and purple, and scarlet, and linen, and goats' hair, and rams' skins made red, and badgers' skins, and shittim wood, oil for the light, spices for the anointing oil, and for the perfume of the spices, shoham stones, and stones for setting for an ephod, and for a breastplate.

**The gist of this passage:**  
 3-7

God gives Moses a list of the things to accept as being offered by the people.

Exodus 25:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zô'th (זֶה) [pronounced <i>zoth</i> ]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i> ]	<i>contribution, offering, an offering [of grain, money], heave offering; an offering which is raised or lifted up</i>	feminine singular noun with the definite article	Strong's #8641 BDB #929
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize; to receive</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #854 BDB #85

## Exodus 25:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			

**Translation:** This [is] the offering which you [all] will receive from them:...

We have already discussed the word for *offering* here: this is something which is raised up or lifted up, meaning, that these things had earthly or carnal purposes, but they will be given a divine purpose and use.

God will give Moses a list of things which he can accept as offerings from the people. This must be a free will offering. Each person or family chooses whether or not to give; and what to give.

## Exodus 25:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced zaw-HAW <sup>AV</sup> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
n <sup>e</sup> chôsheth (נְחֹשֶׁת) [pronounced n <sup>e</sup> -KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

**Translation:** ...gold, silver and copper;...

Metals would be needed for the Tabernacle and its furniture. We will, in future chapters, see what is manufactured and what kinds of materials are used.

Exodus 25:3 This [is] the offering which you [all] will receive from them: gold, silver and copper;... (Kukis mostly literal translation)

God has a specific task in mind and will require specific items to be given in order to build the tabernacle and its furniture. Gold speaks of the deity of Jesus Christ; silver refers to redemption (see Ex. 30:11–16); and copper is related to judgement (Scofield gives the examples the brazen, or bronze, altar—which is the same word, which probably means *copper*—and the serpent of bronze—or, *copper*—Ex. 38:30 39:39 Num. 21:6–9).

## Exodus 25:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tekêleth (תְּלֵת) [pronounced <i>tek-AY-lehth</i> ]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i> ]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תֵּלַת/תֵּלֵת/תֵּלַת) [pronounced <i>to-LAW, to-lay-AW, to-LAH-ath</i> ]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שֵׁנִי) [pronounced <i>shaw-NEE</i> ]	<i>crimson, scarlet; scarlet clothing</i>	masculine singular noun	Strong's #8144 BDB #1040

Properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson. This came from BDB.

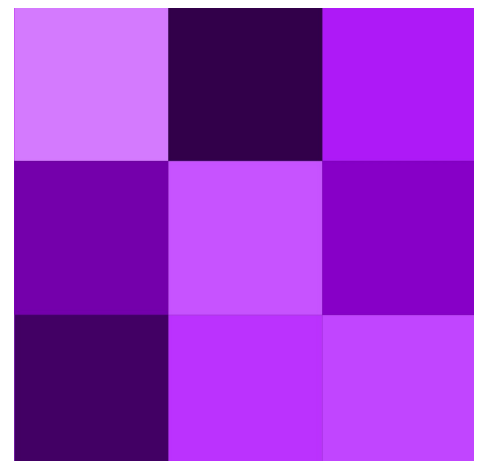
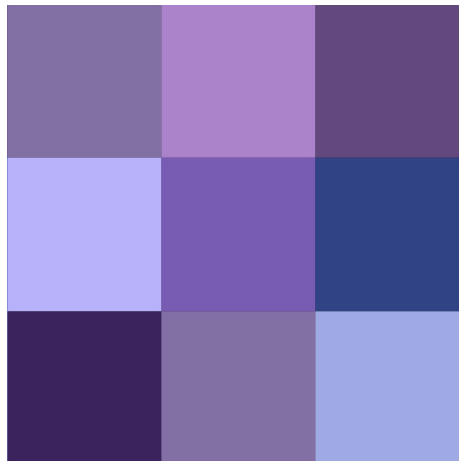
**Translation:** ...violet [threads and fabrics], purple [threads and fabrics] and scarlet dye;...

Most translations have *blue and purple* rather than *violet and purple*. According to BDB, the latter is probably more accurate. These colors and all of their permutations are often understood as royal colors and used to stand for divine things. Red (or crimson or scarlet) is also used as a royal color.

**Violet versus Purple** (graphics); from [Wikipedia](https://en.wikipedia.org/wiki/Purple); accessed July 25, 2019.

The first is **violet** ([Badseed](https://en.wikipedia.org/wiki/Badseed)) and the second is **purple** (from [Badseed](https://en.wikipedia.org/wiki/Badseed)).

Wikipedia writes: *In the traditional color wheel used by painters, violet and purple are both placed between red and blue. Purple occupies the space closer to red, between crimson and violet. Violet is closer to blue, and is usually less saturated than purple.*<sup>16</sup>



<sup>16</sup> From <https://en.wikipedia.org/wiki/Purple> accessed July 25, 2019. There are two citations there.

Interestingly enough, we see these as being very similar colors, next to one another on the color spectrum. According to Jakub Marian, animals may not see this similarity at all. In fact, he suggests, *Now imagine a violet flower petal with a purple pattern on it. Depending on the particular shades, this pattern might be completely invisible to us, while many other animals could see it as clearly as we can see an orange pattern on green background.*<sup>17</sup> Jakub also suggests that the definition which is generally accepted (Wikipedia cites him for that definition) is rather incomplete and does not tell the **entire story**.

Exodus 25:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sheshîy/shêsh (ששׂי/ששׂ) [pronounced <i>shesh-EE/shaysh</i> ]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
îzzîym (זיזים) [pronounced <i>gihz-ZEEM</i> ]	<i>female goat; in the plural, it can mean goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777

**Translation:** ...[both] linen and goat's hair;...

Various kinds of fabrics are going to be needed, for the clothing worn by the priests and the sort of wall found all the way around the Tabernacle courtyard.

The NET Bible: *Goat's hair was spun into yarn (35:26) and used to make the material for the first tent over the dwelling. It is ideal for tenting, since it is loosely woven and allows breezes to pass through, but with rain the fibers expand and prevent water from seeping through.*<sup>18</sup>

Although this sounds good, there are 4 fabrics laid over the Tabernacle.

Exodus 25:4 ...violet [threads and fabrics], purple [threads and fabrics] and scarlet dye; [both] linen and goat's hair;... (Kukis mostly literal translation)

This is the first mention of material which has been dyed in the Bible. The nuts and bolts of the actual process are never given in the Bible, partially because many crafts were passed down in certain families, therefore many of the secrets were perhaps never written down (or if they were written down, the formulae were kept secret). So it was with the dyeing industry. Since then, we have discovered that blue and purple dyes came from the various shellfish which are found in the northeastern Mediterranean. According to *The New Manners and Customs of the Bible*, the scarlet dye came from ground lice eggs, indigo from the pomegranate rind, purple from the murex shellfish and blue also came from the murex shellfish, although there was a variation in the process to change the color. This was such a major industry (obtaining and manufacturing these dyes) that Canaan was named after this area of manufacturing (Canaan means *land of purple*). Purple is a color of royalty and blue is a color which represents heaven or *heavenly in nature or origin*.<sup>19</sup>

Scarlet is a dye gotten from the eggs and carcasses of cochineal insects while in the larva state. These worms were crushed in order to squeeze out the dye. The word used for *scarlet* and the word used for *worm* are the

<sup>17</sup> From <https://jakubmarian.com/difference-between-violet-and-purple/> accessed July 25, 2019.

<sup>18</sup> From <https://bible.org/netbible/index.htm?exo25.htm> (footnote); accessed January 25, 2020.

<sup>19</sup> Scofield's Bible, KJV, p. 101

same two Hebrew words (which are sometimes transposed); context determines whether it is the dye or the worm crushed for the dye (the worm crushed for the dye is analogous to Jesus Christ bearing our sins on the cross). This obviously speaks of the blood of Christ, *who was crushed for our iniquities, bruised for our transgressions; the chastening for our peace [with God was] upon him* (Isa. 53:5). *But I am a worm, and not a man—a reproach of men, and despised by the people. All who see me sneer at me; they separate with the lip [a facial scorning], they wag the head, [saying, "Commit to the Lord; let Him deliver Him; let Him rescue Him, because He delights in Him.* (Psalm 22:6–7).

Fine linen is made from thread which is spun from the fibers of flax straw. The Egyptians had very high quality linen, so white and woven so tight that at times only a magnifying glass will distinguish it from silk. Fine linen was a material of choice for Egyptian royalty. This speaks of our Lord's royalty. Goat's hair, as one might gather, is a strong, black,<sup>20</sup> very coarse hair from long-haired goats used to weave tents.

Exodus 25:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine plural construct	Strong's #5785 BDB #736
'ayil (אֵיִל) [pronounced <i>AH-yil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
'âdam (אָדָם) [pronounced <i>aw-DAHM</i> ]	<i>rubbed, red, dyed red, reddened</i>	masculine plural, Pual participle	Strong's #119 BDB #10
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ôwr (עֹוֹר) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine plural construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced <i>TAHKH-ash</i> ]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine singular noun	Strong's #8476 BDB #1065

Yes, BDB suggests *dolphin*; Strong suggests some species of antelope.

**Translation:** ...the hides of rams and the hides of sheep;...

These hides will be used as covers over the Tabernacle.

The second animal named is difficult to pin down. Many believe it to be a water mammal, whose hide will repel water.

<sup>20</sup> SOS 1:5 6:5



Exodus 25:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ, וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêtsîym (עֲצִיַם) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּיַם/שִׁטָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i> ]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

**Translation:** ...pieces of acacia wood;...

The acacia wood speaks of the humanity of Jesus Christ.

The acacia wood would be used to build the Ark of God; possibly the most sacred of the furniture found in the Tabernacle.

**Acacia Wood** (a graphic); from [Bible Students Daily](#); accessed January 19, 2021.

Acacia wood will be referenced five times in this chapter.

Exodus 25:5 ...the hides of rams and the hides of sheep; pieces of acacia wood;... (Kukis mostly literal translation)

Once the wool is removed, we are left with something akin to present day Moroccan leather. Dying this red represents exposing the humanity of Jesus Christ (the leather; his human flesh) to the judgement for our sins.



The next word is translated *sea cows* (clarified by the footnote, *that is, dugongs*) by the NIV, *badgers* by *The Emphasized Bible*, *goatskins* by Owen, *fine leather* by the NRSV and *dolphin (or porpoise) skins* by *The Amplified Bible*. Obviously, we have a bit of disagreement here. In any case, what we have here is likely some form of leather, and possibly from a water mammal.

Although we are not entirely positive, the acacia wood is from the Shittim wood (one Biblical reference is to the tree rather than the wood). It is a tree which flourished in barren regions, much darker and harder than oak, a wood avoided by termites and other wood-devouring insects. This speaks of the humanity of Jesus Christ in a barren earth, Himself being the only perfect man.

The barrenness of the land is just like the barrenness of our earth when it comes to finding a righteous man, since *not one is righteous who dwells on the earth*. However, since these trees were common, Jesus appeared to be

just like any man from the outside (his enemies could never seem to recognize Him, would often lose Him in a crowd and they required Judas to point Him out). Only His sheep could hear His voice. The fact that wood burrowing insects would not burrow into this wood speaks of His uncompromised and perfect humanity.

Whedon: *[T]he account of the tabernacle shows acquaintance with the productions of the Desert. The boards of the sanctuary are made not of cedar or cypress, as they would have been in Palestine, but of the desert shittah, or acacia, and it was covered with the skins of the tachash, the seal or the halicore of the Red Sea. Mr. Holland measured acacia trees in the Desert nine feet in circumference, and the Bedouins make sandals of the skin of the halicore.*<sup>21</sup>

In order for us to obtain the skin of these animals, they must die. It is their skins that we wear which offer us protection from the elements and this symbolizes putting on Christ to shield us from the judgement of God.

Exodus 25:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שמן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâ'ôwr (מאור) [pronounced maw-OHR]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22

**Translation:** ...oil for light,...

There would have been a variety of oils used for a variety of reasons. One kind of oil was used for light. This suggests that the Israelites (or the Egyptians) developed a way of seeing at night.

Exodus 25:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôsem/besem (בִּשְׂמֵן/בִּשְׂמֵן) [pronounced BOH-sehm/BEH-sehm]	<i>spice; perfume, fragrance, smell, sweet odor; balsam, balsam tree</i>	masculine plural noun	Strong's #1314 BDB #141
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shemen (שמן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032

<sup>21</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Exodus Book Commentary.



## Exodus 25:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish <sup>e</sup> châh (מִשְׁחָה) [pronounced <i>mish-KHAW/meesh-KHAW</i> ]	<i>anointing (oil)</i>	feminine singular noun	Strong's #4888 BDB #603

There is a very similar word with a similar spelling; BDB and Strong treats them as identical.

**Translation:** ...spices for anointing oil...

Oil would be used for anointing; and spices would be added to this oil to impart a nice smell. Many of us have various creams and lotions around the house designed for drying hands and feet. Nearly all of these are made from some kinds of oils and there are ingredients which make the moisturizers smell good. No one wants to moisturize one's hands and feet and then they smell bad.

However, the sweet smell actually has a spiritual meaning. We, as fallen men, smell like rotting flesh to God. However, all of these sweet smells are predictive of what would happen after we believe in the Revealed God—we end up “smelling good” to God. The meaning here is, we are not just acceptable to God but that God has a positive view of us (and we know in the Church Age that this is because we are *in Christ*).

## Exodus 25:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
q <sup>e</sup> tôreth (קְטֹרֶת) [pronounced <i>k<sup>e</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
sam (סַם) [pronounced <i>sahm</i> ]	<i>a spice used in incense; a smell; sweet, an aroma; a sweet (spice)</i>	masculine plural noun with the definite article	Strong's #5561 BDB #702

Does the plural suggest a multiplicity of spices?

**Translation:** ...and for the sweet incense;...

Spices would be used for burning incense, also designed to provide a nice smell. Again, the nice smell is representative of our reconfigured relationship with God, having believed in His Messiah.

Exodus 25:6 ...oil for light, spices for anointing oil and for the sweet incense;... (Kukis mostly literal translation)

Oil is often used to refer to the Holy Spirit, Who indwells us and gives us power and sustenance, as the oil of a lamp. Without the oil, a lamp is useless.

The spices and incense speak of propitiation toward God the Father. It is because of the sweet savor of our Lord dying on our behalf on the cross that God forgives us. The spices themselves will be mentioned in Ex. 30:23–24, 34. The incense was sacred and was used for nothing other than worship. They used frankincense, resin from

under the bark of of the boswellia tree, galbanum (which was likely the gum of a Persian plant) and two ingredients which are still unknown today, stacte and onycha<sup>22</sup> (Ex. 30:34–38).

Exodus 25:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿeben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural construct	Strong's #68 BDB #6
shôham (שֹׁהַם) [pronounced SHOW-hahm]	<i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i>	masculine singular noun	Strong's #7718 BDB #995
Specific identification is dubious; perhaps this could refer to precious stones in general?			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿeben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural construct	Strong's #68 BDB #6
millû <sup>c</sup> (מִלּוֹ) [pronounced mil-LOO]	<i>setting [of stones]; stones inset, installation [of a priest]</i>	masculine plural noun	Strong's #4394 BDB #571

**Translation:** ...gem stones and set stones...

People of Israel also possessed gem stones and stones which might be set into a necklace or some form of jewelry. In the ancient world, one often invested in various kinds of jewelry, and this was worn by the women. It did not just represent wealth; but it was intrinsic wealth that could be bartered or sold for whatever might be desired in a time of need.

Recall that, when the sons of Israel left Egypt, they were told to go and speak to the Egyptians and to ask from them clothing and valuables in payment for their many years of service. The attitude was not, "You're leaving; you don't need anything that belongs to us." The Egyptians had more fear than anything else and they wanted the sons of Israel to leave. Giving them things was to facilitate their leaving and to keep God come punishing Egypt even more.

The sons of Israel did not realize this, but this plundering would be given to God (some of it) for the things which God had planned.

<sup>22</sup> *The New Manners and Customs of the Bible*, p. 370

Exodus 25:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿêphod/ʿêphôwd (אֶפֶד/אֶפְוֹד) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
From BDB: <i>worn by an ordinary priest and made of white stuff; worn by the high priest - more costly, woven of gold, blue, purple, scarlet, and linen threads provided with shoulder-pieces and a breast piece of like material, ornamented with gems and gold.</i>			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
choshen (חֹשֶׁן) [pronounced KHOH- shehn]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365

**Translation:** ...for the ephod and for the sacred pouch.

God mentions the ephod and the breast piece (or sacred pouch) here, although, at this point, we do not know exactly what these things are. God gave Moses various bits of information here and there; which information would be filled in at a later time.

Exodus 25:7 ...gem stones and set stones for the ephod and for the sacred pouch. (Kukis mostly literal translation)

Stones are used in memorials, to represent permanence, and for foundations upon which to build. Precious stones refer to royalty and these stones will be enumerated in Ex. 28:17–20.

The Ephod is the upper garment worn by a priest. It was made of fine white linen for the priests and it was multicolored and was ornately embroidered for the high priest.

The high priest alone wore this breastplate, which went over the ephod. Inset on this breastplate were 12 precious stones, each stone representing one tribe. This was used to determine God's will at certain points in Israel's history.

Exodus 25:3–7 This [is] the offering which you [all] will receive from them: gold, silver and copper; violet [threads and fabrics], purple [threads and fabrics] and scarlet dye; [both] linen and goat's hair; the hides of rams and the hides of sheep; pieces of acacia wood; oil for light, spices for anointing oil and for the sweet incense; gem stones and set stones for the ephod and for the sacred pouch. (Kukis mostly literal translation)

Exodus 25:3–7 This is the offering which you will ask for and receive from the willing people: gold, silver, and other metals; threads and fabrics and dyes which are violet, purple and scarlet; linen fabric and goat's hair; hides of rams and hides of other animals; pieces of acacia wood; oil for lamps, spices for the anointing oil and for the incense; gem stones and set stones which can be used for the ephod and for the breastpiece (or, the sacred pouch). (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

**Description of the Tabernacle and Its Furniture (which Moses is to Make)****The Tabernacle***Compare to Exodus 35:30–35 36:1–2*

And they have made for Me a sanctuary and I have tabernacled in their midst. As all that, I am showing you a pattern of the sanctuary and a pattern of all the manufactured items and so you [all] will do.

Exodus  
25:8–9

Various artisans of Israel [lit., *they*] will make a sanctuary for Me and I will live among them. According to all that I show you, [you all will build according to] a design for the sanctuary and a design for the articles of furniture—so you [all] will do.

Various artisans of Israel will build a sanctuary for Me and furniture for that sanctuary and will then live among you in Israel. I will provide blueprints for the building of the sanctuary and the furniture, and you will build these things according to those designs.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And they have made for Me a sanctuary and I have tabernacled in their midst. As all that, I am showing you a pattern of the sanctuary and a pattern of all the manufactured items and so you [all] will do.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And they shall make before me A SANCTUARY in which I will dwell among them. Altogether as I show thee the pattern of the sanctuary, and the pattern of all its vessels, even so shalt thou make them.
Targum (Pseudo-Jonathan)	And they shall make a Sanctuary to My Name, that My Shekinah may dwell among them. According to all that I show thee, the likeness of the tabernacle and the likeness of all its vessels, so shalt thou make.
Revised Douay-Rheims	And they shall make me a sanctuary, and I will dwell in the midst of them: According to all the likeness of the tabernacle which I will shew you, and of all the vessels for the service thereof: and thus you shall make it...
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	.Let them make me a sanctuary, that I may dwell among them. According to all that I show you, the pattern of the Tabernacle, and the pattern of all of its furniture, even so you shall make it
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And let them make me a sanctuary, that I may dwell among them. According to all that I show you, after the pattern of the tabernacle and the pattern of all the vessels thereof, even so shall you make it.
Updated Brenton (Greek)	And you shall make Me a sanctuary, and I will appear among you. And you shall make for Me according to all things which I show you in the mountain; even the pattern of the tabernacle, and the pattern of all its furniture: so shall you make it.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And let them make me a holy place, so that I may be ever present among them. Make the House and everything in it from the designs which I will give you.
Easy English	'You must command the Israelites to make a special place for me. Then I will come and live among them. 9 I will show you how to make this tabernacle and everything inside it. But you must make it completely as I tell you.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	<b>The Holy Tent</b> “The people will build a holy place for me. Then I can live among them. I will show you what the Holy Tent and everything in it should look like. Build everything exactly as I show you.
<i>God’s Word™</i>	.
Good News Bible (TEV)	.
<i>The Message</i>	Let them construct a Sanctuary for me so that I can live among them. You are to construct it following the plans I’ve given you, the design for The Dwelling and the design for all its furnishings.
Names of God Bible	.
NIRV	“Have them make a sacred tent for me. I will live among them. Make the holy tent and everything that belongs to it. Make them exactly like the pattern I will show you.
New Simplified Bible	»Have them make a holy place (sanctuary) for me, and I will live among them. »Make the tent and all its furnishings exactly like the plans I show you.

#### **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	I also want them to build a special place where I can live among my people. Make it and its furnishings exactly like the pattern I will show you.
The Living Bible	“For I want the people of Israel to make me a sacred Temple where I can live among them. “This home of mine shall be a tent pavilion—a Tabernacle. I will give you a drawing of the construction plan and the details of each furnishing.
New Berkeley Version	.
New Life Version	Let them make a holy place for Me, so I may live among them. Make the meeting tent and all that is in it like the plans I am going to show you.
New Living Translation	“Have the people of Israel build me a holy sanctuary so I can live among them. You must build this Tabernacle and its furnishings exactly according to the pattern I will show you.
Unlocked Dynamic Bible	Tell the people to make a big sacred tent for me so that I can live in it in their midst. They must make the sacred tent and all the things that will be used inside it according to the plan that I will show you.
Unfolding Bible Simplified	.

#### **Partially literal and partially paraphrased translations:**

American English Bible	'You must now make a Sacred Place for Me, where I can appear among you. Everything you make for Me must follow the patterns that I will show you on the Mountain. There will be a pattern for the Sacred Place and patterns for all of its furnishings. And that’s how you are to make them.
Beck’s American Translation	.
Common English Bible	They should make me a sanctuary so I can be present among them. You should follow the blueprints that I will show you for the dwelling and for all its equipment.
New Advent (Knox) Bible	I mean them to build me a sanctuary, so that I can dwell among them; this tabernacle-dwelling itself and the appurtenances to be used in it must be of the pattern which I will now shew thee. Listen, then, to the fashion of it.

Translation for Translators Tell the people to make a big Sacred Tent for me, so that I can live in it among them. They must make the Sacred Tent and all the things that will be used inside it according to the plan/model that I will show you.”

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation They are to make a sanctuary for Me, so that I may dwell [Literally, "tabernacle," or "dwell in a tent."] among them. I will show you the model of the Tabernacle and the model of all its instruments, and you will make it exactly that way.

Ferrar-Fenton Bible ...and make for Me a Sanctuary, and I will dwell amongst them. Exactly according to the pattern I have shown you, you shall form the dwelling, and form all its furniture,—thus you shall make it.

God’s Truth (Tyndale) And they shall make me a sanctuary that I may dwell among them. And I shall show you the fashion of the habitation and of all the ornaments thereof, even so see that you make it in all things.

HCSB .

International Standard V .

Jubilee Bible 2000 .

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Peter Pett’s translation .

Unfolding Bible Literal Text .

Unlocked Literal Bible Let them make me a sanctuary so that I may live among them. You must make it exactly as I will show you in the plans for the tabernacle and for all its equipment.

Urim-Thummim Version And let them fashion me a Sacred Tabernacle that I may reside among them. According to all that I will show you, the pattern of the tabernacle and the pattern of all its vessels that you will fashion.

Wikipedia Bible Project And make me a holy place, and I will dwell among them. As everything that I show you, the design of the dwelling and the design of all its artifacts, thus you will do.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible And let them make me a sanctuary that I may lodge among them. And thus you shall make it according to all that I show you, the pattern of the tabernacle,<sup>9</sup> and the pattern of all its instruments.

<sup>9</sup> **25:9 the tabernacle**, mishkan This is the first place in the Bible the word mishkan is used. It means any residence, and is used regularly for the residence of God. The Tabernacle was also constantly called ohel, a tent, and mishkan, a tabernacle. The word temple is heykal, found first in 1 Sam 1:9 referring to a semi-permanent building used to house the ark of the covenant before the days of Solomon. In Exodus 27:21 it is first called ha ohel mowed, the tent of appointed meeting. It is translated tabernacle of the congregation in the KJV, but it is not the tabernacle of the congregation. The congregation of Israel never came inside the tabernacle. The men of Israel came into the courtyard, but only God and His priests ever entered the holy place in the tabernacle, and only God and His head priest ever entered the holy of holies, and the head priest entered there only once a year on the day of atonement. It was God's dwelling place continuously. So it was not the tabernacle of the congregation. Mowed does not mean congregation. Mowed means appointed meeting place, the one between God and His people through their representative, God's priest. From Exo 27:21 the tabernacle is constantly called ha ohel mowed. In Exodus 38:21 it is first called the tabernacle of the testimony, ha mishkan ha eduwth, referring to God's written testimony, or law, that was stored in the ark of the covenant inside the holy of holies of the tabernacle, Exo 16:34; 25:10. In Exo 39:32 it is called mishkan ohel mowed, the tabernacle of the tent of appointed meeting. Mowed is the special place for God which God showed Moses in the mount. Every detail of the tabernacle pictures Jesus the Messiah and His ministry for our salvation.



New American Bible (2002)	.
New American Bible (2011)	They are to make a sanctuary for me, that I may dwell in their midst. [Ex 26:1–30; 36:8–38] According to all that I show you regarding the pattern of the tabernacle and the pattern of its furnishings, so you are to make it. [Acts 7:44]
New Jerusalem Bible	Make me a sanctuary so that I can reside among them. You will make it all according to the design for the Dwelling and the design for its furnishings which I shall now show you.
New RSV	.
Revised English Bible–1989	Make me a sanctuary, and I shall dwell among the Israelites. Make it exactly according to the design I show you, the design for the Tabernacle and for all its furniture. This is how you must make it:...

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“They are to make me a sanctuary, so that I may live among them. You are to make it according to everything I show you — the design of the tabernacle and the design of its furnishings. This is how you are to make it.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	They shall make Me a sanctuary, and I will dwell among them. You must make the tabernacle and all its furnishings following the plan that I am showing you.
<i>The Scriptures</i> 1998	“And they shall make Me a Set-apart Place, and I shall dwell in their midst. “According to all that I show you – the pattern of the Dwelling Place and the pattern of all its furnishings – make it exactly so.
Tree of Life Version	“Have them make a Sanctuary for Me, so that I may dwell among them. You are to make it all precisely according to everything that I show you—the pattern of the Tabernacle and the pattern of all the furnishings within—just so you must make it.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL MAKE ME A SANCTUARY, AND I WILL APPEAR AMONG YOU. AND YOU SHALL MAKE FOR ME ACCORDING TO ALL THINGS WHICH I SHOW YOU IN THE MOUNTAIN; EVEN THE PATTERN OF THE TABERNACLE, AND THE PATTERN OF ALL ITS FURNITURE: SO SHALL YOU MAKE IT.
Awful Scroll Bible	You is to have made a set apart place, even am I to have dwelt among yous. As I am to show it to you, you is to construct my dwelling place, and form its implements, even was you to prepare it.
Charles Thomson OT Concordant Literal Version	Thus they will make for Me a sanctuary, and I will tabernacle in their midst. According to all that I am showing you, the model of the tabernacle and the model of all its furnishings, thus shall you make it.
Darby Translation	.
exeGesés companion Bible	And have them work me a holies that I tabernacle among them: according to all I show you, after the pattern of the tabernacle and the pattern of all its instruments, even work thus.
Orthodox Jewish Bible	And let them make Me a Mikdash; that I may dwell among them.



According to all that I show thee, after the tavnit HaMishkan (pattern of the Tabernacle), and the tavnit of all the vessels thereof, even so shall ye make it.  
 Rotherham's *Emphasized B.* So shall they make for me a sanctuary,—and I will make my habitation in their midst:

according to all that, I, am shewing thee, the pattern of the habitation, and the pattern of all the furnishings thereof, even so, shall ye make it.

Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible

“The people must build a ·holy place [sanctuary] for me so that I can live among them. Build this ·Holy Tent [Tabernacle] and ·everything in it [all its furniture] by the ·plan [pattern] I will show you [<sup>C</sup>every detail reflects a heavenly reality].

Kretzmann's Commentary

And let them make Me a sanctuary, a tabernacle, or building, set apart or consecrated for holy uses, that I may dwell among them.

According to all that I show thee, after the pattern of the Tabernacle, the tent of God's dwelling, and the pattern of all the instruments thereof, even so shall ye make it. The Lord laid before Moses sketches, plans, or models, which gave him an adequate and correct idea of the great tent with all its equipment, a type, or figure, of heavenly things, Acts 7:44; Heb. 8:5, as well as of the blessings of the New Testament, Hebrews 9.

Syndein/Thieme .

The Voice

Direct them to build a *holy* sanctuary in My honor so that I can dwell among them. Instruct the people to follow the pattern I am about to show you for the congregation tent and its furnishings.

### Bible Translations with Many Footnotes:

The Complete Tanach

And they shall make Me a sanctuary and I will dwell in their midst...

**And they shall make Me a sanctuary:** And they shall make in My name a house of sanctity.

...according to all that I show you, the pattern of the Mishkan and the pattern of all its vessels; and so shall you do.

**according to all that I show you:** here, the pattern of the Mishkan. This verse is connected to the verse above it: “And they shall make Me a sanctuary...” according to all that I show you.

**and so shall you do:** in future generations (Sanh. 16b, Shev. 14b, 15a). If one of the vessels is lost, or when you make the vessels of the Temple, such as [the] tables, menorahs, wash basins, and bases that Solomon made, you shall make them according to the pattern of these [that I will describe in the following verses]. If the verse was not connected to what was written before it, He would not have written, “and so shall you do,” but “so shall you do” [without the word “and”], and it would be speaking about the making of the Tent of Meeting and its vessels.

The Geneva Bible .

Kaplan Translation .

NET Bible®

Let them make<sup>15</sup> for me a sanctuary,<sup>16</sup> so that I may live among them. According to all that I am showing you<sup>17</sup> – the pattern of the tabernacle<sup>18</sup> and the pattern of all its furnishings – you<sup>19</sup> must make it exactly so.<sup>20</sup>

<sup>15</sup>tn The verb is a perfect with vav (י) consecutive; it follows in the sequence initiated by the imperative in v. 2 and continues with the force of a command.

<sup>16</sup>tn The word here is מִקְדָּשׁ (miqdash), “a sanctuary” or “holy place”; cf. NLT “sacred residence.” The purpose of building it is to enable Yahweh to reside (יִשְׁכַּחֲתִי, vkshakhanti) in

their midst. U. Cassuto reminds the reader that God did not need a place to dwell, but the Israelites needed a dwelling place for him, so that they would look to it and be reminded that he was in their midst (Exodus, 327).

<sup>17tn</sup> The pronoun is singular.

<sup>18sn</sup> The expression “the pattern of the tabernacle” (תַּבְּנִית הַמִּשְׁכָּן, *tavnit hammiskan*) has been the source of much inquiry. The word rendered “pattern” is related to the verb “to build”; it suggests a model. S. R. Driver notes that in ancient literature there is the account of Gudea receiving in a dream a complete model of a temple he was to erect (Exodus, 267). In this passage Moses is being shown something on the mountain that should be the pattern of the earthly sanctuary. The most plausible explanation of what he was shown comes from a correlation with comments in the Letter to the Hebrews and the book of Revelation, which describe the heavenly sanctuary as the true sanctuary, and the earthly as the copy or shadow. One could say that Moses was allowed to see what John saw on the island of Patmos, a vision of the heavenly sanctuary. That still might not explain what it was, but it would mean he saw a revelation of the true tent, and that would imply that he learned of the spiritual and eternal significance of all of it. The fact that Israel’s sanctuary resembled those of other cultures does not nullify this act of revelation; rather, it raises the question of where the other nations got their ideas if it was not made known early in human history. One can conclude that in the beginning there was much more revealed to the parents in the garden than Scripture tells about (Cain and Abel did know how to make sacrifices before Leviticus legislated it). Likewise, one cannot but guess at the influence of the fallen Satan and his angels in the world of pagan religion. Whatever the source, at Sinai God shows the true, and instructs that it all be done without the pagan corruptions and additions. U. Cassuto notes that the existence of these ancient parallels shows that the section on the tabernacle need not be dated in the second temple period, but fits the earlier period well (Exodus, 324).

<sup>19tn</sup> The pronoun is plural.

<sup>20sn</sup> Among the many helpful studies on the tabernacle, include S. M. Fish, “And They Shall Build Me a Sanctuary,” *Gratz College of Jewish Studies* 2 (1973): 43-59; I. Hart, “Preaching on the Account of the Tabernacle,” *EvQ* 54 (1982): 111-16; D. Skinner, “Some Major Themes of Exodus,” *Mid-America Theological Journal* 1 (1977): 31-42; S. McEvenue, “The Style of Building Instructions,” *Sem* 4 (1974): 1-9; M. Ben-Uri, “The Mosaic Building Code,” *Creation Research Society Quarterly* 19 (1982): 36-39.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and they will (make) (for) me a sanctuary, and I will dwell in their midst, like (every) thing (that) I [showed] you, the pattern of the dwelling and the pattern of all his items, and so you will (make),...

Charles Thomson OT .

C. Thompson (updated) OT And you will make a sanctuary for me and I will appear among you. And you will make every thing for me according to what I show you on this mount; according to the pattern of the tabernacle and the pattern of all its utensils, so will you make them.

Context Group Version And let them make me a special place, that I may dwell among them. According to all that I show you, the pattern of the tabernacle, and the pattern of all the furniture of it, even so you (pl) shall make it.

English Standard Version .

Green’s Literal Translation .

Modern English Version Let them make Me a sanctuary that I may dwell among them. According to all that I show you—the pattern of the tabernacle and the pattern of all its furniture—you shall make it just so.

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .  
 Restored Holy Bible 6.0 .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible .  
 Young's Literal Translation .  
 Young's Updated LT .

“And they have made for Me a sanctuary, and I have tabernacled in their midst; according to all that which I am showing you, the pattern of the tabernacle, and the pattern of all its vessels, even so you [all] do make *it*.

**The gist of this passage:** God tells Moses that the sons of Israel are to make a sanctuary for God, along with its furnishings.

8-9

### Exodus 25:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
mîq <sup>o</sup> ddâsh (מִקְדָּשׁ) [pronounced <i>mik-DAWSH</i> ]	<i>sanctuary, sacred place; possibly a synonym for the Tabernacle of God</i>	masculine singular noun	Strong's #4720 BDB #874

This is the second time that this word has occurred in Scripture (Exodus 15:17 is the first); and the first time that it clearly refers to the Tabernacle.

**Translation:** *Various artisans of Israel [lit., they] will make a sanctuary for Me...*

God has a big project designed for the people of Israel. Specific men will build the Tabernacle for God, called here a *sanctuary*. God will, at a later date, be more specific about who will be asked to use their skills.

### Exodus 25:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i> ]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #7931 BDB #1014

## Exodus 25:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek <sup>e</sup> (תַּוֶּכֶּה) [pronounced taw-VEK <sup>E</sup> ]	<i>midst, among, middle</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8432 BDB #1063

With the bêt<sup>h</sup> preposition, tâvek<sup>e</sup> can mean *in the middle of, in the midst of; into, among*. With the 3<sup>rd</sup> person masculine plural suffix, it can mean *in their midst, among them*.

**Translation:** ...and I will live among them.

The sanctuary where God lives will represent Jesus Christ living among His people during the 1<sup>st</sup> incarnation.

There will be very limited access to the sanctuary. The Tabernacle will not be like our churches today.

Exodus 25:8 **Various artisans of Israel [lit., they] will make a sanctuary for Me and I will live among them.** (Kukis mostly literal translation)

A very early theme of Old Testament theology is that God would dwell among His people. He would be in their midst. This is because in the future, God would literally dwell in the midst of his people Israel when He would take upon Himself the form of a man and dwell among us. **In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God. All things came into being by means of Him; and apart from Him, nothing came into being that has come into being. And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth** (John 1:1–3, 14).

The word sanctuary comes from the Hebrew word mîq<sup>e</sup>ddâsh (מִקְדָּשׁ) [pronounced mik-DAWSH] and it means *a sacred place, a place set apart to God*. We might think of a sanctuary as physically set apart—perhaps out in the mountains; however, this is a sanctuary which has been spiritually set apart. It also indicates a place of safety and blessing; God is said to become a sanctuary for us in Ezek. 11:16.

Now the main point in what has been said: **we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true tabernacle, which the Lord put together, not man** (Heb. 8:1–2). This does not mean that in heaven there is a tabernacle just as has been described in this chapter, because the earthly tabernacle is a copy of the heavenly tabernacle, not vice versa. It means that there is a place in heaven which is a dwelling place for God so to speak, where He receives angels and judges (Job 1:6–12). In this holy place, there were four pieces of furniture: the ark of the covenant (actually, more of a chest), the golden lampstand (the Menorah), the Altar of Incense, and the Table of Showbread (to quote the King James' English).

## Exodus 25:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

## Exodus 25:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>koh/</i> ]; also kol (כֹּל) [pronounced <i>kol</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
K <sup>e</sup> kôl asher (כֹּל אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, just as, exactly as, exactly as all which</i> .			
ʾānîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
râʾâh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>causing to see [to look at]; showing; causing one to know [to learn]; causing to experience [evil or good]</i>	Hiphil participle	Strong's #7200 BDB #906
ʾêth (אֶת) [pronounced <i>ayth</i> ]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine singular suffix	Strong's #853 BDB #84
ʾêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tab <sup>e</sup> nîyth (תִּבְנִיֶּת) [pronounced <i>ta<sup>b</sup>v<sup>e</sup>-NEETH</i> ]	<i>model, resemblance, pattern, figure, a form; a building</i>	feminine singular construct	Strong's #8403 BDB #125
mîq <sup>e</sup> ddâsh (מִקְדָּשׁ) [pronounced <i>mik-DAWSH</i> ]	<i>sanctuary, sacred place; possibly a synonym for the Tabernacle of God</i>	masculine singular noun with the definite article	Strong's #4720 BDB #874

**Translation:** According to all that I show you, [you all will build according to] a design for the sanctuary...

God will show them exactly what he wants built; and these designs or patterns will be discussed in subsequent chapters.

## Exodus 25:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tab <sup>e</sup> nîyth (תִּבְנִיֶּת) [pronounced <i>ta<sup>b</sup>v<sup>e</sup>-NEETH</i> ]	<i>model, resemblance, pattern, figure, a form; a building</i>	feminine singular construct	Strong's #8403 BDB #125

Exodus 25:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
k'êlîy (כְּלִי) [pronounced k'ee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479

**Translation:** ...and a design for the articles of furniture...

There will be specific articles of furniture placed in the sanctuary in very specific places; and God will also provide a design for these things as well.

Now, all that we have are words which describe what God wants to be made; and words to describe what was actually made. Did Moses see pictures, mock-ups, blueprints? The word used here sounds like more than simply a description.

Exodus 25:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'âsâh (עָשׂוּ) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6213 BDB #793

**Translation:** ...—so you [all] will do.

All that God assigns to the people of Israel, they will do.

Exodus 25:9 According to all that I show you, [you all will build according to] a design for the sanctuary and a design for the articles of furniture—so you [all] will do. (Kukis mostly literal translation)

God intends for the gospel of our Lord Jesus Christ to be revealed by the tabernacle and by the furniture; therefore, this cannot be some slipshod operation. God is not going to tell the artisans of Israel to build him a house and make it really really spectacular with beautiful, ornate fixtures and a breath-taking design. That would be man's handiwork, which we find in church after church, and it would speak to man's glory and not to God's. There are beautiful churches all over this land—particularly Catholic churches in Europe—but that is not by God design; that is by man's design.



Let me give you a specific example: the Gaudi Cathedral. This is one of the most spectacular buildings of all time; and it is not even complete yet. It is a marvelous vision of some man from over 100 years ago (which vision was captured and possibly improved upon by another builder); and I admit, I would love to see this church, take pictures of it, and, if offered, take a helicopter ride all around it. *But*, it is not necessarily a great church in terms of its doctrinal content. I do not know what they teach there. When it comes to Bible doctrine, I would much rather receive well-taught Bible doctrine in any place as opposed to hearing watered-down paganism taught in the most beautiful church in the world.

**Sagrada Familia Cathedral Barcelona-Spain** (a photograph); from [Pinterest](#); accessed January 25, 2020. This amazing cathedral is the vision of one Antoni Gaudí, a Catalan architect. This cathedral is still under construction and how close it has held to Gaudí's vision, I could not tell you. But it is mind-boggling inside and outside, and its details are extraordinary. What you can perceive in this picture only begins to suggest all of the beauty that may be found in this building. Yet, it is just a building and, unless people hear the gospel within it or Bible doctrine is taught inside of it, then it has no eternal consequence in this world.



But back to what is being taught in this passage:

Again the theme of God living among us is germane to the word tabernacle. A tabernacle is almost exclusively a reference to a temporary dwelling place of God (Ex. 26:36 Lev. 26:11 Ezek. 37:27–28) and it rarely refers to a place for man (Jer. 30:18 Hab. 1:6). **And I will dwell among the sons of Israel and I will be their God. And they will know that I am Y<sup>e</sup>howah, their God, who brought them out of the land of Egypt, that I might dwell among them; I am Y<sup>e</sup>howah, their God (Ex. 29:45–46). "Behold, the tabernacle of God is among men, and He will dwell among them, and they will be His people and God Himself shall be among them."** (Rev. 21:3b).

A tabernacle was a moveable tent, designed (1) for Israel's nomadic lifestyle, (2) to represent that Israel was not in the land yet, (3) to represent that this earth is not our permanent home but a temporary dwelling place, (4) to represent that this body that we live in is a temporary dwelling place for our souls and not our permanent home.

The tabernacle had several different, but related names. It was called the *tabernacle of testimony* because it contained the ark which contained the tables of the law (or the tables of testimony) along with the other items which condemned sin in man (Ex. 38:21). Because God met the people there, it was called the *tent of meeting* (Ex. 40:34). Because God manifested His Presence there, it was called the *house of Y<sup>e</sup>howah* (Ex. 34:26).

The Levites were to be the ones in charge of the tabernacle (Lev. 18:2–4).

Exodus 25:8–9 **Various artisans of Israel [lit., they] will make a sanctuary for Me and I will live among them. According to all that I show you, [you all will build according to] a design for the sanctuary and a design for the articles of furniture—so you [all] will do.** (Kukis mostly literal translation)

Exodus 25:8–9 **Various artisans of Israel will build a sanctuary for Me and furniture for that sanctuary and will then live among you in Israel. I will provide blueprints for the building of the sanctuary and the furniture, and you will build these things according to those designs.** (Kukis paraphrase)



## Chapter Outline

## Charts, Graphics and Short Doctrines

**The Ark of the Covenant and the Mercy Seat***Compare to Exodus 37:1–9*

And so they will make an ark of sticks of acacia wood, 2 cubits and a half his length and a cubit and a half his breadth and a cubit and a half his height. And you have overlaid him [with] gold pure, from a house and from an outside you will overlay him. And you have made upon him a border molding of gold all around.

Exodus  
25:10–11

They will make an ark [out] of acacia wood, 2.5 cubits its length, 1.5 cubits its width and 1.5 cubits its height. You will overlay it with pure gold; from within and without you will overlay it. Also you will make a crown molding of gold all around it.

Your best artisans will first make a box out of acacia wood with the following dimensions: 45 inches long, 27 inches wide and 27 inches high. You will overlay the box with pure gold. In fact, you will plait the box inside and out with gold. At the top of the box, you will make a crown molding to go all around it.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And so they will make an ark of sticks of acacia wood, 2 cubits and a half his length and a cubit and a half his breadth and a cubit and a half his height. And you have overlaid him [with] gold pure, from a house and from an outside you will overlay him. And you have made upon him a border molding of gold all around.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And they shall make an ARK of sitta wood; two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height. And thou shalt cover it with pure gold within and without, and thou shalt make a crown of gold upon it round about.
Targum (Pseudo-Jonathan)	And they shall make an ark of sitta wood; two cubits and a half its length, a cubit and a half its breadth, and a cubit and a half its height. And thou shalt cover it with pure gold within and without, and shalt make upon it a crown of gold round about. [JERUSALEM. A coronal of gold shall surround it.]
Revised Douay-Rheims	Frame an ark of setim wood, the length whereof shall be of two cubits and a half: the breadth, a cubit and a half: the height, likewise, a cubit and a half. And you shall overlay it with the purest gold within and without: and over it you shall make a golden crown round about:.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"They shall make an ark of acacia wood. Its length shall be two and a half cubits, its breadth a cubit and a half, and a cubit and a half its height. You shall overlay it with pure gold. You shall overlay it inside and outside, and you shall make a gold molding around it.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And they shall make an ark of shittim wood, two and a half cubits long, and a cubit and a half broad, and a cubit and a half high. And you shall overlay it with pure gold, without and within shall you overlay it, and shall make upon it a crown of gold round about.

Updated Brenton (Greek) And you shall make the Ark of Testimony of incorruptible wood; the length of two cubits and a half, and the breadth of a cubit and a half, and the height of a cubit and a half. And you shall overlay it with pure gold, inside and out you shall overlay it; and you shall make for it golden wreaths twisted round about.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English And they are to make an ark of hard wood; two and a half cubits long, and a cubit and a half wide and high. It is to be plated inside and out with the best gold, with an edge of gold all round it.

Easy English **The Covenant Box**  
The Israelites must make a box of acacia wood. It must be one metre long, three quarters of a metre wide and three quarters of a metre high. Cover it with gold, both inside and outside, and then build up the edges with gold.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 **The Box of the Agreement**  
“Use acacia wood and build a special box. This Holy Box must be 2 1/2 cubits [2 1/2 cubits 4' 3" (1.3 m). Also in verse 17.] long, 1 1/2 cubits [1 1/2 cubits 30 5/8" (77.75 cm). Also in verses 17, 23] wide, and 1 1/2 cubits high. Use pure gold to cover the Box inside and out. Put gold trim around the edges of the Box.

God's Word™ **The Covenant Box**  
“Make a Box out of acacia wood, 45 inches long, 27 inches wide, and 27 inches high. Cover it with pure gold inside and out and put a gold border all around it.

Good News Bible (TEV) .

*The Message* **The Chest**  
“First let them make a Chest using acacia wood: make it three and three-quarters feet long and two and one-quarter feet wide and deep. Cover it with a veneer of pure gold inside and out and make a molding of gold all around it.

Names of God Bible .

NIRV **The Ark of the Covenant Law**  
“Have them make an ark out of acacia wood. It must be a chest three feet nine inches long and two feet three inches wide and high. Cover it inside and outside with pure gold. Put a strip of gold around it.

New Simplified Bible »Make a Box out of acacia wood, forty-five inches long, twenty-seven inches wide, and twenty-seven inches high.  
»Cover it with pure gold inside and out and put a gold border all around it.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible .

College Press Bible Study .

Contemporary English V. Tell the people to build a chest of acacia wood forty-five inches long, twenty-seven inches wide, and twenty-seven inches high. Cover it inside and out with pure gold and put a gold edging around the lid.

The Living Bible “Using acacia wood, make an Ark 3¾ feet long, 2¼ feet wide, and 2¼ feet high. Overlay it inside and outside with pure gold, with a molding of gold all around it.

New Berkeley Version .

New Life Version **The Special Box of the Agreement**  
“They will make a special box of acacia wood, two and a half cubits long, one and a half cubits wide, and one and a half cubits tall. Cover it inside and out with pure gold. And make a piece of gold to put on it all around.

New Living Translation	<b>Plans for the Ark of the Covenant</b> “Have the people make an Ark of acacia wood—a sacred chest 45 inches long, 27 inches wide, and 27 inches high. [Hebrew 2.5 cubits [115 centimeters] long, 1.5 cubits [69 centimeters] wide, and 1.5 cubits high.] Overlay it inside and outside with pure gold, and run a molding of gold all around it.
Unlocked Dynamic Bible	Tell the people to make a sacred chest from acacia wood. It is to be one meter long, three-quarters of a meter wide and three-quarters of a meter high. Cover the chest with pure gold inside and outside and put a gold border around the top of it.
Unfolding Bible Simplified	.

**Partially literal and partially paraphrased translations:**

American English Bible	‘You must also build a Chest for the Proofs. [Build it] from durable wood. It must be fifty inches wide, thirty inches deep, and thirty inches tall. Cover it with pure gold both inside and out, and put spun gold wreaths around it.
Beck’s American Translation	.
Common English Bible	<b>Instructions for building the chest containing the covenant</b> Have them make an acacia-wood chest. It should be forty-five inches long, twenty-seven inches wide, and twenty-seven inches high. Cover it with pure gold, inside and out, and make a gold molding all around it.
New Advent (Knox) Bible	Make me an ark of acacia wood, two and a half cubits long, with a breadth and height of one and a half cubits. Give it a covering and a lining of pure gold, and put a coping of gold all round the top of it;...
Translation for Translators	<b>Instructions for making the sacred chest</b> “Tell the people to make a sacred chest from acacia wood. It is to be <45 in./110 cm.> long, <27 in./66 cm.> wide, and <27 in./66 cm.> high. Cover it with pure gold inside and outside, and put a gold border around the top of it.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	Make Me a chest of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high.	Wood is a symbol for man. Acacia wood, knotty as it is, is difficult to work with—a symbol of man being difficult to work with.
	Overlay it with pure gold, both inside and out, and encircle the top with a golden flange.	Wood covered with gold: a presaging of Jesus Christ.

Ferrar-Fenton Bible "You shall also make an ark of acacia wood, of two cubits and a half long and two cubits and a half breadth, and a cubit and a half high, and you shall plate it with pure gold inside and out, and wreathe and make a border of gold around it.

God’s Truth (Tyndale)  
HCSB

International Standard V **The Ark of the Covenant**  
“They are to make an ark of acacia wood, 45 inches [Lit. two and a half cubits; or about 1.1 meters] long, 27 inches [Lit. one and a half cubits; or about 0.7 meters] wide, and 27 inches [Lit. one and a half cubits; or about 0.7 meters] high.

Jubilee Bible 2000  
H. C. Leupold

Lexham English Bible **Instructions for Making the Ark of the Covenant**  
"And they will make an ark of acacia wood, two and a half cubits its length and a cubit and a half its width and a cubit and a half its height. And you will overlay it

	with pure gold, inside and outside you will overlay it, and you will make on it a gold molding all around.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	They will make the Ark of the Covenant of acacia wood: 3 3/4 feet in length by 2 1/4 feet wide and 2 1/4 feet high. You will overlay it with pure gold, inside and out will you overlay it, and will make on it a border of gold to encircle it.
Wikipedia Bible Project	And make a crate, from acacia wood: two cubits and a half its length, and one cubit and a half its width and one cubit and a half its height. And plate it with pure gold, from inside and outside plate it. And you made upon it a gold crown. [A crate? Really?]

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And they shall make an ark of acacia wood; its length <i>shall be</i> two and a half cubits, and its width, a cubit and a half, and its height, a cubit and a half. And you shall sheet it over with pure gold; you shall sheet it over inside and outside, and shall make upon it a crown of gold all around.
New American Bible (2002)	.
New American Bible (2011)	<i>Plan of the Ark.</i> You shall make an ark of acacia wood, [Ex 37:1–9; Heb 9:1–5] two and a half cubits* long, one and a half cubits wide, and one and a half cubits high. Plate it inside and outside with pure gold, and put a molding of gold around the top of it. * [25:10] <b>Cubits:</b> the distance between the elbow and tip of the middle finger of an average-size person, about eighteen inches. The dimensions of the ark of the covenant were approximately 3 3/4 feet long, 2 1/4 feet wide, and 2 1/4 feet high.
New English Bible—1970	<b>The Ark.</b> - Ex.37.1-9 Make an Ark, a chest of acacia-wood, two and a half cubits long, one cubit and a half wide, and one cubit and a half high. Overlay it with pure gold both inside and out, and put a band of gold all round it.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“They are to make an ark of acacia-wood three-and-three-quarters feet long, two-and-a-quarter feet wide and two-and-a-quarter feet high. You are to overlay it with pure gold — overlay it both inside and outside — and put a molding of gold around the top of it.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	“And they shall make an ark of acacia wood two and a half cubits long, a cubit and a half wide, and a cubit and a half high. “And you shall overlay it with clean gold, inside and outside you shall overlay it. And you shall make on it a moulding of gold all around.
Tree of Life Version	.

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	AND YOU SHALL MAKE THE ARK OF TESTIMONY OF INCORRUPTIBLE WOOD; THE LENGTH OF TWO CUBITS AND A HALF, AND THE BREADTH OF A CUBIT AND A HALF, AND THE HEIGHT OF A CUBIT AND A HALF. AND YOU SHALL GILD IT WITH PURE GOLD, YOU SHALL GILD IT WITHIN AND WITHOUT; AND YOU SHALL MAKE FOR IT GOLDEN WREATHS TWISTED ROUND ABOUT.
Awful Scroll Bible	You is to have made an ark of acacia wood, two cubits and a half in length, a cubit and a half in width, and a cubit and a half in height. You is to have overlaid it with pure gold; within and without was you to overlay it. Even is you to have made a circlet of gold around it.
Charles Thomson OT Concordant Literal Version	. They will make the coffer of acacia boards, two cubits and a half its length and a cubit and a half its width and a cubit and a half its rise. You will overlay it; with pure gold inside and outside shall you overlay it. You will make on it a flange of gold round about.
Darby Translation	.
exeGeses companion Bible	<b><u>PATTERN FOR THE ARK</u></b> And they work an ark of shittim timber: two cubits and a half long and a cubit and a half wide and a cubit and a half high. And overlay it with pure gold - overlay in and out and on it work a moulding of gold around:...
Orthodox Jewish Bible	And they shall make an Aron (Ark) of acacia wood; two cubits and a half shall be the length thereof, and a cubit and a half the width thereof, and a cubit and a half the height thereof. And thou shalt overlay it with zahav tahor, within and without shalt thou overlay it, and shalt make upon it a gold crown all around.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	<b>Ark of the Covenant</b> “They shall make an ark of acacia wood two and a half <sup>[f]</sup> cubits long, one and a half cubits wide, and one and a half cubits high. You shall overlay the ark with pure gold, overlay it inside and out, and you shall make a gold border (frame) around its top. [f] Ancient measurements like the cubit were intended to be practical in that they usually were equivalent to something that was handy and readily available. The cubit was the distance from the elbow to the outstretched fingers, and the hand width (v 25)—as its name implies—was the width of the four fingers.
The Expanded Bible	<b>The Ark of the Covenant</b> “Use acacia wood and build an Ark [ <sup>L</sup> They will make an Ark of acacia wood; <sup>C</sup> the Ark, considered the footstool of God's throne, was a powerful symbol of God's presence; 1 Sam. 4] ·forty-five inches [ <sup>L</sup> two and a half cubits] long, ·twenty-seven inches [ <sup>L</sup> a cubit and a half] wide, and ·twenty-seven inches [ <sup>L</sup> a cubit and a half] high. ·Cover the Ark [ <sup>L</sup> Overlay it] inside and out with pure gold, and put a gold ·strip [molding] all around it.
Kretzmann's Commentary	<b>Verses 10-22</b>

## The Ark of the Tabernacle

And they shall make an ark of shittim wood, a chest made of acacia wood; two cubits and a half shall be the length thereof (a cubit being between 18 and 21 inches), and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about, evidently an ornamental molding at the top.

Syndein/Thieme

{Ark of the Covenant}

And they shall make an ark of acacia/Shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

{Note: The wood represents the humanity of Jesus Christ.}

And you shall overlay it with pure gold, within and without shall you overlay it, and shall make upon it a crown of gold round about.

{Note: The overlay of gold represents the Deity of Jesus Christ. So the Ark represents the **Hypostatic Union** of both 100% pure deity with 100% pure humanity in one Unique Person of the Universe.}

The Voice

I want them to build a covenant chest made from acacia wood. *It should be 45 inches long, 27 inches wide, and 27 inches high. Overlay it inside and out with pure gold, and decorate it with gold trim around the outside.*

## Bible Translations with Many Footnotes:

The Complete Tanach

They shall make an ark of acacia wood, two and a half cubits its length, a cubit and a half its width, and a cubit and a half its height.

**They shall make an ark:** like the chests that are made without feet, made like a sort of chest called *escriin* [in Old French, *ecrin* in modern French], (i.e., a chest or box), which rests on its bottom [without being raised off the floor by the attachment of legs].

And you shall overlay it with pure gold; from inside and from outside you shall overlay it, and you shall make upon it a golden crown all around.

**from inside and from outside you shall overlay it:** Bezalel made three arks, two of gold and one of wood. Each one had four walls and a bottom, and they were open on the top. He placed the wooden one inside the golden one and the [other] golden one inside the wooden one.<sup>23</sup> He covered the upper rim with gold, thus it is found that [the wooden one] was overlaid from inside and from outside [with gold]. — [from Yoma 72b, Shek. 16b]

**a golden crown:** Like a sort of crown surrounding it above its rim. For he [Bezalel] made the outer ark higher than the inner one, until it extended upwards opposite the thickness of the ark cover and slightly higher than it, so that when the ark cover lies on the thickness of the walls, the crown extends slightly over the thickness of the ark cover (Yoma 72b). And that [the crown] is the symbol of the crown of the Torah (Tan. Vayakhel 8, Exod. Rabbah 34:2).

The Geneva Bible  
Kaplan Translation

*The Ark*

Make an ark of acacia wood, 2 and a half cubits long, 1 and a half cubits wide, and 1 and a half cubits high. Cover it with a layer of pure gold on the inside and outside, and make a gold rim all around its top.

**2 and a half cubits...**

<sup>23</sup> This is a completely new theory to me; I have never heard this before. Since gold overlay throughout seems to mean that a thin layer of gold is placed over something, I would interpret this in the same way.



The dimensions of the ark were thus 3' 9" x 2' 3" x 2' 3". According to others, the cubits here were only of 5 handbreadths, and the ark's dimensions were 3' 1.5" x 1' 10.5" x 1' 10.5".

Some say that the walls of the ark were a handbreadth (3 inches) thick (Yoma 72b, Rabbenu Chananel ad. loc.; Abarbanel; Maaseh Choshev 8:2). According to others, it was one half handbreadth (1.5 inches) or a fingerbreadth (0.75 inches) thick (Bava Bathra 14a; Bareitha Melekheth HaMishkan 6).

### **layer**

Some say that this was like a thin box of gold around the wooden box (Yoma 72b; Ralbag). According to others, the box was gilded with gold leaf (Yerushalmi, Shekalim 6:1. See note on Exodus 30:3).

### **rim**

Or 'crown,' zer in Hebrew. According to the first opinion above (see note, this verse, 'layer'), the outer gold box extended a little more than a handbreadth above the wooden core of the ark, so as to protrude slightly above the cover when it was placed on the ark (Yoma 72b; Rashi; Midrash Agadah). Others say that this implies that the edges of the wooden core should also be covered (Chizzkuni).

Some say that the purpose of this rim was to hold the ark-cover (Rashi; Ralbag). Josephus (3:6:5), however, states that the cover was held on with hinges.

NET Bible®

### *The Ark of the Covenant*

<sup>21</sup> “They are to make an ark<sup>22</sup> of acacia wood – its length is to be three feet nine inches, its width two feet three inches, and its height two feet three inches.<sup>23</sup> You are to overlay<sup>24</sup> it with pure gold – both inside and outside you must overlay it,<sup>25</sup> and you are to make a surrounding border<sup>26</sup> of gold over it.

<sup>21sn</sup> This section begins with the ark, the most sacred and important object of Israel’s worship. Verses 10-15 provide the instructions for it, v. 16 has the placement of the Law in it, vv. 17-21 cover the mercy lid, and v. 22 the meeting above it. The point of this item in the tabernacle is to underscore the focus: the covenant people must always have God’s holy standard before them as they draw near to worship. A study of this would focus on God’s nature (he is a God of order, precision, and perfection), on the usefulness of this item for worship, and on the typology intended.

<sup>22tn</sup> The word “ark” has long been used by English translations to render אָרוֹן (‘aron), the word used for the wooden “box,” or “chest,” made by Noah in which to escape the flood and by the Israelites to furnish the tabernacle.

<sup>23tn</sup> The size is two and a half cubits long, a cubit and a half wide, and a cubit and a half high. The size in feet and inches is estimated on the assumption that the cubit is 18 inches (see S. R. Driver, Exodus, 267).

<sup>24tn</sup> The verbs throughout here are perfect tenses with the vav (ו) consecutives. They are equal to the imperfect tense of instruction and/or injunction.

<sup>25tn</sup> Here the verb is an imperfect tense; for the perfect sequence to work the verb would have to be at the front of the clause.

<sup>26tn</sup> The word זֶר (zer) is used only in Exodus and seems to describe something on the order of a crown molding, an ornamental border running at the top of the chest on all four sides. There is no indication of its appearance or function.

New American Bible (2011) .

### **Literal, almost word-for-word, renderings:**

Brenner’s Mechanical Trans. ...and they will (make) a box of / of acacia, two forearms and a half is his length, and a forearm and a half is his width, and a forearm and a half is his height, and you will overlay him with pure gold, from the (inside) and the outside you will overlay him, and you will (make) upon him a molding of gold all around,...

Charles Thomson OT .



C. Thompson (updated) OT .  
 Context Group Version .  
 English Standard Version .  
 Green’s Literal Translation .  
 Modern English Version

**The Ark of the Covenant**

They shall make an ark of acacia wood two and a half cubits long, and one and a half cubits wide, and one and a half cubits high. [About 3¾ feet long and 2¼ feet wide and high, or 1.1 meters long and 68 centimeters wide and high; similarly in v. 17] You shall overlay it with pure gold, inside and out shall you overlay it, and you shall make a gold border around it.

Modern Literal Version .  
 Modern KJV .  
 New American Standard B. .  
 New European Version

**The Ark**

They shall make an ark of acacia wood. Its length shall be two and a half cubits, its breadth a cubit and a half, and a cubit and a half its height. You shall overlay it with pure gold. You shall overlay it inside and outside, and you shall make a gold moulding around it.

New King James Version

**The Ark of the Testimony**

“And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around.

Niobi Study Bible .  
 Owen’s Translation .  
 Restored Holy Bible 6.0 .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster’s Bible Translation .  
 World English Bible .  
 Young’s Literal Translation .  
 Young’s Updated LT

“And they have made an ark of shittim wood; two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height; and you have overlaid it with pure gold, within and without you will overlay it, and you have made on it a ring of gold round about.

**The gist of this passage:**  
 10-11

This passage describes how the Ark of God would be built.

Exodus 25:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong’s #6213 BDB #793
’ârôwn (אָרוֹן) [pronounced <i>uh-ROHN</i> ]	<i>ark, chest; Ark</i>	masculine singular construct	Strong’s #727 BDB #75

Exodus 25:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êtsîym (עֲצִיַם) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7); <i>vessels of wood [that hold water]</i> (Ex. 7:19)	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּיַם/שִׁטְהָ) [pronounced <i>shiht-TEEM/shiht-TAW</i> ]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

**Translation:** They will make an ark [out] of acacia wood,...

The Ark of God, also known as the Ark of the Covenant, represents Jesus Christ. The Ark itself was to be made out of acacia wood. This represents the humanity of Jesus.

An ark is essentially an open-at-the-top, rectangular box.

Exodus 25:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ammâthayim (אַמְתָּיִם) [pronounced <i>ahm-mawth-ah-YIHM</i> ]	<i>2 cubits</i> (36 inches)	feminine dual noun	Strong's #520 BDB #52
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châtsîy (חֶצֶי) [pronounced <i>khuh-TSEE</i> ]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
'ôrek <sup>e</sup> (אֶרֶךְ) [pronounced <i>OH-reck</i> ]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #753 BDB #73
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ammâh (אַמְהָ) [pronounced <i>ahm-MAW</i> ]	<i>cubit</i> (18 inches); often <i>cubits</i> in the singular	feminine singular noun	Strong's #520 BDB #52
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châtsîy (חֶצֶי) [pronounced <i>khuh-TSEE</i> ]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345

Exodus 25:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rôchab (רֹחַב) [pronounced ROH-khab <sup>v</sup> ]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7341 BDB #931
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chătsîy (חֲצִי) [pronounced khuh- TSEE]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
qôwmâh (קוֹמָה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6967 BDB #879

**Translation:** ...2.5 cubits its length, 1.5 cubits its width and 1.5 cubits its height.

A cubit is approximately 18 inches; so this box would be about 45 inches long by 27 inches wide by 27 inches high. Or, more approximately, about 4 ft. wide, 2 ft. wide and 2 ft. tall. Its size and its weight would make it a box too unwieldy for the average person to lift up and carry about.

I personally do not have any problem with physical representations of the Ark; apart from many of them seeming to be too small.

Exodus 25:10 They will make an ark [out] of acacia wood, 2.5 cubits its length, 1.5 cubits its width and 1.5 cubits its height. (Kukis mostly literal translation)

This is not a full and complete doctrine of the Ark of God, but presents some interesting and important information about it.

### The Ark of God

The Ark is mentioned first because the Ark represents Jesus Christ most fully, along with the plan of God. Therefore, it is the first item to be described in detail.

It was not until I read *What the Bible Really Says* that I realized how far out people have gotten about this ark. Some have thought that the ark was a kind of electoral storage battery and gave the one(s) who possessed the ark superhuman powers. An Erich von Däniken thought that it was possible that the ark was an electronic relay system which monitored transmissions from spacecraft hovering above our planet sending us messages of spiritual benefit to our spiritually bereft planet. Alchemists of the Middle Ages thought that the ark contained a philosopher's stone which allowed various metals to be turned into gold.<sup>1</sup> However, the Bible more than adequately describes the ark and its contents. They might not be quite as exotic or nearly as humorous as those cited, but the Bible is clear as to its contents and their meanings:

So that we have a feel for the size of the ark, cubits were based upon the measure of the arm. The Latin word,

## The Ark of God

*cubitus*, means lower arm; and the Hebrew word means *mother* of the arm, i.e., the forearm. People disagree as to whether there are two or three different meanings for cubits in the Old Testament. Some differentiate between the *cubit of a man* (Deut. 3:11), *cubits according to the first measure* (2Chron. 3:3), and *great cubits* (Ezek. 41:8). People estimate the Mosaic cubit to be anywhere from 12 to 22 inches. I would lean toward the longer length, as the Babylonian and Egyptian cubit is nearly 21 inches. However, most agree that the Mosaic cubit is 18 inches and that a longer cubit was adopted after the Babylonian captivity. This makes the ark three to four feet long and two or more feet in height and width.<sup>2</sup>

The wooden ark represents the humanity of Jesus Christ. It is a container (or a *chest*, as the NIV puts it), just as our bodies contain our souls. This container's contents reveals our Lord's essence and our depravity. This chest contained three items. **The ark of the covenant, covered on all sides with gold, in which there was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant** (Heb. 9:4). After awhile, only the two tablets containing the ten commandments was in the ark (1Kings 8:9).

The tablets of Law did not delineate sin in its entirety, which we have studied, but revealed enough about sin (i.e., it revealed the basis of all law) to condemn us eternally for our actions. As defined by our Lord Jesus Christ, we have each likely broken every single commandment, as most of us have lusted after a person who was not our right man or right woman (you will not commit adultery) and most of us have hated some person at one time or another (you will not murder). Although few of us have some representation of deity that we carry around, all of us have placed an whole host of things before God and our relationship with Him, making us idolaters.

The golden jar (or, pot) of manna speaks of God's daily provision for us, which is **logistical grace**. Because of the rebellion of Korah and the people who followed him, God killed 14,700 Israelites (Num. 16:49).

To reaffirm the spiritual leadership of the Levites and their mediatorship, Aaron's rod of the twelve rods of the twelve tribes budded—that is, miraculously brought forth buds, blossoms and almonds (Num. 17:8). This was placed in the ark as a witness against the rebellion of the Israelites so that they would not have to face death for making the mistake of rebelling against God (Num. 17:10). I personally believe that Aaron's rod that budded also speaks of our eventual resurrection. So what we have in the ark is three aspects of sin: sin as a rebellion against God, sin as a rejection of God's provision, and sin as a transgression of God's Law. We all stand guilty of these sins and these three items in the ark stand as a witness against us, as they did against the people of Israel.

The ark traveled with the Israelites throughout the desert, even to the point of preceding them into battle (Num. 3:30–31 Joshua 6) and had a prominent place in the lives of the Israelites (it is mentioned dozens of times in Scripture: Num. 10:33 Joshua 3:3–17 Judges 20:27 I Sam. 3:3 4:1–11 5:1–11 etc.).

The ark itself was placed into what will be called the Holy of Holies. It is an area inside the tabernacle in which only the high priest could go (and only once a year). This is going directly before the presence of God. Our High Priest, Jesus Christ, Who makes intercession for us, can go directly before the Father on our behalf. Prior to the cross, a man would be arrogant to think that he could stand before God and today it is only in Christ that we can stand before God.

Scofield had an interesting comment. When God dictated this information to Moses, He begins with Himself with regards to the furniture of the tabernacle and works outward to man. Man, outside the tabernacle, moves toward God in the Holy of Holies.<sup>3</sup> In a similar way, even at the Levitical offerings, man begins at the cross (the brazen altar) and moves toward God (Lev. 1–5).

Archeology has turned up a similar ark in the funeral furniture of King Tutankhamun (circa 1350 B.C.), and finds in Nimrud and Samaria have turned up similar altars, dated sometime later. Shrines from that same era are similar in form, construction and size.

I need to insert a photo or two in here.

<sup>1</sup> Manfred Barthel, *What the Bible Really Says*; ©1982; © by Quill; p. 125.

<sup>2</sup> This information came from my *Manners and Customs of the Bible* by James Freeman, which seems to be one of the most reasonable reference books that I have

<sup>3</sup> Scofield's KJV, p. 102.

### Chapter Outline

### Charts, Graphics and Short Doctrines

#### Exodus 25:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i> ]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #6823 BDB #860
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהֹר) [pronounced <i>taw-BOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** You will overlay it with pure gold;...

The ark would be overlaid with gold. The gold represents the Deity of Jesus Christ.

#### Exodus 25:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
These two together perhaps mean <i>within, from within</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Exodus 25:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chûts (חוּץ) (חִוּץ) [pronounced <i>khoots</i> ]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
These 5 words are translated variously as, <i>within and without, inside and out(side)</i> .			
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i> ]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6823 BDB #860

**Translation:** ...from within and without you will overlay it.

An ark is very much like a small house, so the language here tells us that the inside and the outside of the Ark would be plaited with gold.

Exodus 25:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
‘al (עַל) [pronounced <i>gah/</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
zêr (זֶר) [pronounced <i>zare</i> ]	<i>border moulding, crown, circlet</i>	masculine singular construct	Strong's #2213 BDB #267
The NET Bible: <i>The word זֶר (zer) is used only in Exodus and seems to describe something on the order of a crown molding, an ornamental border running at the top of the chest on all four sides. There is no indication of its appearance or function.</i> <sup>24</sup>			
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
çâbîyb (בְּכָסָב) [pronounced <i>saw<sup>b</sup>-VEE<sup>B</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

**Translation:** Also you will make a crown molding of gold all around it.

<sup>24</sup> From <https://bible.org/netbible/index.htm?exo25.htm> (footnote); accessed January 26, 2020.



Around the top of the Ark a border molding of gold would be affixed to it. Whereas much of what we have read so far is quite restrictive; this appears to allow for more artistry? I say that with a question mark, because I am not entirely sure at this point.

Exodus 25:11 You will overlay it with pure gold; from within and without you will overlay it. Also you will make a crown molding of gold all around it. (Kukis mostly literal translation)

The gold (not mixed with silver or any other alloy) represents the undiminished, uncontaminated deity of Jesus Christ. The wood and the gold together represent His hypostatic union. You must understand that this ark could have been metal or all gold mixed with silver or a number of other things. God chose it to made out of things which would convey the idea of that which is earthly and that which is heavenly.

Exodus 25:10–11 They will make an ark [out] of acacia wood, 2.5 cubits its length, 1.5 cubits its width and 1.5 cubits its height. You will overlay it with pure gold; from within and without you will overlay it. Also you will make a crown molding of gold all around it. (Kukis mostly literal translation)

Exodus 25:10–11 Your best artisans will first make a box out of acacia wood with the following dimensions: 45 inches long, 27 inches wide and 27 inches heigh. You will overlay the box with pure gold. In fact, you will plait the box inside and out with gold. At the top of the box, you will make a crown molding to go all around it. (Kukis paraphrase)

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I think the best approach is to combine several verses together throughout this chapter.

**And you have cast for him four rings of gold and you have put them at four of his feet; and two of rings along his side the one and two of rings along the side the second. And you have made poles of acacia wood and you have overlaid them [with] gold. And you have taken the poles into the rings along sides of the Ark to carry the Ark by them. In rings of the Ark will be the poles; they will not be removed from him. And you have put unto the Ark the testimony which I will give unto you.**

Exodus  
25:12–16

**You will cast four rings of gold for the Ark [lit., for it] and attach them at the four corners [lit., feet]; two of the rings [will be placed] along one side of it and two rings along the other side of it. You will make poles of acacia wood and overlay them with gold. Then you will place the poles into the rings along the sides of the Ark to carry with Ark by them. The poles will remain in the rings of the Ark; they will not be removed from them [lit., it]. Flnally [lit., and], you will place the testimony which I will give to you into the Ark.**

**You will cast four rings of gold for the Ark and attach them to the four corners of the Ark; two rings on one side of the Ark and two rings on the other side. You will make poles out of acacia wood and overlay these poles with gold. Then you will place these poles through the rings of the Ark so that the Ark may be lifted up and carried by means of these poles. The poles must remain within the rings; they are not to be removed from the rings. Finally, you will place the testimony that I will give you into the Ark.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And you have cast for him four rings of gold and you have put them at four of his feet; and two of rings along his side the one and two of rings along the side the second. And you have made poles of acacia wood and you have overlaid them [with] gold. And you have taken the poles into the rings along sides of the Ark to carry the Ark by them. In rings of the Ark will be the poles; they will not be removed from him. And you have put unto the Ark the testimony which I will give unto you.

Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	.	And thou shalt cast for it four rings of gold, and set them upon its four corners, two rings upon one side of it, and two rings upon its other side. And thou shalt make staves of sittin woods, and cover them with gold, and shalt insert the staves in the rings upon the sides of the ark, that the ark may be carried upon them. In the rings of the ark shall be the staves, they shall not be removed therefrom. And thou shalt place in the ark the Testimony that I will give thee.
Targum (Pseudo-Jonathan)	.	And thou shalt cast for it four rings of gold, and set them upon its four corners; two rings for one side, and two rings for the second side. And thou shalt make staves of sitta wood, and cover them with gold; and thou shalt introduce the staves into the rings on the sides of the ark, that the ark may be carried upon them. The staves shall be inlaid in the rings of the ark, and not be removed from it. And thou shalt put within the ark the Testament that I will give thee.
Revised Douay-Rheims	.	And four golden rings, which you shall put at the four corners of the ark: let two rings be on the one side, and two on the other. You shall make bars also of setim wood, and shall overlay them with gold. And you shall put them in through the rings that are in the sides of the ark, that it may be carried on them. And they shall be always in the rings, neither shall they at any time be drawn out of them. And you shall put in the ark the testimony which I will give you.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	.	You shall cast four rings of gold for it, and put them in its four feet. Two rings shall be on the one side of it, and two rings on the other side of it. You shall make poles of acacia wood, and overlay them with gold. You shall put the poles into the rings on the sides of the ark to carry the ark. The poles shall be in the rings of the ark. They shall not be taken from it. You shall put the testimony which I shall give you into the ark.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	.	And you shall cast four rings of gold for it, and put them in the four corners thereof; and two rings on the one side of it, and two rings on the other side of it. And you shall make poles of shittim wood, and overlay them with gold. And you shall put the poles into the rings by the sides of the ark, that the ark may be borne with them. The poles shall remain in the rings of the ark; they shall never be taken out of them. And you shall put into the ark the testimony which I shall give you.
Updated Brenton (Greek)	.	And you shall cast for it four golden rings, and shall put them on the four sides; two rings on the one side, and two rings on the other side. And you shall make poles of incorruptible wood, and shall overlay them with gold. And you shall put the poles into the rings on the sides of the ark, to bear the ark with them. The poles shall remain fixed in the rings of the ark. And you shall put into the ark the testimonies which I shall give you.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And make four rings of gold for it, to be fixed on its four feet, two rings on one side of it and two on the other. And make rods of the same wood, plating them with gold. And put the rods through the rings at the sides of the ark, for lifting it. The rods are to be kept in the rings, and never taken out. Inside the ark you are to put the record which I will give you.
Easy English	Make four gold rings and fix them to the feet of the box. Fix two rings on one side and two rings on the other side. Then make two sticks out of acacia wood and cover them with gold. Push the sticks into the rings on the sides of the box. This is

how you will carry it. The sticks must remain in the rings. You must not remove them. Then put into the box the words of the covenant that I have written on stones. I will give those to you.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006

Make four gold rings for carrying the Box. Put the gold rings on the four corners, two rings on each side. Then make poles for carrying the Box. These poles should be made from acacia wood and covered with gold. Put the poles through the rings on the corners of the Box. Use these poles to carry the Box. These poles should always stay in the rings of the Box. Don't take the poles out.

God's Word™

"I will give you the Agreement. Put it into this Box.

Cast four gold rings for it, and fasten them to its four feet, two rings on each side. Make poles of acacia wood, and cover them with gold. Put the poles through the rings on the sides of the ark in order to carry it. The poles must stay in the rings of the ark. Never remove them. Then you will put into the ark the words of my promise which I will give you.

Good News Bible (TEV)

*The Message*

Cast four gold rings and attach them to its four feet, two rings on one side and two rings on the other. Make poles from acacia wood and cover them with a veneer of gold and insert them into the rings on the sides of the Chest for carrying the Chest. The poles are to stay in the rings; they must not be removed.

"Place The Testimony that I give you in the Chest.

Names of God Bible

NIRV

Make four gold rings for it. Join them to its four bottom corners. Put two rings on one side and two rings on the other. Then make poles out of acacia wood. Cover them with gold. Put the poles through the rings on the sides of the ark to carry it. The poles must remain in the rings of the ark. Do not remove them. I will give you the tablets of the covenant law. When I do, put them into the ark.

New Simplified Bible

»Make four carrying rings of gold for it and attach them to its four legs, with two rings on each side.

»Make two poles of acacia wood. Cover them with gold.

»Put them through the rings. Poles can be used to carry the chest.

»Do not ever remove the poles from the rings.

»I will give you the Ten Commandments written on two flat tablets. Put them inside the chest.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Make four gold rings and fasten one of them to each of the four legs of the chest. Make two poles of acacia wood. Cover them with gold and put them through the rings, so the chest can be carried by the poles. Don't ever remove the poles from the rings. When I give you the Ten Commandments written on two flat stones, put them inside the chest.

College Press Bible Study

Contemporary English V.

The Living Bible

Cast four rings of gold for it and attach them to the four lower corners, two rings on each side. Make poles from acacia wood overlaid with gold, and fit the poles into the rings at the sides of the Ark to carry it. These carrying poles shall never be taken from the rings, but are to be left there permanently. When the Ark is finished, place inside it the tablets of stone I will give you, with the Ten Commandments engraved on them [implied; literally, "Put into the Ark the Testimony which I shall give you."].

New Berkeley Version

New Life Version

Make four gold rings for it and put them on its four feet. Put two rings on one side of it and two rings on the other side. Cut long pieces of acacia wood for carrying and cover them with gold. Then put the pieces of wood through the rings on the sides

New Living Translation	of the box, for carrying the box. The long pieces will stay in the rings of the box. They must not be taken out. Put into the special box the Law which I will give you. Cast four gold rings and attach them to its four feet, two rings on each side. Make poles from acacia wood, and overlay them with gold. Insert the poles into the rings at the sides of the Ark to carry it. These carrying poles must stay inside the rings; never remove them. When the Ark is finished, place inside it the stone tablets inscribed with the terms of the covenant, <sup>[b]</sup> which I will give to you. [b] Hebrew <i>Place inside the Ark the Testimony</i> ; similarly in 25:21. The Hebrew word for “testimony” refers to the terms of the Lord’s covenant with Israel as written on stone tablets, and also to the covenant itself.
Unlocked Dynamic Bible	They must make four rings from gold and fasten them to the legs of the chest. Put two rings on each side of the chest. They must make two poles from acacia wood, and they must cover them with gold. They must put the poles into the rings on the sides of the chest so that the chest can be carried by the poles. The poles must always be left in the rings; they must not take the poles out of the rings. Put inside the chest the two stone slabs that I will give you on which I have written my commandments.
Unfolding Bible Simplified	.

### Partially literal and partially paraphrased translations:

American English Bible	You must create four gold rings for it, and mount two rings on each side. Then make [two] staves of durable wood, cover them with gold, and put the staves into the rings on the sides of the Chest, to carry it. These staves should always be left in the rings on the Chest. Then you must put the Proofs that I will give to you inside of the Chest.
Beck’s American Translation	.
Common English Bible	Cast four gold rings for it and put them on its four feet, two rings on one side and two rings on the other. Make acacia-wood poles and cover them with gold. Then put the poles into the rings on the chest’s sides and use them to carry the chest. The poles should stay in the chest’s rings. They shouldn’t be taken out of them. Put the covenant document that I will give you into the chest.
New Advent (Knox) Bible	Give it a covering and a lining of pure gold, and put a coping of gold all round the top of it; a ring of gold, too, at each of the four corners, two on either of the flanks. Then make poles of acacia wood, gilded over, and pass them through the rings on the sides of the ark, so as to carry it; these poles are to remain in the rings, never taken out. In this ark thou wilt enshrine the written law I mean to give thee. V. 11 is included for context.
Translation for Translators	<i>They must make/cast</i> four rings from gold and fasten them to the legs of the chest. Put two rings on each side of the chest. <i>They must make two</i> poles from acacia wood, and they must cover them with gold. <i>They must</i> put the poles into the rings on the sides of the chest, so that the chest can be carried by the poles. The poles must always be left in the rings; they must not take the poles <i>out of the rings</i> . Put inside the chest <i>the two stone slabs that I will give you, on which</i> I have written my commandments.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Cast four golden rings for it, and set them at the four corners of the chest; two rings on each side. Make poles of acacia wood, and overlay them with gold. Insert the poles into the rings by the sides of the chest, in order to carry the chest with them. The poles are to be kept in the rings of the chest and are not to be taken from it. Put into the chest the testimony that I shall give you.
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	That "testimony" will be the Tablets of Law; hence the name "Ark of the Testimony" sometimes used for the Ark of the Covenant.
Ferrar-Fenton Bible	You shall also cast rings of pure gold, and place on the four corners of it. That is, two rings on one side of it, and two rings on the other side of it. And you shall make staves of acacia wood, and plate them with gold, and put the staves into the rings on the sides of the ark, to carry the ark by them. The staves shall remain in the rings;—they shall not be removed from them. You shall then put into the ark the evidences that I will give to you.
God's Truth (Tyndale)	And you shall cast four rings of gold for it and put them in the four corners thereof, two rings on the one side of it and two on the other. And you shall make staves of sethim wood and cover them with gold, and put the staves in the rings along by the sides of the ark, to bear it withal. And the staves shall abide in the rings of the ark, and shall not be taken away. And you shall put in the ark, the witness which I shall give you.
HCSB International Standard V	. You are to cast four rings for it and put them on its four feet, two rings on one side of it and two rings on its other side. You are to make poles of acacia wood and overlay them with gold. You are to put the poles into the rings on the sides of the ark with which to carry it. [The Heb. lacks it] The poles are to remain in the rings of the ark and are not to be removed from it. You are to put the Testimony [i.e. the tablets on which the ten commandments were written and which were placed in the Ark of the Covenant; and so through chapter 31.] that I will give you into the ark.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will cast 4 rings of gold for it, and attach them to its 4 feet and two rings for the one side of it, and two rings for the other side. You will make bars of acacia wood and overlay them with gold. You will insert the bars through the rings by the sides of the Ark of the Covenant so that the Ark may be carried with them. The bars will stay in the rings of the Ark and they will not be taken from it. You will set into the Ark the Testimony that I will give you.
Wikipedia Bible Project	And you cast for it four gold rings, and you gave to it's four supports, and two rings on its one edge, and two rings on its other edge. And you made beams of acacia wood, and plated them gold. and you brought the beams into the rings, on the edges of the crate, to carry the crate with. In the rings of the crate the beams will be, they will not be removed from it. And you put into the crate the testimony that I will give to you.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	You will cast four gold rings for the ark and fix them to its four supports: two rings on one side and two rings on the other. You will also make poles of acacia wood covered with gold and pass the poles through the rings on the sides of the ark, to carry the ark by these. The poles must remain in the rings of the ark and not be withdrawn. Inside the ark you will place the Statement that I shall give you.
The Heritage Bible	And you shall pour four rings of gold for it, and give them in their four corners; and two rings shall be in its one side, and two rings in its second side. And you shall make separators <sup>13</sup> of acacia wood, and sheet them over with gold. And you shall cause the separators to come into the rings by the sides of the ark, that the ark may be lifted with them. The separators shall be in the rings of the ark; they shall not depart from it. And you shall give into the ark the testimony which I shall give you.



<sup>13</sup> **25:13 separators**, bad, a separation, poles with which to carry the ark that kept human touch separate from the ark. The word is not pole or stave. It is separator or separation.

New American Bible (2002) .

New American Bible (2011) .

New English Bible—1970

Cast four gold rings for it, and fasten them to its four feet, two rings on each side. Make poles of acacia-wood and plate them with gold, and insert the poles in the rings at the sides of the Ark to lift it. The poles shall remain in the rings of the Ark and never be removed. Put into the Ark the Tokens of the Covenant Or Testimony, which I shall give you.

New Jerusalem Bible

You will cast four gold rings for it and fix them to its four supports: two rings on one side and two rings on the other. You will also make shafts of acacia wood and overlay them with gold and pass the shafts through the rings on the sides of the ark, by which to carry it. The shafts will stay in the rings of the ark and not be withdrawn. Inside the ark you will put the Testimony which I am about to give you.

New RSV

Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Cast four gold rings for it, and attach them to its four feet, two rings on each side. Make poles of acacia-wood, and overlay them with gold. Put the poles into the rings on the sides of the ark; you will use them to carry the ark. The poles are to remain in the rings of the ark; they are not to be removed from it. Into the ark you are to put the testimony which I am about to give you.

exeGesés companion Bible

and pour four signets of gold for it  
and give them in its four supports;  
and two signets in the one side  
and two signets in the second side:  
and work staves of shittim timber  
and overlay them with gold:  
and put the staves into the signets  
by the sides of the ark to bear the ark:  
the staves be in the signets of the ark:  
so that they turn not aside from it.  
And in the ark give the witness I give you:...

Hebraic Roots Bible

Israeli Authorized Version

The Israel Bible (beta)

JPS (Tanakh—1985)

Kaplan Translation

*The Scriptures* 1998

“And you shall cast four rings of gold for it, and put them in its four corners, two rings on one side, and two rings on the other side.

“And you shall make poles of acacia wood, and overlay them with gold, and shall put the poles into the rings on the sides of the ark, to lift up the ark by them.

“The poles are in the rings of the ark, they are not taken from it.

“And into the ark you shall put the Witness which I give you.

Tree of Life Version

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL CAST FOR IT FOUR GOLDEN RINGS, AND SHALL PUT THEM ON THE FOUR SIDES; TWO RINGS ON THE ONE SIDE, AND TWO RINGS ON THE OTHER SIDE. AND YOU SHALL MAKE STAVES OF INCORRUPTIBLE



WOOD, AND SHALL GILD THEM WITH GOLD. AND YOU SHALL PUT THE STAVES INTO THE RINGS ON THE SIDES OF THE ARK, TO BEAR THE ARK WITH THEM. THE STAVES SHALL REMAIN FIXED IN THE RINGS OF THE ARK. AND YOU SHALL PUT INTO THE ARK THE TESTIMONIES WHICH I SHALL GIVE YOU.

Awful Scroll Bible	You is to have cast four rings of gold, and you is to have put it on its four pedestals; two rings are to be on one side, and two rings on the other side. You is to have made poles of acacia wood, even is it to have been overlaid with gold. You is to have put the poles into the rings, on the sides of the ark, that the ark is to be bore up. The poles were to come about in the rings of the ark - were they to be turned aside? You is to have put into the ark, the testimony which I was to give you.
Charles Thomson OT Concordant Literal Version	. You will cast four rings of gold for it, and put them on its four footings with two rings on its one angle wall and two rings on its second angle wall. You will make poles of acacia wood and overlay them with gold, and insert the poles in the rings on the the angle walls of the coffer to carry the coffer with them. The poles shall come to be in the rings of the coffer. They shall not be withdrawn from it. You will put the testimony which I shall give to you into the coffer.
Darby Translation exeGeses companion Bible Orthodox Jewish Bible	. . . And thou shalt cast four rings of zahav for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make poles of acacia wood, and overlay them with zahav. And thou shalt put the poles into the rings by the sides of the Aron, that the Aron may be carried with them. The poles shall be in the rings of the Aron; they shall not be removed from it. And thou shalt put into the Aron the Edut (Testimony [of Tablets]) which I shall give thee.
Rotherham's <i>Emphasized B.</i> Third Millennium Bible	. .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall cast four gold rings for it and attach them to the four feet, two rings on either side. You shall make [carrying] poles of acacia wood and overlay them with gold, and put the poles through the rings on the sides of the ark, by which to carry it. The poles shall remain in the rings of the ark; they shall not be removed from it [so that the ark itself need not be touched]. You shall put into the ark the Testimony (Ten Commandments) which I will give you.
The Expanded Bible	·Make [Cast] four gold rings for the Ark and attach them to its four feet, two rings on ·each [one side and two rings on the other] side. Then make poles from acacia wood and ·cover [cast; overlay] them with gold. Put the poles through the rings on the sides of the Ark, and use these poles to carry it. These poles must always stay in the rings of the Ark. Do not take them out. Then put in the Ark the ·Agreement [Covenant; Treaty; <sup>L</sup> Testimony] which I will make with you [ <sup>C</sup> a reference to the tablets of the Ten Commandments].
Kretzmann's Commentary	And thou shalt cast four rings of gold for it, and put them in the four corners thereof, on the four ornamental feet on which the cheat stood; and two rings shall be in the one side of it, and two rings in the other side of it, firmly fastened, in order to bear a strain. And thou shalt make staves of shittim wood, long poles of acacia wood, and overlay them with gold.

And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them, lifted up and carried along readily.

The staves shall be in the rings of the ark; they shall not be taken from it, for the bearers of the ark were not to touch the chest itself, Num. 4:15.

And thou shalt put into the ark the testimony which I shall give thee, the tables of stone on which God intended to write the Ten Commandments, as the words through which He would permanently testify to His people.

Syndein/Thieme  
The Voice

Cast four gold rings and attach them to the four corners—two rings on each side. Also, make poles out of acacia wood and overlay them with *pure* gold. Slide the poles through the rings on the chest in order to carry it. The poles must remain in the rings of the chest *at all times*; they are not to be removed. Inside the chest you are to store the stone tablets that I will give you as a witness to our agreement.

### Bible Translations with Many Footnotes:

The Complete Tanach

And you shall cast four golden rings for it, and you shall place them upon its four corners, two rings on its one side, and two rings on its other side.

**And you shall cast:** Heb. תָּרַקְצִיּוֹ; an expression of casting, as the Targum [Onkelos] renders.

**its...corners:** Heb. וְיָתְמֵסָּ. As the Targum [Onkelos] renders: הִיתְיָוִיז; its corners. They were attached on the upper corners, close to the ark cover, two from here and two from there, across the width of the ark, and the poles were placed in them [the rings]. The length of the ark separated the poles, two and one-half cubits between [one] pole and [the other] pole, so that the two people carrying the ark would walk between them [the poles]. So it is explained in Men., in the chapter entitled קְהֵלָה יִתֵּשׁ (98b).

**two rings on its one side:** Heb. וְתַעֲבֹט יָתֶשׁוּ, lit., and two rings. These are the four rings [mentioned] in the beginning of the verse, and [Scripture now] explains to you where they were [to be placed]. This “vav” is superfluous, and it is to be interpreted as וְתַעֲבֹט יָתֵשׁ, two rings. But you can reconcile it [by interpreting it] in this way: and two of these rings [shall be] on its one side, [meaning, and two of the four rings mentioned in the beginning of this verse shall be on one side, etc.].

**its...side:** Heb. וְעֵלָצ, its side.

And you shall make poles of acacia wood and you shall overlay them with gold.

**poles of:** Heb. וְיָדָב, poles.

And you shall bring the poles into the rings on the sides of the ark, to carry the ark with them. The poles of the ark shall be in the rings; they shall not be removed from it.

**they shall not be removed from it:** forever.

And you shall place into the ark the testimony, which I will give you.

**And you shall place into the ark:** Heb. וְנָאָה-לָּא, lit., to the ark, [meaning] into the ark.

**the testimony:** [i.e.,] the Torah, which serves as testimony between Me and you [Israel] that I commanded you [to fulfill] the commandments written in it. — [from Mid. Tan. Pekudei 4, also Mid. Lekach Tov]

The Geneva Bible  
Kaplan Translation

Cast four gold rings for [the ark], and place them on its four corners, two rings on one side, and two on the other side. Make two carrying poles of acacia wood and cover them with a layer of gold. Place the poles in the rings on the sides of the ark,

so that the ark can be carried with them. The poles must remain in the ark's rings and not be removed. It is in this ark that you will place the testimony that I will give you.

### **Cast**

Some say that the rings were cast separately, and then attached to the ark (Ralbag; Abarbanel; cf. Exodus 37:13). According to others, the rings were cast together with the outer shell or welded onto it (Rashbam). Some say that the carrying poles actually went through the walls of the ark, and that these rings were like re-inforcements (Josephus 3:6:5; cf. Bava Bathra 14a).

### **corners**

(Targum; Radak, Sherashim). Some say that the rings were at the very top of the ark (Rashi). According to others, they were 2 and one third handbreadths (7 inches) from the top of the ark (Shabbath 92a, Rashi ad loc.). Still others state that the rings were at the very bottom of the ark (Ramban; Bachya). According to those who maintain that the ark had legs, the rings were on its feet (Ibn Ezra; Abarbanel).

### **two rings...**

Thus, the ark had only four rings, one on each corner (Rashi; Rashbam; Lekach Tov; Ralbag; Abarbanel). Others maintain that the ark had eight rings, two on each corner, and translate the verse, 'place [the first four rings] on [the ark's] four corners, and then place [another] two rings on one side, and two on the other' (Tosafoth, Yoma 72a, s.v. Kethiv). According to one opinion, the rings on the corners were to move the ark by hand, while the second set of rings for the poles were on the ark's sides, and not on its corners (Rosh: Tur). Others maintain that each ring affixed to the ark held a second movable ring through which the poles were placed, translating the verse, 'Weld four rings onto the four corners of the ark, and [place in these rings] two rings on one side, and two rings on the other' (Bekhor Shor; Chizzkuni; Or HaChaim). According to the opinion that the ark had legs, the verse would be translated 'place [the first four rings] on [the ark's] four feet, and [place] two rings on one side [of the ark itself], and two rings on the other side,' indicating that the first set of rings was on the ark's feet, and the second set on its sides (Ibn Ezra).

### **in the rings...**

The poles were parallel to the shorter ends of the ark, so that there were 2 and a half cubits between the two poles (Menachoth 98a,b; Rashi; Rashbam; Ramban). However, other sources indicate that the poles went along the length of the ark (Josephus 3:6:5).

### **testimony**

Some say that this denotes the Tablets of the Ten Commandments (Rashbam; Ibn Ezra; cf. 1 Kings 8:9). Others say that it also includes the entire Torah (Rashi; Abarbanel; Tzeror HaMor; Introduction to Yad). This point is debated in the Talmud (Bava Bathra 14a). The dispute is related to the dispute as to when the commandment was given (see note, this verse, 'I will give you').

### **I will give you**

If the command was given while Moses was on the mountain, then 'testimonies' can denote the tablets, which were yet to be given. However, if the command was given after Moses came down with the tablets (see note on Exodus 25:1), then 'testimony' must denote the Torah that was yet to be given.

You are to cast four gold rings for it and put them on its four feet, with two rings on one side and two rings on the other side. You are to make poles of acacia wood, overlay them with gold, and put the poles into the rings at the sides of the ark in order to carry the ark with them. The poles must remain in the rings of the ark; they

must not be removed from it. You are to put into the ark the testimony<sup>27</sup> that I will give to you.

<sup>27sn</sup> The “testimony” is the Decalogue (Exod 24:12; 31:18; Deut 4:13; 9:9; 1 Kgs 8:9); the word identifies it as the witness or affirmation of God’s commandments belonging to his covenant with Israel. It expressed God’s will and man’s duty. In other cultures important documents were put at the feet of the gods in the temples.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will pour down (for) him four rings of gold, and you will (place) upon it his four footsteps , and two rings upon his (one) rib, and two rings upon his second rib, and you will (make) sticks of / of acacia, and you will overlay them with gold, and you will [bring] the sticks in the rings upon the ribs of the box to lift up the box (with) them, the sticks will exist in the rings of the box, they will not turn aside from him, and you will (place) (by) the box, the evidence which I will give to you,...

Charles Thomson OT .

C. Thompson (updated) OT And you will beat out for it four rings of gold and fasten them to the four corners, two rings on one side and two rings on the other side. And you will make staves of incorruptible wood and overlay them with gold. And you will put the staves in the rings on the sides of the ark, that with them the ark may be carried. The staves will remain immoveably in the rings of the ark. And you will deposit in the ark the testimonies which I give you.

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version You shall cast four gold rings for it and put them on the four feet with two rings on the one side of it and two rings on the other side of it. You shall make poles of acacia wood and overlay them with gold. You shall put the poles into the rings on the sides of the ark in order to carry the ark with them. The poles must remain in the rings of the ark. They must not be removed from it. You shall put into the ark the testimony which I shall give you.

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version You shall cast four rings of gold for it, and put them in its four feet. Two rings shall be on the one side of it, and two rings on the other side of it. You shall make poles of acacia wood, and overlay them with gold. You shall put the poles into the rings on the sides of the ark to carry the ark. The poles shall be in the rings of the ark. They shall not be taken from it. You shall put the testimony which I shall give you into the ark.

New King James Version .

Niobi Study Bible .

Owen’s Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster’s Bible Translation And thou shalt cast four rings of gold for it, and put them in its four corners; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staffs of shittim wood, and overlay them with gold. And thou shalt put the staffs into the rings by the sides of the ark, that the ark may be borne with them. The staffs shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee.

World English Bible .

Young's Literal Translation  
Young's Updated LT

“And you have cast for it four rings of gold, and have put them on its four feet, even two rings on its one side, and two rings on its second side; and you have made staves of shittim wood, and have overlaid them with gold, and have brought the staves into the rings on the sides of the ark, to bear the ark by them, in the rings of the ark are the staves, they are not turned aside from it; and you have put unto the ark the testimony which I give unto you.

**The gist of this passage:** Rings and long handles were designed to allow for the Ark to be moved. In this way, the Ark would not be directly touched.

Earlier, I suggested that the size of the Ark would make it difficult for an individual to carry it. This remark was speaking in generalities of a box this size. So that there is no misunderstanding, once this box had been completed, then it was not ever to be touched, must less lifted up and carried around, apart from the poles described herein.

12-16

### Exodus 25:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i> ]	<i>to pour (out), to cast, to flow (out), to empty</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #3332 BDB #427
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
'ar <sup>e</sup> ba <sup>c</sup> (עֲבָרָא) [pronounced <i>ahr<sup>e</sup>-BAHG</i> ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
ṭabba'ath (תַּעֲבַת) [pronounced <i>tahb-BAH-gahth</i> ]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun	Strong's #2885 BDB #371
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

**Translation:** You will cast four rings of gold for the Ark [lit., for it]...

*Casting* means that the gold would be melted and from that state, be put into molds. No size is given; but I would guess that the inner diameter is somewhere between 2 and 4 inches.

### Exodus 25:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251



## Exodus 25:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced ġahʎ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘arba‘ (עֲרֵבָא) [pronounced ahr <sup>e</sup> -BAHĠ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
p <sup>e</sup> ‘āmōym (פְּעֻמָּוִיִם) [pronounced peh-ġaw-MEEM]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6471 BDB #821

**Translation:** ...and attach them at the four corners [lit., feef]...;

These four rings would be affixed to the four corners of the Ark; and this is left up to the artisan to do this.

It is very likely that this phrase has caused many to believe that the Ark has *feet* (in the same sense that furniture has feet or *legs*).

## Exodus 25:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭabba‘ath (תַּעֲבָט) [pronounced tahb-BAH-ġath]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun	Strong's #2885 BDB #371
‘al (עַל) [pronounced ġahʎ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsâlê‘ (צַלְעָה) [pronounced TSAY-lawġ]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6763 BDB #854
‘echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective with the definite article	Strong's #259 BDB #25

**Translation:** ...two of the rings [will be placed] along one side of it...

The word for *rings* is ṭabba‘ath (תַּעֲבָט) [pronounced tahb-BAH-ġath], and, although the NIV claims that this word means *house*, it is used exclusively in the Bible for rings (signet rings in Gen. 41:42, as a gift in Isa. 3:21, and most



often for the sacred furniture, as here). On the other hand, this word may be similar to our English word *housing*, which I have seen used often in a mechanical sense, such as the housing for various parts of a car (these things are placed into the housing). Housing is a place designed for a thing to be placed into.

The rings would be placed in the corners along the side of the Ark; or at each end of its length.

Exodus 25:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>n-Ā</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭabba'ath (טַבַּעֲתִים) [pronounced <i>tahb-BAH-ġahth</i> ]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun	Strong's #2885 BDB #371
'al (עַל) [pronounced <i>ġahʾ</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsâlê' (צַלְעֵי) [pronounced <i>TSAY-lawġ</i> ]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6763 BDB #854
shênîyth (שְׁנַיִת) [pronounced <i>shay-NEETH</i> ]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

**Translation:** ...and two rings along the other side of it.

Along the other side of the Ark the other two rings will be attached.

Exodus 25:12 You will cast four rings of gold for the Ark [lit., *for it*] and attach them at the four corners [lit., *feet*]; two of the rings [will be placed] along one side of it and two rings along the other side of it. (Kukis mostly literal translation)

Man will touch and handle that of Jesus Christ which is His divine power—or, more accurately, the divine power of the Holy Spirit working through Him. When our Lord comes and walks among men, He will touch men and heal them from their sicknesses and infirmities. In fact, some will touch even the hem of His garment and be healed.

Exodus 25:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 25:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
badîym (בַּדִּימ) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural construct	Strong's #905 BDB #94
‘êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shiṭṭîym/shiṭṭâh (שִׁטִּימ/שִׁטִּי) [pronounced <i>shiht-TEEM/shiht-TAW</i> ]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

**Translation:** You will make poles of acacia wood...

Poles of acacia wood will be manufactured. Here, we do not know the actual length; although there is a passage elsewhere where the poles stick out from their area, suggesting that they are larger than the room they were placed in.

Exodus 25:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsâphâh (צָפָה) [pronounced <i>tsaw-FAW</i> ]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #6823 BDB #860
’êth (אֵת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

**Translation:** ...and overlay them with gold.

Like the Ark, the poles are made of wood but overlaid with gold.

Exodus 25:13 You will make poles of acacia wood and overlay them with gold. (Kukis mostly literal translation)

Again, this all speaks of the hypostatic union.

## Exodus 25:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בָּו) [pronounced <i>boh</i> ]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
badîym (בַּדִּיִּם) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ṭabba'ath (תַּבַּעֲוֹת) [pronounced <i>tahb-BAH-ğahth</i> ]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371
'al (עַל) [pronounced <i>ğah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsâlê' (עַלְצֵי) [pronounced <i>TSAY-lawğ</i> ]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine plural construct	Strong's #6763 BDB #854
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i> ]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75

**Translation:** Then you will place the poles into the rings along the sides of the Ark...

On each side of the Ark are two rings, and each pole is put through those two rings.

## Exodus 25:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i> ]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75

## Exodus 25:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88

**Translation:** ...to carry with Ark by them.

The purpose of the poles and the rings is to make it possible to carry the Ark. Since the Ark represents Jesus Christ, no one—at least prior to the cross—can touch the Ark. This would be man's inherent sinfulness coming into contact with the holy God; and we would immediately die as a result.

Exodus 25:14 **Then you will place the poles into the rings along the sides of the Ark to carry with Ark by them.**  
(Kukis mostly literal translation)

This is more than just a matter of convenience—there will always be some distancing between God and man in the Old Testament. Man is innately corrupt and God is absolute perfection, so there is no fellowship which can take place except through the mediator.

## Exodus 25:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ṭabba'ath (תַּעֲבֹת) [pronounced tahb-BAH- gahth]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural construct	Strong's #2885 BDB #371
'ārōwn (אֹרֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224

BDB definitions: 1) to be, become, come to pass, exist, happen, fall out; 1a) (Qal); 1a1) ----; 1a1a) to happen, fall out, occur, take place, come about, come to pass; 1a1b) to come about, come to pass; 1a2) to come into being, become; 1a2a) to arise, appear, come; 1a2b) to become; 1a2b1) to become; 1a2b2) to become like; 1a2b3) to be instituted, be established; 1a3) to be; 1a3a) to exist, be in existence; 1a3b) to abide, remain, continue (with word of place or time); 1a3c) to stand, lie, be in, be at, be situated (with word of locality); 1a3d) to accompany, be with.

badîym (בַּדִּימ) [pronounced bahd-EEM]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
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**Translation:** The poles will remain in the rings of the Ark;...

The poles are to remain in the rings along side the Ark.

## Exodus 25:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
çûwr (וָסַר) [pronounced soor]	<i>to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5493 (and #5494) BDB #693
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577

**Translation:** ...they will not be removed from them [lit., it].

The poles are never to be removed from the Ark. There certainly is the practical approach here that, if the poles had to be inserted from time to time, people may day by accidentally coming into direct contact with the Ark itself.

Exodus 25:15 The poles will remain in the rings of the Ark; they will not be removed from them [lit., it]. (Kukis mostly literal translation)

The spiritual meaning here is, the full character of Jesus Christ remains intact, despite his bearing our sins.

## Exodus 25:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
'el (אֶל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êdûwth (עֲדוּת) [pronounced gay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Exodus 25:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5414 BDB #678
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39

**Translation:** Finally [lit., and], you will place the testimony which I will give to you into the Ark.

Rather than saying this is a list of the things which will be placed in the ark, God uses the word 'êdûwth (עֵדוּת) [pronounced gay-DOOTH] and it means *testimony*. The NIV says that this is closely related to the Babylonian word for *covenant stipulations*. Surprisingly, the KJV is quite consistent on this translation; however, our concept of testimony in the courts confuses the issue somewhat. Strong's #5715 BDB #730. This is the legal evidence and/or the sworn testimony of God. I do not have a better word or words by which to define this.

The testimony to which God refers will be the stone tablets upon which the Ten Commandments will be written.

Exodus 25:16 Finally [lit., and], you will place the testimony which I will give to you into the Ark. (Kukis mostly literal translation)

This is the evidence which exposes man for what he is and also reveals God's character for what it is. This *testimony* will be the tables of the law, written by the finger of God (Ex. 31:18 Heb. 9:4).

Exodus 25:12–16 You will cast four rings of gold for the Ark [lit., for it] and attach them at the four corners [lit., feet]; two of the rings [will be placed] along one side of it and two rings along the other side of it. You will make poles of acacia wood and overlay them with gold. Then you will place the poles into the rings along the sides of the Ark to carry with Ark by them. The poles will remain in the rings of the Ark; they will not be removed from them [lit., it]. Finally [lit., and], you will place the testimony which I will give to you into the Ark. (Kukis mostly literal translation)

Exodus 25:12–16 You will cast four rings of gold for the Ark and attach them to the four corners of the Ark; two rings on one side of the Ark and two rings on the other side. You will make poles out of acacia wood and overlay these poles with gold. Then you will place these poles through the rings of the Ark so that the Ark may be lifted up and carried by means of these poles. The poles must remain within the rings; they are not to be removed from the rings. Finally, you will place the testimony that I will give you into the Ark. (Kukis paraphrase)

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I believe that one might have a basic understanding of this passage; but, at the same time, the specific translation of each verse was somewhat difficult and required a less-than-literal translation throughout with quite a number of inserted phrases.



And you have made a cover [or, *mercy seat*] [of] gold pure, two cubits and a half her length and one cubit and a half her width. And you have made two cherubim [of] gold hammered work. You will make them from two ends of the cover. And make a cherub one from an end from here and a cherub one from an end from here from the cover. You [all] will make the cherubim upon two of his ends. And was the cherubim spreading wings to above-ward overshadowing in their wings upon the cover and their faces a man unto his brother unto the cover are faces of the cherubim.

Exodus  
25:17–20

You will make the cover [or, *Mercy Seat*] [from] pure gold, 2½ half cubits in length [lit., *its length*] and 1½ cubits [is] its width. You will make the cherubim [from] gold hammered work. You will make them [to be] at two ends of the cover. You will make one cherub for one end [lit., *from the end here*] and the other cherub [lit., *the one cherub*] for the other end of the cover [lit., *from the end here*]. You [all] will make the [two] cherubim [to stand] at each end [lit., *at two of its ends*]. The cherubim [will be made so that they] are spreading [their] wings upward these [lit., *their*] wings overshadowing the cover. Each angel [lit., *each one, a man*] will face the other [lit., *his brother*] on the Mercy Seat [or, *cover*] opposite one another [or, (so) the faces of the cherubim will be].

You will make the mercy seat out of pure gold, 45 inches long and 27 inches wide. You will also make two cherubim fashioned from gold. They will stand opposite one another affixed to each end of the cover (or, *mercy seat*). Each cherub will be standing at its end, its wings spread upward so that they overshadow the mercy seat. The angels will be facing towards one another and looking down upon the mercy seat.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And you have made a cover [or, *mercy seat*] [of] gold pure, two cubits and a half her length and one cubit and a half her width. And you have made two cherubim [of] gold hammered work. You will make them from two ends of the cover. And make a cherub one from an end from here and a cherub one from an end from here from the cover. You [all] will make the cherubim upon two of his ends. And was the cherubim spreading wings to above-ward overshadowing in their wings upon the cover and their faces a man unto his brother unto the cover are faces of the cherubim.

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

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And thou shalt make A PROPITIATORY Of pure gold; two cubits and a half its length, and a cubit and a half its breadth. And thou shalt make two KERUBIN of gold, beaten (ductile) shalt thou make them, on the two sides of the propitiatory. And thou shalt make one keruba on this side and one keruba on that side of the propitiatory; thou shalt make the kerubin on its two sides. And the kerubin shall have their wings outspreading above, overshadowing the propitiatory with their wings; and their faces shall be opposite one to another, towards the propitiatory shall be the faces of the kerubin.

Targum (Pseudo-Jonathan)

And thou shalt make a (kaphortha) mercy seat of pure gold; two cubits and a half the length, and a cubit and a half the breadth, and its depth shall be a handbreadth (pushka). And thou shalt make two kerubin, of pure beaten gold shalt thou make them on the two sides of the mercy seat. Thou shalt make one keruba on this side, and one keruba on that side of the mercy seat; you shall make the kerubaia on its two sides. And the kerubaia shall stretch forth their wings above, their heads over against each other, their wings overshadowing the mercy seat, and their faces over against each other; towards the mercy seat shall be the faces of the kerubaia.

Revised Douay-Rheims	You shall make also a propitiatory of the purest gold: the length thereof shall be two cubits and a half, and the breadth a cubit and a half. You shall make also two cherubims of beaten gold, on the two sides of the oracle. Let one cherub be on the one side, and the other on the other. Let them cover both sides of the propitiatory, spreading their wings, and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	You shall make a mercy seat of pure gold. Two and a half cubits shall be its length, and a cubit and a half its breadth. You shall make two cherubim of hammered gold. You shall make them at the two ends of the mercy seat. Make one cherub at the one end, and one cherub at the other end. You shall make the cherubim on its two ends of one piece with the mercy seat. The cherubim shall spread out their wings upward, covering the mercy seat with their wings, with their faces toward one another. The faces of the cherubim shall be toward the mercy seat.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And you shall make a mercy seat of pure gold, two and a half cubits long, and a cubit and a half broad. And you shall make two cherubim of gold, of cast work shall you make them, on the two sides of the mercy seat. And make one cherub on the one side, and the other cherub on the other side of the mercy seat; thus you shall make two cherubim on the two sides thereof. And the cherubim shall spread forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be.
Updated Brenton (Greek)	And you shall make a mercy seat, a lid of pure gold; the length of two cubits and a half, and the breadth of a cubit and a half. And you shall make two cherubim graven in gold, and you shall put them on both sides of the mercy seat. They shall be made, one cherub on this side, and another cherub on the other side of the mercy seat; and you shall make the two cherubim on the two sides. The cherubim shall stretch forth their wings above, overshadowing the mercy seat with their wings; and their faces shall be toward each other, the faces of the cherubim shall be toward the mercy seat.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And you are to make a cover of the best gold, two and a half cubits long and a cubit and a half wide. And at the two ends of the cover you are to make two winged ones of hammered gold, One at one end and one at the other; the winged ones are to be part of the cover. And their wings are to be outstretched over the cover, and the winged ones are to be opposite one another, facing the cover.
Easy English	Make a gold lid for the box. Make it one metre long and three quarters of a metre wide. And make two angels from gold. Use a hammer to make them the right shape. Make one angel on one end of the lid and the second angel on the other end. The two angels, one at each end, must be part of the lid. The angels' wings must point to the sky and they must make a shadow over the lid. Each angel's face must look towards the other angel and towards the lid.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. "I will give you the Agreement. Put it into this Box. Then make a lid, the mercy-cover. Make it from pure gold. Make it 2 1/2 cubits long and 1 1/2 cubits wide. Then make two Cherub angels and put them on each end of the mercy-cover. Hammer gold to make these angels. Put one angel on one end of the mercy-cover, and put the other angel on the other end. Join the angels together with the

mercy-cover to make one piece. The wings of these angels should spread up toward the sky. The angels should cover the Box with their wings and should face each other, looking toward the mercy-cover.

God's Word™

Good News Bible (TEV)

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"Make a lid of pure gold, 45 inches long and 27 inches wide. Make two winged creatures of hammered gold, one for each end of the lid. Make them so that they form one piece with the lid. The winged creatures are to face each other across the lid, and their outspread wings are to cover it.

The Message

"Now make a lid of pure gold for the Chest, an Atonement-Cover, three and three-quarters feet long and two and one-quarter feet wide.

"Sculpt two winged angels out of hammered gold for either end of the Atonement-Cover, one angel at one end, one angel at the other. Make them of one piece with the Atonement-Cover. Make the angels with their wings spread, hovering over the Atonement-Cover, facing one another but looking down on it.

Names of God Bible

NIRV

.  
"Make its cover out of pure gold. The cover is the place where sin will be paid for. Make it three feet nine inches long and two feet three inches wide. Make two cherubim out of hammered gold at the ends of the cover. Put one of the cherubim on each end of it. Make the cherubim part of the cover itself. They must have their wings spread up over the cover. The cherubim must face each other and look toward the cover.

New Simplified Bible

»Cover the lid of the chest (mercy seat) with pure gold.

»Hammer out two winged cherubs of pure gold and fasten them to the lid at the ends of the chest.

»Make one cherub at one end and one cherub at the other end. You shall make the cherubim of one piece with the chest at its two ends.

»The cherubim shall have their wings spread upward, covering the chest with their wings and facing one another. The faces of the cherubim are to be turned toward the chest.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

College Press Bible Study

Contemporary English V.

.  
Cover the lid of the chest with pure gold. Then hammer out two winged creatures of pure gold and fasten them to the lid at the ends of the chest. The creatures must face each other with their wings spread over the chest.

The Living Bible

"And make a lid of pure gold, 3¾ feet long and 2¼ feet wide. This is the place of mercy for your sins. [literally, "mercy seat," or "place of making propitiation for your sins."] Then make two statues of Guardian Angels [literally, "cherubim." We are not told what they looked like] using beaten gold, and place them at the two ends of the lid of the Ark. They shall be one piece with the mercy place, one at each end. The Guardian Angels shall be facing each other, looking down upon the place of mercy, and shall have wings spread out above the gold lid.

New Berkeley Version

New Life Version

.  
Then make a mercy-seat from pure gold, two and a half cubits long and one and a half cubits wide. Make two cherubim out of beaten gold. Make them at the two ends of the mercy-seat. Make one cherub on one end and one cherub on the other end. Make the top of the mercy-seat, with the cherubim at each end, of one piece. The wings of the cherubim should spread up over the mercy-seat. Their faces should be toward each other, and toward the mercy-seat.

New Living Translation

"Then make the Ark's cover—the place of atonement—from pure gold. It must be 45 inches long and 27 inches wide. [Hebrew 2.5 cubits [115 centimeters] long and 1.5 cubits [69 centimeters] wide.] Then make two cherubim from hammered gold,

and place them on the two ends of the atonement cover. Mold the cherubim on each end of the atonement cover, making it all of one piece of gold. The cherubim will face each other and look down on the atonement cover. With their wings spread above it, they will protect it.

Unlocked Dynamic Bible

Tell them to make a lid for the chest from pure gold; it will be the place where I will cover people's sins. It also is to be one meter long and three-quarters of a meter wide. Tell them to hammer a large lump of gold into the form of two creatures that have wings for the two ends of the lid. One of these is to be put at each end of the chest, but the gold from which they are made must be joined to the gold from which the lid is made. Tell them to place the winged creatures so that their wings touch each other and spread out over the lid. The two winged creatures were facing each other and they both were looking toward the center of the chest.

Unfolding Bible Simplified

### Partially literal and partially paraphrased translations:

American English Bible

'You must also make the Propitiatory. It is to be a lid of pure gold, fifty inches long and thirty inches wide. And you will carve two cherubs from gold and mount them on the Propitiatory. A cherub will be mounted on this side of the Propitiatory, and a cherub will be mounted on its other side, so there will be a cherub on each side. The cherubs will face each other with their heads bowed toward the Propitiatory. And they must have wings that are outstretched over them that [extend forward] over the Propitiatory.

Beck's American Translation

Common English Bible

Then make a cover of pure gold, forty-five inches long and twenty-seven inches wide. Make two winged heavenly creatures of hammered gold, one for each end of the cover. Put one winged heavenly creature at one end and one winged heavenly creature at the other. Place the winged heavenly creatures at the cover's two ends. The heavenly creatures should have their wings spread out above, shielding the cover with their wings. The winged heavenly creatures should face each other toward the cover's center.

New Advent (Knox) Bible

Make a throne,[2] too, of pure gold, two and a half cubits long, one and a half cubits broad, and two cherubs of pure beaten gold for the two ends of this throne, one to stand on either side of it; with their wings outspread to cover the throne, guardians of the shrine. They are to face one another across the throne. And this throne is to be the covering of the ark.

[2] Literally, 'a place of atonement'; in the Latin it is also called 'the oracle' or shrine. This was evidently a kind of shelf or roof above the ark, regarded in some way as the focal point of the Divine Presence in the tabernacle.

Translation for Translators

*Tell them to make a lid for the chest from pure gold. It will be the place where I will forgive people's sins. It also is to be <45 in./110 cm.> long and <27 in./66 cm.> wide. Tell them to hammer huge lump of gold into the form of two creatures that have wings. One of these is to be put at each end of the chest, but the gold from which they are made must be joined to the gold from which the lid is made. Tell them to place the winged creatures so that their wings touch each other and spread out over the lid.*

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Next, make a mercy seat of pure gold to cover the chest, two and a half cubits long, and a cubit and a half wide.

Literally, "propitiary shelter."

Make two golden cherubim, of hammered work, to be located at the two ends of the mercy seat.	Literally, "stiff-shell."
Set one cherub at one end of the mercy seat, and the other cherub at the other end; the cherubim on the two ends are to be blended in as part of the mercy seat.	Meaning that they are not separate objects; they are to be permanently attached.
The cherubim shall be made with raised wings stretched toward each other, covering the mercy seat with the span of these wings, and they shall look at each other facing toward the center of the mercy seat.	

Ferrar-Fenton Bible

You shall also make a cover of pure gold of two cubits in length and a cubit and a half in breadth. You shall besides make two covers of gold, shaped as dishes, in two divisions for the covers. Make the cases thus;—one for each side, and a kerub for that division of the cover. You shall make it with kerubim upon the two divisions. Thus the kerubim will be stretching their wings as overshadowing the covers with their wings with the wings of each towards his brother over the covers. The kerubim shall be face to face.

God’s Truth (Tyndale)

And you shall make a mercy seat of pure gold two cubits and an half long and a cubit and an half broad. And make two cherubins of thick gold on the two ends of the mercy seat: and set the one cherub on the one end and the other on the other end of the mercy seat: so see that you make them on the two ends thereof. And the cherubins shall stretch their wings abroad over on high, and cover the mercy seat with their wings, and their faces shall look one to another: even to the mercy seat ward, shall the faces of the cherubins be.

HCSB  
International Standard V

.  
“You are to make a Mercy Seat [Or atonement cover; and so through chapter 31] of pure gold, 45 inches [Lit. two and a half cubits; or about 1.1 meters] long and 27 inches [Lit. one and a half cubits; or about 0.7 meters] wide. You are to make two cherubim [i.e. representations of certain angelic beings] of gold; you are to make them of hammered work at the two ends of the Mercy Seat. Place one cherub at one end and one cherub at the other end. You are to make the cherubim at the two ends of the Mercy Seat, and of one piece with it. The cherubim shall spread their wings upward, covering the Mercy Seat with their wings and facing each other. The faces of the cherubim shall be turned toward the Mercy Seat.

Jubilee Bible 2000

And thou shalt make a seat of reconciliation of pure gold; two cubits and a half shall be its length and a cubit and a half its breadth.  
And thou shalt make two cherubim of gold; of beaten work shalt thou make them, in the two ends of the seat of reconciliation.  
And make one cherub on the one end and the other cherub on the other end: even of the seat of reconciliation shall ye make the cherubim on the two ends thereof.  
And the cherubim shall stretch forth their wings on high, covering the seat of reconciliation with their wings, and their faces shall look one to another; toward the seat of reconciliation shall the faces of the cherubim be.

H. C. Leupold  
Lexham English Bible  
NIV, ©2011  
Peter Pett’s translation  
Unfolding Bible Literal Text  
Unlocked Literal Bible  
Urim-Thummim Version

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You will make a Covering-Lid of pure gold; 3 3/4 feet in length by 2 1/4 feet wide. And you will make two cherubim of gold, of hammered work will you fashion them



for the two ends of the Covering-Lid. Make one cherub on one end and the other cherub on the other end, these will become a part of the Covering-Lid with these cherubim at each end. The cherubim will stretch out their wings above, overshadowing the Covering-Lid with their wings and their faces will face each other, towards the Covering-Lid will the cherubim faces look.

Wikipedia Bible Project

And you made a cover of pure gold, two cubits and a half its length, and a cubit and half its width. And you will make two Cherubs (Griffins) of gold. Make them beaten metal, for the two edges of the cover. And make one Griffin on the edge here and one Griffin on the edge there. From the covering you will make the Griffin on its two sides. And the Griffins will be extending their wings skyward, sheltering the cover with their wings, and their faces, one against his brother, on the cover will be the faces of the Griffins.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

New American Bible (2002) "You shall then make a propitiatory of pure gold, two cubits and a half long, and one and a half cubits wide. Make two cherubim of beaten gold for the two ends of the propitiatory, fastening them so that one cherub springs direct from each end. The cherubim shall have their wings spread out above, covering the propitiatory with them; they shall be turned toward each other, but with their faces looking toward the propitiatory.

**2** [17] Propitiatory: this traditional rendering of the Hebrew term, which may mean merely "cover," is derived from its connection with the ceremony of the Day of Atonement whereby God was rendered "propitious." Cf ⇒ Lev 16:14, ⇒ 16.

**3** [18-20] Cherubim: probably in the form of human-headed winged lions. The cherubim over the ark formed the throne for the invisible Lord. Cf ⇒ Psalm 80:2. For a more detailed description of the somewhat different cherubim in the temple of Solomon, see ⇒ 1 Kings 6:23-28; ⇒ 2 Chron 3:10-13.

New American Bible (2011)

You shall then make a cover\* of pure gold, two and a half cubits long, and one and a half cubits wide. Make two cherubim\* of beaten gold for the two ends of the cover; make one cherub at one end, and the other at the other end, of one piece with the cover, at each end. The cherubim shall have their wings spread out above, sheltering the cover with them; they shall face each other, with their faces looking toward the cover.

\* [25:17] **Cover:** the Hebrew term, kapporet, has been connected with kippur, as in the feast of Yom Kippur or Day of Atonement (Lv 16; 23:26–32): hence, influenced by the Greek and Latin versions, and Luther's German, English translations have rendered it "propitiatory," "mercy seat," and the like.

\* [25:18–20] **Cherubim:** probably in the form of human-headed winged lions. The cherubim over the ark formed the throne for the invisible Lord. Cf. Ps 80:2. For a more detailed description of the somewhat different cherubim in the Temple of Solomon, see 1 Kgs 6:23–28; 2 Chr 3:10–13.

New English Bible–1970

Make a cover of pure gold, two and a half cubits long and one cubit and a half wide. Make two gold cherubim of beaten work at the ends of the cover, one at each end; make each cherub of one piece with the cover. They shall be made with wings outspread and pointing upwards, and shall screen the cover with their wings. They shall be face to face, looking inwards over the cover.

New Jerusalem Bible

'You will also make a mercy-seat of pure gold, two and a half cubits long and one and a half cubits wide, and you will model two great winged creatures of beaten gold, you will make them at the two ends of the mercy-seat. Model one of the winged creatures at one end and the other winged creature at the other end; you will model the winged creatures of a piece with the mercy-seat at either end. The winged creatures must have their wings spread upwards, protecting the mercy-seat with their wings and facing each other, their faces being towards the mercy-seat.



New RSV  
Revised English Bible—1989

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible (ii) “You are to make a cover for the ark out of pure gold; it is to be three-and-three-quarters feet long and two-and-a-quarter feet high. You are to make two *k’ruvim* of gold. Make them of hammered work for the two ends of the ark-cover. Make one keruv for one end and one keruv for the other end; make the *k’ruvim* of one piece with the ark-cover at its two ends. The *k’ruvim* will have their wings spread out above, so that their wings cover the ark, and their faces are toward each other and toward the ark-cover.

exeGesés companion Bible ...and work a kapporeth of pure gold:  
two cubits and a half long  
and a cubit and a half wide:  
and work two cherubim of gold:  
work them of spinnings  
in the two ends of the kapporeth:  
and work one cherub on this end  
and the other one cherub on that end:  
work the cherubim on the two ends of the kapporeth.  
And have the cherubim spread their wings upward  
covering the kapporeth with their wings:  
with their faces man to brother toward the kapporeth  
- so be the faces of the cherubim.

Hebraic Roots Bible  
Israeli Authorized Version  
The Israel Bible (beta)  
JPS (Tanakh—1985)  
Kaplan Translation  
*The Scriptures* 1998

“And you shall make a lid of atonement of clean gold, two and a half cubits long and a cubit and a half wide.

“And you shall make two keru**ḇ**im of gold, make them of beaten work, at the two ends of the lid of atonement.

“And make one keru**ḇ** at one end, and the other keru**ḇ** at the other end. Make the keru**ḇ**im from the lid of atonement, at its two ends.

“And the keru**ḇ**im shall be spreading out their wings above, covering the lid of atonement with their wings, with their faces toward each other, the faces of the keru**ḇ**im turned toward the lid of atonement.

Tree of Life Version “Then you are to make an atonement cover [Heb. *kapporet*; or *mercy seat*; cf. Heb. 9:5.] of pure gold, two and a half cubits long, one cubit and a half wide. Also make two *cheruvim* of gold, from hammered work, at the two ends of the atonement cover. Make one *cheruv* at one end and one *cheruv* at the other end. Of one piece with the atonement cover you are to make the *cheruvim* at its two ends. The *cheruvim* are to spread out their wings above, shielding the atonement cover with their wings, each facing its companion. The faces of the *cheruvim* are to be turned toward the atonement cover.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND YOU SHALL MAKE A SEAT OF RECONCILIATION (*Mercy Seat*), A LID OF PURE GOLD; THE LENGTH OF TWO CUBITS AND A HALF, AND THE BREADTH OF A CUBIT AND A HALF. AND YOU SHALL MAKE TWO CHERUBS GRAVEN IN GOLD, AND YOU SHALL PUT THEM ON BOTH SIDES OF THE SEAT OF

**RECONCILIATION** (*Mercy Seat*). †(Here, JESUS commands Moses to make graven images. But this is by command & for the furnishings of JESUS, rather than for man's carnal desires. This should NOT be used as an excuse for us to have images that HE forbids & which we are NOT commanded to make. See 20:4-5) **THEY SHALL BE MADE, ONE CHERUB ON THIS SIDE, AND ANOTHER CHERUB ON THE OTHER SIDE OF THE SEAT OF RECONCILIATION** (*Mercy Seat*); **AND YOU SHALL MAKE THE TWO CHERUBS ON THE TWO SIDES. THE CHERUBS SHALL STRETCH FORTH THEIR WINGS ABOVE, OVERSHADOWING THE SEAT OF RECONCILIATION WITH THEIR WINGS; AND THEIR FACES SHALL BE TOWARD EACH OTHER, THE FACES OF THE CHERUBS SHALL BE TOWARD THE SEAT OF RECONCILIATION.**

Awful Scroll Bible

You is to have made a cover of pure gold, two cubits and a half in length, and a cubit and a half in width. You is to have made two cherubs of gold; of beaten work was you to make the two ends of the cover. You was to make one cherub on an end, and the one cherub on the other end, even the cover was to be made, the cherubs on the two ends. With the cherubs spreading out their wings over it, screening the cover with their wings, and their faces, as a man to his brother; even over the cover are to be the faces of the cherubs.

Charles Thomson OT  
Concordant Literal Version

.  
You will make a propitiatory shelter of pure gold, two cubits and a half its length and a cubit and a half its width. You will make two cherubim of gold; you shall hammer them a stiff shell of one piece with the two ends of the propitiatory shelter. Make one cherub from this end and one cherub from that end. Of one piece with the propitiatory shelter you shall make the cherubim at its two ends. The cherubim will come to be with spreading wings above, overshadowing with their wings over the propitiatory shelter with their faces each to his fellow. Toward the propitiatory shelter the faces of the cherubim shall come to be.

Darby Translation  
exeGesés companion Bible  
Orthodox Jewish Bible

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And thou shalt make a kapporet of zahav tahor; two cubits and a half shall be the length thereof, and a cubit and a half the width thereof.  
And thou shalt make two keruvim of zahav, of beaten work shalt thou make them, in the two ends of the kapporet.  
And make one keruv on the one end, and the other keruv on the other end, with the kapporet (atonement cover) shall ye make the keruvim on the two ends thereof.  
And the keruvim shall stretch forth their wings upward, covering the kapporet with their wings, and their faces shall look one to another; toward the kapporet shall the faces of the keruvim be.

Rotherham's *Emphasized B.* .  
Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible*

“You shall make a <sup>[g]</sup>mercy seat (cover) of pure gold, two and a half cubits long and one and a half cubits wide. You shall make two cherubim (winged angelic figures) of [solid] hammered gold at the two ends of the mercy seat. Make one cherub at each end, making the cherubim *of one piece* with the mercy seat at its two ends. The cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing each other. The faces of the cherubim are to be *looking downward* toward the mercy seat.

[g] This was a special cover serving as the place of atonement for sin, where the high priest would sprinkle the blood of a sacrifice to reconcile the Israelites to God.

The Expanded Bible	<p>“Then make the ·lid of the Ark [mercy seat; atonement cover] of pure gold. Make it ·forty-five inches [<sup>l</sup>two and a half cubits] long and ·twenty-seven inches [<sup>l</sup>one and a half cubits] wide. ·Then hammer gold to make two creatures with wings [Make two cherubim of hammered gold], and put one on each end of the ·lid [mercy seat; atonement cover]. Attach one ·creature [cherub] on one end of the ·lid [mercy seat; atonement cover] and the other ·creature [cherub] on the other end. Make them to be one piece with the ·lid [mercy seat; atonement cover] at the ends. The ·creatures’ [cherubim’s] wings should be spread upward, covering the ·lid [mercy seat; atonement cover], and the ·creatures [cherubim] are to face each other across the ·lid [mercy seat; atonement cover].</p>
Kretzmann’s Commentary	<p>And thou shalt make a mercy-seat, a lid, or covering, of the ark, of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. This mercy seat, or lid of expiation, received its name from the fact that the guilt of the people, by virtue of the blood sprinkled against it on the great Day of Atonement, was expiated, their sin was covered.</p> <p>And thou shalt make two cherubim of gold, of beaten work shalt thou make them, enchased and rounded with a hammer, the figures thus being not massive. but hollow, in the two ends of the mercy seat.</p> <p>And make one cherub on the one end and the other cherub on the other end; even of the mercy-seat shall ye make the cherubim on the two ends thereof, fastened to the solid gold of the ark's lid in such a manner as to form a structural unit.</p> <p>And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, their wings overshadowing the entire lid, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be. The figures, probably formed like those of men, with the wings added, and standing upright on the cover, were to face each other with outstretched wings, but with their eyes directed to the lid on which they stood.</p>
Syndein/Thieme	<p>And you shall make a Mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.</p> <p>{Note: The Mercy seat is where the Shekinah Glory sits in the Holy of Holies when the presence of the Lord is present.}</p> <p>And you shall make two cherubim of gold, of beaten work shall you make them, in the two ends of the mercy seat.</p> <p>{Note: Until the Seraphim rank of six wing angels, the rank of four wings was the highest rank of angel - they were called cherubs or with the Hebrew plural ending cherubim.}</p> <p>And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall you make the cherubim on the two ends thereof.</p> <p>{Note: The two cherubs represent the Righteousness and Justice of God.}</p> <p>And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be.</p>
The Voice	<p>Build a cover for the chest out of pure gold. <i>It will be known</i> as the seat of mercy—<i>where sins are atoned</i>—and it should be 45 inches long and 27 inches wide. Fashion two winged guardians [Hebrew, <i>cherubim</i>] out of hammered gold, and place them at both ends of the seat of mercy. Put one winged guardian at each end, but <i>have your artisans</i> make them appear as one solid piece with the cover. The guardians must face one another with bowed heads, their wings spread so that they reach up and cover the seat of mercy.</p>

### Bible Translations with Many Footnotes:

The Complete Tanach	And you shall make an ark cover of pure gold, two and a half cubits its length and a cubit and a half its width.
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**an ark cover:** Heb. תָּרַפֵּךְ a cover over the ark, which was open from above. He [Moses] placed it [the cover] over it [the ark] like a board.

**two and a half cubits its length:** like the length of the ark. Its width was like the width of the ark, and it lay on the thickness of the four walls. Although [Scripture] does not give a measure for its thickness, our Rabbis explained that it was a handbreadth thick. — [from Succah 5a]

And you shall make two golden cherubim; you shall make them of hammered work, from the two ends of the ark cover.

**cherubim:** Heb. מִיְבִרָיִם. They had the features of a child. — [from Succah 5]

**you shall make...of hammered work:** [This means] that you should not make them separate and then join them at the ends of the ark cover after they are made, as smiths do [in a process] called solderez [in Old French], soldered. Instead, you should take a large quantity of gold at the beginning of the construction of the ark cover and beat it with a hammer and with a mallet in the center [of the mass of gold] so that its ends protrude upward, and [then you should] form the cherubim from the protrusion of its ends.

**hammered:** Heb. הִשְׁקַמְתָּ, batediz in Old French, hammered, like “knocked (וְשָׁקַמְתָּ) one against the other” (Dan. 5:6).

**ends of the ark cover:** Heb. תְּרַפְּכָה תּוֹצֵק, ends of the ark cover

And make one cherub from the one end and the other cherub from the other end; from the ark cover you shall make the cherubim on its two ends.

**And make one cherub from the one end:** [The text elaborates] so that you will not say [that it means] two cherubim at each end. Therefore, it had to explain, “one cherub from the one end.”

**from the ark cover:** itself you shall make the cherubim. This is the meaning of “you shall make them of hammered work” -that you shall not make them [the cherubim] separately and [then] attach them to the ark cover.

The cherubim shall have their wings spread upwards, shielding the ark cover with their wings, with their faces toward one another; [turned] toward the ark cover shall be the faces of the cherubim.

**their wings spread:** [This means] that you shall not make their wings lying down [resting next to their bodies], but spread high alongside their heads, so that there should be ten handbreadths in the space between the wings and the ark cover, as is stated in Succah (5b).

The Geneva Bible  
Kaplan Translation

It is in this ark that you will place the testimony that I will give you. Make a golden cover for the ark, 2 and a half cubits long and 1 and half cubits wide. Make two golden cherubs, hammering them out from the two ends of the cover. One cherub shall be on the end, and one on the other. Make the cherubs from [the same piece of gold] as the cover itself, on its two ends. The cherubs shall spread their wings upward so that their wings shield the cover. The cherubs shall face one another, but their faces shall [also be inclined downward] toward the cover.

### **testimony**

Some say that this denotes the Tablets of the Ten Commandments (Rashbam; Ibn Ezra; cf. 1 Kings 8:9). Others say that it also includes the entire Torah (Rashi; Abarbanel; Tzeror HaMor; Introduction to Yad). This point is debated in the Talmud (Bava Bathra 14a). The dispute is related to the dispute as to when the commandment was given (see note, this verse, 'I will give you').

***I will give you***

If the command was given while Moses was on the mountain, then 'testimonies' can denote the tablets, which were yet to be given. However, if the command was given after Moses came down with the tablets (see note on Exodus 25:1), then 'testimony' must denote the Torah that was yet to be given.

**cover**

(Saadia; Rashi; Rashbam). Kapporeth in Hebrew. The Septuagint translates it as *ilastyion*, which denotes reconciliation, propitiation, appeasement and atonement (Kapparah; cf. Tanchuma 10; Tzeror HaMor). Philo translates it as 'throne of mercy' or 'mercy seat' (Questions and Answers 60; cf. Tanchuma, VaYakhel 7).

**2 and a half cubits...**

3' 9" x 2' 3", like the dimensions of the ark (Exodus 25:10). The Talmud states that the ark cover was one handbreadth (3 inches) thick (Sukkah 5a). It can easily be calculated that if it were solid gold, it would weigh (without the cherubs), some 2500 pounds, or 17 talents (see note on Exodus 25:39). Some sources thus state that the ark cover was considerably thinner (Tur), since we find that the ark had to be light enough to be carried easily (Baaley Tosafoth on Exodus 25:11). One source states that the ark-cover weighed one talent (150 pounds), just like the menorah (Exodus 25:39; Saadia Gaon, quoted in Ibn Ezra on Exodus 38:24). The ark cover would therefore have been around 3/16 inch thick, or, if the cherubs are taken into account, more likely around 1/8 inch thick. It may have been made like an inverted open box, so that its sides were one handbreadth thick on the outside.

**two**

Paralleling God's two names, the Tetragrammaton and Elohim (Paneach Raza; Midrash Tadshe 2). See Exodus 25:20.

**cherubs**

See note on Genesis 3:24. The cherubs were creatures like birds (Or HaAfeleh; Rashbam; Chizzkuni; Philo, De Vide Mose 2:99) with wings (Exodus 25:20) and faces like human infants (Chagigah 13b; Ralbag). Some say that one was male and the other was female (Rashi on 1 Chronicles 3:10; Bachya, from Yoma 54a; cf. Zohar 3:59a). See Ezekiel 10:7-15.

**ends**

Lengthwise (Rashbam; Ibn Ezra) at the very edges of the cover (Haamek Davar).

**from the same piece...**

(Saadia; Rashi; Ibn Ezra; Rashi on Exodus 25:18).

**upward**

Parallel to their heads (Rashi; Rashbam), as if they were taking off (Ralbag).

**shield the cover**

Their wings were 10 handbreadths (30 inches) over the ark-cover (Sukkah 5b). This was the height of the cherubs (Rashi ad loc.).

**face one another**

Directly. Others say that they faced toward the east, toward the opening of the Holy of Holies, with their heads inclined toward each other (Bava Bathra 99a). Others say that their bodies faced toward the east, but their heads faced each other (Chokhmah HaMishkan; Maaseh Choshev 8:5). They faced each other so that they would not appear to be gods (Moreh Nevukhim 3:45).

**inclined downward...**

(Baaley Tosafoth; Ibn Ezra). Or, 'The cherubs shall face one another, with their faces toward the middle of the ark-cover' (Rashbam).



make them of beaten work in the two ends of the mercy seat. And make one cherub on this end, and one cherub on that end; you shall make the cherubs on its ends a part of the mercy seat. And the cherubs shall be spreading out their wings upward, entwining with their wings above the mercy seat, and their faces, each man toward his brother;<sup>20</sup> the faces of the cherubs shall be toward the mercy seat.

<sup>17</sup> 25:17 **mercy seat**, *kapporeth*, a covering (for the ark, and a covering for our sins.) *Kapporeth* is a noun form of the verb *kapar*, to cover. *Kapporeth* is never used except to refer to the gold lid that covered the ark of the covenant. The basic meaning of *kapporeth* is a covering, but since it is used exclusively of this one item we have allowed the traditional name given to us in the KJV to remain, the mercy seat. This is not a literal word rendering, but is an interpretative translation. It is a correct translation because of all the meaning attached to this lid by the sprinkling of the blood upon it for the covering of our sins.

<sup>20</sup> 25:20 **each man toward his brother**, refers to the two cherubs opposite one another.

“You are to make an atonement lid<sup>28</sup> of pure gold;<sup>29</sup> its length is to be three feet nine inches, and its width is to be two feet three inches. You are to make two cherubim<sup>30</sup> of gold; you are to make them of hammered metal on the two ends of the atonement lid. Make<sup>31</sup> one cherub on one end<sup>32</sup> and one cherub on the other end; from the atonement lid<sup>33</sup> you are to make the cherubim on the two ends. The cherubim are to be spreading their wings upward, overshadowing<sup>34</sup> the atonement lid with their wings, and the cherubim are to face each other,<sup>35</sup> looking<sup>36</sup> toward the atonement lid.

<sup>28</sup>tn The noun is כַּפֹּרֶת (*kapporet*), translated “atonement lid” or “atonement plate.” The traditional translation “mercy-seat” (so KJV, ASV, NASB, NRSV) came from Tyndale in 1530 and was also used by Luther in 1523. The noun is formed from the word “to make atonement.” The item that the Israelites should make would be more than just a lid for the ark. It would be the place where atonement was signified. The translation of “covering” is probably incorrect, for it derives from a rare use of the verb, if the same verb at all (the evidence shows “cover” is from another root with the same letters as this). The value of this place was that Yahweh sat enthroned above it, and so the ark essentially was the “footstool.” Blood was applied to the lid of the box, for that was the place of atonement (see S. R. Driver, *Exodus*, 269-270).

<sup>29</sup>tn After verbs of making or producing, the accusative (like “gold” here) may be used to express the material from which something is made (see GKC 371 §117.human history).

<sup>30</sup>tn The evidence suggests that the cherubim were composite angelic creatures that always indicated the nearness of God. So here images of them were to be crafted and put on each end of the ark of the covenant to signify that they were there. Ezekiel 1 describes four cherubim as each having human faces, four wings, and parts of different animals for their bodies. Traditions of them appear in the other cultures as well. They serve to guard the holy places and to bear the throne of God. Here they were to be beaten out as part of the lid.

<sup>31</sup>tn The text now shifts to use an imperative with the *vav* (ו) conjunction.

<sup>32</sup>tn The use of זֶה (*zeh*) repeated here expresses the reciprocal ideas of “the one” and “the other” (see R. J. Williams, *Hebrew Syntax*, 26, §132).

<sup>33</sup>sn The angels were to form one piece with the lid and not be separated. This could be translated “of one piece with” the lid, but it is likely the angels were simply fastened to it permanently.

<sup>34</sup>tn The verb means “overshadowing, screening” in the sense of guarding (see 1 Kgs 8:7; 1 Chr 28:18; see also the account in Gen 3:24). The cherubim then signify two things here: by their outstretched wings they form the throne of God who sits above the ark (with the Law under his feet), and by their overshadowing and guarding they signify this as the place of atonement where people must find propitiation to commune with God. Until then they are barred from his presence. See U. Cassuto, *Exodus*, 330-35.

<sup>35</sup>tn Heb “their faces a man to his brother.”

<sup>36</sup>tn Heb “the faces of the cherubim will be” (“the cherubim” was moved to the preceding clause for smoother English).

NET Bible®

New American Bible (2011)

**Literal, almost word-for-word, renderings:**



Brenner's Mechanical Trans.	...and you will (make) a lid of pure gold, two forearms and a half is her length, and a forearm and a half is her width, and you will (make) two keruvs of gold of beaten work, you will (make) them (at) the two extremities of the lid, and (make) (one) keruv (at) this extremity, and (one) keruv (at) (that) extremity, from the lid you will (make) the keruvs upon two of his extremities, and the keruvs will (be) spreading out the wings <above>, fencing around (with) their wings upon the lid, and their faces (each) to his brother, the faces of the keruvs will exist toward the lid,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	And you shall make a generosity-seat of pure gold: two cubits and a half [shall be] the length, and a cubit and a half the width. And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the generosity-seat. And make one cherub at the one end, and one cherub at the other end: of one piece with the generosity-seat you (pl) shall make the cherubim on the two ends. And the cherubim shall spread out their wings on high, covering the generosity-seat with their wings, with their faces one to another; toward the generosity-seat shall the faces of the cherubim be.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	<p>“You shall make a <sup>[p]</sup>mercy seat of pure gold, two and a half <sup>[q]</sup>cubits <sup>[r]</sup>long and one and a half cubits <sup>[s]</sup>wide. You shall make two cherubim of gold, make them of hammered work <sup>[t]</sup>at the two ends of the mercy seat. Make one cherub <sup>[u]</sup>at one end and one cherub <sup>[v]</sup>at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. The cherubim shall have their wings spread upward, covering the mercy seat with their wings and <sup>[w]</sup>facing one another; the faces of the cherubim are to be <i>turned</i> toward the mercy seat.</p> <p>[p] Exodus 25:17 Lit <i>propitiatory</i>, and so through v 22  [q] Exodus 25:17 I.e. One cubit equals approx 18 in.  [r] Exodus 25:17 Lit <i>its length</i>  [s] Exodus 25:17 Lit <i>its width</i>  [t] Exodus 25:18 Lit <i>from</i>  [u] Exodus 25:19 Lit <i>from</i>  [v] Exodus 25:19 Lit <i>from</i>  [w] Exodus 25:20 Lit <i>their faces to</i></p>
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	“And you have made a mercy-seat of pure gold, two cubits and a half its length, and a cubit and a half its breadth; and you have made two cherubs of gold, beaten work will you make them, at the two ends of the mercy-seat; and make you one cherub at the end on this side, and one cherub at the end on that; at the mercy-seat you [all] do make the cherubs on its two ends. “And the cherubs have been spreading out wings on high, covering the mercy-seat over with their wings, and their faces are one towards another—towards the mercy-seat are the faces of the cherubs.

**The gist of this passage:** The details for making the covering (or Mercy Seat) for the Ark are given. Also, two cherubim are to be made out of gold and placed on either side of the Ark, upon the Ark's cover.

17-20

## Exodus 25:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (אָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
kappôreth (תְּכַפֵּרֶת) [pronounced <i>kap-POH-reth</i> ]	<i>cover, atonement lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive	Strong's #3727 BDB #498
BDB: <i>mercy-seat, place of atonement; the golden plate of propitiation on which the High Priest sprinkled the seat 7 times on the Day of Atonement symbolically reconciling Jehovah and His chosen people; the slab of gold on top of the ark of the covenant which measured 2.5 by 1.5 cubits; on it and part of it were the two golden cherubim facing each other whose outstretched wings came together above and constituted the throne of God.</i> <sup>25</sup>			
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>BV</sup></i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) [pronounced <i>taw-BOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** You will make the cover [or, Mercy Seat] [from] pure gold,...

The Ark is an open box. What follows is a description for making the cover for the box. The covering was to be made out of pure gold.

*Mercy seat* obviously became the more popularized name, as God spoke to Moses from above this covering, making it a throne of sorts (Ex. 25:22 Num. 7:89). However, this Hebrew word is kappôreth (תְּכַפֵּרֶת) [pronounced *kap-POH-reth*] and it is a covering placed over the Ark. It comes from the verb which we translate *cover, propitiate*; and therefore is better represented as a covering. Strong's #3727 BDB #498.

This *covering* temporarily covered over our sins.

## Exodus 25:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ammâthayim (אַמְתָּיִם) [pronounced <i>ahm-mawth-ah-YIHM</i> ]	<i>2 cubits (36 inches)</i>	feminine dual noun	Strong's #520 BDB #52

<sup>25</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #3727.

Exodus 25:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chătsîy (חֶצְיִי) [pronounced <i>khuh-TSEE</i> ]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
'ôrek <sup>e</sup> (אֶרֶךְ) [pronounced <i>OH-reck</i> ]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #753 BDB #73
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i> ]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chătsîy (חֶצְיִי) [pronounced <i>khuh-TSEE</i> ]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
rôchab (רֹחַב) [pronounced <i>ROH-khab</i> ']	<i>breadth, width, expanse</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #7341 BDB #931

**Translation:** ...2½ cubits in length [lit., *its length*] and 1½ cubits [is] its width.

This is 45" x 27", just exactly the right size to cover the open Ark. The height or thickness of the cover is not given here. Whether this was a part of these instructions or not, we do not know.

Exodus 25:17 You will make the cover [or, *Mercy Seat*] [from] pure gold, 2½ half cubits in length [lit., *its length*] and 1½ cubits [is] its width. (Kukis mostly literal translation)

We were covered by the promises of God in the Old Testament until Christ came at the perfect time to die for our sins. When God looks at us, He does not see us but rather He sees His mercy seat, His covering, which is the perfect work of our Lord Jesus Christ. When God looks to us, He sees His Son. **Being justified as a gift by His grace through the redemption which is in Christ Jesus, Whom God displayed publicly as a covering (propitiation, mercy seat) by means of His blood, through faith, a demonstration of His righteousness (Rom. 3:24–25a). And He Himself is the covering for our sins; and not for ours only, but also for the whole world (1John 2:2).**

God does not yet tell Moses all that will go into the ark, or the chest. In this chapter, we will find out that the commandments etched in stone will be placed into the Ark (vv. 21–22). What will go in there, the testimony against us, will that which condemns us. This will be all of the legal evidence needed in order to convict us. However, before He condemns us, God makes provision to cover this. So God tells Moses how to build the cover first; then He will tell us what the ark is to contain—those things which will makes us stand condemned before God.

The Ten Commandments are a righteous standard which none of us can attain.

Exodus 25:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
sh <sup>e</sup> nayîm (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>n-AH-yim</i> ]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
k <sup>e</sup> rûwbîym (כְּרוּבִיִּם) [pronounced <i>k<sup>e</sup>roob<sup>b</sup>-VEEM</i> ]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500
Some believe that this refers to a particular group of angels. I lean toward the idea that this indicates that we are in an unseen conflict.			
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
miq <sup>e</sup> shâh (מִקְשָׁה) [pronounced <i>mihk-SHAW</i> ]	<i>hammered work, shaped [molded] by hammering; possibly made from one piece</i>	feminine singular noun	Strong's #4749 BDB #904

**Translation:** You will make the cherubim [from] gold hammered work.

The rings for the Ark were to be cast—that is, melted down and put into a mold. The cherubim are, instead, made from sculpting the image of an angel.

This is one of the rare circumstances where God allowed man to make something to represent that which was in the heavens.

Exodus 25:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
’êth (אֹת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

## Exodus 25:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>e</sup> nêy (שְׁנַיִ) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
q <sup>e</sup> tsôwth (קְצוֹתָי) [pronounced kaw-TSOHTH]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892
kappôreth (קַפְּרוֹתַי) [pronounced kap-POH-reth]	<i>cover, lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive with the definite article	Strong's #3727 BDB #498

**Translation:** You will make them [to be] at two ends of the cover.

The angels (cherubim) were to be placed at opposite ends of the cover.

Exodus 25:18 You will make the cherubim [from] gold hammered work. You will make them [to be] at two ends of the cover. (Kukis mostly literal translation)

The cherubim, or angels, represent the two types of angels involved in the **Angelic Conflict: elect and fallen angels**. These angels watch the earth and mankind and they see the execution of God's plan on the earth. These represent angelic creation, who bend over and watch intently at what transpires on this earth. God's greatest work is His salvation that He has provided for us; the cherubim looking down upon the cover are witnesses to this great work on our behalf (1Cor. 4:9). The cherubim are above us, so to speak, looking down, and God is enthroned above them (2Kings 19:15 Psalm 99:1).

Some people are confused by this verse and those which describe the ornate items which would be kept in the tabernacle. They think that this somehow contradicts the second commandment prohibiting idolatry. The idolatry mentioned in the commandment (which is not the only kind of idolatry) specifically refers to the construction of idols for the purpose of worshiping them. We are not to worship the statues which were designed to represent the world we cannot see. The reason for this is that these idols would represent demons and those who worshiped the statue would be worshiping the demons behind the statue. However, there is a great reality to which we are not visually privy, which includes all of angelic creation. The elect angels form a great cloud of witness encompassed about us watching intently all of our moves. We are witnesses before them, as well as before man. We are not to worship the cherubim who are on the cover of the ark; but we are to be cognizant that they are there.

It was virtually impossible for anyone in Israel to worship any of these things which were built, as most everything was placed into the Tabernacle, and there was no public access to the Tabernacle. Worshipers could be in the courtyard of the Tabernacle, but they could not see the articles of furniture from any vantage point outside the Tabernacle.

## Exodus 25:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251



Exodus 25:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #6213 BDB #793
k <sup>e</sup> rûwb (כְּרוּב) [pronounced <i>k<sup>e</sup>roob<sup>b</sup>v</i> ]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun	Strong's #3742 (and #3743) BDB #500
’echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtsâh (קֵצֵה) [pronounced <i>kaw-TSAW</i> ]	<i>end, extremity, the uttermost part [tip]; from the whole of, from among</i>	feminine singular noun (sometimes masculine)	Strong's #7098 BDB #892
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

**Translation:** You will make one cherub for one end [lit., from the end here]...

One cherub was made for one side.

Exodus 25:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k <sup>e</sup> rûwb (כְּרוּב) [pronounced <i>k<sup>e</sup>roob<sup>b</sup>v</i> ]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun	Strong's #3742 (and #3743) BDB #500
’echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577



Exodus 25:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâtsâh (קֶצֶה) [pronounced kaw-TSAW]	<i>end, extremity, the uttermost part [tip]; from the whole of, from among</i>	feminine singular noun (sometimes masculine)	Strong's #7098 BDB #892
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kappôreth (כַּפֹּרֶת) [pronounced kap-POH-reth]	<i>cover, lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive with the definite article	Strong's #3727 BDB #498

**Translation:** ...and the other cherub [lit., the one cherub] for the other end of the cover [lit., from the end here].

The second cherub was made for the other side of the cover.

Some understand the last few words, when combined with the next phrase, to mean *from one piece, you will make the cherubim at its two ends*. There is really no phrase *from one piece* found here, even though you may find that phrase in your translation.

Exodus 25:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k <sup>e</sup> rûwbîym (כַּרְבֻּיִם) [pronounced k <sup>e</sup> roob-VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
‘al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040

## Exodus 25:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q <sup>e</sup> tsôwth (תּוֹצֵחַ) [pronounced kaw-TSOHTH]	end (s), extremities, the uttermost parts [tips]	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7098 BDB #892

**Translation:** You [all] will make the [two] cherubim [to stand] at each end [lit., at two of its ends].

The cherubim would be placed opposite one another on each side of the cover.

It is not clear to me how this is different from v. 18b or from the previous description in v. 19a-b. This suggests to me that I may not have gotten the gist of this verse when I translated it.

Exodus 25:19 You will make one cherub for one end [lit., from the end here] and the other cherub [lit., the one cherub] for the other end of the cover [lit., from the end here]. You [all] will make the [two] cherubim [to stand] at each end [lit., at two of its ends].

The two angels represent the elect and the fallen angels. Some angels chose to sin against God and some did not. Those who sinned against God are fallen; and, insofar as we know, there is no redemption for them.

## Exodus 25:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224
k <sup>e</sup> rûwbîym (כְּרוּבִים) [pronounced k <sup>e</sup> roob <sup>b</sup> -VEEM]	transliterated cherubim; it means angels	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
pâras (פָּרַס) [pronounced paw-RAHS]	breaking into pieces; expanding; spreading [out, over], dispersing; displaying	masculine plural, Qal active participle	Strong's #6566 BDB #831
k <sup>e</sup> nâphayim (כַּנְפָּיִם) [pronounced keh-nawf-ah-YIM]	wings of birds (Gen. 1:21 Exodus 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)	feminine dual noun	Strong's #3671 BDB #489
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ma <sup>e</sup> lâh (מֵלָח) [pronounced mawg <sup>e</sup> -LAW]	higher, higher part, above, upon, forward	adverb with the hê local	Strong's #4605 BDB #751

With the lâmed preposition this means upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly. With the hê local, it can mean upwards; farther; more.

**Translation:** The cherubim [will be made so that they] are spreading [their] wings upward... (Kukis mostly literal translation)

There is a tricky part of this phrase, but I think the idea is, the wings of the cherubim are to be pointed upwards. In this, they acknowledge God.

Exodus 25:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâkak <sup>e</sup> /sâkak <sup>e</sup> (כַּכָּ/כַּכָּ) [pronounced saw-KAHK <sup>e</sup> ]	<i>overshadowing, covering; protecting, guarding</i>	masculine plural, Qal active participle	Strong's #5526 BDB #692, 696, 697
There are some very confusing aspects to this word. BDB gives two sets of meanings ( <i>to hedge, to fend about and to weave together</i> ). However, one can reasonably follow the original meaning to its applications, thus blurring the distinction between the homonyms. The second problem is, there are two spellings for this word; but are they really different words? Strong gives both spelling, but without differentiating between the words; BDB gives both spellings and two sets of definitions (but not tied to a specific spelling).			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
k <sup>e</sup> nâphayim (כַּנְפַיִם) [pronounced keh-nawf-ah-YIM]	<i>wings of birds (Gen. 1:21 Exodus 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3671 BDB #489
‘al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kappôreth (כַּפֹּרֶת) [pronounced kap-POH-reth]	<i>cover, lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive with the definite article	Strong's #3727 BDB #498

**Translation:** ...these [lit., their] wings overshadowing the cover.

Their wings are over the cover of the Ark. The idea is, there are billions of angels, and they are viewing what is happening on the earth.

Exodus 25:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815

Exodus 25:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'iysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of</i> [when followed by a genitive of a place]; <i>companion of, soldier of, follower of</i> [when followed by a genitive of king, leader, etc.]; <i>anyone, someone, a certain one, each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âch (אָח) [pronounced awhk]	<i>brother of same parents; half-brother (same father); relative, kinship, same tribe; each to the other (reciprocal relationship); (figuratively) of resemblance</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #251 BDB #26
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kappôreth (כַּפֹּרֶת) [pronounced kap-POH-reth]	<i>cover, lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive with the definite article	Strong's #3727 BDB #498
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
pânîym (פְּנִיּוֹת) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			
k <sup>e</sup> rûwbîym (כְּרֻבִּיּוֹת) [pronounced k <sup>e</sup> roo <sup>b</sup> -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500

**Translation:** Each angel [lit., each one, a man] will face the other [lit., his brother] on the Mercy Seat [or, cover] opposite one another [or, (so) the faces of the cherubim will be].

There cherubim will face each other opposite one another over the Mercy Seat (the cover).

Exodus 25:20 The cherubim [will be made so that they] are spreading [their] wings upward these [lit., their] wings overshadowing the cover. Each angel [lit., each one, a man] will face the other [lit., his brother] on the Mercy Seat [or, cover] opposite one another [or, (so) the faces of the cherubim will be]. (Kukis mostly literal translation)

God looks upon the covering, the mercy seat, Jesus Christ when He sees us—this is the focus of His righteousness and justice. They are not independent characteristics acting in separation from one another but two cohesive elements which make up the perfect character of God, both acting in tandem.

Exodus 25:17–20 You will make the cover [or, *Mercy Seat*] [from] pure gold, 2½ half cubits in length [lit., *its length*] and 1½ cubits [is] its width. You will make the cherubim [from] gold hammered work. You will make them [to be] at two ends of the cover. You will make one cherub for one end [lit., *from the end here*] and the other cherub [lit., *the one cherub*] for the other end of the cover [lit., *from the end here*]. You [all] will make the [two] cherubim [to stand] at each end [lit., *at two of its ends*]. The cherubim [will be made so that they] are spreading [their] wings upward these [lit., *their*] wings overshadowing the cover. Each angel [lit., *each one, a man*] will face the other [lit., *his brother*] on the Mercy Seat [or, *cover*] opposite one another [or, (so) the faces of the cherubim will be]. (Kukis mostly literal translation)

Exodus 25:17–20 You will make the mercy seat out of pure gold, 45 inches long and 27 inches wide. You will also make two cherubim fashioned from gold. They will stand opposite one another affixed to each end of the cover (or, *mercy seat*). Each cherub will be standing at its end, its wings spread upward so that they overshadow the mercy seat. The angels will be facing towards one another and looking down upon the mercy seat. (Kukis paraphrase)

The way I see this is, these angels are about 18–27" high and they are standing upon the cover of the Ark. They represent the Angelic Conflict; the angels viewing man and seeing how God will deal with sin; and how this will reveal God's character.

There are the fallen angels (which include Satan) and the elect angels. When Satan fell and took a third of the angels with him, God condemned them to separation from Him, to be placed in confinement in the Lake of Fire. There were objections made (this is something that many have assumed); most of these objections centered upon the character of God and His relationship to His creatures. Can God really be love if He will sentence His creatures to eternal fire? God reveals his righteousness, justice and love in His interaction with His creation, mankind. This is what the angels are observing. In their observations, it is clear that obedience to God is much smarter than disobedience; and that God loves even mankind, who are created far lower than the angels.



Solomon will later make the Ark and the cover and new cherubim and they will be considerably larger.

**The Ark of God** (a photo of a model); from [Trip Advisor](#); accessed January 27, 2020.

Like all of the models made of the Ark, there are some problems with it. There is no indication that the wooden box is see-through. I do not recall any mention of lattice work regarding the Ark. The poles appear to be placed properly, but they are far more ornate than is indicated in Scripture.

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And you have put the cover upon the Ark from to above-ward and unto the Ark you will place the testimony which I will give unto you. And I have met to you there and I have spoken with you from upon the cover, from a midst of two of the cherubim which [are] upon an Ark of the Testimony, all that I will mandate you unto sons of Israel.

Exodus  
25:21–22

You will place the Mercy Seat over the Ark on top [of it]; and you will place the testimony that I will give you into the Ark. I will meet you there and I will speak with you from over the Mercy Seat in between the two cherubim which [are] upon the Ark of Testimony, all that I will mandate you [to teach] the sons of Israel.

You will place the Mercy Seat over the Ark, on top of it; and you will place the stone tablets that I will give you—the testimony—into the Ark. I will meet with you there at the Mercy Seat between the two cherubim who are over the Ark of Testimony, and from that place, I will charge you with all that you are to teach the sons of Israel.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And you have put the cover upon the Ark from to above-ward and unto the Ark you will place the testimony which I will give unto you. And I have met to you there and I have spoken with you from upon the cover, from a midst of two of the cherubim which [are] upon an Ark of the Testimony, all that I will mandate you unto sons of Israel.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt set the propitiatory upon the Ark over above, and within the ark shalt thou put the Testimony that I will give thee. And I will appoint My Word (Memra) with thee there; and I will speak with thee from above the Propitiatory, from between the two kerubin that are upon the Ark of the Testimony, all that I may command thee for the sons of Israel.
Targum (Pseudo-Jonathan)	And thou shalt put the mercy seat above upon the ark, and within the ark thou shalt lay the Tables of the Testament that I will give thee. And I will appoint My Word with thee there, and will speak with thee from above the mercy seat, between the two kerubaia that are over the ark of the testament, concerning all that I may command thee for the sons of Israel.
Revised Douay-Rheims	In which you shall put the testimony that I will give you. Thence will I give orders, and will speak to you over the propitiatory, and from the midst of the two cherubims, which shall be upon the ark of the testimony, all things which I will command the children of Israel by you.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony that I will give you. There I will meet with you, and I will tell you from above the mercy seat, from between the two cherubim which are on the ark of the testimony, all that I command you for the B'nai Yisrael.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall put the mercy seat on top of the ark; and in the ark you shall put the testimony that I shall give you. And there I will meet you, and I will commune with you from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will command you concerning the children of Israel.
Updated Brenton (Greek)	And you shall set the mercy seat on the ark above, and you shall put into the ark the testimonies which I shall give you. And I will make Myself known to you from there, and I will speak to you from above the mercy seat between the two cherubim, which



are upon the Ark of Testimony, even in all things which I shall charge you concerning the children of Israel.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And put the cover over the ark, and in the ark the record which I will give you. And there, between the two winged ones on the cover of the ark, I will come to you, face to face, and make clear to you all the orders I have to give you for the children of Israel.
Easy English	Put the lid on the top of the box. Put the stones with the words of the covenant into the box. I will give those to you. I will meet with you there, above the lid, between the two angels. The angels are over the top of the Covenant Box. I will meet with you and I will give to you all my commands for the Israelites.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	“I will give you the Agreement. Put it in the Box, and put the mercy-cover on the Box. When I meet with you, I will speak from between the Cherub angels on the mercy-cover that is on the Box of the Agreement. From that place, I will give all my commands to the Israelites.
God’s Word™	After you put into the ark the words of my promise which I will give you, place the throne of mercy on top. I will be above the throne of mercy between the angels whenever I meet with you and give you all my commands for the Israelites.
Good News Bible (TEV)	Put the two stone tablets inside the Box and put the lid on top of it. I will meet you there, and from above the lid between the two winged creatures I will give you all my laws for the people of Israel.
The Message	Set the Atonement-Cover as a lid over the Chest and place in the Chest The Testimony that I will give you. I will meet you there at set times and speak with you from above the Atonement-Cover and from between the angel-figures that are on it, speaking the commands that I have for the Israelites.
Names of God Bible NIRV	. Place the cover on top of the ark. I will give you the tablets of the covenant law. Put them in the ark. The ark is where the tablets of the covenant law are kept. I will meet with you above the cover between the two cherubim that are over the ark. There I will give you all my commands for the Israelites.
New Simplified Bible	»After you put into the ark the words of my covenant that I will give you, place the throne of mercy on top. »I will be above the throne of mercy between the angels whenever I meet with you. I will give you all my commandments for the Israelites.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Inside it place the two flat stones with the Ten Commandments and put the gold lid on top of the chest. I will meet you there between the two creatures and tell you what my people must do and what they must not do.
The Living Bible	Install the lid upon the Ark, and place within the Ark the tablets of stone I shall give you. And I will meet with you there and talk with you from above the place of mercy between the Guardian Angels; and the Ark will contain the laws of my covenant. There I will tell you my commandments for the people of Israel.
New Berkeley Version	.
New Life Version	Put the mercy-seat on top of the box. Put the Law which I will give you into the box. I will meet with you there. Between the two cherubim which are upon the special box

	of the Law, I will speak to you about all the Laws I will give you for the people of Israel.
New Living Translation	Then put the atonement cover on top of the Ark. I will meet with you there and talk to you from above the atonement cover between the gold cherubim that hover over the Ark of the Covenant.[d] From there I will give you my commands for the people of Israel.
Unlocked Dynamic Bible	Put the stone slabs that I will give you inside the chest. Then fasten the lid onto the top of the chest. I will set times to talk with you there. From above the lid of the chest, between the two winged creatures, I will tell to you all my laws that you must transmit to the Israelite people.
Unfolding Bible Simplified	.

### Partially literal and partially paraphrased translations:

American English Bible	Then the Propitiatory must be put on top of the Chest, which will contain the Proofs that I will give to you. 'This is where I will make My presence known to you. I will speak to you from above the Propitiatory, between the two cherubs on the Chest of Proofs. It is there that I will talk to you and instruct you concerning everything that has to do with the children of IsraEl.
Beck's American Translation	.
Common English Bible	Put the gold cover on top of the chest and put the covenant document that I will give you inside the chest. There I will meet with you. From there above the cover, from between the two winged heavenly creatures that are on top of the chest containing the covenant, I will deliver to you all that I command you concerning the Israelites.
New Advent (Knox) Bible	They are to face one another across the throne. And this throne is to be the covering of the ark, and the ark's contents, the written law I mean to give thee. Thence will I issue my commands; from that throne of mercy, between the two cherubs that stand over the ark and its records,[3] my voice shall come to thee, whenever I send word through thee to the sons of Israel. A portion of v. 20 is included for context. [3] Literally, 'the ark of the testimony'. Presumably the ark was so called as containing the tablets of the Law; the tabernacle itself is called the tabernacle of testimony, or record, in 27.21 below.
Translation for Translators	Put inside the chest the stone slabs that I will give you . Then fasten the lid onto the top of the chest. I will set times to talk with you there. From above the lid of the chest, between the two winged creatures, I will tell to you all my laws that you must tell to the Israeli people."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	You are to cover the chest with the mercy seat. You are to put into the chest the testimony that I shall give you. [A second reference to this "testimonial" object.] I will keep appointments with you there, and I will speak with you from above the mercy seat, from between the two cherubim sitting atop the Ark of the Testimony, concerning all the things which I will provide to you as commandments for the Sons of Israel.
Ferrar-Fenton Bible	"Then you shall place the covers upon the top of the ark, and you shall put into the ark the evidences that I will give to you. Then I will instruct you there, and I will speak to you from off the covers, from between the two kerubim, which are upon the ark, all that I command you for the children of Israel.
God's Truth (Tyndale)	And you shall put the mercy seat above upon the ark, and in the ark you shall put the witness which I will give you.

There I will meet you and will commune with you from upon the mercy seat from between the two cherubins which are upon the ark of witness, of all things which I will give you in commandment unto the children of Israel.

HCSB International Standard V	.	You are to put the Mercy Seat on top of the ark, and put the Testimony that I'll give you into the ark. I'll meet with you there, and I'll tell you all my commandments [Lit. all that I have commanded you] for the Israelis from above the Mercy Seat, from between the two cherubim that are on the Ark of the Testimony.
Jubilee Bible 2000	.	And thou shalt put the seat of reconciliation above upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will speak with thee from above the seat of reconciliation, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the sons of Israel.
H. C. Leupold Lexham English Bible NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible	.	.
Urim-Thummim Version	.	You must put the atonement lid on top of the ark, and you must put into the ark the covenant decrees that I am giving you. It is at the ark that I will meet with you. I will speak with you from my position above the atonement lid. It will be from between the two cherubim over the ark of the testimony that I will speak to you about all the commands I will give you for the Israelites.
Wikipedia Bible Project	.	You will set the Covering-Lid on top of the Ark of the Covenant, and in the Ark you will put the Testimony that I will give you. And I will meet with you there and will speak with you from off the Covering- Lid, among the cherubim that are on the Ark of the Testimony. From there my commands will come to the children of Israel. And you put the cover on the crate from above, and to the crate give the testimony which I will give to you. And I will reveal myself to you there, and I will speak to you from above the covering between the two Griffins which are on the crate of testimony about all that I will command you, for the sons of Israel.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.	You must place the mercy Seat on the top of the ark. Inside the ark you must place the stone tablets that I shall give you. There I shall come to meet you; there, from above the mercy Seat from between the two cherubim on it, I shall give you all my commands for the people of Israel.
The Heritage Bible	.	And you shall give the mercy seat upon the ark on top, and you shall give the testimony that I shall give you in the ark. And I will meet you by appointment there, and I will speak all which I will command to the children of Israel to you from above the mercy seat, from between the two cherubs which are upon the ark of the testimony.
New American Bible (2002)	.	This propitiatory you shall then place on top of the ark. In the ark itself you are to put the commandments which I will give you. There I will meet you and there, from above the propitiatory, between the two cherubim on the ark of the commandments, I will tell you all the commands that I wish you to give the Israelites.
New American Bible (2011) New English Bible—1970	.	Put the cover above the Ark, and put into the Ark the Tokens that I shall give you. It is there that I shall meet you, and from above the cover, between the two cherubim over the Ark of the Tokens, I shall deliver to you all my commands for the Israelites.

New Jerusalem Bible You will put the mercy-seat on the top of the ark, and inside the ark you will put the Testimony which I am about to give you. There I shall come to meet you; from above the mercy-seat, from between the two winged creatures which are on the ark of the Testimony, I shall give you all my orders for the Israelites.

New RSV .

Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible You are to put the ark-cover on top of the ark.  
“Inside the ark you will put the testimony that I am about to give you. There I will meet with you. I will speak with you from above the ark-cover, from between the two *k’ruvim* which are on the ark for the testimony, about all the orders I am giving you for the people of Isra’el.

exeGesés companion Bible And give the kapporeth above on the ark;  
and give the witness I gave you in the ark.  
And there I congregate with you  
and I word with you from above the kapporeth,  
from between the two cherubim  
on the ark of the witness,  
of all I misvah you to the sons of Yisra El

Hebraic Roots Bible .

Israeli Authorized Version .

The Israel Bible (beta) .

JPS (Tanakh—1985) .

Kaplan Translation .

*The Scriptures* 1998

“And you shall put the lid of atonement on top of the ark, and put into the ark the Witness which I give you.

“And I shall meet with you there, and from above the lid of atonement, from between the two *kerubim* which are on the ark of the Witness, I shall speak to you all that which I command you concerning the children of Yisra’el.

Tree of Life Version

You are to put the atonement cover on top of the Ark, and inside the Ark you will put the Testimony that I will give you.

“I will meet with you there. I will speak with you from above the atonement cover—from between the two *cheruvim* that are on the Ark of the Testimony—about all that I will command you, for *Bnei-Yisrael*.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND YOU SHALL SET THE SEAT OF RECONCILIATION ON THE ARK ABOVE, AND YOU SHALL PUT INTO THE ARK THE TESTIMONIES WHICH I SHALL GIVE YOU. AND I WILL MAKE MYSELF KNOWN TO YOU FROM THERE, AND I WILL SPEAK TO YOU ABOVE THE SEAT OF RECONCILIATION BETWEEN THE TWO CHERUBS, WHICH ARE UPON THE ARK OF TESTIMONY, EVEN IN ALL THINGS WHICH I SHALL CHARGE YOU CONCERNING THE CHILDREN OF ISRAEL.

Awful Scroll Bible You is to have set the cover on top of the ark, and was to put in it the testimony, that I was to publish. I am to have appointed and spoken with you, at the cover between the two cherubs, above the ark of the testimony, that I was to give charge to the sons of Isra-el.

Charles Thomson OT .

Concordant Literal Version

Then you will put the propitiatory shelter on the coffer from above; and you shall put the testimony which I shall give to you into the coffer. I will keep appointment with you there, and I will speak with you above the propitiatory shelter from between the

two cherubim which are over the coffer of the testimony of all which I am instructing you for the sons of Israel.

Darby Translation .

exeGeses companion Bible .

Orthodox Jewish Bible

And thou shalt place the kapporet on the Aron from above; and into the Aron thou shalt place the Edut that I shall give thee.

And there I will meet with thee, and I will commune with thee from above the kapporet, from between the two keruvim which are upon the Aron HaEdut, of all things which I will give thee in commandment unto the Bnei Yisroel.

Rotherham's *Emphasized B.* .

Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible*

You shall put the mercy seat on the top of the ark, and in the ark you shall put the Testimony which I will give you. There I will meet with you; from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, I will speak [intimately] with you regarding every commandment that I will give you for the Israelites.

The Expanded Bible

Put this ·lid [mercy seat; atonement cover] on top of the Ark, and put in the Ark the ·Agreement [Covenant; Treaty; <sup>L</sup>Testimony] which I will make with you. I will meet with you there, above the ·lid [mercy seat; atonement cover] between the two ·winged creatures [cherubim] on the Ark of the ·Agreement [Covenant; Treaty; <sup>L</sup>Testimony]. There I will give you all my commands for the ·Israelites [<sup>L</sup>sons/<sup>T</sup>children of Israel].

Kretzmann's Commentary

And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony, the two tables of stone with their engraving, that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the Ark of the Testimony, of all things which I give thee in commandment unto the children of Israel. According to this statement the mercy-seat became the throne of God in the midst of His people, the footstool of the Most High, the place where He not only bore witness to His people, but where He also dispensed His mercy, by virtue of the greater expiation by blood which was foreshadowed in the rites connected with the lid of expiation. For the covering of the ark was a type of Christ, who is the true Mercy-seat, Rom. 3:25; Heb. 4:16. Through His own blood Christ has wrought a perfect expiation and redemption for us, and He now stands as our Mediator between God, whose throne is above the cherubim, and sinful men. It is our privilege, by faith in Him, to come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need, Heb. 4:16.

Syndein/Thieme .

The Voice

After you put the stone tablets that I will give you as a witness to our agreement in the chest, place the seat of mercy—*where sins are atoned*—as a lid to cover the chest. I will meet with you there. I will speak to you from above the seat of mercy between the two winged creatures that sit atop the covenant chest. *From there, I will speak to you about all the commands and instructions I have for the people of Israel.*

### Bible Translations with Many Footnotes:

The Complete Tanach

And you shall place the ark cover on the ark from above, and into the ark you shall place the testimony, which I will give you.



**and into the ark you shall place the testimony:** I do not know why it was repeated, for it already said: “And you shall place into the ark the testimony” (verse 16). We may say that it comes to teach that when it [the ark] is still an ark alone, without an ark cover, he [Moses] should first put in the testimony and then place the ark cover over it. So we find [that] when he [Moses] erected the Mishkan, it says: “And he placed the testimony into the ark,” and afterwards, “and he placed the ark cover on the ark from above” (Exod. 40:20).

I will arrange My meetings with you there, and I will speak with you from atop the ark cover from between the two cherubim that are upon the Ark of the Testimony, all that I will command you unto the children of Israel.

**I will arrange My meetings with you there:** When I arrange a meeting for you to speak with you, [it is at] that place that I will arrange for the meeting where I will come to speak to you.

**and I will speak with you from atop the ark cover:** But elsewhere it says: “and the Lord spoke to him from the Tent of Meeting, saying...” (Lev. 1:1). That is the Mishkan, outside the dividing curtain [whereas the ark was within the dividing curtain]. The two verses are found to contradict one another. The third verse comes and reconciles them. “And when Moses came into the Tent of Meeting...he heard the voice speaking to him from atop the ark cover” (Num. 7:89). [The solution is that] Moses would enter the Mishkan and as soon as he came within the doorway, a voice would descend from heaven to [the place] between the cherubim, from where it emanated and was heard by Moses in the Tent of Meeting. — [from Sifrei, end of Naso]

**and all that I will command you unto the children of Israel:** Heb. וְכָל. This “vav” [that Rashi adds, meaning “and,”] is superfluous, and there are many similar [examples] in the Torah. And you shall interpret it thus: “and all that I will speak with you there is all that I will command you unto the children of Israel.”

The Geneva Bible  
Kaplan Translation

Place the cover on top of the ark [after] you place into the ark the testimony that I will give you. I will commune with you there, speaking to you from above the ark-cover, from between the two cherubs that are on the Ark of Testimony. [In this manner] I will give you instructions for the Israelites.

**after**

(Saadia; Rashi; Ibn Ezra; Ralbag; Abarbanel). Or, 'because you will place the testimony....in the ark' (Ramban; cf. Yerushalmi, Shekalim 6:1). Others, 'Place the cover....and then you will be able to place the testimony' (Chizzkuni).

**commune**

(Ibn Janach; cf. Targum). Or, 'I will meet with you at set times' (Rashi; Radak, Sherashim).

NET Bible®

You are to put the atonement lid on top of the ark, and in the ark you are to put the testimony I am giving you. I will meet with you there,<sup>37</sup> and<sup>38</sup> from above the atonement lid, from between the two cherubim that are over the ark of the testimony, I will speak with you about all that I will command you for the Israelites.

<sup>37sn</sup> Here then is the main point of the ark of the covenant, and the main point of all worship – meeting with God through atonement. The text makes it clear that here God would meet with Moses (“you” is singular) and then he would speak to the people – he is the mediator of the covenant. S. R. Driver (Exodus, 272) makes the point that the verb here is not the word that means “to meet by chance” (as in Exod 3:18), but “to meet” by appointment for a purpose (וְכַתְּבֵהֶם, וְכַתְּבֵהֶם). The parallel in the NT is Jesus Christ and his work. The theology is that the Law condemns people as guilty of sin, but the sacrifice of Christ makes atonement. So he is the “place of propitiation (Rom 3:25) who gains communion with the Father for sinners. A major point that could be made from this section is this: At the center of worship must be the atoning work of Christ – a perpetual reminder of God’s righteous standard (the testimony in the ark) and God’s gracious provision (the atonement lid).



<sup>38tn</sup> The verb is placed here in the text: “and I will speak”; it has been moved in this translation to be closer to the direct object clause.

New American Bible (2011) .

**Literal, almost word-for-word, renderings:**

Brenner’s Mechanical Trans. ...and you will (place) the lid upon the <top> of the box, and (by) the box you will (place) the evidence which I will give to you, and I was appointed to you there, and from upon the lid, from between the two keruvs, which are upon the box of the evidence, I will speak (with) you of all which I will direct you (for) the sons of "Yisra'el He turns El aside, ...

Charles Thomson OT .

C. Thompson (updated) OT . And you will put the propitiatory upon the ark; and into the ark you will put the testimonies which I give you. And there I will make myself known to you and speak to you from above the propitiatory, from between the two cherubs which are on the ark of the testimony, touching all that I give you in charge to the children of Israel.

Context Group Version

And you shall put the generosity-seat above on the ark; and in the ark you shall put the testimony that I shall give you. And there I will meet with you, and I will commune with you from above the generosity-seat, from between the two cherubim which are on the ark of the testimony, of all things which I will give you in commandment to the sons of Israel.

English Standard Version .

Green’s Literal Translation .

Modern English Version

You shall put the mercy seat above upon the ark, and in the ark you shall put the testimony that I will give you. I will meet with you there, and I will meet with you from above the mercy seat, from between the two cherubim which are upon the ark of the testimony. I will speak with you all that I will command you for the children of Israel.

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen’s Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster’s Bible Translation .

World English Bible .

Young’s Literal Translation .

Young’s Updated LT

“And you have put the mercy-seat on the ark above, and unto the ark you will put the testimony which I give unto you; and I have met with you there, and have spoken with you from off the mercy-seat (from between the two cherubs, which are on the ark of the testimony) all that which I command you concerning the sons of Israel.

**The gist of this passage:**

God tells Moses to place the cover (= the Mercy Seat) on top of the Ark. The Mercy Seat is to function as the place/means of communication between God and Moses.

## Exodus 25:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kappôreth (כַּפֹּרֶת) [pronounced <i>kap-POH-reth</i> ]	<i>cover, lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive with the definite article	Strong's #3727 BDB #498
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i> ]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma <sup>e</sup> lâh (מֵעַלָּהּ) [pronounced <i>mawg<sup>e</sup>-LAW</i> ]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751

With the lâmed preposition this means *upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly*. With the hê local, it can mean *upwards; farther; more*. Adding the min, the lâmed, the adverb and the hê local together, it means *from above; above*.

**Translation:** You will place the Mercy Seat over the Ark on top [of it];...

The word for *covering* and *Mercy Seat* are exactly the same. The latter is found throughout Scripture, referring to the finished covering, so I will use that from hereon in.

Because the cherubim are made out of pure gold, I would suspect that they are not very large (12–18") and that they are placed upon the Mercy Seat opposite one another.

## Exodus 25:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Exodus 25:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ărôwn (ארון) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'êth (את) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êdûwth (עדות) [pronounced gay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730
'ăsher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5414 BDB #678
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39

This exact phrasing came out of v. 16.

**Translation:** ...and you will place the testimony that I will give you into the Ark.

Moses probably does not realize what the testimony was going to be; but that would be the Ten Commandments written out on stone.

Exodus 25:21 You will place the Mercy Seat over the Ark on top [of it]; and you will place the testimony that I will give you into the Ark. (Kukis mostly literal translation)

We miss a lot in the English translation here. Following *on the ark* we have two prepositions and an adverb of location. We have the preposition of separation, a preposition *to, for, in regard to* and the adverb (or substantive in this case) meaning *the higher part, the upper portion*. The mercy seat is simply the covering of the ark, placed over the ark, with two angels, one at each end, both facing toward each other and looking down at the covering.

## Exodus 25:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Exodus 25:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâ'ad (יָאָד) [pronounced yaw-GAHD]	<i>to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]; to come with someone to a place</i>	1 <sup>st</sup> person singular, Niphal perfect	Strong's #3259 BDB #416
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

**Translation:** I will meet you there...

It is at this point, at the Mercy Seat, that God would meet with mankind. Here, God speaks of meeting with Moses, but I believe that we might understand Moses to be representative of all mankind.

## Exodus 25:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 <sup>st</sup> person singular, singular, Piel perfect	Strong's #1696 BDB #180
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #854 BDB #85
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this away from. Some translate this from above, above in Gen. 49:25.

## Exodus 25:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kappôreth (כַּפֹּרֶת) [pronounced kap-POH- reth]	cover, lid; used only in the Bible for the mercy seat of the ark of the covenant	feminine singular substantive with the definite article	Strong's #3727 BDB #498

**Translation:** ...and I will speak with you from over the Mercy Seat...

Our communication from God come from over the Mercy Seat. Now, quite obviously, throughout the Old Testament, God communicated to man in various ways. Heb. 1:1–2 **Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.** If one were to interpret this passage too literally, it would result in assuming that, when man received divine revelation, it would come through someone taking notes, sitting near to the Mercy Seat, from where God would speak.

However, we should understand that all of our divine communication is gracious and comes to us from God (by whatever means) because of the Mercy Seat (because of what the Mercy Seat represents).

Here is what would occur once a year at the Mercy Seat: the High Priest would come into the Holy of Holies (a section of the Tabernacle in the back, where no one was allowed to go; and in there would be the Ark and the Mercy Seat upon it). Once a year, the High Priest goes into the Holy of Holies and he sprinkles blood upon the Mercy Seat, that blood representing the spiritual death of Jesus Christ for our sins. The Ark itself represents Jesus Christ, where the gold represents His Deity and the acacia wood represents His humanity. The Mercy Seat, where the blood would be sprinkled, represents the cross, whereupon Jesus paid for our sins.

Based upon His sacrifice on our behalf, God may interact with mankind. God, Who is perfect and holy in all respects, cannot have any sort of contact with mankind, because we are sinful and fallen. However, Jesus provides that one single path upon which we may travel, by faith, to God. That path is not a way of life or the following of a set of precepts, but it is believing in Jesus Christ. John 6:28–69 **Then they said to Him, "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in Him whom He has sent."** (ESV; capitalized)

So, Moses will not go to the Mercy Seat, carrying a notepad, and write down all that God tells him from there. God will speak to mankind **at various times in various ways**, but God is able to have contact with us because of the cross, which is represented by the Mercy Seat.

If God's voice did emanate from the Mercy Seat, that does not mean that Moses was sitting right there next to it in a chair, writing down God's words. Moses would have been able to perceive the words from in the other section of the Tent.

## Exodus 25:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
bêyn (בֵּינַי) [pronounced bane]	in the of midst, between, among; when found twice, it means between	preposition	Strong's #996 BDB #107

## Exodus 25:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This phrase means <i>out from among, from between, from the midst of</i> .			
sh <sup>e</sup> nêy (שְׁנַי) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
k <sup>e</sup> rûwbîym (כְּרוּבִים) [pronounced k <sup>e</sup> roob <sup>b</sup> -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
'êdûwth (עֲדוּת) [pronounced ġay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

**Translation:** ...in between the two cherubim which [are] upon the Ark of Testimony,...

The Ark is called the *Ark of God*, the *Ark of the Covenant* and the *Ark of Testimony*.

I believe that this indicates that the cherubim—made from solid gold—are standing upon the Mercy Seat on opposite sides. They are upon the Ark of Testimony just as the cover itself is upon the Ark of Testimony.

The cherubim represent the Angelic Conflict. One of them represents the elect angels and the other represents the fallen angels. All of them are watching us and all that takes place in the world (the greatest continuous morality play of all time); but their focus will be upon the cross of Christ, which is the center point of human history.

## Exodus 25:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
K <sup>e</sup> kôl asher (כֹּל אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, just as, exactly as, exactly as all which</i> .			



Exodus 25:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâvâh (צָוִה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	1 <sup>st</sup> person singular, Piel imperfect	Strong's #6680 BDB #845
'êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine singular suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** ...all that I will mandate you [to teach] the sons of Israel.

All that God will command the sons of Israel will come to them because of the Mercy Seat. Moses will receive the greatest amount of revelation to that point in time, and He is to teach it to the sons of Israel (and then to preserve it so that it may be taught to them as well in the future).

Exodus 25:22 I will meet you there and I will speak with you from over the Mercy Seat in between the two cherubim which [are] upon the Ark of Testimony, all that I will mandate you [to teach] the sons of Israel. (Kukis mostly literal translation)

This is where God the Father meets with us—upon Jesus Christ, our one true, unfailing mediator.

Exodus 25:21–22 You will place the Mercy Seat over the Ark on top [of it]; and you will place the testimony that I will give you into the Ark. I will meet you there and I will speak with you from over the Mercy Seat in between the two cherubim which [are] upon the Ark of Testimony, all that I will mandate you [to teach] the sons of Israel. (Kukis mostly literal translation)

Exodus 25:21–22 You will place the Mercy Seat over the Ark, on top of it; and you will place the stone tablets that I will give you—the testimony—into the Ark. I will meet with you there at the Mercy Seat between the two cherubim who are over the Ark of Testimony, and from that place, I will charge you with all that you are to teach the sons of Israel. (Kukis paraphrase)

**The Ark of the Covenant** (a photo of a scale model); from [Holy Land Gifts](#) (apparently, you can buy this); accessed January 27, 2020.

We more or less have the total package here. In the Ark, the tables of the Law, Aaron's rod that budded and a pan of manna were to be placed.

These 3 items are often presented as representative of the sins of Israel against God. The tables of the Law simply refers to their many violations of the Mosaic Law. The pot of manna represents the logistical grace provided for them by God, which they did not appreciate. Aaron's rod that budded represents the rebellion of Israel against God.

These items can represent the spiritual life of the Israelites. They were ruled by God through the tables of the Law. They were provided with logistical grace from God. God would raise them up again, represented by the rod of Aaron that budded.

There is the minor detail that the poles were probably placed along the length of the Ark (logically, based upon how it would be placed in the Holy of Holies).



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### The Table of Showbread and Its Tableware

*Compare to Exodus 37:10–16*

And you have made a table of pieces of acacia wood, two cubits his length, and a cubit his width and a cubit and a half his height. And you have overlaid him [with] gold pure; and you have made for him a molding of gold around. And you have made for him a border of a span around and you have made a molding of gold for around him.

Exodus  
25:23–25

You will make a table from pieces of acacia wood, two cubits its length, a cubit its width and a cubit and a half its height. You will overlay it [with] pure gold; and you will make a molding of gold around it. You will also make for it a border of a span [all] around and and you will make a molding of gold around it.

You will make a table from acacia wood, 36 inches wide, 18 inches wide and 27 inches high. You will overlay all of it with pure gold. You will make a molding of gold to go around it. You will also make a border for this table, about the width of your hand, and a molding of gold going around it.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And you have made a table of pieces of acacia wood, two cubits his length, and a cubit his width and a cubit and a half his height. And you have overlaid him [with]

gold pure; and you have made for him a molding of gold around. And you have made for him a border of a span around and you have made a molding of gold for around him.

Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . And thou shalt Make A TABLE of sittin woods, two cubits the length of it, and a cubit its breadth, and a cubit and a half its height. And thou shalt overlay it with pure gold, and make for it a crown of gold round about. And thou shalt make to it a border, a handbreadth high round about, and make a crown of gold to the border of it round about.
Targum (Pseudo-Jonathan)	And thou shalt make a table of sitta wood; two cubits its length, and a cubit its breadth, and a cubit and a half its height. And thou shalt overlay it with pure gold, and make for it a rim of gold round about. And thou shalt make to it a border, a handbreadth high round about, and make a golden wreath for its border round about. [JERUSALEM. A border of a span surrounding.]
Revised Douay-Rheims	You shall make a table also of setim wood, of two cubits in length, and a cubit in breadth, and a cubit and half in height. And you shall overlay it with the purest gold: and you shall make to it a golden ledge round about. And to the ledge itself a polished crown, four inches high: and over the same another little golden crown.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "You shall make a table of acacia wood. Two cubits shall be its length, and a cubit its breadth, and one and a half cubits its height. You shall overlay it with pure gold, and make a gold molding around it. You shall make a rim of a handbreadth around it. You shall make a golden molding on its rim around it.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . You shall also make a table of shittim wood, two cubits long, a cubit broad, and a cubit and a half high. And you shall overlay it with pure gold, and make for it a crown of gold round about. And you shall make for it a border of a handbreadth round about, and you shall make a golden crown for the border thereof round about.
Updated Brenton (Greek)	And you shall make a golden table of pure gold, in length two cubits, and in breadth a cubit, and in height a cubit and a half. And you shall make for it golden wreaths twisted round about, and you shall make for it a crown of an handbreadth round about. And you shall make a twisted wreath for the crown round about.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And you are to make a table of the same wood, two cubits long, a cubit wide and a cubit and a half high, Plated with the best gold, with a gold edge all round it; And make a frame all round it, as wide as a man's hand, with a gold edge to the frame.
Easy English	<b>The table</b> Make a table out of acacia wood. Make it one metre long, half a metre wide and three quarters of a metre high. Cover it with gold, and then build up the edges with gold. Also, fix an extra piece of wood round it, 7 centimetres wide, and build up these edges with gold.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	<b>The Table</b> "Make a table from acacia wood. The table must be 2 cubits[c] long, 1 cubit[d] wide, and 1 1/2 cubits high. Cover the table with pure gold and put gold trim around it. Then make a frame 1 handbreadth[e] wide around the table. And put gold trim on the frame.
God's Word™	.

Good News Bible (TEV)	<b>The Table for the Bread Offered to God</b> “Make a table out of acacia wood, 36 inches long, 18 inches wide, and 27 inches high. Cover it with pure gold and put a gold border around it. Make a rim 3 inches wide around it and a gold border around the rim.
<i>The Message</i>	.
Names of God Bible	.
NIRV	<b>The Table for the Holy Bread</b> “Make a table out of acacia wood. Make it three feet long, one foot six inches wide and two feet three inches high. Cover it with pure gold. Put a strip of gold around it. Also make a rim around it three inches wide. Put a strip of gold around the rim.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Make a table of acacia wood thirty-six inches long, eighteen inches wide, and twenty-seven inches high. Cover it with pure gold and put a gold edging around it with a border three inches wide.
The Living Bible	“Then make a table of acacia wood 3 feet long, 1½ feet wide, and 2¼ feet high. Overlay it with pure gold, and run a rib of gold around it. Put a molding four inches wide around the edge of the top, and a gold ridge along the molding, all around.
New Berkeley Version	.
New Life Version	<b>The Table for the Holy Bread</b> “Make a table of acacia wood, two cubits long, one cubit wide, and one and a half cubits tall. Cover it with pure gold and make a gold piece around it. Make a piece around it as wide as a hand and put gold on the side of this piece all around.
New Living Translation	<b>Plans for the Table</b> “Then make a table of acacia wood, 36 inches long, 18 inches wide, and 27 inches high. <sup>[e]</sup> Overlay it with pure gold and run a gold molding around the edge. Decorate it with a 3-inch border <sup>[f]</sup> all around, and run a gold molding along the border. [e] 25:23 Hebrew 2 cubits [92 centimeters] long, 1 cubit [46 centimeters] wide, and 1.5 cubits [69 centimeters] high. [f] 25:25 Hebrew a border of a handbreadth [8 centimeters].
Unlocked Dynamic Bible	Tell them to cover it with pure gold and put a gold border around it. Tell them to make a rim all around it, four-fifths of a meter wide, and to put a gold border around the rim. Tell them to make four rings from gold and fasten them to the four corners of the table, one ring close to each leg of the table.
Unfolding Bible Simplified	.

**Partially literal and partially paraphrased translations:**

American English Bible	‘You are also to make a table of pure gold that is forty inches long, twenty inches wide, and thirty inches tall. It must have gold wreaths going around it and a six-inch rim that has a spun wreath circling it.
Beck’s American Translation	.
Common English Bible	<b>Instructions for the table</b> Make an acacia-wood table, three feet long, eighteen inches wide, and twenty-seven inches high. Cover it with pure gold and make a gold molding all around it. Make a frame around it that is four inches wide and a gold molding around the frame.

New Advent (Knox) Bible Make a table, too, of acacia wood, two cubits long, a cubit broad, and a cubit and a half in height; gild it with pure gold, and make a rim of gold about its edge, with an embossed coping four inches high, and a second coping of gold over that.

Translation for Translators **Instructions for the table for the sacred bread**  
 “*Tell them to* make a table from acacia wood. It is to be ◀36 in./88 cm.▶ long, ◀18 in./66 cm.▶ wide, and ◀27 in./66 cm.▶ high. *Tell them to* cover it with pure gold and put a gold border around it. *Tell them to* make a rim all around it, ◀3 in./7.5 cm.▶ wide, and put a gold border around the rim.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation The Table of Showbread  
 You are also to build a table of acacia wood, two cubits long, a cubit wide, and a cubit and a half tall. Overlay it with pure gold, and surround the top with a golden flange. And you shall surround it with a border of a hand's breadth in width, and cap this border with a golden flange.

Ferrar-Fenton Bible "You shall also make a table of acacia wood, two cubits long and a cubit broad, and a cubit and a half high, and plate it with pure gold, and make a border of gold around it. Construct thus a border like a coping around it, and make points of gold upon the surrounding border.

God's Truth (Tyndale) You shall also make a table of sethim wood of two cubits long and one cubit broad and a cubit and an half high. And cover it with pure gold and make thereto a crown of gold round about. And make unto that an hoop of four fingers broad, round about. And make a golden crown also to the hoop round about.

HCSB  
 International Standard V **The Table of Showbread**  
 “You are to make a table of acacia wood, three feet [Lit. two cubits; or about one meter] long, a foot and a half [Lit. one cubit; or about half a meter] wide, and 27 inches [Lit. one and a half cubits; or about 0.7 meters] high. You are to overlay it with pure gold, and put a gold molding around it. You are to make a three-inch [Lit. a handbreadth; or about 0.1 meter] wide rim around it, and you are to make a gold molding around the rim.

Jubilee Bible 2000 Thou shalt likewise make a table of cedar wood; two cubits shall be its length and a cubit its breadth, and a cubit and a half its height. And thou shalt cover it with pure gold and make a moulding of gold round about it. And thou shalt make unto it a border of a handbreadth round about, and thou shalt make a golden moulding to its border round about.

H. C. Leupold  
 Lexham English Bible **Instructions for Making a Table and a Lampstand**  
 "And you will make a table of acacia wood, two cubits its length and a cubit its width and a cubit and a half its height. And you will overlay it [with] pure gold, and you will make for it a gold molding all around. And you will make for it a handbreadth rim all around, and you will make a gold molding for its rim all around.

NIV, ©2011  
 Peter Pett's translation  
 Unfolding Bible Literal Text  
 Unlocked Literal Bible  
 Urim-Thummim Version You will also make a table of acacia wood: 3 feet in length by 1 1/2 feet wide by 2 1/4 feet high. And you will overlay it with pure gold and make a border of gold around it. Make a border around it of 3 inches wide and a gold banding around the border.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):



- Christian Community (1988) You are to make a table of acacia wood, two cubits long, one cubit wide, and one and a half cubits high. You are to cover it with pure gold and decorate it all around with a gold edge. You are to surround it with a frame three inches wide, and decorate these with a golden edge.
- The Heritage Bible And you shall make a table of acacia wood; its length, two cubits, and its width, a cubit, and its height, a cubit and a half. And you shall sheet it over with pure gold, and make there a crown of gold all around. And you shall make to it a border of a hand width all around, and you shall make a golden crown to its border all around.
- New American Bible (2002) "You shall also make a table of acacia wood, two cubits long, a cubit wide, and a cubit and a half high. Plate it with pure gold and make a molding of gold around it.  
<sup>4</sup> Surround it with a frame, a handbreadth high, with a molding of gold around the frame.  
**4** [25] A frame: probably placed near the bottom of the legs to keep them steady. The golden table of Herod's temple is pictured thus on the Arch of Titus.
- New American Bible (2011) *The Table.*  
 You shall also make a table of acacia [Ex 37:10–16] wood, two cubits long, a cubit wide, and a cubit and a half high. Plate it with pure gold and make a molding of gold around it. Make a frame\* for it, a handbreadth high, and make a molding of gold around the frame.  
 \* [25:25] **A frame:** probably placed near the bottom of the legs to keep them steady. The golden table of Herod's Temple is pictured thus on the Arch of Titus.
- New English Bible—1970 ***The table for the show-bread.*** - Ex.37.10-16  
 Make a table of acacia-wood, two cubits long, one cubit wide, and one cubit and a half high. Overlay it with pure gold, and put a band of gold all round it. Make a rim round it a hand's breadth wide, and a gold band round the rim.
- New Jerusalem Bible 'You must also make a table of acacia wood, two cubits long, one cubit wide and one and a half cubits high. You will overlay it with pure gold, and make a gold moulding all round it. You will fit it with struts of a hand's breadth and make a gold moulding round the struts.
- New RSV .

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible "You are to make a table of acacia-wood three feet long, eighteen inches wide and eighteen inches high. Overlay it with pure gold, and put a molding of gold around the top of it. Make around it a rim a handbreadth wide, and put a molding of gold around the rim.
- exeGesés companion Bible **PATTERN FOR THE TABLE**  
 And work a table of shittim timber:  
 two cubits long and a cubit wide  
 and a cubit and a half high:  
 and overlay it with pure gold  
 and work thereto a moulding of gold all around:  
 and work to it a border of a palm span all around:  
 and work a golden moulding to its border all around:...
- Hebraic Roots Bible .
- Israeli Authorized Version .
- The Israel Bible (beta) .
- JPS (Tanakh—1985) .
- Kaplan Translation .
- The Scriptures* 1998 "And you shall make a table of acacia wood two cubits long, a cubit wide, and a cubit and a half high.



“And you shall overlay it with clean gold, and shall make a moulding of gold all around, and shall make for it a rim of a handbreadth all around, and shall make a gold moulding for the rim all around.

Tree of Life Version .

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND YOU SHALL MAKE A GOLDEN TABLE OF PURE GOLD, IN LENGTH TWO CUBITS, AND IN BREADTH A CUBIT, AND IN HEIGHT A CUBIT AND A HALF. AND YOU SHALL MAKE FOR IT GOLDEN WREATHS TWISTED ROUND ABOUT, AND YOU SHALL MAKE FOR IT A CROWN OF AN HAND-BREADTH ROUND ABOUT. AND YOU SHALL MAKE A TWISTED WREATH FOR THE CROWN ROUND ABOUT.

Awful Scroll Bible You is to have made a table of acacia wood, two cubits in length and a cubit in width, and a cubit and a half in height. Even is you to have overlaid it with pure gold, and made a circlet of gold around it. You is to have made a rim of a hand's breadth around it. Even is you to have made a gold circlet on the rim around it.

Charles Thomson OT Thou shalt also make a golden table of pure gold; two cubits long; and one cubit broad; and a cubit and a half high: And thou shalt make for it a rim of gold, welked and waved around: And thou shalt make for it a border of a hand breadth all around, and to the border thou shalt make a welked wave all around:.

Concordant Literal Version .

Darby Translation .

exeGesés companion Bible .

Orthodox Jewish Bible

Thou shalt also make a Shulchan of acacia wood; two cubits shall be the length thereof, and a cubit the width thereof, and a cubit and a half the height thereof. And thou shalt overlay it with zahav tahor, and make thereto a crown of zahav around.

And thou shalt make unto it a border of a handbreadth round about, and thou shalt make a golden crown on the rim thereof round about.

Rotherham's *Emphasized B.* .

Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### The Table of Bread

“You shall make a table of acacia wood, two cubits long, one cubit wide, and one and a half cubits high. You shall overlay it with pure gold and make a border of gold around the top of it. You shall make a rim of a hand width around it; you shall make a gold border for the rim around it. You shall make four gold rings for it and fasten them at the four corners that are on the table's four legs.

The Expanded Bible

#### The Table

“Make a table out of acacia wood, ·thirty-six inches [<sup>L</sup>two cubits] long, ·eighteen inches [<sup>L</sup>one cubit] wide, and ·twenty-seven inches [<sup>L</sup>one and a half cubits] high. ·Cover [Overlay] it with pure gold, and put a gold ·strip [molding] around it. Make a ·frame [rim] ·three inches [<sup>L</sup>a handbreadth] high ·that stands up all around the edge, and put a gold ·strip [molding] around it.

Kretzmann's Commentary

#### Verses 23-30

The Table for the Showbread

Thou shalt also make a table of shittim wood; two cubits shall be the length thereof, and a cubit the breadth thereof, that being the size of the plate, and a cubit and a half the height thereof.

And thou shalt overlay it with pure gold, and make thereto a crown of gold round about, heavy cross-pieces, or molding, connecting the legs of the table.

And thou shalt make unto it a border of an handbreadth round about, a heavy molding at the edge of the plate, and thou shalt make a golden crown to the border thereof round about, a special rim which stood up above the plate of the table, to prevent the objects on the table from rolling or sliding off.

Syndein/Thieme  
The Voice

*I want you to build a table made of acacia wood. It should be 36 inches long, 18 inches wide, and 27 inches high. Overlay it with pure gold, and decorate it with gold trim around the edge. Put a three-inch-wide [Hebrew handbreadth is about 3 inches.] rim around it, and place gold trim around the rim.*

### Bible Translations with Many Footnotes:

The Complete Tanach

And you shall make a table of acacia wood, two cubits its length, one cubit its width, and a cubit and a half its height.

**its height:** The height of its legs [together] with the thickness of the table [top].

And you shall overlay it with pure gold, and you shall make for it a golden crown all around.

**a golden crown:** symbolic of the crown of kingship, for the table represents wealth and greatness, as they say, "the royal table." -[from Yoma 72b]

And you shall make for it a frame a handbreadth [wide] all around, and you shall make a golden crown for its frame all around.

**a frame:** Heb. תְּקִיטָה, as the Targum [Onkelos] renders: אֲפֻקָּא, a rim. The Sages of Israel differed concerning the matter. Some say that it was above [i.e., extending from the table top], around the table, like the rims at the edge of the tables of the princes. Some say that it was below [the table top], inserted from one leg to the other on the four sides of the table, and the table top lay on that frame. — [from Men. 96b]

**and you shall make a golden crown for its frame:** That is the crown mentioned above, and here He explains to you that it was on the frame.

The Geneva Bible  
Kaplan Translation

*The Table*

Make a table of acacia wood, 2 cubits long, one cubit wide, and 1 and a half cubits high. Cover it with a layer of pure gold, and make a gold rim all around it. Make a frame a handbreadth wide all around the table, and on the frame all around, the golden rim shall be placed.

**table**

See Exodus 37:10-16.

**2 cubits...**

Its dimensions were thus 36' x 18' x 27'. According to others, it was 30' x 15' x 22.5' (Menachoth 96a; Bareitha 8). The height included the legs and the thickness of the table's upper board (Rashi; Ibn Ezra; cf. Pesachim 109b). The top of the table consisted of a perfectly flat slab of wood (Menachoth 96b), that was not attached to the legs (Pesachim 109a). The legs were described as resembling those the Dorians use on their beds (Josephus 3:6:6).

**Cover it...**

Some say that the table was covered with gold only on the outside (Paaneach Raza on Exodus 25:11). Others, however, maintain that it was gilded on all sides (Abarbanel; cf. Tosafoth Chagigah 26b, s.v. Kaan).

**gold rim**

See Exodus 25:11. Or 'crown' (cf. Rashi).

### **frame**

This frame held the table's legs together, and the top board of the table was placed upon it (Tosefta, Menachoth 11:3; Menachoth 96b; Ralbag; Radak s.v. Zer). Others maintain that this was a wooden rim around the top of the table upon which the crown was placed (Ibid.; Chizzkuni). According to this opinion, the frame was to the sides of the table, so that the entire top was exposed (Menacoth 96b). Some say that this frame was held in place by the crown around the top of the table board (Abarbanel), but this seems to go against the Talmud. According to some, the rim was directly on the edge of the table, protruding above the flat surface and attached to the legs (Josephus 3:6:6).

### **and on the frame...**

Since the table only had a single golden rim, and not two (Rashi; cf. Yoma 72b). According to the opinion that the frame was below the table top, the rim ran around the frame, and extended somewhat above the table top, possibly to hold it in place (Ralbag; Maaseh Choshev 7:2). According to those who maintain that the frame was above the table top, the crown was on the frame (Chizzkuni). There are, however, some who maintain that there were two rims, one on the table top to hold the frame, and another on the frame itself (Abarbanel).

NET Bible®

### *The Table for the Bread of the Presence*

<sup>39</sup>“You are to make a table of acacia wood; its length is to be three feet, its width one foot six inches, and its height two feet three inches. You are to overlay it with<sup>40</sup> pure gold, and you are to make a surrounding border of gold for it. You are to make a surrounding frame<sup>41</sup> for it about three inches broad, and you are to make a surrounding border of gold for its frame.

<sup>39sn</sup> The Table of the Bread of the Presence (Tyndale’s translation, “Shewbread,” was used in KJV and influenced ASV, NAB) was to be a standing acknowledgment that Yahweh was the giver of daily bread. It was called the “presence-bread” because it was set out in his presence. The theology of this is that God provides, and the practice of this is that the people must provide for constant thanks. So if the ark speaks of communion through atonement, the table speaks of dedicatory gratitude.

<sup>40tn</sup> “Gold” is an adverbial accusative of material.

<sup>41sn</sup> There is some debate as to the meaning of מִסְגֶּרֶת (misgeret). This does not seem to be a natural part of the table and its legs. The drawing on the Arch of Titus shows two cross-stays in the space between the legs, about halfway up. It might have been nearer the top, but the drawing of the table of presence-bread from the arch shows it half-way up. This frame was then decorated with the molding as well.

New American Bible (2011) .

### **Literal, almost word-for-word, renderings:**

Brenner’s Mechanical Trans. ...and you will (make) a table of / of acacia, two forearms is his length, and a forearm is his width, and a forearm and a half is his height, and you will overlay him with pure gold, and you will (make) (for) him a molding of gold all around, and you will (make) (for) him a rim of a hand span all around, and you will (make) a molding of gold (for) his rim all around,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version

### **The Table for Bread**

“You shall make a table of acacia wood. Two cubits shall be its length, a cubit its breadth, and a cubit and a half its height. You shall overlay it with pure gold and

make a molding of gold around it. And you shall make a rim around it a handbreadth [A *handbreadth* was about 3 inches or 7.5 centimeters] wide, and a molding of gold around the rim.

Green's Literal Translation  
Modern English Version

### The Table for the Showbread

You shall also make a table of acacia wood, two cubits long, one cubit wide, and a half cubit high.<sup>[b]</sup> You shall overlay it with pure gold and make a gold border around it. You shall make a border around it of a handbreadth, and you shall make a gold molding for the frame all around.

[b] About 3 feet long, 1½ feet wide, and 2¼ feet high, or 90 centimeters long, 45 centimeters wide, and 68 centimeters high.

Modern Literal Version  
Modern KJV  
New American Standard B.

### The Table of Showbread

“You shall make a table of acacia wood, two cubits <sup>[y]</sup>long and one cubit <sup>[z]</sup>wide and one and a half cubits <sup>[aa]</sup>high. You shall overlay it with pure gold and make a gold border around it. You shall make for it a rim of a handbreadth around it; and you shall make a gold border for the rim around it.

[y] Exodus 25:23 Lit *its length*

[z] Exodus 25:23 Lit *its width*

[aa] Exodus 25:23 Lit *its height*

New European Version  
New King James Version  
Niobi Study Bible  
Owen's Translation  
Restored Holy Bible 6.0  
Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
*Young's Literal Translation*  
Young's Updated LT

“And you have made a table of shittim wood, two cubits its length, and a cubit its breadth, and a cubit and a half its height, and have overlaid it with pure gold, and have made for it a crown of gold round about, and have made for it a border of a handbreadth round about, and have made a crown of gold to its border round about.

**The gist of this passage:**  
23–25

God tells Moses about constructing the Table of Showbread.

### Exodus 25:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
shul <sup>e</sup> chân (שֻׁלְחָן) [pronounced <i>shool<sup>e</sup>-KHAWN</i> ]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular construct	Strong's #7979 BDB #1020

## Exodus 25:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This is the first occurrence of this word in Scripture and the KJV (and almost all translations) translate this word <i>table (s)</i> .			
ʿêtsiym (עֲצִיַם) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7); <i>vessels of wood [that hold water]</i> (Ex. 7:19)	masculine plural construct	Strong's #6086 BDB #781
shiṭṭiym/shiṭṭâh (שִׁטִּיַם/שִׁטִּיָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i> ]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

**Translation:** You will make a table from pieces of acacia wood,...

The next item which will be built is the Table for the Showbread. The people collected many things from the Egyptians, including pieces of acacia wood. Now, it may seem weird to you that people carried pieces of wood with them. However, let me suggest to you that many of these families had little or nothing. What does a homeless often do—one of the first things? They begin to collect things and claim territory. It is a very natural part of life. For some people, who had some good acacia wood—this may have been one of the few valuable things which they owned. Therefore, when Moses told them to load up and follow him, they loaded up the acacia wood.

Some people who build things may buy an extra 2x4 or two and store them in a workshop after a project has been completed. Later, we might need a portion of it, so go to where we have stored it.

Egyptians have cut down acacia trees and used the wood for a variety of reasons; and they had some nice acacia wood left over, so they would save it. Some of this wood was given to the sons of Israel before they left Egypt; and this very wood would be used for some furniture pieces which would populate the Tabernacle.

## Exodus 25:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿammâthayim (אַמְתַּיִם) [pronounced <i>ahm-mawth-ah-YIHM</i> ]	<i>2 cubits</i> (36 inches)	feminine dual noun	Strong's #520 BDB #52
ʾôrek <sup>e</sup> (אָרֶכְּ) [pronounced <i>OH-reck</i> ]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #753 BDB #73
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿammâh (אַמְתָּה) [pronounced <i>ahm-MAW</i> ]	<i>cubit</i> (18 inches); often <i>cubits</i> in the singular	feminine singular noun	Strong's #520 BDB #52

Exodus 25:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rôchab (רֹחַב) [pronounced ROH-khab <sup>v</sup> ]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7341 BDB #931
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chătsîy (חֲצִי) [pronounced khuh- TSEE]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
qôwmâh (קוֹמָה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6967 BDB #879

**Translation:** ...two cubits its length, a cubit its width and a cubit and a half its height.

The table would be 36" long, 18" wide and 27" tall. These dimensions are not far off from the dimensions of my own breakfast table.

Exodus 25:23 You will make a table from pieces of acacia wood, two cubits its length, a cubit its width and a cubit and a half its height. (Kukis mostly literal translation)

When something speaks of Jesus Christ, it will be made of acacia wood and overlain with gold.

Exodus 25:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Owen has a kaph preposition here instead, which I believe is a typo (I checked some other manuscripts which have the common conjunction here).			
tsâphâh (צָפָה) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #6823 BDB #860
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced zaw-HAW <sup>BV</sup> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262



## Exodus 25:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâhōwr (טָהוֹר) [pronounced <i>taw-BOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** You will overlay it [with] pure gold;...

Like the Ark of the Covenant, this table would be made of acacia wood overlaid with pure gold.

## Exodus 25:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced ḡaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
zêr (זֶר) [pronounced zare]	<i>border moulding, crown, circlet</i>	masculine singular construct	Strong's #2213 BDB #267
zâhâb (זָהָב) [pronounced zaw-HAW <sup>b</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
çâbîyb (בְּיָב) [pronounced saw <sup>b</sup> - VEE <sup>b</sup> V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

**Translation:** ...and you will make a molding of gold around it.

Around the table—and it is not clear exactly where this would be, there would be a molding of gold.

Exodus 25:24 You will overlay it [with] pure gold; and you will make a molding of gold around it. (Kukis mostly literal translation)

The molding of gold is God the Holy Spirit, the power in which Jesus Christ operated. He did not function within His own diety on earth. All of His miracles were done in the power of the Spirit. His life was led in His humanity, as led by God the Holy Spirit.

Exodus 25:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
miç <sup>e</sup> gereth (תְּהַגְּרֶת) [pronounced <i>mihs-GHEH-rehth</i> ]	<i>border, rim, fastness</i>	feminine singular construct	Strong's #4526 BDB #689
ṭôphach (טֹפַח) [pronounced <i>TOH-fahkh</i> ]	<i>palm, span, handbreadth</i>	masculine singular noun	Strong's #2948 BDB #381
çâbîyb (בִּיב) [pronounced <i>saw<sup>b</sup>-VEE<sup>b</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

**Translation:** You will also make for it a border of a span [all] around...

Different from this molding of gold would be a border around the table, about with width of the hand. This probably went around the very top of the table. This was very likely a border which stood up above the surface of the table about 3" high. However, there are actually two other theories: (1) this was a border around the table, right below the table surface—its chief purpose being to steady the legs of the table. (2) The border was much lower on the table, around the legs; but again, for the same purpose.

Exodus 25:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
zêr (זֶר) [pronounced <i>zare</i> ]	<i>border moulding, crown, circlet</i>	masculine singular construct	Strong's #2213 BDB #267
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>b</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

## Exodus 25:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
çâbîyb (בִּיב) [pronounced saw <sup>b</sup> -VEE <sup>b</sup> V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5439 BDB #686

Çâbîb plus the lâmed preposition means *around*.

**Translation:** ...and you will make a molding of gold around it.

There would be another molding around the table possibly upon this border.

**The Table of Showbread** (a photograph); from [Pinterest](#); accessed July 28, 2019.

Although there are many similarities between modern-day models of the Table of Showbread, there is not an exact universal look. Most of them appear to agree that the border is above the table. This would allow for the molding to be on the border and also to be around the table as well.

In most of the modern-day representations of the Table of Showbread, the molding is likely much more ornate than what was originally crafted.

Exodus 25:25 You will also make for it a border of a span [all] around and and you will make a molding of gold around it. (Kukis mostly literal translation)

The frame represents God the Father and His plan.

Exodus 25:23–25 You will make a table from pieces of acacia wood, two cubits its length, a cubit its width and a cubit and a half its height. You will overlay it [with] pure gold; and you will make a molding of gold around it. You will also make for it a border of a span [all] around and and you will make a molding of gold around it. (Kukis mostly literal translation)

Exodus 25:23–25 You will make a table from acacia wood, 36 inches wide, 18 inches wide and 27 inches high. You will overlay all of it with pure gold. You will make a molding of gold to go around it. You will also make a border for this table, about the width of your hand, and a molding of gold going around it. (Kukis paraphrase)



And you have made for him four rings of gold and you have placed the rings upon four of the corners which [are] four of his feet. To correspond with the border are the rings for houses for poles to carry the table. And you have made the poles [from] sticks of acacia wood and you have overlaid them [with] gold. And was carried by them the table.

Exodus  
25:26–28

You will make for it four rings of gold and place [these] rings at the four corners which [are] four of its legs. Corresponding with the border are the rings for holders for the poles [used] to carry the table. You will make the poles from acacia wood and you will overlay them with gold. By these poles [lit., *them*] the table will be carried.

You will make four rings out of gold, and you will attach these rings to the four corners of the table, near the four legs. The location of the rings will match up with the border and they will act as receptacles for poles that will be used to carry the table. The poles will be made with acacia wood and overlaid with gold. The table will be carried about using these poles.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And you have made for him four rings of gold and you have placed the rings upon four of the corners which [are] four of his feet. To correspond with the border are the rings for houses for poles to carry the table. And you have made the poles [from] sticks of acacia wood and you have overlaid them [with] gold. And was carried by them the table.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt make for it four golden rings, and put the rings upon the four corners of its four feet. Opposite to the border shall be the rings for the place of the staves for carrying the table. And thou shalt make the staves of sittin woods, and cover them with gold, that they may carry the table upon them.
Targum (Pseudo-Jonathan)	And thou shalt make for it four golden rings, and set the rings in its four corners which are at its four feet. Over against the border shall the rings be, for the place of the staves, to carry the table.
Revised Douay-Rheims	You shall prepare also four golden rings, and shall put them in the four corners of the same table over each foot. Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried. The bars also themselves you shall make of setim wood, and shall overlay them with gold to bear up the table.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall make four rings of gold for it, and put the rings in the four corners that are on its four feet. The rings shall be close to the rim, for places for the poles to carry the table. You shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. The rings shall be put toward the border to be places for the poles to carry the table. You shall make the poles of shittim wood, and overlay them with gold, that the table may be borne with them.
Updated Brenton (Greek)	And you shall make four golden rings; and you shall put the four rings upon the four parts of its feet under the crown. And the rings shall be for bearings for the poles, that they may bear the table with them. And you shall make the poles of



incorruptible wood, and you shall overlay them with pure gold; and the table shall be borne with them.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And make four gold rings and put them at the four angles, on the four feet of the table; The rings are to be fixed under the frame to take the rods with which the table is to be lifted. Make rods of the same wood, plated with gold, for lifting the table.
Easy English	Make four gold rings for the table. Fix them to the four corners, where the four legs of the table are. The rings must be very near to the extra piece of wood. They will hold the sticks that you will use to carry the table. Make the sticks out of acacia wood and cover them with gold. Use them to carry the table.
Easy-to-Read Version–2001	Then make four gold rings and put them on the four corners of the table, where the four legs are. Put the rings close to the frame {around the top of the table}. These rings will hold the poles used to carry the table. Use acacia wood to make the poles, and cover them with gold. The poles are for carrying the table.
Easy-to-Read Version–2006 <i>God's Word™</i>	.
Good News Bible (TEV)	Make four carrying rings of gold for it and put them at the four corners, where the legs are. The rings to hold the poles for carrying the table are to be placed near the rim. Make the poles of acacia wood and cover them with gold.
<i>The Message</i>	Make four rings of gold and attach the rings to the four legs parallel to the tabletop. They will serve as holders for the poles used to carry the Table. Make the poles of acacia wood and cover them with a veneer of gold. They will be used to carry the Table.
Names of God Bible NIRV	. Make four gold rings for the table. Join them to the four corners, where the four legs are. The rings must be close to the rim. They must hold the poles that will be used to carry the table. Make the poles out of acacia wood. Cover them with gold. Use them to carry the table.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Make four gold rings and attach one to each of the legs near the edging. The poles for carrying the table are to be placed through these rings and are to be made of acacia wood covered with gold.
The Living Bible	.
New Berkeley Version	.
New Life Version	Make four rings of gold for it. Put them on the four corners that are on the table's four legs. The rings will be close to the sides, to hold the long pieces of wood used to carry the table. Cut the long, straight pieces of acacia wood and cover them with gold. The table will be carried with these.
New Living Translation	.
Unlocked Dynamic Bible	Tell them to make four rings from gold and fasten them to the four corners of the table, one ring close to each leg of the table. The rings should be fastened to the table near the rim at the legs in order to carry the table with poles. Make two poles from acacia wood and cover them with gold. The poles for carrying the table are to be inserted into the ring.
Unfolding Bible Simplified	.

**Partially literal and partially paraphrased translations:**

American English Bible	You must also make four gold rings and fasten them to the four feet under the rim. These rings will be supports for the staves that will be used to carry the table. The staves should be made of durable wood and covered with pure gold, for carrying the table.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Make four rings of gold, and fix them to the four corners of the table, one by each leg of it. The rings must be below the coping, to let poles pass through, that will carry the table; these poles too thou shalt make of acacia wood, and gild them over; so the table shall be carried.
Translation for Translators	<i>Tell them to make/cast</i> four rings from gold and fasten the rings to the four corners of the table, one ring close to each leg <i>of the table</i> . The rings should be fastened to the table near the rim. Make two poles from acacia wood and cover them with gold. The poles for carrying the table are to be inserted in the rings.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	Make four golden rings for it, and set the rings in the four corners by the legs, Located against the border, so the rings can provide places for poles to lift the table. Make the poles of acacia wood, and overlay them with gold, so that the table may be carried with them.
Ferrar-Fenton Bible	Also make for it four staves of gold, and put the staves in the four sockets which are above the legs. These four sockets shall be above the border, for the staves to carry the table by. So you shall make the staves of acacia wood, and plate them with gold, to carry the table.
God's Truth (Tyndale)	And make for it four rings of gold and put them in the corners that are on the four feet thereof: even hard under the hoop shall the rings be, to put in staves to bear the table withal. And you shall make staves of sethim wood and overlay them with gold, that the table may be borne with them.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	You must make for it four rings of gold and attach the rings to the four corners, where the four feet were. The rings must be attached to the frame to provide places for the poles, in order to carry the table. You must make the poles out of acacia wood and cover them with gold so that the table may be carried with them.
Urim-Thummim Version	You will make for it 4 rings of gold, and put the rings in the 4 corners that are on the 4 feet of it. Alongside the border/banding will the rings be attached to hold the bar-poles used in carrying the table. You will fashion the bar-poles of acacia wood and overlay them with gold, so that the table may be carried with them.
Wikipedia Bible Project	And you made for it four gold rings, and you put the rings on the four corners which are for its four legs. The four borders shalt be against the frame, to place the beams to carry the table. And you will make the beams from acacia trees and you will plate them with gold, and the table will be carried by them.

**Catholic Bibles (those having the imprimatur):**



Christian Community (1988)	You are to make for it four gold rings and fix these at the four corners where the four legs are. The rings must be close to the frame to hold the poles for carrying the table. You are to make the poles of acacia wood and cover them with gold. The table is to be carried by these.
The Heritage Bible	And you shall make four rings of gold for it, and give the rings upon the four corners that are on its four feet. The rings shall be to house the separators to lift the table along with the border. And you shall make the separators of acacia wood, and sheet them over with gold that the table may be lifted with them.
New American Bible (2002)	.
New American Bible (2011)	You shall also make four rings of gold for it and fasten them at the four corners, one at each leg. The rings shall be alongside the frame as holders for the poles to carry the table. These poles for carrying the table you shall make of acacia wood and plate with gold.
New English Bible—1970	.
New Jerusalem Bible	You will make four gold rings for it and fix the four rings at the four corners where the four legs are. The rings must lie close to the struts to hold the shafts for carrying the table. You must make the shafts of acacia wood and overlay them with gold. The table must be carried by these.
New RSV	.
Revised English Bible—1989	Make four gold rings for the table, and put the rings at the four corners by the four legs. The rings, which are to receive the poles for carrying the table, must be adjacent to the rim. Make the poles of acacia-wood and overlay them with gold; they are to be used for carrying the table.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Make four gold rings for it, and attach the rings to the four corners, near its four legs. The rings to hold the poles used to carry the table are to be placed close to the rim. Make the poles of acacia-wood, overlay them with gold, and use them to carry the table.
exeGesés companion Bible	and work four signets of gold for it and give the signets in the four edges on its four feet: along side the border be the signets for places of the staves to bear the table: and work the staves of shittim timber and overlay them with gold to bear the table.
Hebraic Roots Bible	.
Israeli Authorized Version	And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	“And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs. “The rings are close to the rim, as holders for the poles to lift the table. “And you shall make the poles of acacia wood, and overlay them with gold, and the table shall be lifted with them.
Tree of Life Version	.

#### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	AND YOU SHALL MAKE FOUR GOLDEN RINGS; AND YOU SHALL PUT THE FOUR RINGS UPON THE FOUR PARTS OF ITS FEET UNDER THE CROWN. AND THE RINGS SHALL BE FOR BEARINGS FOR THE STAVES, THAT THEY MAY BEAR THE TABLE WITH THEM. AND YOU SHALL MAKE THE STAVES OF INCORRUPTIBLE WOOD, AND YOU SHALL GILD THEM WITH PURE GOLD; AND THE TABLE SHALL BE BORNE WITH THEM.
Awful Scroll Bible	You is to have made four rings of gold, and put the rings on the four corners of its four feet. Along side the rim, the rings are to be the places for the poles, to bear up the table. You is to have made the poles of acacia wood, and overlaid them with gold, even is the table to have been born up.
Charles Thomson OT Concordant Literal Version	. You will make for it four rings of gold and put the rings on the four edges which are for its four feet. The rings shall come to correspond with the border for housings for the poles, to carry the table. You will make the poles of acacia wood and overlay them with gold, and the table will be carried by them.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt make for it four rings of zahav, and place the rings in the four corners that are on the four legs thereof. Over against the rim shall the rings be for holders of the poles to carry the Shulchan. And thou shalt make the poles of acacia wood, and overlay them with zahav, that the Shulchan may be carried with them.
Rotherham's <i>Emphasized B.</i>	...and thou shalt make to it four rings of gold,—and shalt place the rings on the four corners which pertain to the four feet thereof: adjoining the border, shall be the rings,—as receptacles for the staves, for lifting the table; and thou shalt make the staves of acacia wood, and shalt overlay them with gold,—and the table shall be lifted there, with;...
Third Millennium Bible	.
<b>Expanded/Embellished Bibles:</b>	
<i>The Amplified Bible</i>	.
The Expanded Bible	Then make four gold rings. Attach them to the four corners of the table where the four legs are. Put the rings close to the ·frame [rim] around the top of the table, because they will hold the poles for carrying it. Make the poles out of acacia wood, ·cover [overlay] them with gold, and carry the table with these poles.
Kretzmann's Commentary	And thou shalt make for it four rings of gold, doubtless cast like those of the ark, and put the rings in the four corners that are on the four feet thereof. Over against the border, next to the heavy molding at the top, shall the rings be for places of the staves to bear the table, containers for the poles which were used in moving the table. And thou shalt make the staves of shittim wood, the same material from which those of the ark were made, and overlay them with gold, that the table may be borne with them.
Syndein/Thieme	.
The Voice	Then make four gold rings, and attach them to each of the table's four corners at its four legs. The rings need to be near the rim, so that they can hold the poles that carry the table. Make the poles out of acacia wood and overlay them with gold. You will use them to carry the table.

**Bible Translations with Many Footnotes:**

The Complete Tanach

And you shall make for it four golden rings, and you shall place the rings on the four corners that are on its four legs. The rings shall be opposite the frame as holders for the poles [with which] to carry the table.

**The rings shall be opposite the frame:** on the legs, inserted opposite the ends of the frame.

**as holders for the poles:** Those rings shall be holders in which to insert the poles.

**as holders:** Heb. מִיתְּבָל, for the purpose of holders.

**for the poles:** Heb. מִיִּדְבָל, as the Targum [Onkelos] renders: אֲיִחְרָאֵל אֲרֵתָא, a place for the poles.

And you shall make the poles of acacia wood, and you shall overlay them with gold, and the table shall be carried with them.

**shall be carried with them:** Heb. קָב־אֲשׁוּן, the passive voice. The table shall be carried with them [by the poles].

The Geneva Bible  
Kaplan Translation

Make four gold rings for [the table], and place the rings on the four corners of its four legs. The rings shall be adjacent to the frame, [and] they shall be receptacles for the poles with which the table is carried. The poles shall be made of acacia wood and covered with a layer of gold. They will be used to carry the table.

**gold rings**

These were also cast (Exodus 37:13). Some say that these were half rings, with one end in the legs and the other in the frame (Josephus 3:6:6). Others say that each fixed ring had a movable ring attached to it to hold the poles, just like the ark (Or HaChaim).

**adjacent to**

But not in the frame (Lekach Tov; Abarbanel). Some say that they were directly below the frame (Rashbam). According to others, the rings were completely or partly in the frame itself (Ralbag; cf. Josephus 3:6:6).

NET Bible®

You are to make four rings of gold for it and attach<sup>42</sup> the rings at the four corners where its four legs are.<sup>43</sup> The rings are to be close to the frame to provide places<sup>44</sup> for the poles to carry the table. You are to make the poles of acacia wood and overlay them with gold, so that the table may be carried with them.<sup>45</sup>

<sup>42</sup>tn Heb "give."

<sup>43</sup>tn Heb "which [are] to four of its feet."

<sup>44</sup>tn Heb "houses"; NAB, NASB "holders."

<sup>45</sup>tn The verb is a Niphal perfect with vav consecutive, showing here the intended result: "so that [the table] might be lifted up [by them]." The noun "the table" is introduced by what looks like the sign of the accusative, but here it serves to introduce or emphasize the nominative (see GKC 365 §117.i).

New American Bible (2011)

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and you will (make) (for) him four rings of gold, and you will (place) the rings upon the four edges which belong to his four feet, the rings will exist alongside the rim (for) houses (for) the sticks to lift up the table, and you will (make) the sticks of / of acacia, and you will overlay them with gold, and the table will be lifted up (with) them,...

Charles Thomson OT

C. Thompson (updated) OT

And thou shalt make four rings of gold and fasten the four rings to the four sides of its feet under the border. And the rings shall be for places to hold the staves so that

with them they may carry the table. And thou shalt make the staves of incorruptible wood and overlay them with pure gold, and with them the table shall be carried.

Context Group Version  
 English Standard Version  
 Green’s Literal Translation  
 Modern English Version  
 Modern Literal Version

You shall make four gold rings for it and put the rings on the four corners that are on its four feet. The rings shall be close to the frame to provide places for the poles to carry the table. You shall make the poles of acacia wood and overlay them with gold, so that the table may be carried with them.

Modern KJV  
 New American Standard B.  
 New European Version  
 New King James Version

And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs. The rings shall be close to the frame, as holders for the poles to bear the table. And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them.

Niobi Study Bible  
 Owen’s Translation  
 Restored Holy Bible 6.0

Thou shall make for it four rings of gold, and put the rings in the four quarters that are on its four feet. Opposed to the border shall the rings be for places of the staffs to bear the table. Thou shall make the staffs of shittim wood, and overlay them with gold, that the table may be borne with them.

Updated Bible Version 2.17

And you will make for it four rings of gold, and put the rings in the four corners that are on the four feet of it. Close by the border will the rings be, for places for the poles to bear the table. And you will make the poles of acacia wood, and overlay them with gold, that the table may be borne with them.

A Voice in the Wilderness  
 Webster’s Bible Translation  
 World English Bible  
 Young’s Literal Translation  
 Young’s Updated LT

“And you have made to it four rings of gold, and have put the rings on the four corners, which are to its four feet; over-against the border are the rings for places for staves to bear the table; and you have made the staves of shittim wood, and have overlaid them with gold, and the table has been borne with them;...

**The gist of this passage:**

Four gold rings are affixed to the table and two poles are put through them in order to carry the table around.

26-28

Exodus 25:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
‘âsâh (אָסַח) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong’s #6213 BDB #793
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong’s # BDB #510

## Exodus 25:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿarbaʿ (עֲבָרָא) [pronounced <i>ahr<sup>e</sup>-BAHG</i> ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
ṭabbaʿath (תַּעֲבָט) [pronounced <i>tahb-BAH-ġahth</i> ]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural construct	Strong's #2885 BDB #371
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>BV</sup></i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

**Translation:** You will make for it four rings of gold...

We are still talking about the Table of Showbread here. Four rings of gold will be made for it; and likely they are made by casting.

## Exodus 25:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
ʿêth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ṭabbaʿath (תַּעֲבָט) [pronounced <i>tahb-BAH-ġahth</i> ]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371
ʿal (לְעַל) [pronounced <i>ġahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
ʿarbaʿ (עֲבָרָא) [pronounced <i>ahr<sup>e</sup>-BAHG</i> ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
pêʾâh (פְּאַה) [pronounced <i>pay-AWH</i> ]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine plural noun with the definite article	Strong's #6285 & #6311 BDB #802
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510



## Exodus 25:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿarbaʿ (עֲרָבָא) [pronounced <i>ahr<sup>e</sup>-BAHG</i> ]	<i>four</i>	masculine singular construct; numeral	Strong's #702 BDB #916
r <sup>e</sup> gâlîym (רַגְלַיִם) [pronounced <i>reh-gaw-LEEM</i> ]	<i>feet, legs; metaphorically steps, beats [of the feet], times</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7272 BDB #919

**Translation:** ...and place [these] rings at the four corners which [are] four of its legs.

These rings will be attached to the four corners, apparently at or near the top of the legs.

Exodus 25:26 You will make for it four rings of gold and place [these] rings at the four corners which [are] four of its legs. (Kukis mostly literal translation)

Just like the ark, these rings will be used for poles to be put through in order to carry it around.

## Exodus 25:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿummâh (הֶמְעָ) [pronounced <i>goom-MAW</i> ]	<i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i>	feminine singular construct but mostly with the force of a preposition	Strong's #5980 BDB #769
These two together are various translated: .			
miç <sup>e</sup> gereth (תְּרֻמָּה) [pronounced <i>mihs-GHEH-rehth</i> ]	<i>border, rim, fastness</i>	feminine singular noun with the definite article	Strong's #4526 BDB #689
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #1961 BDB #224
ṭabbaʿath (תַּבְּעָת) [pronounced <i>tahb-BAH-ğath</i> ]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâtîym (בָּתִּיִּם) [pronounced <i>baht-TEEM</i> ]	<i>houses, residences; buildings; households</i>	masculine plural noun	Strong's #1004 BDB #108

## Exodus 25:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
BDB definitions: 1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within. Add to this concept, a dynasty.			
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
badîym (בַּדִּיִּם) [pronounced bahd-EEM]	parts (e.g., limbs, shoots), bars; possibly poles, staves	masculine plural noun with the definite article	Strong's #905 BDB #94
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
nâsâ' (נָסַא') [pronounced naw-SAW]	to lift up, to bear, to carry	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shul <sup>e</sup> chân (שֻׁלְחָן) [pronounced shool <sup>e</sup> -KHAWN]	a table; a skin or leather mat laid on the ground	masculine singular noun with the definite article	Strong's #7979 BDB #1020

**Translation:** Corresponding with the border are the rings for holders for the poles [used] to carry the table.

I believe that the first couple words simply tell us that the rings will be affixed to the border, which would be at the top of each leg. The rings will be holders for poles to be placed into.

Exodus 25:27 Corresponding with the border are the rings for holders for the poles [used] to carry the table. (Kukis mostly literal translation)

Again, we will have no direct contact with the frame except through the poles, which represent Jesus Christ (they are wood poles overlaid with gold).

## Exodus 25:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 25:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
badīym (בַּדִּיַם) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
'êtsīym (מִצֵּי) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shiṭṭīym/shiṭṭâh (שִׁטִּיַם/שִׁטִּיָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i> ]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

**Translation:** You will make the poles from acacia wood...

The poles used here will be made of acacia wood. As always, the acacia wood represents the humanity of Jesus Christ.

Exodus 25:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i> ]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #6823 BDB #860
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>EV</sup></i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

**Translation:** ...and you will overlay them with gold.

As before, the poles will be overlaid with gold. The gold represents His Deity.

Exodus 25:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 25:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up oneself, to be lifted up, to be elevated, (high); to be carried, to be carried away</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5375 BDB #669
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shul <sup>e</sup> chân (שֻׁלְחָן) [pronounced shool <sup>e</sup> -KHAWN]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020

**Translation:** By these poles [lit., *them*] the table will be carried.

These poles placed through the rings will be used to carry the Table of Showbread about.

Although we do not have any recorded incidents of someone touching the table and dying, I think the same general principle is understood—for the most part, people cannot have direct contact with God. The gold represents the Deity of Jesus. I am not saying that there is no human contact with this table. It is because of Jesus Christ that this table might be set up with the idea that it will represent future fellowship with God. I will speak more to this in the next section.

Exodus 25:28 You will make the poles from acacia wood and you will overlay them with gold. By these poles [lit., *them*] the table will be carried. (Kukis mostly literal translation)

Our direct contact in this life is with Jesus Christ first. We have no fellowship with God until we have come to Him through His Son. There is no Mohammed, no Buddha, no Joseph Smith that we go through to get to God. "For there is but one name under heaven given among men by which we must be saved. There is no salvation in anyone else." (Acts 4:12, transposed)

Exodus 25:26–28 You will make for it four rings of gold and place [these] rings at the four corners which [are] four of its legs. Corresponding with the border are the rings for holders for the poles [used] to carry the table. You will make the poles from acacia wood and you will overlay them with gold. By these poles [lit., *them*] the table will be carried. (Kukis mostly literal translation)

Exodus 25:26–28 You will make four rings out of gold, and you will attach these rings to the four corners of the table, near the four legs. The location of the rings will match up with the border and they will act as receptacles for poles that will be used to carry the table. The poles will be made with acacia wood and overlaid with gold. The table will be carried about using these poles. (Kukis paraphrase)

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One of the fascinating aspects of this passage is, this is where we find the greatest difference between the Jewish and Christian Bibles—v. 29. In all of my exegetical work, I do not recall a greater difference in meaning.

And you have made his plates and his spoons and his cups and his bowls which is poured out in them. Gold pure you have made them. And you have placed upon the table bread of faces to My faces always.

Exodus  
25:29–30

You will also make [for the table] its plates, its spoons, its cups and its bowls, which [will be used for] pouring out [blood into] them. You will make them out of pure gold. You will place on [this] table the Bread of Presence before Me always.

You will also make plates, spoons, cups and bowls to be used at this table for the pouring of blood for the sacrificial offerings. You will make these accessories out of pure gold. You will always have the Bread of Presence on this table before Me.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And you have made his plates and his spoons and his cups and his bowls which is poured out in them. Gold pure you have made them. And you have placed upon the table bread of faces to My faces always.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	And thou shalt make its dishes and its vases, its vials and its chalices with which the libations are outpoured, of pure gold shalt thou make them. And thou shalt set upon the table the PRESENCEBREAD continually before Me.
Revised Douay-Rheims	You shall prepare also dishes, and bowls, censers, and cups, wherein the libations are to be offered of the purest gold. And you shall set upon the table loaves of proposition in my sight always.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. You shall make its dishes, its spoons, its ladles, and its bowls to pour out offerings with. You shall make them of pure gold. You shall set bread of the presence on the table before me always.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. You shall make dishes, spoons, jars, and bowls to pour out wine with them; of pure gold you shall make them. And you shall set shewbread on the table before me always.
Updated Brenton (Greek)	And you shall make its dishes, its censers, its bowls, and its cups, with which you shall offer drink offerings. Of pure gold shall you make them. And you shall set upon the table showbread before Me continually.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And make the table-vessels, the spoons and the cups and the basins for liquids, all of the best gold. And on the table at all times you are to keep my holy bread.
Easy English	Make the plates and the spoons out of gold, also the pots and the dishes. You will use these to pour out the gifts of drink. Put the special loaves of bread on this table. They must be there in front of me always.
Easy-to-Read Version–2001	.



Easy-to-Read Version—2006	Make the plates, the spoons, the pitchers, and the bowls from pure gold. The pitchers and bowls will be used for pouring the drink offerings. Put the special bread <sup>[f]</sup> before me on the table. It must always be there in front of me. [f] <i>special bread</i> Also called “bread of the Presence.” Every day this bread was put before God on the special table in the Holy Place.
God’s Word™	.
Good News Bible (TEV)	Make plates, cups, jars, and bowls to be used for the wine offerings. All of these are to be made of pure gold. The table is to be placed in front of the Covenant Box, and on the table there is always to be the sacred bread offered to me.
The Message	“Make plates, bowls, jars, and jugs for pouring out offerings. Make them of pure gold. “Always keep fresh Bread of the Presence on the Table before me.
Names of God Bible	.
NIRV	Make its plates and dishes out of pure gold. Also make its pitchers and bowls out of pure gold. Use the pitchers and bowls to pour out drink offerings. Put the holy bread on the table. It must be near my holy throne on the ark of the covenant law at all times.
New Simplified Bible	»The plates and dishes for the table should be out of pure gold. Also make pitchers and bowls to be used for pouring wine offerings. »The table should be placed in front of the Covenant Box. There is always to be the sacred bread offered to me for the table.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The table is to be kept in the holy place, and the sacred loaves of bread must always be put on it. All bowls, plates, jars, and cups for wine offerings are to be made of pure gold and set on this table.
The Living Bible	And make gold dishes, spoons, pitchers, and flagons; and always keep the special Bread of the Presence on the table before me.
New Berkeley Version	.
New Life Version	Make its plates, its pots and its jars, for pouring your gifts of drink. Make them of pure gold. And set the holy bread on the table before Me all the time.
New Living Translation	Make special containers of pure gold for the table—bowls, ladles, pitchers, and jars—to be used in pouring out liquid offerings. Place the Bread of the Presence on the table to remain before me at all times.
Unlocked Dynamic Bible	Also tell them to make plates, spoons, jars, and bowls to be used when the priests pour out wine to offer to me. They must all be made from pure gold. On the table in front of the chest, there must always be the bread to display before me that the priests have offered to me.
Unfolding Bible Simplified	.

#### Partially literal and partially paraphrased translations:

American English Bible	‘You should also make dishes, incense burners, bowls, and cups (for drink offerings) out of pure gold. These must always be set before Me on the table of Show Bread.
Beck’s American Translation	.
Common English Bible	Make its plates, dishes, jars, and bowls for pouring drink offerings. Make them of pure gold. Set the bread of the presence on the table so it is always in front of me.
New Advent (Knox) Bible	So with the cups, too, and the bowls, and the dishes,[4] and the goblets for pouring out libations; all of them must be of pure gold. The table is to hold the loaves of bread which are to be set out continually in my presence.

Translation for Translators [4] Literally, in the Latin version, 'censers'. Also *tell them* to make plates, cups, jars, and bowls to be used *when the priests* pour out wine to offer to me. They must all be made from pure gold. On the table, in front of the chest, there must always be the loaves of sacred bread *that the priests have offered to me.*"

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	Make dishes, spoons, chalices, and waste pans to be used with this table, and they shall be made of pure gold.	A chalice is a drinking vessel.
	Set showbread on the table for Me at all times.	Literally, "bread of faces," or bread to show before the face of God. "Showbread" was the offering of loaves required for temple. The new version will not retain the Elizabethan spelling "shewbread" but will retain the original pronunciation of "shew-" which rhymes with "Oh", not "You."

Ferrar-Fenton Bible You shall also make dishes, and spoons, and bowls, and the cups in which the wine is, of pure gold, and place upon the table the shewbread before Me continually.  
 God's Truth (Tyndale) And you shall make his dishes, spoons, pots and flatpieces to pour out withal, of fine gold. And you shall set upon the table, showbread before me always.

HCSB International Standard V Jubilee Bible 2000 .  
 .  
 And thou shalt make the dishes thereof and spoons thereof and covers thereof and bowls thereof *to cover the bread*; of pure gold shalt thou make them.  
 And thou shalt set the showbread upon the table before me always.

H. C. Leupold Lexham English Bible NIV, ©2011 .  
 .  
 And make its plates and dishes of pure gold, as well as its pitchers and bowls for the pouring out of offerings. Put the bread of the Presence on this table to be before me at all times.

Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible .  
 .  
 You must make the dishes, spoons, pitchers, and bowls to be used to pour out drink offerings. You must make them of pure gold. You must regularly set the bread of the presence on the table before me.

Urim-Thummim Version You will fashion the dishes, spoons, jars, and sacrificial bowls, then cast them all in pure gold. You will set bread on the table in my presence continually.

Wikipedia Bible Project And you will make its bowls and its spoons and its cutlery and its clearing tools, which it will be set with. Of pure gold make them. And you put on the table showbread, before me always.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) You are to make dishes, cups, jars and bowls to be used for the wine offerings; you are to make these of pure gold. On the table, before me, you must place the bread of continual offering.

The Heritage Bible And you shall make its dishes, and its spoons, and its covers, and its bowls, that they be cast metal; you shall make them of pure gold. And you shall give bread of my face<sup>30</sup> upon the table before my face constantly.

<sup>30</sup> **25:30 bread of my face**, lechem paniym. Lechem is food or bread and paniym is face, or actually faces, referring to the two sides of the face to make up one face. Paniym never appears as singular. It is always plural. KJV translated it shewbread. It is literally bread of my face. In Num 4:7 the title is table of his face, shulchan ha paniym.

New American Bible (2002)

New American Bible (2011)

.  
 You shall make its plates\* and cups, as well as its pitchers and bowls for pouring libations; make them of pure gold. On the table you shall always keep showbread set before me. Lv 24:5–9

\* [25:29–30] The plates held the showbread, that is, the holy bread which was placed upon the table every sabbath as an offering to God, and was later eaten by the priests. The cups held the incense which was strewn upon the bread. Cf. Lv 24:5–9. The libation wine was poured from the pitchers into the bowls. All these vessels were kept on the golden table.

New English Bible–1970

New Jerusalem Bible

.  
 You must make dishes, cups, jars and libation bowls for it; you must make these of pure gold, and on the table, in my presence, you will always put the loaves of permanent offering.

New RSV

Revised English Bible–1989

.  
 Make dishes and saucers for it, and flagons and bowls from which drink-offerings may be poured; make them of pure gold. Put the Bread of the Presence on the table, to be always before me.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Make its dishes, pans, bowls and pitchers of pure gold. On the table you are to place the bread of the presence in my presence always.

exeGesés companion Bible

#### **PATTERN FOR THE INSTRUMENTS**

And the dishes and the bowls and the covers and the exoneration basins to libate with: work them of pure gold.

And on the table give face bread at my face continually.

Hebraic Roots Bible

And you shall make its platters, and its bowls, and its pitchers, and its sacrificial cups with which to pour a libation. You shall make them of pure gold. And you shall put on the table the showbread before Me continually.

Israeli Authorized Version

The Israel Bible (beta)

JPS (Tanakh—1985)

Kaplan Translation

*The Scriptures* 1998

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 .  
 .  
 .  
 “And you shall make its dishes, and its ladles, and its jars, and its bowls for pouring. Make them of clean gold.

“And you shall put the showbread on the table before Me, continually.

Tree of Life Version

.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

Awful Scroll Bible

.  
 You is to have made platters, bowls, jars, and purification vessels; you is to pour with these same the pure gold, even were they to be made. You is to have set on the table, bread turned before me sustainedly.

Charles Thomson OT

.

Concordant Literal Version	You will make its dishes and its spoons and its chalices and its waste pans with which libations are made; of pure gold shall you make them. Then you will put the bread of the presence on the table before Me regularly.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt make the dishes thereof, and spoons thereof, and shelving-tubes thereof, and bowls thereof, with which it shall be used to pour libations; of zahav tahor shalt thou make them. And thou shalt set upon the Shulchan the Lechem Panim before Me always.
Rotherham's <i>Emphasized B.</i>	...and thou shalt make its dishes and its pans and its basins and its bowls, for pouring out therewith,—of pure gold, shalt thou make them. And thou shalt place upon the table Presence-bread, before me continually.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall make its plates [for the showbread] and its cups [for incense] and its pitchers and bowls for sacrificial drink offerings; you shall make them of pure gold. You shall set the bread of the Presence [Lit Face] (showbread) on the table before Me at all times.
The Expanded Bible	Make the plates and bowls for the table, as well as the jars and cups, out of pure gold. They will be used for pouring out the drink offerings [Ezra 1:9–11; Dan. 1:2; 5:1–4]. On this table put the bread that shows you are in my presence [Bread of Presence] so that it is always there in front of me.
Kretzmann's Commentary	And thou shalt make the dishes thereof, the large plates for the showbread, and spoons thereof, the small vessels for the incense, Num. 7:14, and covers thereof, and bowls thereof, pitchers and goblets for the drink-offering, to cover withal, that is, formed so as to make pouring possible; of pure gold shalt thou make them. And thou shalt set upon the table showbread before Me alway, the bread of the face of the Lord, twelve cakes made of fine flour, set forth in two heaps of six each. These vessels and sacrifices were to remind Israel of the fruits of good works which all believers were to work always. The covenant people of the New Testament will also offer the sacrifices of heart, lips, and hands as a sweet savor unto the Lord.
Syndein/Thieme The Voice	. <i>Have your artisans</i> make different kinds of dishes for the table— <i>platters, pans, pitchers, and bowls</i> —out of pure gold. Place the bread of the Presence on the table and keep it before Me at all times.

This table is to be placed in a special room of the congregation tent with the elements symbolic of God's place among His people. One of the major elements is the bread of the Presence; it is arranged in two rows of six flat loaves representing the twelve sons of Israel. There is also a pan for holding incense and pitchers for fine wine; all these elements remind God's people of His loving grace. The golden lampstand stands nearby, bathing the room and its contents in warm light. This special room and all it contains stimulate the senses—sight, smell, touch, and taste—and serve to remind those who enter of God's tangible blessings.

### Bible Translations with Many Footnotes:

The Complete Tanach	And you shall make its forms, its spoons, its half pipes, and its supports with which it will be covered; of pure gold you shall make them.
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**And you shall make its forms, its spoons:** Heb. וַיִּתְּרַעַק וַיִּתְּפְּקוּ וַיִּתְּרַעַק. וַיִּתְּרַעַק is the form that was made according to the shape of the bread (Men. 97a). The bread was made in the shape of a type of box without a cover. It had a flat bottom (Men. 94b) and it would be bent upward on both sides [forming something] similar to walls. Therefore, it is called מִיִּנְפֵה קַחֵל, literally, the bread of faces, because it has faces looking in both directions-toward the sides of the house [Mishkan] from here [in one direction] and from there [in the other direction]. It was placed lengthwise across the width of the table, and its walls stood vertically opposite the edge of the table. A golden form and an iron form were made for it. It was baked [on Fridays] in the iron form, and when it was taken out of the oven, it would be placed in the golden form until the next day, which was the Sabbath, when it would be arranged on the table. That form is called הֶרְעַק.

**its spoons:** Heb. וַיִּתְּפְּקוּ. They were the spoons in which the frankincense was placed. There were two [spoons meant] for the two handfuls of frankincense that were placed beside the two stacks, as it is said: “And you shall place beside the stack pure frankincense” (Lev. 24:7). -[from Men. 97a]

**its half-pipes:** Heb. וַיִּתּוּ שְׂקוּ. They are sort of half-tubes, hollow and split along their length. They are similar to the tubes made of gold. Three [tubes] were arranged over each bread, so that each bread would rest upon those tubes. They would separate one bread from the other so that air would enter between them and they [the bread] would not grow moldy. In Arabic, any hollow thing is called kaswa. — [from Men. 96a, 97a]

**and its supports:** Heb. וַיִּתְּיַקְּמוּ. Its Aramaic translation is הַיְתִילִימָא; [meaning] and its bearers. They are branches like golden pegs [Mizrachi explains that they were like columns] standing on the ground and reaching a considerable height upwards above the table, corresponding to the height of the stack of bread. [They were] notched with six (Mizrachi-five) notches, one above the other, and the ends of the pipes between one bread and another were supported by these branches so that the burden of the upper breads should not weigh down on the lower ones and cause them to break. The derivation of הַיְתִילִימָא is “its bearers,” similar to “I am weary of bearing [it] (לִיכָה)” (Jer. 6:11). But I do not know how the וַיִּתְּיַקְּמוּ applies to branches. Other Sages of Israel say that וַיִּתְּשֶׁק refers to the branches, which harden (תּוֹשֶׁקָה) it [the showbread] and strengthen it so that it does not break, and וַיִּתְּוִיקְּמוּ refers to the pipes, which clean (וַיִּקְּמוּ) [the bread] so that it should not become moldy (Men. 96a). But Onkelos, who rendered [וַיִּתְּוִיקְּמוּ as] הַיְתִילִימָא; understood it in a similar way to the words of the one [Sage] who says [that] וַיִּתְּוִיקְּמוּ are branches.

**with which it will be covered:** Heb. וְעִי, [meaning] with which it will be covered. Regarding the half-pipes, [Scripture] says “with which it will be covered” because they [the half-pipes] were like a sort of roof and cover over it [the bread], and similarly elsewhere (Num. 4:7) [Scripture] says, “the half-pipes which cover (וְעִי),” and both of these [words]- וְעִי and (וְעִי) Are words meaning a roof and a cover.

And you shall place on the table showbread before Me at all times.

**showbread:** Heb. מִיִּנְפֵה קַחֵל, lit., bread of faces, [given this appellation] because it has faces, as I explained [on verse 29]. The number of breads and the order of their stacks are explained in [the parsha of] וְדַבַּר לְאַהֲרֹן, “Speak to the Kohanim” (Lev. 21:1).

For [the table] make bread forms, incense bowls, and side frames, as well as the half tubes that will serve as dividers [between the loaves of bread]. All these shall be made of pure gold. It is on this table that showbread shall be placed before Me at all times.

**bread forms**



(Menachoth) 97a; Rashi). These were used to form the showbread (Exodus 25:30). There were three sets of bread forms, one for the dough, one for baking, and one to place the bread in after it was baked so that it would not be damaged (Menachoth 94a; Yad, Temidin 5:8). Some say that all these were made of gold (Ibid.), while others say that the forms for baking were made of iron (Rashi). However, some say that no iron was used in the tabernacle (Ibn Ezra on Exodus 25:3; cf. Exodus 27:19, Deuteronomy 27:5). Regarding the shape of the bread, see Exodus 25:30.

The Hebrew word ka'aroth used here literally means plates. Some say that plates were actually placed on the table, as if to set it for a meal (Philo, Questions and Answers 72).

### **incense bowls**

Menachoth 97a; Rashi). For the frankincense (Leviticus 24:7). Some say that these were like small boxes (Saadia). There is a question as to whether they were placed in the center of the table between the loaves, or on top of the loaves (Menachoth 96a; see note on Exodus 25:30).

The word kappoth used here often is used to denote spoons. Philo (loc. cit.) writes that they were part of the table setting.

### **side frames**

(Menachoth 97a). Kesavoth in Hebrew. Some say that the function of these was to support the breads from the side, so that the loaves would not crumble (Tosafoth, Menachoth 94b, s.v. Hayinu; Or HaAfelah; Yad, Temidin 5:9), or to prevent them from falling when the table was lifted (Menachoth 96b). They were needed, since there were twelve loaves, six in each stack (Leviticus 24:5,6). According to this opinion, the loaves were stacked directly one on top of the other.

Others maintain that the weight of the loaves was borne by the half tubes between them, and that the half tubes were held by these frames (Rashi, Menachoth 94b, s.v. Hayinu; Rabbenu Gershom ibid.). Still others maintain that the lower five loaves were stacked on top of each other, but that the top ones were supported by the frames (Rashi, Sifra, Emor 18:4).

Some say that these frames were shaped like a rod with branches protruding on both sides (Raavad on Sifra, Emor 18:4; Ralbag). They may thus be the 'forks' mentioned in 1 Chronicles 28:17 (Rashbam; cf. Ibn Ezra). Others say that they were Y-shaped (Rambam on Menachoth 11:6, Kapach edition; cf. Rashi loc. cit.). According to others, they were like flat plates, the width of the loaves, with grooves or indentations to hold the half tubes (Tosafoth, Menachoth 94b, s.v. Hayinu; Rashash ad loc.; Maaseh Choshev 7:3).

Some say that these frames rested on the ground, while others maintain that they rested on the table top (Menachoth 94b).

According to some, the kesavoth here were not the side frames, but the half tubes (see note, this verse, 'half tubes').

There is also an opinion that there were no side supports at all, but that the breads were held in place by the frame (Rabbi Yosi, Menachoth 96b, cf. Tosafoth ad loc.). This may agree with the Septuagint, which translates the kesoth or kesavoth (Exodus 37:16) as spondeon, denoting libation cups (cf. Ibn Janach; also see Philo, Questions and Answers 72). Others say that they were pans to hold water to knead the bread (Chizzkuni).

### **half tubes**

(Menachoth 97a; Yad, Beth HaBechirah 3:14). Menakiyoth in Hebrew, cf. Jeremiah 52:19. These were placed between the breads to allow air to circulate between them, and possibly to support them (Menachoth 96a; see note, this verse, 'side frames'). There were 28 such half tubes in all, 14 for each side, so that 3 were placed between each loaf, except for the two upper

ones, where only 2 were placed between them (Menachoth 97a; Yad, Beth HaBechirah 3:14).

Some reverse these two and maintain that the kesoth were the half tubes and the menakiyoth were the frames (Rashi; Radak, s.v. Nasakh; cf. Tosafoth, Menachoth 96b, s.v. Lo).

The Septuagint translates menakioth as kuathoi, Greek for the cups used for drawing wine out of the krator or bowl, (cf. Philo loc. cit.). Others state that they were ladles or spoons (Saadia; Ibn Janach), measuring cups (Ramban), or implements to clean the ovens (Chizzkuni).

serve as dividers

(Rashbam; Rashi; cf. Numbers 4:7). Or, 'to cover the bread' if it refers to the frames which were gold plates concealing the bread (cf. Exodus 37:16). If the above utensils were cups and bowls, this is then translated 'with which they are poured' (Septuagint; cf. Ibn Ezra).

### **showbread**

Lechem ha-panim in Hebrew, literally, 'bread of the face.' See Leviticus 24:5-8.

The loaves were rectangular, a cubit long, and 5 handbreadths wide (18' x 15'). They thus covered the entire table, leaving two handbreadths (6') in the middle for the pans of frankincense (Leviticus 24:7). (Menachoth 96a; Yad, Temidin 5:9). According to others, the loaves covered the entire table, and the frankincense was placed on top of the stack (Menachoth 96a).

Each loaf was made of 2/10 ephah of flour (Leviticus 24:5;). It was rolled into a loaf 5 handbreadths wide and 10 handbreadths long (15' x 30'). Before it was baked (Melekheth Sh'lomoh on Menachoth 11:5), the sides were bent up 2 handbreadths (6') on each side. This would give the bread its final square shape where its base was 5 x 6 handbreadths (Menachoth 96a). The loaves would have the shape of a box with both ends removed (Menachoth 96b). According to others, their shape was more like that of a boat (Ibid.).

In order to strengthen the walls of the loaves, pieces of dough 7 fingerbreadths (5 1/4') by one handbreadth (3') were placed on the corners (Rashi, Menachoth 96a, s.v. VeKarno-theha; Tifereth Yisrael, Chomer BaKodesh 2:51).

The loaves themselves were like unperforated matzah (Pesachim 37a; Josephus 3:10:7) around a half inch thick. [This is a simple calculation. The volume of the loaf was 2 tenths of an ephah, and since an ephah is 3 saah, the volume was 0.6 saah. The Talmud notes that 3 cubic cubits is equal to 40 saah (Eruvin 4b); and, since there are 6 handbreadths to a cubit, 1 saah is 16.2 cubic handbreadths. Since the volume of each loaf was 0.6 saah, it was 9.72 cubic handbreadths. Then, since the loaf was 5 x 10 handbreadths in size, its area was 50 square handbreadths. Dividing by this, the thickness of each loaf comes out to be 0.194 handbreadth or 0.58 inch] (Ralbag; Tifereth Yisrael loc. cit.).

NET Bible®

You are to make its plates,<sup>46</sup> its ladles,<sup>47</sup> its pitchers, and its bowls, to be used in pouring out offerings;<sup>48</sup> you are to make them of pure gold. You are to set the Bread of the Presence<sup>49</sup> on the table before me continually.

<sup>46tn</sup> Or "a deep gold dish." The four nouns in this list are items associated with the table and its use.

<sup>47tn</sup> Or "cups" (NAB, TEV).

<sup>48tn</sup> The expression "for pouring out offerings" represents Hebrew הַבְּרִיטִים אֲשֶׁר יוּסַךְ בָּהֶם ('asher yussakh bahen). This literally says, "which it may be poured out with them," or "with which [libations] may be poured out."

<sup>49sn</sup> The name basically means that the bread is to be set out in the presence of Yahweh. The custom of presenting bread on a table as a thank offering is common

in other cultures as well. The bread here would be placed on the table as a symbol of the divine provision for the twelve tribes – continually, because they were to express their thanksgiving continually. Priests could eat the bread after certain times. Fresh bread would be put there regularly.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) his platters, and his palms and his jugs and his sacrificial bowls, which will be for pouring, with pure gold you will (make) them, and you will (place) upon the table the bread of the face, <in front of> me continually,...

Charles Thomson OT .

C. Thompson (updated) OT And you will make its plates and its incense vessels and its libation vessels and the cups with which you will pour out libations, all of pure gold. And on this table you will lay the loaves which are to be in my presence before me continually.

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version

You shall make the dishes, its spoons, its pitchers, and its bowls with which to pour drink offerings. You shall make them of pure gold. You shall set the showbread on the table before Me always.

Modern Literal Version .

Modern KJV .

New American Standard B. You shall make its <sup>[ab]</sup>dishes and its pans and its jars and its <sup>[ac]</sup>bowls with which to pour drink offerings; you shall make them of pure gold. You shall set the bread of the <sup>[ad]</sup>Presence on the table before Me <sup>[ae]</sup>at all times.

[ab] Exodus 25:29 Or platters

[ac] Exodus 25:29 Lit libation bowls

[ad] Exodus 25:30 Lit Face

[ae] Exodus 25:30 Or continually

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

...and you have made its dishes, and its bowls, and its covers, and its cups, with which they pour out; of pure gold you will make them; and you have put on the table bread of the presence before Me continually.

### The gist of this passage:

29-30

## Exodus 25:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (1, or 1) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Exodus 25:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
q <sup>e</sup> ârâh (קַרְעָה) [pronounced <i>keh-gaw-RAW</i> ]	<i>dish, plate, platter; bowl</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7086 BDB #891
This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3709 BDB #496
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qas <sup>e</sup> vâh/qâsâh (קַסְוֵה/קַסָּה) [pronounced <i>kahs-VAW/kaw-SAW</i> ]	<i>jugs, jars, cups</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7184 BDB #903
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
menaqqîyth (מִנְיָה) [pronounced <i>mehn-ahk-KEETH</i> ]	<i>(sacrificial) bowl, cup, basin</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4518 BDB #667
All of these words occur for the first time in this verse.			

**Translation:** You will also make [for the table] its plates, its spoons, its cups and its bowls,...

Various forms of tableware are to be made for this table. The definitions listed above may not be exactly correct.

As you may have noted with the lengthy footnotes for the Complete Tanakh and Kaplan's Translation, the accessories for the table may have been more complex and not at all common, as the list I have given. What appears to be the fundamental difference is, one approach is related to the making and display of the Bread of Presence; and the other refers to the basic dinnerware that one would use for a table related to the Bread of Presence.

This one portion of one verse is fascinating because there are greater differences between the Jewish and Christian Bibles than anywhere else that I am aware of.

Christian Translation	Jewish Translation	Christian Meanings	Jewish Meanings

Christian Translation	Jewish Translation	Christian Meanings	Jewish Meanings

Chapter Outline

Charts, Graphics and Short Doctrines

### Exodus 25:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nāçak <sup>e</sup> (נָצַק) [pronounced naw-SAHK]	<i>to be poured out, to be anointed</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #5258 BDB #650
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person feminine plural suffix	No Strong's # BDB #88

**Translation:** ...which [will be used for] pouring out [blood into] them.

I believe that the tableware herein described is to be used in connection with the sacrifices which would be performed. I could be wrong here; and perhaps these things are to suggest fellowship. In thinking about this, the Table of Showbread (or the Table of Presence) is not in a public place, so it might be better to see the bread and the various types of dinnerware and to understand that one is actually dining with God (that is, enjoying fellowship with God).

### Exodus 25:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced zaw-HAW <sup>BV</sup> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) [pronounced taw-BOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
'āsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793



## Exodus 25:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	<i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** You will make them out of pure gold.

These forms of tableware are all to be made out of pure gold. Clearly, this is designed for a divine meal.

Exodus 25:29 You will also make [for the table] its plates, its spoons, its cups and its bowls, which [will be used for] pouring out [blood into] them. You will make them out of pure gold. (Kukis mostly literal translation)

Jesus Christ used eating and drinking to represent salvation through believing in Him. Anyone can eat and drink; these are nonmeritorious abilities that we have. Our bodies act automatically to shut off the trachea as the food comes down our throats and it is routed into our digestive system. We did not have to go to college to know how to do this. It occurs naturally. It is a nonmeritorious function in our life by which we are kept alive. If our system did not automatically breathe and guide our nourishment, we would die. Yet all men, good, bad, moral, immoral, amoral can each and drink and this does not interfere with our breathing even though both seem to go through the same traffic signal. **Jesus answered and said to her, "Everyone who drinks of this water shall thirst again; but whoever drinks of the water that I shall give him will never thirst; but the water that I will give him shall become in him a well of water spring up to eternal life."** (John 4:13–14) **Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst."** (John 6:35)

## Exodus 25:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
shul <sup>e</sup> chân (שֻׁלְחָן) [pronounced shool <sup>e</sup> -KHAWN]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular)	Strong's #6440 BDB #815
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Exodus 25:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 <sup>st</sup> person plural suffix	Strong's #6440 BDB #815
Literally, this would be translated <i>to faces of me, to my faces</i> . Together, these words mean <i>before me, before my face, in my presence, in my sight, in front of me; before me</i> (in the sense of, <i>before my time</i> ), <i>prior to my being here</i> .			
tâmîyd (תָּמִיד) [pronounced tau-MEED]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556
This word occurs over 100 times in Scripture; this is the first time it is found in the Bible.			

**Translation:** You will place on [this] table the Bread of Presence before Me always.

This verse deals with that which is more commonly known as shewbread. The words here are the masculine singular construct of *bread* (the construct simply means *bread of*). This is followed by the noun *pânîym* (פָּנִים) [pronounced paw-NEEM] and it means *faces*. However, in the very poetic Hebrew language, this word stands for presence; for instance, in Gen. 4:16a we read: *And Cain went out from the presence of the Lord.*<sup>26</sup> The word is *pâneh*, referring to God's presence. In another context, this word can mean *surface*, as we see in Gen. 7:18 & 23. As has been alluded to many times, a strong Old Testament theme is that of the presence of Jesus Christ in Israel. *And He (Y<sup>e</sup>howah) said, "My presence will go with you, and I will give you rest."* (Ex. 33:14). God's presence in Israel resulted in both blessing and discipline (Isa. 63:8–10).

On this table, perpetually, there is to be the Bread of Presence, bread to represent God's logistical grace provision and bread to represent our fellowship with God. It is to be before God always.

In context, this applies specifically to nation Israel. However, this is generally true for all believers (even though we do not have the same sort of demonstrative shadows of reality in our dispensation).

Exodus 25:30 You will place on [this] table the Bread of Presence before Me always. (Kukis mostly literal translation)

Exodus 25:29–30 You will also make [for the table] its plates, its spoons, its cups and its bowls, which [will be used for] pouring out [blood into] them. You will make them out of pure gold. You will place on [this] table the Bread of Presence before Me always. (Kukis mostly literal translation)

Everything that is made for the Tabernacle is fraught with spiritual meaning.

### The Spiritual Meaning of the Table of Showbread and the Bread of Presence

On this table which represents Jesus Christ, we have the cups and the plates, which, for the unbeliever, represent contact with God for salvation and for the believer, contact with God for fellowship; just as when we eat and drink, we fellowship with those around us. God is omnipresent and is always there with salvation for the unbeliever and He is always there for fellowship with us.

There were twelve loaves of bread on the table, one for each tribe (Lev. 24:5). This also represented continual,

<sup>26</sup> See also Gen. 3:8 10:9 11:28 17:1 19:13

## The Spiritual Meaning of the Table of Showbread and the Bread of Presence

daily provisions by God on behalf of Israel. This is known as *logistical grace*, all that God is free to do for us on the basis of the cross in terms of day-to-day living. We need food, shelter, clothing and God's Word. God has provided all of these things for us because He is with us every day.

The loaves were replaced every Sabbath by one of the priests and the old bread was removed and eaten by the priests (Lev. 24:5–9 1Sam. 21:6). This represents the fact that our fellowship with God must be renewed on a regular basis (through confession of sin to God). The eating of the bread by the priests indicates that the priests themselves must have fellowship with God. Their fellowship, because of their position, should be more consistent, which is why they would eat the seven-day-old bread. They are still able to have fellowship with Him.

The bread itself also represents Jesus Christ. **Jesus therefore said to them, "Point of doctrine: it is not Moses who has given you the bread out of heaven, but it is My Father who give syou the true bread out of heaven. For the bread of God is that which comes down out of heaven and gives life to the world. Point of doctrine: he who believes has ternal life. I am the bread of life" (John 6:32–33, 47–48)**

Interestingly enough, the Hebrew people would not have fully appreciated all of the meaning that is found here. Typology works that way. So many things in the Old Testament are typical of what we learn in the New Testament. We see the typology and are able to make the connections to what God told Israel to do and what Jesus did for us during His life, public ministry, and especially His death on the cross. Typology is one of the most powerful proofs of the divine nature of the Bible. Even the most liberal and incorrect views of the recording of Scripture (for both of either testament) cannot take away the typology and how rich the Old Testament is with its foreshadowing of what was to come.

Any person who understands even the slightest amount of ancient history understands that the Old Testament was written first, it was accepted as the Word of God, and it was integral to Hebrew culture. When Jesus came into the world and fulfilled so many things, God uses His very non-acceptance by the Jewish people as a greater evidence of His Divine nature. The Jewish people cannot and will not make changes to their Scriptures despite how many parallels there are between the things which God required in the Old Testament (like this Table of Showbread) and the life, public ministry, crucifixion, resurrection and ascension of our Lord.

It does not even matter that a majority of Jewish people today are mostly secular in their lives, not fully appreciating God being with their ancestors for so many centuries (not realizing that He is still with them today). They have always and will always preserve their Scriptures—and this preservation matches the Christian preservation of their Scriptures. We do not have the Jewish version of the Old Testament and the Christian version. As you can observe with the many translations which I refer to that, no matter how Jewish the translation, there is appreciably no difference between it and the Christian translations. They may choose to interpret some of the Scriptures differently, but even that is not the least problematic for believers of this age who accept both the Old and New Testaments are divinely inspired.

The typology that we study—and the Old Testament is rich in typology as you may have observed with this particular chapter—cannot be denied. Yet none of this typology works or makes sense without taking portions of the Old Testament and matching them with the revelation of Jesus Christ in the New.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Allow me a digression here. One of the great teachers of typology is a guy named Dake, and it is my understanding that he was far afield of the truth in other areas. Nevertheless, he was able to do a great deal of work in this field of typology, revealing just how very meticulous God was in the Old Testament preparing us for what He would reveal in the New by His Son.

This is one of the great evangelical tools for Jewish people today, whether they know and appreciate their Scriptures or not. They know of their Scriptures and they know of their history (which they may or may not accept as true). That these Scriptures exist, they cannot deny; that these Scriptures have been carefully preserved by

their ancestors—that they cannot deny either. But if you have the chance to speak to a Jewish person who is confused, searching and/or open to truth, you cannot have a greater set of tools to use than his very own Scriptures (and this is regardless of whether he believes in them or not). Whether discussing the offering of Abraham, or the Suffering Servant, or the construction of the Ark, all of these things point directly to Jesus Christ. Sometimes, it is the testimony of Scripture itself which changes the heart of an unbeliever.

Exodus 25:29–30 You will also make plates, spoons, cups and bowls to be used at this table for the pouring of blood for the sacrificial offerings. You will make these accessories out of pure gold. You will always have the Bread of Presence on this table before Me. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Menorah and Its Accessories

*Compare to Exodus 37:17–24*

I could not determine whether I should include v. 34 with this passage or not; several translations continued from v. 33 to v. 34.

When it came to the not-so-literal paraphrase, I admit that I looked at some photos of contemporary menorahs and crafted the text to reflect what I saw in the photographs. Obviously, this is not the best way to translate the Bible.

And you have made a lampstand of gold pure; [of] hammered work is done the lampstand; her base and her branch, her bowls, her capitals and her flowers, from her they are. And six branches, those going out from her sides—three of branches of a lampstand from her side one and three of branches of a lampstand from her side a second. Three of cups, shaped like almonds in the branch the one, a capital and a flower and three of cups, shaped like almonds in the branch the one, a capital and a flower. So for six of the branches going out from the lampstand.

Exodus  
25:31–33

You will make the lampstand of pure gold; the lampstand will be done [as] hammered work—its base and its branch, its bowls, its capitals and its flowers, from it they are [all hammered work]. And the six branches, those which go out from its sides—three branches of the lampstand from one side and three branches of the lampstand from the other [lit., **second**] side. [There will be] three cups, shaped like almonds, on the one branch, a capital and a flower; and three cups, shaped like almonds, a capital and a flower, on the other [lit., **the one**] branch. So [there will be] six branches [in all] going out from the lampstand.

The will make the lampstand from pure gold—and stand itself, its base, it branches, its bowls, its capitals and its flowers will all be hammered work. Three branches will come out from one side, and three branches will come out from the other side. On one side, there will three cups, shaped like almonds, with a capital and flower for each; and the same is true for the other side. Altogether, there are six branches which extend out from the lampstand itself.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And you have made a lampstand of gold pure; [of] hammered work is done the lampstand; her base and her branch, her bowls, her capitals and her flowers, from her they are. And six branches, those going out from her sides—three of branches

of a lampstand from her side one and three of branches of a lampstand from her side a second. Three of cups, shaped like almonds in the branch the one, a capital and a flower and three of cups, shaped like almonds in the branch the one, a capital and a flower. So for six of the branches going out from the lampstand.

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.  
.  
And thou shalt make A CANDELABRUM; of pure ductile gold shalt thou make the candelabrum; its base and its shaft, its cups, apples, and lilies, of the same shall they be. And six branches shall come out from its sides, three branches of the candelabrum from one side, and three branches of the candelabrum on the second side. Three cups (calyxes) figured on one branch with apple and lily, and three cups figured on one branch with apple and lily, so for the six branches that come out from the candelabrum.

Targum (Pseudo-Jonathan)

And thou shalt make a Candelabrum; of pure beaten gold shalt thou make the candelabrum; its base and shaft, its cups and apples and lilies, shall be of the same. Six branches shall spread out from its sides; three branches of the candelabrum from one side, and three branches of the candelabrum on the second side. Three calyxes adorned with their figurations on one branch, with apple and lily; and three calyxes adorned with their figurations on the other branch, with apple and lily: so for the six branches that spread out from the candelabrum.

Revised Douay-Rheims

You shall make also a candlestick of beaten work of the finest gold, the shaft thereof, and the branches, the cups, and the bowls, and the lilies going forth from it. Six branches shall come out of the sides, three out of the one side, and three out of the other. Three cups as it were nuts to every branch, and a bowl withal, and a lily; and three cups, likewise of the fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, that are to come out from the shaft:.

Douay-Rheims 1899 (Amer.)

Aramaic ESV of Peshitta

.  
"You shall make a menorah of pure gold. Of hammered work shall the menorah be made, even its base, its shaft, its cups, its buds, and its flowers, shall be of one piece with it. There shall be six branches going out of its sides: three branches of the menorah out of its one side, and three branches of the menorah out of its other side; three cups made like almond blossoms in one branch, a bud and a flower; and three cups made like almond blossoms in the other branch, a bud and a flower, so for the six branches going out of the menorah;...

V. Alexander's Aramaic T.  
Plain English Aramaic Bible  
Lamsa's Peshitta (Syriac)

.  
.  
And you shall make a candlestick of pure gold; of cast work shall the candlestick be made; its shaft, its branches, its bowls, its buds, and its flowers shall be of one piece. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side; Three bowls shall be fastened on one shaft, with buds and flowers on one branch; and three bowls shall be fastened on another shaft, with buds and flowers on the other branch; so on all the six branches that come out of the candlestick.

Updated Brenton (Greek)

And you shall make a lampstand of pure gold; you shall make the lampstand of graven work: its stem and its branches, its bowls, its ornamental knobs, and its lilies shall be of one piece. And six branches shall proceed out of its sides, three branches of the lampstand from one side of it, and three branches of the lampstand from the other side. And three bowls fashioned like almonds, on each branch a knob and a lily; so to the six branches proceeding from the lampstand, and in the lampstand four bowls fashioned like almonds, in each branch knobs and the flowers of the same. V. 34 is included for context.



Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English . . . . . And you are to make a support for lights, of the best gold; its base and its pillar are to be of hammered gold; its cups, its buds, and its flowers are to be made of the same metal. It is to have six branches coming out from its sides; three branches from one side and three from the other. Every branch having three cups made like almond flowers, every cup with a bud and a flower, on all the branches.

Easy English . . . . . **The lampstand**  
 Make a lampstand out of gold. Use a hammer to make it the right shape. Make its cups like open almond flowers and some that are not yet open. You must make every part of the lampstand from one piece of gold. Make six branches on the lampstand, three branches on each side of it. Put three cups like almond flowers on one branch and three on the next branch. Make some of these flowers open and some not yet open. Put three cups on each of the six branches of the lampstand.

Easy-to-Read Version–2001 . . . . .  
 Easy-to-Read Version–2006 **The Lampstand**  
 “Then you must make a lampstand. Use pure gold and hammer it to make the base and the shaft. [Or “flared base.”] Make flowers, buds, and petals from pure gold. Join all these things together into one piece.

“The lampstand must have six branches—three branches on one side and three branches on the other. Each branch must have three flowers. Make these flowers like almond flowers with buds and petals.

God’s Word™ . . . . . **The Lamp Stand**  
 “Make a lamp stand out of pure gold. The lamp stand, its base, and its shaft, as well as the flower cups, buds, and petals must be hammered out of one piece of gold. Six branches are to come out of the sides, three branches on one side and three on the other. Each of the six branches coming out of the lamp stand is to have three flower cups shaped like almond blossoms, with buds and petals.

Good News Bible (TEV) . . . . .  
*The Message* . . . . .  
 Names of God Bible . . . . .  
 NIRV . . . . . **The Gold Lampstand**

“Make a lampstand out of pure gold. Hammer out its base and stem. Its buds, blossoms and cups must branch out from it. They must be part of the lampstand itself. Six branches must come out from the sides of the lampstand. Make three on one side and three on the other. On one branch make three cups that are shaped like almond flowers with buds and blossoms. Then put three on the next branch. Do the same with all six branches that come out from the lampstand.

New Simplified Bible . . . . .  
 »Make lamp stand of pure gold. Make its base and its shaft of hammered gold. Its decorative flowers, including buds and petals, are to form one piece with it.  
 »Six branches shall extend from its sides, three from each side.  
 »Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower, and three cups shaped like almond blossoms in the other branch. This should go on for six branches going out from the lamp stand.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible . . . . .  
 College Press Bible Study . . . . .  
 Contemporary English V. . . . . Make a lampstand of pure gold. The whole lampstand, including its decorative flowers, must be made from a single piece of hammered gold with three branches



on each of its two sides. There are to be three decorative almond blossoms on each branch and four on the stem. V. 34 is included for context.

The Living Bible  
New Berkeley Version  
New Life Version

.  
.

“Then make a lamp-stand of pure gold. The lamp-stand and its base are to be made of beaten gold. Its cups, its buds, and its flowers will be of one piece with it. Six branches will go out of its sides, three branches of the lamp-stand out of one side, and three branches out of its other side. Three cups will be made to look like almond flowers, each with bud and flower on one branch, and three on the next branch. This is to be done for all six branches going out of the lamp-stand.

New Living Translation

#### Plans for the Lampstand

“Make a lampstand of pure, hammered gold. Make the entire lampstand and its decorations of one piece—the base, center stem, lamp cups, buds, and petals. Make it with six branches going out from the center stem, three on each side. Each of the six branches will have three lamp cups shaped like almond blossoms, complete with buds and petals.

Unlocked Dynamic Bible

Tell them to make a lampstand from pure gold. They must hammer one large lump of gold to make its base and its shaft. The branches of the lampstand, the cups for holding the oil, the flower buds and the flower petals that decorate the branches of the lamp, the base, and the shaft are all to be hammered from one big lump of gold. There are to be six branches on the lampstand, three on each side of the shaft. Each of the branches is to have on it three gold decorations that will look like almond blossoms. These decorations must also have flower buds and flower petals.

Unfolding Bible Simplified

.

#### Partially literal and partially paraphrased translations:

American English Bible

‘You must also shape a lampstand from pure gold. The whole thing – it’s stem, branches, sockets, knobs, and lilies – must be a single piece. It is to have six branches that come from its sides... three branches for lamps on one side and three branches for lamps on the other side. [Each branch] that comes from the lampstand should be topped with an almond-shaped socket [to hold the lamps], which is to be mounted above a knob and a lily.

Beck’s American Translation

.

Common English Bible

#### Instructions for the lampstand

Make a lampstand of pure hammered gold. The lampstand’s base, branches, cups, flowers, and petals should all be attached to it. It should have six branches growing out from its sides, three branches on one side of the lampstand and three branches on the other side of the lampstand. One branch will have three cups shaped like almond blossoms, each with a flower and petals, and the next branch will also have three cups shaped like almond blossoms, each with a flower and petals. So it will be for the six branches that grow out of the lampstand.

New Advent (Knox) Bible

Make a lamp-stand, too, of pure beaten gold, stem and branches, cups and bosses, and fleurs-de-lis that spring from them.[5] Six branches are to come out of the stem, three on each side; and on each branch there are to be three cups shaped like almond-flowers, then a boss, then a fleur-de-lis, balanced by three cups and a boss and a fleur-de-lis on the opposite branch; such is to be the fashion of all the six branches that come out of the stem.

[5] ‘Fleurs-de-lis’; in the Hebrew text simply ‘flowers’. They were perhaps sockets spread out like open flowers to receive the seven lamps.

Translation for Translators

#### Instructions for the lampstand

“Tell them to make a lampstand from pure gold. They must hammer *one large lump of gold* to make its base and its shaft. *The branches of the lampstand*, the cups for holding the oil, the flower buds and the *flower petals that decorate the branches of*

*the lamp, the base, and the shaft are all to be hammered from one big lump of gold. There are to be six branches on the lampstand, three on each side of the shaft. Each of the branches is to have on it three gold decorations that will look like almond blossoms. These decorations must also have flower buds and flower petals.*

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	Make a lampstand of pure gold, of hammered work. Make its stem, tubes, cones, spheres and buds all in one piece. Six tubes will branch out of its sides, three tubes of the lampstand from one side, and three from the other side. Make three almond-shaped cones, with a sphere and bud in one tube, and three almond-shaped cones in the other tube: make six tubes after this manner branching out from the lampstand shaft. A new version of this lampstand, or menorah, stands today in the Old City of Jerusalem.
Ferrari-Fenton Bible	"You shall also make lamps of pure gold. Make the lamp with spreading branches, with a stalk rising upwards like a blossom, with a bowl on it. Let there be six stalks going from the sides of it. Three stalks for lamps on one side of it, and three stalks for lamps on the other side of it. Three knobs with almonds on each stalk, a flower and a bowl; the same for each of the three stalks that are provided for the lamps,...
God's Truth (Tyndale)	And you shall make a candlestick of pure thick gold with his shaft, branches, bowls, knobs and flowers proceeding thereout. Six branches shall proceed out of the sides of the candlestick, three out of the one side and three out of the other. And there shall be three cups like unto almonds with knobs and flowers upon every one of the six branches that proceed out of the candlestick: and in the candlestick self four cups like unto almonds with their knobs and flowers: that there be a knob under every two branches of the six that proceed out of the candlestick. And the knobs and the branches shall be altogether, one piece of pure thick gold. This is vv. 31–36.
HCSB International Standard V	<p><b><i>The Lamp Stand (Numbers 3:1-10)</i></b></p> <p>"You are to make a lamp stand of pure gold: the lamp stand and its base and stem shall be of hammered work, and its cups, calyxes, [Or buds; i.e. the round base at the bottom of a flower; and so through chapter 31] and flowers shall be of one piece with it. Six branches shall extend from its sides, three branches of the lamp stand from one side of it and three branches of the lamp stand from its other side. Three cups shaped like almond blossoms with calyxes and flowers shall be on one branch and three cups shaped like almond blossoms with calyxes and flowers shall be on the other branch, and so for the six branches extending from the lamp stand.</p>
Jubilee Bible 2000	And thou shalt make a lampstand of pure gold; of beaten work shall the lampstand be made; its base and its branches, its bowls, its knobs, and its flowers shall be of the same. And six branches shall come out of the sides of it, three branches of the lampstand out of the one side and three branches of the lampstand out of the other side, three bowls made like unto almonds with a knop and a flower in one branch, and three bowls made like almonds in the other branch with a knop and a flower; thus in the six branches that come out of the lampstand.
H. C. Leupold Lexham English Bible	"And you will make a lampstand of pure gold; the lampstand will be made of hammered work--its base and its branch, its cups, its buds, and its blossoms will be from it. And six branches [will be] going out from its sides, three branches of the lampstand from its one side and three branches of the lampstand from its second side. Three almond-flower cups [will be] on the one branch [with] a bud and a

<p>NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible</p>	<p>blossom, and three almond-flower cups [will be] on the one branch [with] a bud and a blossom—likewise for the six branches going out from the lampstand.</p>
<p>Urim-Thummim Version</p>	<p>You must make a lampstand of pure hammered gold. The lampstand is to be made with its base and shaft. Its cups, its leafy bases, and its flowers are to be all made of one piece with it. Six branches must extend out from its sides—three branches must extend from one side, and three branches of the lampstand must extend from the other side. The first branch must have three cups made like almond blossoms, with a leafy base and a flower, and three cups made like almond blossoms in the other branch, with a leafy base and a flower. It must be the same for all six branches extending out from the lampstand.</p>
<p>Wikipedia Bible Project</p>	<p>Make a lamp stand of pure gold, of hammered work it will be fashioned, its shaft, branches, cups, bulbs, and its flowers will be made of the same piece. And 6 branches will project out of the sides of it, 3 branches of the lamp stand from one side, and 3 branches from the other side. Three cups made like almonds, with a bulb and a flower in 1 branch, and 3 cups made like almonds in the other branch, with a bulb and a flower, so that 6 branches will come out of the lamp stand.</p> <p>And you made a pure gold lamp (menorah), you will make the lamp of beaten metal. It's curves and its shaft, its cups and its knobs and its flowers will be one with it. And six branches will leave its side: three lamp branches on its one side, and three lamp branches on its other side. Three almond-blossom cups on one branch, a knob and a flower, and three almond-blossom cups on the other branch, a knob and a flower, thus for the six branches that come out of the lamp.</p>

#### Catholic Bibles (those having the imprimatur):

<p>Christian Community (1988)</p>	<p>You are to make a lampstand of pure gold; the lampstand must be of hammered gold, both its base and stem. Its decorative flowers, including buds and petals, must be of one piece with it. Six branches must extend from its sides, three from one side, three from the other. Each of the six branches of the lampstand is to have three decorative flowers shaped like almond blossoms, each with its bud and petals.</p>
<p>The Heritage Bible</p>	<p>And you shall make a lamp of pure gold; the lamp shall be made of beaten work; its shaft, and its branches, its bowls, its wreathed crown, and its flowers, shall be from the same. And six branches shall come out of its sides; three branches of the lamp out of the one side, and three branches of the lamp out of the second side; Three bowls made like almonds, a wreathed crown, and a flower in one branch; and three bowls like almonds in the one branch, with a wreathed crown, and a flower, thus in the six branches that come out of the lamp.</p>
<p>New American Bible (2002)</p>	<p>.</p>
<p>New American Bible (2011)</p>	<p><i>The Menorah.</i> You shall make a menorah* of pure beaten gold [Ex 37:17–24]—its shaft and branches—with its cups and knobs and petals springing directly from it. Six branches are to extend from its sides, three branches on one side, and three on the other. * On one branch there are to be three cups, shaped like almond blossoms, each with its knob and petals; on the opposite branch there are to be three cups, shaped like almond blossoms, each with its knob and petals; and so for the six branches that extend from the menorah.</p> <p>* [25:31] <b>Menorah:</b> this traditional lampstand is still used today in Jewish liturgy. * [25:33] In keeping with the arrangement of the ornaments on the shaft, the three sets of ornaments on each branch were probably so placed that one was at the top and the other two equally spaced along the length of the branch. Knob: the cup-shaped seed capsule at the base of a flower.</p>

New English Bible–1970

**The lamp-stand.** - Ex.37.17-24

Make a lamp-stand of pure gold. The lamp-stand, stem and branches, shall be of beaten work, its cups, both calyxes and petals, shall be of one piece with it. There are to be six branches springing from its sides; three branches of the lamp-stand shall spring from the one side and three branches from the other side. There shall be three cups shaped like almond blossoms, with calyx and petals, on the first branch, three cups shaped like almond blossoms, with calyx and petals, on the next branch, and similarly for all six branches springing from the lamp-stand.

New Jerusalem Bible

'You will also make a lamp-stand of pure gold; the lamp-stand must be of beaten gold, base and stem. Its cups, calyxes and petals, must be of a piece with it. Six branches must spring from its sides: three of the lamp-stand's branches from one side, three of the lamp-stand's branches from the other. The first branch must carry three cups shaped like almond blossoms, each with its calyx and petals; the second branch, too, must carry three cups shaped like almond blossoms, each with its calyx and bud, and similarly for all six branches springing from the lampstand.

New RSV

Revised English Bible–1989

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

**(S: iii)** "You are to make a *menorah* of pure gold. It is to be made of hammered work; its base, shaft, cups, ring of outer leaves and petals are to be of one piece with it. It is to have six branches extending from its sides, three branches of the *menorah* on one side of it and three on the other. On one branch are to be three cups shaped like almond blossoms, each with a ring of outer leaves and petals; likewise on the opposite branch three cups shaped like almond blossoms, each with a ring of outer leaves and petals; and similarly for all six branches extending from the *menorah*.

Hebraic Roots Bible

And you shall make a lampstand of pure gold. The lampstand shall be made of beaten work; its base and its shaft, its calyxes, its knobs, and its blossoms shall be from it. And six branches shall go out from its sides, three branches of the lamp from its one side and three branches of the lampstand from its second side; three almond like calyxes on the one branch with knob and blossom; and three almond like calyxes on the one branch with knob and blossom, so for the six branches, those going out from the lampstand.

Israeli Authorized Version

The Israel Bible (beta)

JPS (Tanakh—1985)

Kaplan Translation

*The Scriptures* 1998

"And you shall make a lampstand of clean gold – the lampstand is made of beaten work. Its base and its shaft, its cups, its ornamental knobs and blossoms are from it, and six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side; three cups made like almond flowers on one branch, with ornamental knob and blossom, and three cups made like almond flowers on the other branch, with ornamental knob and blossom – so for the six branches coming out of the lampstand.

Tree of Life Version

"You are to make a *menorah* of pure gold, by hammered work. Its base, stem, cups, bulbs and flowers are to be one piece. There are to be six branches coming out of the sides, three branches of the *menorah* out of one side, and three branches out of the other. There are to be three cups shaped like almond blossoms in one branch, each with a bulb and flower, then three cups made like almond blossoms in the next branch, each with a bulb and flower, and so forth for the six branches coming out of the *menorah*.

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	AND YOU SHALL MAKE A LAMPSTAND OF PURE GOLD; YOU SHALL MAKE THE LAMPSTAND OF GRAVEN WORK: ITS STEM AND ITS BRANCHES, AND ITS BOWLS AND ITS ORNAMENTAL KNOBS AND ITS LILIES SHALL BE OF ONE PIECE. AND SIX BRANCHES PROCEEDING SIDEWAYS, THREE BRANCHES OF THE LAMPSTAND FROM ONE SIDE OF IT, AND THREE BRANCHES OF THE LAMPSTAND FROM THE OTHER SIDE. AND THREE BOWLS FASHIONED LIKE ALMONDS, ON EACH BRANCH A ORNAMENTAL KNOB AND A LILY; SO TO THE SIX BRANCHES PROCEEDING FROM THE LAMPSTAND,...
Awful Scroll Bible	You is to have made a lamp stand of pure gold, of beaten work was the lamp stand to be made; even with its recess, shafts, cups, knobs, and its blossoms. Six branches are to be coming out from its sides, three branches of the lamp stand on its one side, and three branches of the lamp stand on the other side; Three cups being shaped as almond blossoms, with a knob and blossom, on the one side of the branches, and three cups being shaped as almond blossoms, on the other side of the branches, with a knob and blossom, coming out of the lamp stand.
Charles Thomson OT Concordant Literal Version	. You will make the lampstand of pure gold; of a stiff shell shall you make the lampstand, its stem and its tube; its cones, its spheres and its buds shall come out from it. Six tubes shall come forth from its sides, three tubes of the lampstand from its one side and three tubes of the lampstand from its second side. Three almond shaped cones shall be on the one tube, a sphere and a bud, and three almond shaped cones on the other tube, a sphere and a bud: thus for the six tubes coming forth from the lampstand;"
Darby Translation exeGesés companion Bible exeGesés companion Bible	. . And work a menorah of pure gold: of spinning, work the menorah: his flank and his stems, his bowls, his finials and his blossoms, be of the same: and six stems come from its sides; three stems of the menorah from the one side and three stems of the menorah from the second side: three bowls - almond shaped, with a finial and a blossom in one stem; and three bowls - almond shaped, with a finial and a blossom in one stem: thus in the six stems coming from the menorah.
Orthodox Jewish Bible	And thou shalt make a Menorah of zahav tahor; hammered out shall the Menorah be made; its base, its shaft, and its cups, its knobs, and its blossoms, shall be of the same. And six branches shall come out of the sides of it; three branches of the menorah out of the one side, and three branches of the menorah out of the other side; Three cups engraved with almonds on the one branch, a knob and a flower; and three cups made like almonds in the other branch, with a knob and a flower; so for the six branches that come out of the Menorah.
Rotherham's <i>Emphasized B.</i> Third Millennium Bible	. .

**Expanded/Embellished Bibles:**

*The Amplified Bible*                      The Golden Lampstand



“You shall make a lampstand of pure gold. The <sup>Ⓜ</sup>lampstand and its base and its shaft shall be made of hammered work; its cups, its <sup>Ⓜ</sup>calyxes and its flowers shall be *all of one piece* with it. Six branches shall come out of its sides; three branches of the lampstand out of the one side and three branches of the lampstand out of its other side [the shaft being the seventh branch]. Three cups shall be made like almond *blossoms*, each with a calyx and a flower on one branch, and three cups made like almond *blossoms* on the other branch with a calyx and a flower—so for the six branches coming out of the lampstand; and in the [center shaft of the] lampstand [you shall make] four cups shaped like almond *blossoms*, with their calyxes and their flowers. V. 34 is included for context.

The Expanded Bible

### The Lampstand

“Hammer pure gold to make a ·lampstand [<sup>L</sup> menorah]. Its base, ·stand [shaft], flower-like cups, buds, and petals must all be joined together in one piece [<sup>C</sup> its tree shape suggests that the Tabernacle represented Eden where God and humans lived in harmony]. The lampstand must have six branches going out from its sides—three on one side and three on the other. Each branch must have three cups shaped like almond flowers on it. Each cup must have a bud and a petal. Each of the six branches going out from the lampstand must be the same.

Kretzmann’s Commentary

### Verses 31-40

The Candlestick and the Holy Vessels

And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made, of chased work, rounded with the hammer, apparently not solid, but hollow inside; his shaft, the base with its feet, and his branches, the heavy middle trunk of the candlestick, his bowls, the calyxshaped burners, his knops, the knobs, or apple. like ornaments beneath the calyces; and his flowers, the blossom-shaped ornaments on the branches, shall be of the same, of pure gold.

And six branches shall come out of the sides of it, three branches of the candlestick out of the one side and three branches of the candlestick out of the other side, the hollow central shaft thus being the trunk, and the three branches on either side, standing in a horizontal line, lifting their burners at even distances, forming a luminous tree.

Three bowls made like unto almonds, like the blossoms of the almond-tree, with a knop and a flower in one branch, in each individual branch; and three bowls made like almonds in the other branch, with a knop and a flower; so in the six branches that come out of the candlestick.

Syndein/Thieme  
The Voice

**Eternal One:** Fashion a lampstand out of pure, hammered gold. Make it and all its parts—its base, trunk, branches, decorative buds and blossoms, and lamp cups—out of one solid piece. Six branches will extend from the trunk’s sides—three on one side and three on the other. Each of the six branches will have three decorative cups shaped like almond blossoms whose buds have just flowered.

### Bible Translations with Many Footnotes:

The Complete Tanach

And you shall make a menorah of pure gold. The menorah shall be made of hammered work; its base and its stem, its goblets, its knobs, and its flowers shall [all] be [one piece] with it.

**The menorah shall be made of hammered work:** [meaning] that it must not be made in sections, [which can be removed]. Its branches and its lamps should not be made individually and then attached, as is the custom of the smiths [through a process] called solderez [in French], soldering, but it [the menorah] must come [be constructed] entirely from one piece [of gold]-beaten with a hammer and cut with a tool, and the branches separated on both sides. — [from Baraita Melecheth HaMishkan.]

**of hammered work:** Heb. שֶׁקֶמָהּ. Its Aramaic translation is דִּגְגָא, an expression of drawing out, [meaning] that he draws the parts out of the block of gold on either side by beating [it] with a hammer. The word שֶׁקֶמָהּ means the blow of a hammer, batediz in Old French, hammered, like “knocked (שָׁקַן) one against the other” (Dan. 5:6).

**the menorah shall be made:** By itself. Since Moses found difficulty with it [i.e., figuring out how to form the menorah], the Holy One, blessed is He, said to him, “Cast the talent [equivalent to sixty-four pounds of gold] into the fire, and it will be made by itself.” Therefore, it is not written: הִשְׁעִיתָךְ but הִשְׁעִיתָהּ. -[from Tan. Beha’alothecha 3]

**its base:** This refers to the foot on the bottom [of the menorah], which was made like a box with three legs coming out of it [protruding] downwards.

**and its stem:** [This refers to] its central stem rising from the middle of the base, erected upward. At the top of it was the middle lamp, made like a spoon, into which the oil was poured and the wick inserted.

**its goblets:** They are a sort of cups made of glass, long and narrow, which are called maderins [in Old French], long, slender glass goblets. These, however, were made of gold, and they protruded from every branch according to the number prescribed by the text. They were [placed] on it [the menorah] only for beauty.

**its knobs:** [They were] like sort of round apples all around [the branch], protruding [outward] around the middle branch, in the style of the menorah that are made for princes. They are called pomeles [in French], apple-shaped knobs (Men. 28b). Their number is prescribed in this parsha, [i.e.,] how many knobs protruded from it and how much [space] was [left] unadorned between one knob and another knob.

**and its flowers:** Engravings made on it like a sort of flowers.

**shall [all] be [one piece] with it:** Everything shall be of hammered work, out of the solid block [of gold], and not made separately and then attached [to the main stem]

And six branches coming out of its sides: three menorah branches from its one side and three menorah branches from its second side.

**coming out of its sides:** from here and there [in each direction] diagonally, drawn upwards until [they reached] the height of the menorah, which is the middle stem. They came out of the middle stem, one higher than the others: the bottom one was longest, the one above it was shorter than it, and the highest one shorter than that, because the height of their ends [at their tops] was equal to the height of the seventh, middle stem, out of which the six branches extended.

Three decorated goblets on one branch, a knob and a flower, and three decorated goblets on one branch, a knob and a flower; so for the six branches that come out of the menorah.

**decorated:** Heb. מְדֻקְשָׁם, as the Targum [Onkelos] renders מְדֻקְשָׁן. They were decorated in the manner that silver and gold vessels are made, which is called nieler [in Old French, nieller in modern French, niello in English].

**and three decorated goblets:** protruding from each branch.

**a knob and a flower:** were on each branch.

Make a menorah out of pure gold. The menorah shall be formed by hammering it. Its base, stem, and [decorative] cups, spheres and flowers must be hammered out of a [single piece of gold]. Six branches shall extend from its sides, three branches on one side of the menorah, and three branches on the other side. There shall be three embossed cups, as well as a sphere and a flower on each and every one of the branches. All six branches extending from the menorah's [stem] must be the same in this respect.

**menorah**

A seven branched lamp. See Exodus 37:17-24, Numbers 8:4.

**base**

Some say that this was like a triangular box with three legs (Rashi; Baaley Tosafoth). In his commentary on the Mishnah, however, Maimonides draws the base as being like a hemisphere with three legs (Menachoth 3:7, see Kapach edition). Other ancient drawings show the menorah as having three legs extending directly from its base (cf. Yad, Beth HaBechirah 3:2; Bareitha 9; Ralbag). Josephus (3:6:7), however, does not mention any legs.

Above the base there was a flower (from Numbers 8:4). The base and the flower together took up 3 handbreadths (9') (Menachoth 28b).

**cups**

Like 'Alexandrian goblets' (Menachoth 28b). Wide with a narrow bottom, like the top of a champagne goblet (Yad, Beth HaBechirah 3:9; Rashi has medirness in French, a wine goblet). Some sources state that the cups were to catch any dripping oil (Chizzkuni). Other sources, however, state that they were solid (Rambam on Menachoth 3:7), or merely impressed into the stem (Rashbam on Exodus 25:32). Some sources appear to indicate that the cups were inverted, with the wide side downward (Ralbag; Picture in Rambam loc. cit.; see Kapach's note).

**spheres**

Kaphtorim in Hebrew, see Amos 9:1, Zephaniah 2:14. Some say that they were egg-shaped (Yad, Beth HaBechirah 3:9; cf. Arukh s.v. Tapuach).

**flowers**

Like the flowers on a column (Menachoth 28b). These were like bowls with the edges bent outward (Yad, Beth HaBechirah 3:9).

**branches**

Some say that they were hollow (Ibn Ezra). However, the majority maintain that they were solid (Abarbanel). Some maintain that this is implied by the word 'hammered' (mikshah) (Evven HaAzal, Beth HaBechirah 3:4), but this is impossible, since the trumpets were mikshah (Numbers 10:2).

Some say that the branches were curved and extended on both sides like semicircles (Ibn Ezra on Exodus 25:37, 27:21; Chokhmah HaMishkan 4b; Maaseh Choshev 7:7), and most ancient pictures have it in this form. Others, however, say that the branches were straight and extended diagonally upward, making the menorah look like a Y (Rashi; Avraham ben HaRambam; Rambam on Menachoth 3:7, picture in original manuscript, reproduced in Kapach edition).

**embossed**

(Targum; Yad, Beth HaBechirah 3:2). Rashi states that this is niello, a word used also in English to denote an art of decorating metal with incised designs and black antiquing. Others say that it is a kind of beaten work (Ibn Ezra, from Proverbs 8:34). Others say that the Hebrew word me-shukad-im comes from the word shaked, as almond. It can thus mean almond-shaped (Saadia), decorated with almonds (Rashbam), or engraved like almonds (Radak, Sherashim; Ibn Janach). Others say that the metal is beaten in such a way

that the surface appears like a pattern of tiny almonds (Rambam on Menachoth 3:7).

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<sup>50</sup> “You are to make a lampstand<sup>51</sup> of pure gold. The lampstand is to be made of hammered metal; its base and its shaft, its cups,<sup>52</sup> its buds, and its blossoms are to be from the same piece.<sup>53</sup> Six branches are to extend from the sides of the lampstand,<sup>54</sup> three branches of the lampstand from one side of it and three branches of the lampstand from the other side of it.<sup>55</sup> Three cups shaped like almond flowers with buds and blossoms are to be on one branch, and three cups shaped like almond flowers with buds and blossoms are to be on the next<sup>56</sup> branch, and the same<sup>57</sup> for the six branches extending from the lampstand.

<sup>50sn</sup> Clearly the point here is to provide light in the tent for access to God. He provided for his worshipers a light for the way to God, but he also wanted them to provide oil for the lamp to ensure that the light would not go out. Verses 31-36 describe the piece. It was essentially one central shaft, with three branches on either side turned out and upward. The stem and the branches were ornamented every so often with gold that was formed into the shape of the calyx and corolla of the almond flower. On top of the central shaft and the six branches were the lamps.

<sup>51tn</sup> The word is הַרְגָמָה (מאכאנוראח) – here in construct to a following genitive of material. The main piece was one lampstand, but there were seven lamps on the shaft and its branches. See E. Goodenough, “The Menorah among the Jews of the Roman World,” *HUCA* 23 (1950/51): 449-92.

<sup>52sn</sup> U. Cassuto (Exodus, 342-44) says that the description “the cups, knobs and flowers” is explained in vv. 32-36 as three decorations in the form of a cup, shaped like an almond blossom, to be made on one branch. Every cup will have two parts, (a) a knob, that is, the receptacle at the base of the blossom, and (b) a flower, which is called the corolla, so that each lamp rests on top of a flower.

<sup>53tn</sup> Heb “will be from/of it”; the referent (“the same piece” of wrought metal) has been specified in the translation for clarity.

<sup>54tn</sup> Heb “from the sides of it.”

<sup>55tn</sup> Heb “from the second side.”

<sup>56tn</sup> The text uses “one” again; “the one...the one” means “the one...and the next” in the distributive sense.

<sup>57tn</sup> Heb “thus.”

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will (make) a lampstand of pure gold, the midsection of the lampstand will be (made) of beaten work, and her stalk, her bowls, her knobs and her buds will exist (out of) her , and six stalks are going out from her sides, three stalks of the lampstand (out of) her (one) side, and three stalks of the lampstand (out of) her second side, three bowls, being almond shaped in the stalk of the (one) with a knob and a bud, and three bowls, being almond shaped in the stalk of the (other) with a knob and a bud, so it is (for) the six stalks going out from the lampstand,...

Charles Thomson OT Thou shalt make also a candlestick of pure gold. Thou shalt make it a turned work. Its shaft and its branches and the cups and the knobs and the lilly ornaments shall be of one piece. And from its sides there shall issue six branches; three branches of the candlestick from one side thereof, and three branches of the candlestick from the other side, with three cups beaten out in form of almonds, and a knob and an ornament like a lilly on each branch; and so on the six branches issuing from the candlestick:...

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV

New American Standard B.

**The Golden Lampstand**

“Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its <sup>[af]</sup>bulbs and its flowers shall be of *one piece* with it. Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its <sup>[ag]</sup>other side. Three cups shall be shaped like almond blossoms in the one branch, a <sup>[ah]</sup>bulb and a flower, and three cups shaped like almond blossoms in the <sup>[ai]</sup>other branch, a <sup>[aj]</sup>bulb and a flower—so for six branches going out from the lampstand;...

[af] Exodus 25:31 Or *calyx*[ag] Exodus 25:32 Lit *second*[ah] Exodus 25:33 Or *calyx*[ai] Exodus 25:33 Lit *one branch*[aj] Exodus 25:33 Or *calyx*

New European Version

**The Lampstand**

You shall make a lampstand of pure gold. Of hammered work shall the lampstand be made, even its base, its shaft, its cups, its buds, and its flowers, shall be of one piece with it. There shall be six branches going out of its sides: three branches of the lampstand out of its one side, and three branches of the lampstand out of its other side; three cups made like almond blossoms in one branch, a bud and a flower; and three cups made like almond blossoms in the other branch, a bud and a flower, so for the six branches going out of the lampstand;...

New King James Version

Niobi Study Bible

Owen's Translation

Restored Holy Bible 6.0

Thou shall make a lampstand of pure gold: of beaten work shall the lampstand be made: Zec 4:11-14 Rev 11:4 Rev 1:20 .

her shaft, and her branches, her cups, her knobs, and her flowers, shall be of the same.

And six branches shall extend from its sides;

(three branches of the lampstand from one side,  
and three branches of the lampstand from the other side).

Three cups made like almonds, in one branch, a knob and a flower;

and three cups made like almonds in the other branch, a knob and a flower:  
so for the six branches extend from the lampstand.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

*Young's Literal Translation*

Young's Updated LT

And thou hast made a candlestick of pure gold, of beaten work is the candlestick made; its base, and its branch, its calyces, its knobs, and its flowers are of the same; and six branches are coming out of its sides, three branches of the candlestick out of the one side, and three branches of the candlestick out of the second side; three calyces made like almonds in the one branch, a knob and a flower, and three calyces made like almonds in one branch, a knob and a flower; so for the six branches which are coming out from the candlestick.

**The gist of this passage:**  
31-33

A description is given for the design and construction of the lampstand in vv. 31–36.



Exodus 25:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced <i>m<sup>e</sup>-noh-RAW</i> ]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular construct	Strong's #4501 BDB #633
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>BV</sup></i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhôwr (טָהוֹר) [pronounced <i>taw-BOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** You will make the lampstand of pure gold;...

The lampstand is to be constructed of pure gold.

Exodus 25:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miq <sup>e</sup> shâh (מִשְׁקָה) [pronounced <i>mihk-SHAW</i> ]	<i>hammered work, shaped [molded] by hammering; possibly made from one piece</i>	feminine singular noun	Strong's #4749 BDB #904
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #6213 BDB #793
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced <i>m<sup>e</sup>-noh-RAW</i> ]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun with the definite article	Strong's #4501 BDB #633

**Translation:** ...the lampstand will be done [as] hammered work...

It is unclear to me whether the entire lampstand could be constructed from one piece of gold; or whether various portions were, and then they were somehow fitted together. If the latter, there is no description of how they are to be fitted together. If the former, such a construction seems impossible to me.

Today, I would assume that in the construction of most menorahs (lampstands), they are cast and then put together. None would be made of pure gold, given the massive cost for such an object. Most are not even gold plaited, but likely there are possibly a few.

Because of the historic nature of the menorah, most menorahs will look like gold.

Exodus 25:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yârek <sup>e</sup> (יָרֵק) [pronounced yaw-REK <sup>e</sup> ]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3409 BDB #437
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâneh (קָנֶה) [pronounced kaw-NEH]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #7070 BDB #889
g <sup>e</sup> bîya <sup>ʿ</sup> (עֵיבָג) [pronounced ghehb-EE-ghah]	<i>cup, bowl, chalice</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1375 BDB #149
kaph <sup>e</sup> tôwr/kaph <sup>e</sup> tôr (כַּפֹּתֹרַיִם) [pronounced kaf-TORE]	<i>capital (of a pillar), knob, bulb (as ornament)</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3730 BDB #499
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
perach (פֶּרַח) [pronounced PEH-rahkh]	<i>bloom, blossom, bud, flower; sprout</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6525 BDB #827

**Translation:** ...—its base and its branch, its bowls, its capitals and its flowers,...

I am assuming that all of the pieces of the lampstand are to be hammered out from pieces of gold.

Exodus 25:31d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4480 BDB #577

## Exodus 25:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224

**Translation:** ...from it they are [all hammered work].

I have inserted *all hammered work*, assuming that this is the gist of how the lampstand and its parts were to be constructed. Again, it seems fanstastical to me that someone could construct a lampstand from shaping and hammering gold—even the pieces, but even more so the entire work.

Exodus 25:31 You will make the lampstand of pure gold; the lampstand will be done [as] hammered work—its base and its branch, its bowls, its capitals and its flowers, from it they are [all hammered work]. (Kukis mostly literal translation)

**Exodus 37:17** (a graphic); from [Pinterest](#); accessed January 30, 2020. It is helpful to have a picture in your mind as you read through the text of this passage.

Jesus Christ is the light of the world. There is one Jesus Christ, not several messiahs coming to several different groups and cultures of peoples at different times, just as there is one God of Israel, Y<sup>e</sup>howah and that the Israelites were not to run after other gods of other countries. Our God is a jealous God and He is One. Buddha came from the hand of Satan; Mohammed came from the hand of Satan; Joseph Smith came from the hand of Satan; Mary Baker Patterson Glover Eddy came from the hand of Satan; the Maharishi came from the hand of Satan. **There is but one God and one mediator between God and men, the man Christ Jesus (1Tim. 2:5). There came a man, sent from God, whose name was John. He came as a witness that he might bear witness of the light, that all might believe through him. He was not the light but came that he might bear witness of the light. There was the true light which, coming into the world, enlightens every man (John 1:4–9). Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness but will have the light of life." (John 8:12) "While I am in the world, I am the light of the world." (John 9:5) You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light (1Peter 2:9).**



The ends of the lampstand itself are similar to an almond tree branches, which is the first tree to blossom in the spring in that area. There are three parts to an almond *fruit*, if you will: the nut itself, its shell, and a generally pale green outer covering which opens when the almond is ready to be picked. The cups of the lampstand resemble this outer covering.

Exodus 25:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shishshâh (שֵׁשׁ) [pronounced <i>shish-SHAW</i> ]	<i>six</i>	feminine form of numeral	Strong's #8337 BDB #995
qâneh (קָנֶה) [pronounced <i>kaw-NEH</i> ]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine plural noun	Strong's #7070 BDB #889
yâtsâ' (יָצְאוּ) [pronounced <i>yaw-TZAWH</i> ]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle	Strong's #3318 BDB #422
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsadîym (צַדִּימַי) [pronounced <i>tzahd-EEM</i> ]	<i>sides; adversaries</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6654 BDB #841

**Translation:** And the six branches, those which go out from its sides...

There are to be six branches for the lampstand; each branch would end in a cup where a candle would be placed.

Exodus 25:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>e</sup> lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
qâneh (קָנֶה) [pronounced <i>kaw-NEH</i> ]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine plural construct	Strong's #7070 BDB #889

Exodus 25:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced m <sup>e</sup> -noh- RAW]	<i>lampstand, candlestick;</i> transliterated <i>menorah</i>	feminine singular noun	Strong's #4501 BDB #633
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of,</i> <i>away from, on account of, since,</i> <i>than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsad (צַד) [pronounced <i>tzahd</i> ]	<i>side</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6654 BDB #841
The phrase <i>from a side</i> means <i>at the side of, to the side of, on the side of, beside.</i>			
'echâd (אֶחָד) [pronounced <i>eh-</i> KHAWD]	<i>one, first, certain, only; each,</i> <i>every; but it can also mean a</i> <i>composite unity; possibly</i> <i>particular; anyone; same</i>	masculine singular, numeral adjective	Strong's #259 BDB #25

**Translation:** ...—three branches of the lampstand from one side...

On one side are 3 branches which extend outward.

Exodus 25:32c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh <sup>e</sup> lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-</i> SHAW]	<i>a three, a trio, a triad, a</i> <i>threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
qâneh (קָנֵה) [pronounced <i>kaw-NEH</i> ]	<i>a stalk [of corn], a reed, bone,</i> <i>balances; water-plant, calamus</i> <i>(aromatic reed); derived</i> <i>meanings: measuring-rod; reed</i> <i>(as unit of measure - 6 cubits);</i> <i>beam (of scales - for scales</i> <i>themselves); shaft or branches</i> <i>[of Lampstand]; higher bone of</i> <i>an arm, shoulder-joint</i>	masculine plural construct	Strong's #7070 BDB #889
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced m <sup>e</sup> -noh- RAW]	<i>lampstand, candlestick;</i> transliterated <i>menorah</i>	feminine singular noun	Strong's #4501 BDB #633



Exodus 25:32c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsad (צַד) [pronounced <i>tzahd</i> ]	<i>side</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6654 BDB #841
The phrase <i>from a side</i> means <i>at the side of, to the side of, on the side of, beside</i> .			
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i> ]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; masculine form	Strong's #8145 BDB #1041

**Translation:** ...and three branches of the lampstand from the other [lit., *second*] side.

On the other side of the Lampstand, there are the other 3 branches.

Exodus 25:32 *And the six branches, those which go out from its sides—three branches of the lampstand from one side and three branches of the lampstand from the other [lit., second] side.* (Kukis mostly literal translation)

The three branches represent the trinity and the six altogether represents the number of man. Jesus Christ is the light of the world and He reveals Himself to men. He is the shaft of the lampstand from which *grow* the branches. "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them and cast them into the fire and they are burned. If you abide in Me, and My words abide in you, ask whatever you wish and it will be done for you. By this is My Father glorified, that you bear much fruit, and prove to be My disciples." (John 15:5–8)

This lampstand was the only light of the tabernacle; natural light was excluded from it because ...a natural man does not accept the things of the Spirit of God; for they are foolishness to him and he cannot understand them, because they are spiritually discerned. But he who is spiritual discerns all things, yet he himself is discerned by no man (1Cor. 2:14–15).

Exodus 25:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>o</sup> lôshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
g <sup>e</sup> bîya' (גִּבְיָא) [pronounced <i>ghehb-EE-gah</i> ]	<i>cup, bowl, chalice</i>	masculine plural noun	Strong's #1375 BDB #149

Exodus 25:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâqad (שִׁקָּד) [pronounced shaw- KAHD]	<i>to be almond shaped; made/shaped like almonds; cups shaped like almond blossoms</i>	masculine plural, Pual participle	Strong's #8246 BDB #1052
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâneh (קָנֶה) [pronounced kaw-NEH]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine singular construct with the definite article	Strong's #7070 BDB #889
'echâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular, numeral adjective with the definite article	Strong's #259 BDB #25
kaph <sup>e</sup> tôwr/kaph <sup>e</sup> tôr (כַּף/כֹּפֶת) [pronounced kaf-TORE]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine singular noun	Strong's #3730 BDB #499
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
perach (פֶּרַח) [pronounced PEH-rahkh]	<i>bloom, blossom, bud, flower; sprout</i>	masculine singular noun	Strong's #6525 BDB #827

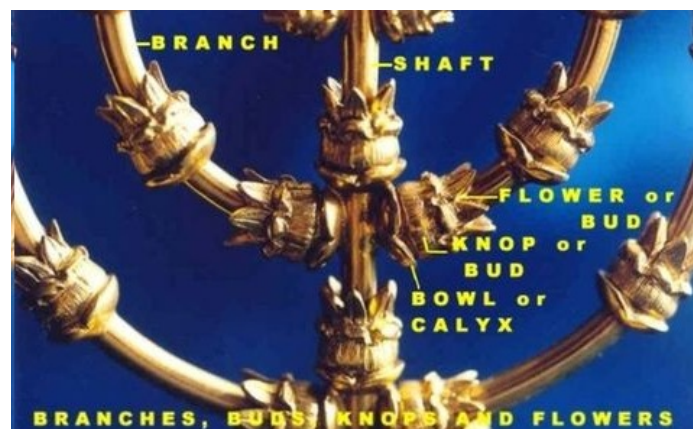
**Translation:** [There will be] three cups, shaped like almonds, on the one branch, a capital and a flower;...

At the end of each branch would be a cup, shaped like an almond; and there would also be a capital and a flower there. Practically, the bowl is needed as a place to put the candle. A picture at the end of this passage will allow us to see what the final product may have looked like.

The meanings of these various pieces would be hard to pin down.

**The Parts of the Lampstand** (a graphic); from [Pinterest](#); accessed January 30, 2020.

A graphic is very helpful to us to understand what all of these various parts of. Most of us can understand the shaft and the branches, but there are a great many decorations which are more difficult to apprehend. Besides which, it is difficult to focus when reading so many words.



## Chapter Outline

## Charts, Graphics and Short Doctrines

Exodus 25:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh <sup>e</sup> lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
g <sup>e</sup> bîya <sup>c</sup> (גַּבְיָא) [pronounced <i>ghehb-EE-ghah</i> ]	<i>cup, bowl, chalice</i>	masculine plural noun	Strong's #1375 BDB #149
shâqad (שֻׁקָד) [pronounced <i>shaw-KAHD</i> ]	<i>to be almond shaped; made/shaped like almonds; cups shaped like almond blossoms</i>	masculine plural, Pual participle	Strong's #8246 BDB #1052
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâneh (קֵנֶה) [pronounced <i>kaw-NEH</i> ]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine singular construct with the definite article	Strong's #7070 BDB #889
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular, numeral adjective with the definite article	Strong's #259 BDB #25
kaph <sup>e</sup> tôwr/kaph <sup>e</sup> tôr (כַּפֹּתָיִם/כַּפֹּת) [pronounced <i>kaf-TORE</i> ]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine singular noun	Strong's #3730 BDB #499
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
perach (פֶּרַח) [pronounced <i>PEH-rahkh</i> ]	<i>bloom, blossom, bud, flower; sprout</i>	masculine singular noun	Strong's #6525 BDB #827

**Translation:** ...and three cups, shaped like almonds, a capital and a flower, on the other [lit., the one] branch.

On the other side of the menorah, there are 3 branches with 3 cups.

Exodus 25:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shishshâh/shêsh (שֵׁשׁ/שֵׁשִׁים) [pronounced shish-SHAW/shays]	<i>six (cardinal number); sixth (ordinal number)</i>	numeral; feminine construct form	Strong's #8336 #8337 BDB #1058
qâneh (קָנֶה) [pronounced kaw-NEH]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine plural noun with the definite article	Strong's #7070 BDB #889
yâtsâ' (יָצְאוּ) [pronounced yaw-TZAWH]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle with the definite article	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנוֹרָה/מְנוֹרֹת) [pronounced m <sup>e</sup> -noh-RAW]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun with the definite article	Strong's #4501 BDB #633

**Translation:** So [there will be] six branches [in all] going out from the lampstand.

There are 6 branches altogether, 3 coming out from each side.

Interestingly enough, I do not find the size specified here, or later in this chapter. Let me suggest that candles were of a certain size, and that would have figured into it. Also, there were perhaps two general types of such lampstands—there was one which might correspond to today's floor lamp. It can be moved when necessary, but was not moved often. The other size lampstand might be the handheld type, which a person might lift up and carry from room to room—somewhat like a table lamp.



Assuming that these are the two basic types, then I would suggest what is made for the Tabernacle are closer in size and use to our floor lamps.

**Menorah** (a photograph); from [Amazon.com](https://www.amazon.com); accessed July 29, 2019.

Exodus 25:33 [There will be] three cups, shaped like almonds, on the one branch, a capital and a flower; and three cups, shaped like almonds, a capital and a flower, on the other [lit., *the one*] branch. So [there will be] six branches [in all] going out from the lampstand. (Kukis mostly literal translation)

The continual use of threes refers to the trinity of God the Father, God the Son and the Holy Spirit. A *capital* is the uppermost portion of a column or a pillar which is the sider portion, on which sits whatever is above it.

Exodus 25:31–33 You will make the lampstand of pure gold; the lampstand will be done [as] hammered work—its base and its branch, its bowls, its capitals and its flowers, from it they are [all hammered work]. And the six branches, those which go out from its sides—three branches of the lampstand from one side and three branches of the lampstand from the other [lit., *second*] side. [There will be] three cups, shaped like almonds, on the one branch, a capital and a flower; and three cups, shaped like almonds, a capital and a flower, on the other [lit., *the one*] branch. So [there will be] six branches [in all] going out from the lampstand. (Kukis mostly literal translation)

Exodus 25:31–33 The will make the lampstand from pure gold—and stand itself, its base, its branches, its bowls, its capitals and its flowers will all be hammered work. Three branches will come out from one side, and three branches will come out from the other side. On one side, there will three cups, shaped like almonds, with a capital and flower for each; and the same is true for the other side. Altogether, there are six branches which extend out from the lampstand itself. (Kukis paraphrase)

As noted earlier, I looked at a contemporary menorah and wrote the paraphrase with that menorah in mind.

Jesus comes to us as the light of the world; and this lampstand being made of pure gold describes His Deity.

I struggled greatly with translating this passage, having problems with understanding all of the details as well as getting the broader picture. Many construction passage are difficult to follow, as some of the vocabulary and sentence structure can be confusing. Although I will struggle with passages like these, we must assume that Moses and Israel's many artisans understand the language and the sentence structure.

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Some translations continue v. 33 into v. 34; some translations begin a new paragraph or a new section with v. 37. Some translations carried v. 32 all the way through v. 35. So, in some cases, I retained their approach.

Many translations begin a new paragraph with v. 37.

**And the lampstand: four cups almond-shaped, her capitals and her flowers; and a capital [is] below two of branches from her, and a capital [is] below two of branches from her, and a capital [is] below two of branches from her, for six branches going out from the lampstand. Their capitals and their branches from her are [?]. Her all [is] hammered work only gold pure. And you have made her lamps seven and you have brought up her lamps. And you have made light opposite of her faces.**

Exodus  
25:34–37

**The lampstand [will be constructed in this way]: [you will make] four almond-shaped cups, its capitals and its flowers, with a capital [that is] a pair of branches from her, a capital [that is] a pair of branches from her and a capital [that is] a pair of branches from her—to [be] six branches [in all] going out from the lampstand. The capitals and their branches from it are to be all hammered work [and] only pure gold. You will make [these] seven lamps, you will bring up the lamps, and you will cause them to be lit [for] the space in front of it.**



**You will construct the lampstand as follows: you will make four almond-shaped cups...you will make the capitals and the branches as hammered work using only pure gold. After making the lamps, you will bring them out and light them so will light up the space in front of the lamp.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And the lampstand: four cups almond-shaped, her capitals and her flowers; and a capital [is] below two of branches from her, and a capital [is] below two of branches from her, and a capital [is] below two of branches from her, for six branches going out from the lampstand. Their capitals and their branches from her are [?]. Her all [is] hammered work only gold pure. And you have made her lamps seven and you have brought up her lamps. And you have made light opposite of her faces.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . And upon the candelabrum shall be four cups, figured with apples and lilies; an apple under the two branches of this, and an apple under the two branches of that, according to the six branches that come forth from the candelabrum. Their apples and their branches shall be of it, all beaten of pure gold. And thou shalt make its seven lights, and kindle its lights that they may shine towards its face.
Targum (Pseudo-Jonathan)	And upon the candelabrum there shall be four calyxes adorned with their figurations, their apples and lilies. And there shall be an apple under two branches of it, and an apple under two branches of it, and an apple under two branches of it, for the six branches which extend from the candelabrum. Their apples and their branches shall be of the same; all of it one beaten work of pure gold. And thou shalt make its seven lights, and the priest who ministers shall kindle the lights, that they may shine over upon its face.
Revised Douay-Rheims	And in the candlestick itself shall be four cups in the manner of a nut, and at every one, bowls and lilies. Bowls under two branches in three places, which together make six coming forth out of one shaft. And both the bowls and the branches shall be of the same beaten work of the purest gold. You shall make also seven lamps, and shall set them upon the candlestick, to give light over against.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. ...and in the menorah four cups made like almond blossoms, its buds and its flowers; and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, for the six branches going out of the menorah. Their buds and their branches shall be of one piece with it, all of it one beaten work of pure gold. You shall make its lamps seven, and they shall light its lamps to give light to the space in front of it.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And on the candlestick shall be four bowls made like almonds, with their buds and flowers. And there shall be a bud under two branches of the same, and a bud under two branches of the same, and a bud under two branches of the same, likewise for the six branches that come out of the candlestick. Their buds and their branches shall be of one piece; all of it shall be of one piece cast of pure gold. And you shall make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it.
Updated Brenton (Greek)	...and in the lampstand four bowls fashioned like almonds, in each branch knobs and the flowers of the same. A knob under two branches out of it, and a knob under four branches out of it; so to the six branches proceeding from the lampstand; and in the lampstand four bowls fashioned like almonds. Let the knobs and the branches be of one piece, altogether graven of one piece of pure gold. And you

shall make its seven lamps; and you shall set on it the lamps, and they shall shine from one front.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And on the pillar, four cups like almond flowers, every one with its bud and its flower: And under every two branches a bud, made with the branch, for all the six branches of it. The buds and the branches are to be made of the same metal; all together one complete work of hammered gold. Then you are to make its seven vessels for the lights, putting them in their place so that they give light in front of it.
Easy English	On the lampstand itself, put four cups like almond flowers, some open and some not yet open. Put one flower, not yet open, under the first pair of branches. Put a second flower, not yet open, under the second pair of branches. Put the third flower, not yet open, under the third pair of branches. There are six branches on the lampstand. You must make the flowers and the branches from the same piece of gold as the lampstand. Use a hammer to make the gold into the right shape. Vv. 34–36
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. Make four more flowers for the lampstand. These flowers must be made like almond flowers with buds and petals. There will be six branches on the lampstand—three branches coming out from each side of the shaft. Make a flower with buds and petals below each of the three places where the branches join the shaft. The whole lampstand with the flowers and branches must be made from pure gold. All this gold must be hammered and joined together into one piece. Then make seven lamps [Small bowls filled with oil. A wick was put in the bowl and lit to produce light.] to go on the lampstand. These lamps will give light to the area in front of the lampstand.
<i>God's Word</i> <sup>TM</sup> Good News Bible (TEV)	. The shaft of the lampstand is to have four decorative flowers shaped like almond blossoms with buds and petals. There is to be one bud below each of the three pairs of branches. The buds, the branches, and the lampstand are to be a single piece of pure hammered gold. Make seven lamps for the lampstand and set them up so that they shine toward the front.
<i>The Message</i>	<b>The Lampstand</b> “Make a Lampstand of pure hammered gold. Make its stem and branches, cups, calyxes, and petals all of one piece. Give it six branches, three from one side and three from the other; put three cups shaped like almond blossoms, each with calyx and petals, on one branch, three on the next, and so on—the same for all six branches. On the main stem of the Lampstand, make four cups shaped like almonds, with calyx and petals, a calyx extending from under each pair of the six branches, the entire Lampstand fashioned from one piece of hammered pure gold. Vv. 31–36.
Names of God Bible NIRV	. On the lampstand there must be four cups that are shaped like almond flowers with buds and blossoms. One bud must be under the first pair of branches that come out from the lampstand. Put a second bud under the second pair. And put a third bud under the third pair. Make a total of six branches. The buds and branches must come out from the lampstand. The whole lampstand must be one piece hammered out of pure gold. “Then make its seven lamps. Set them up on it so that they light the space in front of it.
New Simplified Bible	»Four cups shaped like almond blossoms, its bulbs and its flowers should be in the lamp stand.

»A bulb shall be under each of the six pair of branches coming out of the lamp stand.

»Their bulbs and their branches shall be of one piece. All of it must be one piece of hammered work of pure gold.

»Then make a total of seven lamps. Mount the lamps so that they shed light on the space in front of it.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible .

College Press Bible Study .

Contemporary English V.

There are to be three decorative almond blossoms on each branch and four on the stem. There must also be a blossom where each pair of branches comes out from the stem. The lampstand, including its branches and decorative flowers, must be made from a single piece of hammered pure gold. The lamp on the top and those at the end of each of its six branches must be made so as to shine toward the front of the lampstand. V. 33 is included for context.

The Living Bible

The central shaft itself will be decorated with four almond flowers—one placed between each set of branches; also, there will be one flower above the top set of branches and one below the bottom set. These decorations and branches and the shaft are all to be one piece of pure, beaten gold. Then make seven lamps for the lampstand, and set them so that they reflect their light forward.

New Berkeley Version

New Life Version

Four cups made to look like almond flowers, with their buds and flowers, will be put on the lamp-stand's base. Make a bud under each of the six branches going out from the place where the lamp-stand is put. Their buds and their branches will all be one piece with the lamp-stand of pure, beaten gold. Then make the seven lamps and put them where they will give light to the space in front of it.

New Living Translation

Craft the center stem of the lampstand with four lamp cups shaped like almond blossoms, complete with buds and petals. There will also be an almond bud beneath each pair of branches where the six branches extend from the center stem. The almond buds and branches must all be of one piece with the center stem, and they must be hammered from pure gold. Then make the seven lamps for the lampstand, and set them so they reflect their light forward.

Unlocked Dynamic Bible

On the shaft of the lampstand there are to be four gold decorations that also look like almond blossoms, each one with flower buds and petals. On each side, there is to be one flower bud beneath each of the branches. All these buds and branches, along with the shaft, are to be hammered from one large lump of pure gold. Also tell them to make seven small cups for holding oil. One is to be put on top of the shaft and the others are to be put on top of the branches. Place these cups so that when the lamps are lit, the light will shine toward the front of the lampstand.

Unfolding Bible Simplified .

### Partially literal and partially paraphrased translations:

American English Bible

Each will have four sockets that are shaped like almonds, and the knobs and flowers on each branch should be the same. There will be a knob under two branches and a knob under four branches that come from it, so that six branches come from the lampstand, and each will have four bowls shaped like almonds. The knobs and the branches must be a single piece that is carved from a block of pure gold. So, there must be seven lamps that all shine from the same side.

Beck's American Translation .

Common English Bible	In addition, on the lampstand itself there will be four cups shaped like almond blossoms, each with its flower and petals. There will be a flower attached under the first pair of branches, a flower attached under the next pair of branches, and a flower attached under the last pair of branches. So it will be for the six branches that grow out of the lampstand. Their flowers and their branches will be permanently attached to it. The whole lampstand should be one piece of pure hammered gold. Make its seven lamps and set up its lamps so that they direct their light in front of the lampstand.
New Advent (Knox) Bible	But the stem itself is to have four cups, shaped like almond-flowers, each with its boss and its fleur-de-lis; there will be six branches altogether coming out of a single stem, and under each pair of them there will be an additional boss. The bosses and the branches must be of a piece with the main stem, and all alike must be of pure beaten gold. Make seven lamps, too, and mount them on the lamp-stand, so as to throw their light on the opposite wall. [6] [6] See note on Num. 8.3. [1] vv. 1-3 involve considerable difficulty. v. 2, in the Hebrew text and equally in the Septuagint Greek, is much shorter: 'When thou settest up (or, lightest) the lamps, the seven lamps shall give light in front of the lamp-stand'. Perhaps, owing to the difficulty of attaching any meaning to this phrase, the Latin interpreter expanded it. (The similar phrase in Ex. 25-37 probably means that the light of the lamp is to fall on the table where the bread was set out.) The end of verse 2 reads literally, in the Latin, 'they must shine over against that part towards which the lamp-stand looks', as if the lamps were shaded in some way, and only shone in one direction; but nothing of this kind is indicated in the directions for their manufacture (Ex. 25.31-39). It is possible to understand the direction as meaning that the side of the lamp-stand, not its end, should face the table.
Translation for Translators	On the <i>shaft of the</i> lampstand there are to be four <i>gold decorations that also look like</i> almond blossoms, each one with flower buds and petals. On each side, there is to be one <i>flower</i> bud beneath each of the branches. All these buds and branches, along with the shaft, are to be hammered from one large lump of pure gold. Also <i>tell them to</i> make seven small cups <i>for holding oil</i> . One is to be put on top of the shaft and the others are to be put on top of the branches. Place these cups so that <i>when the lamps are lit</i> , the light will shine toward the ◀front of the lampstand/entrance▶.
<b>Mostly literal renderings (with some occasional paraphrasing):</b>	
Conservapedia Translation	In the shaft make four almond-shaped cones, with spheres and buds. Make a sphere under a pair of branching tubes, and a sphere under another pair of branching tubes, and a sphere under a third pair of branching tubes, for all six branching tubes of the lampstand. Their spheres and branching tubes will be one piece, one hammered work of pure gold. Make seven golden lamps. Have them light these lamps, so that they may give light across the enclosure. The enclosure is yet to be described.
Ferrari-Fenton Bible	...and for the fourth lamp a nob with an almond, a nob and a bowl, and a nob under two of the stalks between them, and a nob under two of the stalks between them, and a nob under two of the stalks between them, for the six branches that come from the lamp. The nobs and the stalks between them shall be, all of them, each one, turned from pure gold. "You shall also make seven reflectors to throw the light in front of themselves.
God's Truth (Tyndale) HCSB	. There are to be four cups shaped like almond blossoms on the lampstand shaft along with its calyxes and petals. For the six branches that extend from the

lampstand, a calyx must be under the first pair of branches from it, a calyx under the second pair of branches from it, and a calyx under the third pair of branches from it. Their calyxes and branches are to be of one piece.[i] All of it is to be a single hammered piece of pure gold.

“Make seven lamps on it. Its lamps are to be set up so they illuminate the area in front of it.

International Standard V

“On the lamp stand itself there shall be four cups shaped like almond blossoms with their calyxes and flowers. A calyx [Or bud; i.e. the round base at the bottom of a flower; and so through chapter 31] is to be under the two branches that extend out of the stem; [Lit. out of it] a calyx is to be under the next pair of branches [Lit. under the two branches] that extend out of the stem; [Lit. out of it] and a calyx is to be under the last pair of branches [Lit. under the two branches] that extend out of the stem, [Lit. out of it] and so for the six [The Heb. lacks six] branches extending from the lamp stand. Their calyxes and their branches shall be of one piece with it; all of it is to be made of one piece of hammered work of pure gold.

“You are to make seven lamps for it, and its lamps shall be mounted so as to give light in front of it.

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

NIV, ©2011

Peter Pett’s translation

Unfolding Bible Literal Text

Unlocked Literal Bible

On the lampstand itself, the central shaft, there must be four cups made like almond blossoms, with their leafy bases and the flowers. There must be a leafy base under the first pair of branches—made as one piece with it, and a leafy base under the second pair of branches—also made as one piece with it. In the same way there must be a leafy base under the third pair of branches, made as one piece with it. It must be the same for all six branches extending out from the lampstand. Their leafy bases and branches must all be one piece with it, one beaten piece of work of pure gold.

You must make the lampstand and its seven lamps, and set up its lamps for them to give light from it.

Urim-Thummim Version

And in the lamp stand will be 4 cups made like almonds with their bulbs and their flowers. There will be bulbs of one piece under the 6 branches that project from the lamp stand, a single bulb will be under each pair of branches. Their bulbs and their branches will be of the same, all of it will be one hammered work of pure gold.

You will make the 7 lamps, and one will light up its lamps and they will give light in the area in front of it.

Wikipedia Bible Project

And in the lamp four cups, almond-blossom shaped its knobs and its flowers. And a knob under the two branches from it, and a second knob under the two branches from it, and a knob under, two of the branches from it, for the six branches that leave from the lamp. Their knobs and their branches will be one with it, all of it one beaten work, of pure gold. Vv. 34–36

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) The lampstand itself is to have four decorative flowers shaped like almond blossoms, each with its bud and petals, thus: one bud under the first two branches extending from the lampstand, one under the next pair, one under the last pair: corresponding to the six branches extending from the lampstand. The buds and the branches must be of one piece with the lampstand, and the whole made from a single piece of pure hammered gold. Then you are to make lamps for it, seven of them, and set them so that they throw their light toward the front of it.



## The Heritage Bible

And in the lamp *shall be* four bowls made like almonds, with their wreathed crowns, and their flowers. And *there shall be* a wreathed crown under two branches of the same, and a wreathed crown under two branches of the same, and a wreathed crown under two branches of the same, according to the six branches that go out of the lamp. Their wreathed crowns, and their branches shall be of the same, all one beaten work of pure gold. And you shall make its seven lamps, and they shall go up its lamps that they may give light above opposite its face.

## New American Bible (2002)

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## New American Bible (2011)

On the menorah there are to be four cups,\* shaped like almond blossoms, with their knobs and petals. The six branches that go out from the menorah are to have a knob under each pair. Their knobs and branches shall so spring from it that the whole will form a single piece of pure beaten gold. \* You shall then make seven lamps [Lv 24:2–4; Nm 8:2] for it and so set up the lamps that they give their light on the space in front of the menorah.

\* [25:34–35] Of the four ornaments on the shaft, one was at the top and one was below each of the three sets of side branches.

\* [25:37] The lamps were probably shaped like small boats, with the wick at one end; the end with the wick was turned toward the front of the menorah.

## New English Bible–1970

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## New Jerusalem Bible

The lamp-stand itself must carry four cups shaped like almond blossoms, each with its calyx and bud: one calyx under the first two branches springing from the lamp-stand, one calyx under the next pair of branches and one calyx under the last pair of branches -- thus for all six branches springing from the lamp-stand. The calyxes and the branches will be of a piece with the lamp-stand, and the whole made from a single piece of pure gold, beaten out. You will also make seven lamps for it and mount the lamps in such a way that they light up the space in front of it.

## New RSV

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## Revised English Bible–1989

On the main stem of the lampstand there are to be four cups shaped like almond blossoms with calyx and petals, and there shall be calyxes of one piece with it under the six branches which spring from the lampstand, a single calyx under each pair of branches. The calyxes and the branches are to be of one piece with it, all a single piece of beaten work of pure gold. Make seven lamps for this and mount them to shed light over the space in front of the lampstand.

**Jewish/Hebrew Names Bibles:**

## Complete Jewish Bible

On the central shaft of the *menorah* are to be four cups shaped like almond blossoms, each with its ring of outer leaves and petals. Where each pair of branches joins the central shaft is to be a ring of outer leaves of one piece with the pair of branches — thus for all six branches. The rings of outer leaves and their branches are to be of one piece with the shaft. Thus the whole *menorah* is to be a single piece of hammered work made of pure gold.

“Make seven lamps for the *menorah*, and mount them so as to give light to the space in front of it.

## exeGesés companion Bible

And in the menorah, four bowls - almond shaped with their finials and their blossoms:

with a finial under two stems of the same

and a finial under two stems of the same

and a finial under two stems of the same

- according to the six stems

proceeding from the menorah:

their finials and their stems of the same:

all one spinning of pure gold.

**PATTERN FOR THE LAMPS**

And work its seven lamps:  
and they holocaust the lamps thereof,  
to illuminate over against the face thereof.

Hebraic Roots Bible  
Israeli Authorized Version

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And in the candlesticks shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. And thou shalt make the seven menorahs thereof: and they shall light the menorahs thereof, that they may give light over against it.

The Israel Bible (beta)  
JPS (Tanakh—1985)  
Kaplan Translation  
*The Scriptures* 1998

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"And on the lampstand itself are four cups made like almond flowers, with ornamental knob and blossom, and a knob under the first two branches of the same, and a knob under the second two branches of the same, and a knob under the third two branches of the same, according to the six branches coming out of the lampstand.  
"Their knobs and their branches are of the same – all of it one beaten work of clean gold.  
"And you shall make seven lamps for it, and they shall mount its lamps so that they give light in front of it.

Tree of Life Version

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#### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible

AND IN THE LAMPSTAND FOUR BOWLS FASHIONED LIKE ALMONDS, IN EACH BRANCH ORNAMENTAL KNOBS AND THE FLOWERS OF THE SAME. A ORNAMENTAL KNOB UNDER TWO BRANCHES OUT OF IT, AND A ORNAMENTAL KNOB UNDER FOUR BRANCHES OUT OF IT; SO TO THE SIX BRANCHES PROCEEDING FROM THE LAMPSTAND; AND IN THE LAMPSTAND FOUR BOWLS FASHIONED LIKE ALMONDS. LET THE ORNAMENTAL KNOBS AND THE BRANCHES BE OF ONE PIECE, ALTOGETHER GRAVEN OF ONE PIECE OF PURE GOLD. AND YOU SHALL MAKE ITS SEVEN LAMPS: AND YOU SHALL SET ON IT THE LAMPS, AND THEY SHALL SHINE FROM ONE FRONT.

Awful Scroll Bible

On the lamp stand there is to be four cups, being shaped as almond blossoms, with a knob and blossom; a knob under two branches, a knob under two branches, and a knob under two branches, of the six branches going out from the lamp stand. The knobs and branches are to be one beaten work of pure gold. You is to have made seven lamps, and is to have stirred up the lamps, and they are to have given light across its face.

Charles Thomson OT  
Concordant Literal Version

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Three almond shaped cones shall be on the one tube, a sphere and a bud, and three almond shaped cones on the other tube, a sphere and a bud: thus for the six tubes coming forth from the lampstand;" on the lampstand itself four almond shaped cones, its spheres and its buds;" and a sphere under two of the tubes from it, and a sphere under two of the tubes from it, and a sphere under two of the tubes from it, so for the six tubes coming forth from the lampstand. Their spheres and their tubes shall be of one piece with it, all of it of one stiff shell of pure gold. You will make its seven lamps, and one will set up its lamps, so that it gives light over across its face. V. 33 is included for context.

Darby Translation

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exeGesés companion Bible  
Orthodox Jewish Bible

And on the Menorah shall be four cups engraved like almonds, its knobs and its flowers.

And there shall be a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that proceed out of the Menorah.

Their knobs and their branches shall be of the same; all of it shall be one hammered out work of zahav tahor.

And thou shalt make the nerot shivah thereof; and they shall kindle the nerot thereof, that they may give light toward its face.

Rotherham's *Emphasized B.*

And in the lampstand itself, four cups,—like almond-flowers—its apples, and its blossoms; and an apple under two branches of the same, and, another apple, under two other branches of the same, and another apple under two other branches, of the same,—for the six branches, coming out of the lampstand: their apples and their branches, of the same, shall be,—all of it, of one beaten work, of pure gold. And thou shalt make the lamps thereof seven, and one shall light up its lamps, and it shall give light, over against the face thereof.

Third Millennium Bible

### Expanded/Embellished Bibles:

*The Amplified Bible*

...and in the [center shaft of the] lampstand [you shall make] four cups shaped like almond blossoms, with their calyxes and their flowers. A calyx shall be under the *first* pair of branches coming out of it, and a calyx under the *second* pair of branches coming out of it, and a calyx under the *third* pair of branches coming out of it, for the six branches coming out of the lampstand. Their calyxes and their branches *shall be of one piece* with it; all of it shall be one piece of hammered work of pure gold. Then you shall make the lamps [of the lampstand] <sup>[k]</sup>seven in number [with one lamp at the top of the shaft]. The priests shall set up its *seven* lamps so that they will light the space in front of it.

[k] Exodus 25:37 The first objective evidence of the sevenfold lamp was found during an excavation of Tel Beit Mirsim, south of Jerusalem, where seven-armed lamps dated about 1200 B.C. were found. The seventh season at the Dothan excavation uncovered three sevenfold lamps from the period 1400-1200 B.C.

The Expanded Bible

And there must be four more cups made like almond flowers on the lampstand itself. These cups must also have buds and petals. Put a bud under each pair of branches that goes out from the lampstand. Each of the six branches going out from the lampstand must be the same. The branches, buds, and lampstand must be made of one piece, hammered out of pure gold.

“Then make seven small oil lamps [<sup>l</sup> lamps for it] and put them on the lampstand so that they give light to the area in front of it.

Kretzmann's Commentary

And in the candlestick, in the central shaft, shall be four bowls made like unto almonds, with their knobs and their flowers, one apparently at each whorl of branches, and one at the top.

And there shall be a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, the branches thus extending out from the middle shaft immediately above each set of knobs, according to the six branches that proceed out of the candlestick.

Their knobs and their branches shall be of the same, shall be a continuation of the main shaft, form a unit with the trunk, not merely be attached on the outside; all it shall be one beaten work of pure gold.

And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, set them in place in the bowls, that they may give light over against it, that is, toward

the east and north from the Most Holy Place, especially in the neighborhood of the altar of incense and the table of the showbread.

Syndein/Thieme  
The Voice

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On *the trunk of* the lampstand, there are to be four cups shaped like almond blossoms whose buds have just flowered. A *single almond* bud will sit beneath each pair of branches extending out from the trunk of the lampstand. All the buds and branches are to be crafted out of pure, hammered gold and made *to look* as one solid piece. Make seven lamps for the lampstand, and position them so that they illuminate the area in front of it.

### Bible Translations with Many Footnotes:

The Complete Tanach

And on [the stem of] the menorah [shall be] four decorated goblets, its knobs and its flowers.

**And on [the stem of] the menorah [shall be] four... goblets:** On the main stem of the menorah were four goblets: one protruding on it below the branches and three above the exit of the three branches that extended outwards from its sides.

**decorated...its knobs and its flowers:** This is one of the five verses whose meaning cannot be determined. It is unknown whether [to read] "decorated goblets" or "decorated its knobs and its flowers."-[from Yoma 52b]

And a knob under the two branches from it, and a knob under the two branches from it, and a knob under the two branches from it; so for the six branches that come out of the menorah.

**And a knob under the two branches:** From the knob, the branches extended from its two sides in either direction. This is what we learned in the [Baraita] Melecheth HaMishkan [ch. 10, Men. 28b, 29a]: The height of the menorah was eighteen handbreadths. [This total is arrived at as follows:] The feet [of the menorah] and the [lowest] flower were three handbreadths. That is the flower mentioned in connection with the base, as it is said: “to its base, to its flower” (Num. 8:4). Then two handbreadths [above this were] unadorned, and a handbreadth [above that] in which [there] was a goblet-[namely one] of the four goblets [mentioned in verse 34]-and a knob and a flower of the two knobs and the two flowers mentioned in connection with the menorah itself, as it is said [on verse 34]: “decorated...its knobs and its flowers.” We learn that on the main stem there were two knobs and two flowers, in addition to the three knobs from which the branches extended, as it is said [here]: “And a knob under the two branches.” And [above the lowest branches were] two handbreadths unadorned, and a handbreadth with a knob and two branches coming out of it on either side, extending upward, opposite the height of the menorah, and one handbreadth unadorned, and a handbreadth with a knob and two branches coming out of it, and one handbreadth unadorned, and a handbreadth with a knob and two branches coming out of it, extending upward, opposite the height of the menorah, and two handbreadths unadorned. [Hence,] three handbreadths remain, in which there were three goblets, a knob, and a flower. The goblets were found to number twenty-two: eighteen for the six branches [of the menorah]-three for each one-and four on the menorah itself, totaling twenty-two. And [there were] eleven knobs-six on the six branches [one on each branch], three on the menorah itself, from which the branches extended, and two more on the menorah, as it is said [in verse 34]: “decorated...its knobs,” [which means two knobs] since the minimum of [the plural] “knobs” is two. One [knob was] below, next to the base, and one in the top three handbreadths [together] with the three goblets. And it [the menorah] had nine flowers: six on the six branches [one on each branch] as it is said [in verse 33]: “on one branch, [there was] a knob and a flower,” and three [flowers] on the menorah [itself], as it is said [here], “decorated...its knobs and its flowers”-the minimum of [the plural] “flowers” is two, and one [additional flower is] mentioned in the parsha Beha’alothcha: “to its base to its flower” (Num. 8:4). If you carefully study this Mishnah that is written above, you will find them [the decorations of the menorah] according to their number, each one in its place. — [from Men. 28b]

Their knobs and their branches shall [all] be [one piece] with it; all of it [shall be] one hammered mass of pure gold. And you shall make its lamps seven, and he shall kindle its lamps [so that they] shed light toward its face.

**its lamps:** [They were] sort of cups into which the oil and the wicks were put.

**[so that they] shed light toward its face:** [Namely,] make the openings of the six lamps [which were] at the top of the branches that extend from of its [the menorah's] sides, turned toward the middle one, so that when the lamps were lit they would shed light *הַיָּנִיפּ הַבַּע*, towards [or in the direction of] its face. Their light should be turned towards the face of the middle branch, which is the body of the menorah.

The Geneva Bible  
Kaplan Translation

The [shaft of the] menorah shall have four embossed cups along with its spheres and flowers. A sphere shall serve as a base for each pair of branches extending from [the shaft]. This shall be true for all six branches extending from the [stem of] the menorah. The spheres and branches shall be an integral part of [the menorah]. They shall all be hammered out of a single piece of pure gold. Make seven lamps on [the menorah]. Its lamps shall be lit so that they shine [primarily] toward its center.

**four embossed cups**



(Saadia; cf. Yoma 52b). One of these was below the branches, and three were above, paralleling the cups on the branches (Menachoth 28b; Rashi).

### **spheres and flowers**

Above the cups (Menachoth 28b).

### **as a base**

Since the branches extended out of the sphere (Menachoth 28b). Literally, 'under the branches.'

The form of the menorah was then (Menachoth 28b); 3 hb. - 9' - base and flower (Exodus 25:31) 2 hb. - 6' - smooth 1 hb. - 3' - cup, sphere and flower 2 hb. - 3' - smooth 1 hb. - 3' - sphere with two branches 1 hb. - 3' - smooth 1 hb. - 3' - sphere with two branches 1 hb. - 3' - smooth 1 hb. - 3' - sphere with two branches 2 hb. - 6' - smooth 3 hb. - 9' - three cups, sphere, flower, lamp The entire menorah was thus 18 handbreadths (4' 6") tall (see Rashi on Exodus 25:35; Maaseh Choshev 7:9).

### **lamps**

Bowls or cups to hold oil (Rashi). Each of these cups held 1/2 log (6.8 ounces or 200 c.c.) of oil (Menachoth 88b; Yad, Temidim 3:11). If the cups were hemispherical in shape, they would be 3.6 inches (9.14 cm.) in diameter. These cups were an integral part of the menorah (Yad, Beth HaBechirah 3:6), but there are some who dispute this, and maintain that they were removable (Menachoth 88b).

### **toward its center**

Some say that this means that the wicks should face the center shaft (Rashi on Numbers 8:2; Rashbam; Ralbag). Others maintain that the lamps themselves were tilted toward the center (Menachoth 98b; Yad, Beth HaBechirah 3:8. This may mean that the side of the lamps toward the center slanted inward (Yehudah HaChasid).

NET Bible®

On the lampstand there are to be four cups shaped like almond flowers with buds and blossoms, with a bud under the first<sup>58</sup> two branches from it, and a bud under the next<sup>59</sup> two branches from it, and a bud under the third<sup>60</sup> two branches from it, according to the six branches that extend from the lampstand. Their buds and their branches will be one piece,<sup>61</sup> all of it one hammered piece of pure gold.

“You are to make its seven lamps,<sup>62</sup> and then set<sup>63</sup> its lamps up on it, so that it will give light<sup>64</sup> to the area in front of it.

<sup>58</sup>tn For clarity the phrase “the first” has been supplied.

<sup>59</sup>tn For clarity the phrase “the next” has been supplied.

<sup>60</sup>tn For clarity the phrase “the third” has been supplied.

<sup>61</sup>tn Heb “will be from it.”

<sup>62</sup>tn The word for “lamps” is from the same root as the lampstand, of course. The word is נֶרֶת (nerot). This probably refers to the small saucer-like pottery lamps that are made very simply with the rim pinched over to form a place to lay the wick. The bowl is then filled with olive oil as fuel.

<sup>63</sup>tn The translation “set up on” is from the Hebrew verb “bring up.” The construction is impersonal, “and he will bring up,” meaning “one will bring up.” It may mean that people were to fix the lamps on to the shaft and the branches, rather than cause the light to go up (see S. R. Driver, Exodus, 277).

<sup>64</sup>tn This is a Hiphil perfect with vav consecutive, from אָרָא ('or, “light”), and in the causative, “to light, give light.”

New American Bible (2011) .

### **Literal, almost word-for-word, renderings:**

Bond-Slave Version

And in the candlesticks will be four bowls made like to almonds, with their knops and their flowers. And there will be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their

knops and their branches will be of the same: all it will be one beaten work of pure gold. And you will make the seven lamps thereof: and they will light the lamps thereof, that they may give light over against it.

Brenner's Mechanical Trans. ...and in the lampstand are four bowls being almond shaped with her knobs and her buds, and a knob under two of the stalks (out of) her , and a knob under two of the stalks (out of) her, and a knob under two of the stalks (out of) her, (for) the six stalks going out from the lampstand, their knobs and their stalks (out of) her , all of her will exist as (one) beaten work of pure gold, and you will (make) her seven lamps, and he will make her lamps go up , and he will make light upon the other side of her face,...

Charles Thomson OT

C. Thompson (updated) OT

...and on the shaft there will be four cups beaten out in form of almonds, and for each branch, knobs and ornaments like lillies, of the same piece; the knob under the first pair of branches issuing from it; and a knob under the second pair of branches issuing from it, and so under the third pair of branches issuing from the shaft; and on the shaft four cups beaten out in form of almonds. Let the knobs and the branches be of one piece. The whole must be turned out of one piece of pure gold. And you will make the seven lamps for it, and place the lamps so that they may give light in one row.

Context Group Version

English Standard Version

Green's Literal Translation

Modern English Version

On the lampstand shall be four cups shaped like almond flowers, with their buds and their blossoms. There shall be a bud under two branches of the same, and a bud under two branches of the same, and a bud under the next two branches of the same, according to the six branches that proceed out of the lampstand. Their buds and their branches shall be of the same piece, all of it shall be one hammered work of pure gold.

You shall make its seven lamps, and they shall light its lamps so that they may give light to the area in front of it.

Modern Literal Version

And there will be six branches going out of the sides of it, three branches of the lamp-stand out of the one side of it and three branches of the lamp-stand out of the other side of it: three cups made like almond-blossoms in one branch, a knob and a flower and three cups made like almond-blossoms in the other branch, a knob and a flower, so for the six branches going out of the lamp-stand, and in the lamp-stand four cups made like almond-blossoms, the knobs of it and the flowers of it. And a knob under two branches of one piece with it and a knob under two branches of one piece with it and a knob under two branches of one piece with it, for the six branches going out of the lamp-stand. Their knobs and their branches will be of one piece with it, the whole of it one beaten work of pure gold. And you will make the lamps of it, seven. And they will light the lamps of it, to give light in front of it. Vv. 32–33 are included for context.

Modern KJV

New American Standard B.

New European Version

New King James Version

On the lampstand itself four bowls *shall be* made like almond *blossoms*, each with its *ornamental* knob and flower. And there shall be a knob under the first two branches of the same, a knob under the second two branches of the same, and a knob under the *third* two branches of the same, according to the six branches that extend from the lampstand. Their knobs and their branches *shall be of one piece*; *all of it shall be* one hammered piece of pure gold. You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it.

Niobi Study Bible

Owen's Translation

Restored Holy Bible 6.0  
 Updated Bible Version 2.17  
 A Voice in the Wilderness

On the lampstand itself shall be four bowls like almond blossoms, each with its bulb and flower. And there shall be a bulb under the first two branches of it, a bulb under the second two branches of it, and a bulb under the third two branches of it, according to the six branches that extend from the lampstand. Their bulbs and their branches shall be of one piece; all of it shall be one hammered piece of pure gold. You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it.

Webster's Bible Translation  
 World English Bible  
 Young's Literal Translation  
 Young's Updated LT

“And in the candlestick are four calyxes made like almonds, its knops and its flowers; and a knop under two branches of the same, and a knop under two branches of the same, are to the six branches which are coming out of the candlestick; their knops and their branches are of the same, all of it one beaten work of pure gold; and you have made its seven lamps, and one has caused its lights to go up, and it has given light over-against its front.

**The gist of this passage:**

The description of the way the lampstands were to be designed and made continues; but this passage is much more difficult than the previous passage.

34-37

Exodus 25:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנֹרָה/מְנֹרָה) [pronounced <i>m<sup>e</sup>-noh-RAW</i> ]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun with the definite article	Strong's #4501 BDB #633
'ar <sup>e</sup> bâ'âh (אַרְבָּעָה) [pronounced <i>ahr<sup>e</sup>-baw-GAW</i> ]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
g <sup>e</sup> bîya <sup>c</sup> (גִּבְיָה) [pronounced <i>ghehb-EE-ghah</i> ]	<i>cup, bowl, chalice</i>	masculine plural noun	Strong's #1375 BDB #149
shâqad (שִׁקָּד) [pronounced <i>shaw-KAHD</i> ]	<i>to be almond shaped; made/shaped like almonds; cups shaped like almond blossoms</i>	masculine plural, Pual participle	Strong's #8246 BDB #1052

**Translation:** The lampstand [will be constructed in this way]: [you will make] four almond-shaped cups,...

I believe what God is saying to Moses is exactly how the lampstands were to be constructed.

Not only did I struggle with the translation but also with when to end one phrase and begin another.

There is also the problem with correlating the words here with the menorahs that are manufactured today. Which four almond-shaped cups are we speaking of here? Aren't there 3 on each side of the main stalk? What this

apparently means is, for each pair of branches coming out, there is an almond-shaped cup; and below the middle candle is a fourth almond-shaped cup.

There will be 7 lights (candles) in all; at the end of each branch; and from the shaft of the lampstand.

Exodus 25:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph <sup>e</sup> tôwr/kaph <sup>e</sup> tôr (כַּפְתָּר/כַּפְתָּר) [pronounced kaf-TORE]	capital (of a pillar), knob, bulb(as ornament)	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3730 BDB #499
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
perach (פְּרָח) [pronounced PEH-rahkh]	bloom, blossom, bud, flower; sprout	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6525 BDB #827

**Translation:** ...its capitals and its flowers,...

I assume that this refers to the manufacturing of her capitals and flowers (referring to the lampstand itself). Or this could refer to the almond-shaped bulb and its flower (or leaves). The idea may be that these 4 bowls are shaped like almonds with their bulbs and flowers (or bulbs and leaves). In other words, we have 2 or 3 items here together which look like a portion cut from an almond tree.

Exodus 25:34 The lampstand [will be constructed in this way]: [you will make] four almond-shaped cups, its capitals and its flowers,... (Kukis mostly literal translation)

Exodus 25:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kaph <sup>e</sup> tôwr/kaph <sup>e</sup> tôr (כַּפְתָּר/כַּפְתָּר) [pronounced kaf-TORE]	capital (of a pillar), knob, bulb(as ornament)	masculine singular noun	Strong's #3730 BDB #499
tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation	Strong's #8478 BDB #1065
sh <sup>e</sup> nêy (שְׁנַי) [pronounced sh <sup>e</sup> n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040

Exodus 25:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâneh (הַנֶּקֶה) [pronounced kaw-NEH]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine plural noun with the definite article	Strong's #7070 BDB #889
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4480 BDB #577

**Translation:** ...with a capital [that is] a pair of branches from her,...

This phrase is repeated 2 more times, so the first time appears to be for the first pair of branches.

If we are talking about a pair of branches 3 times in all, that would account for all six branches. But how exactly are they pairwise combined?

Exodus 25:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph <sup>e</sup> tôwr/kaph <sup>e</sup> tôr (הַתְּכָכָה/הַתְּכָכָה) [pronounced kaf-TORE]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine singular noun	Strong's #3730 BDB #499
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
qâneh (הַנֶּקֶה) [pronounced kaw-NEH]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine plural noun with the definite article	Strong's #7070 BDB #889



## Exodus 25:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4480 BDB #577

**Translation:** ...a capital [that is] a pair of branches from her...

This is a repeated and confusing phrase. This appears to be for the second pair of branches.

## Exodus 25:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph <sup>e</sup> tôwr/kaph <sup>e</sup> tôr (כַּף־תּוֹר / כַּף־תּוֹרָה) [pronounced <i>kaf-TORE</i> ]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine singular noun	Strong's #3730 BDB #499
tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>n-Ā</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
qâneh (קַנֵּה) [pronounced <i>kaw-NEH</i> ]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine plural noun with the definite article	Strong's #7070 BDB #889
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4480 BDB #577

**Translation:** ...and a capital [that is] a pair of branches from her...

Again, a repeated and confusing phrase. But this appears to be for the 3<sup>rd</sup> pair of branches.

## Exodus 25:35d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 25:35d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shishshâh (שֵׁשׁ) [pronounced <i>shish-SHAW</i> ]	six	feminine form of numeral	Strong's #8337 BDB #995
qâneh (קָנֵה) [pronounced <i>kaw-NEH</i> ]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine plural noun with the definite article	Strong's #7070 BDB #889
yâtsâ' (יָצְאוּ) [pronounced <i>yaw-TZAWH</i> ]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle	Strong's #3318 BDB #422
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced <i>m<sup>e</sup>-noh-RAW</i> ]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun with the definite article	Strong's #4501 BDB #633

**Translation:** ...—to [be] six branches [in all] going out from the lampstand.

Altogether there are six branches emanating from the lampstand. So we appear to have 3 sets of two branches coming out from the stalk (or shaft) which this almond-shaped arrangement at the shaft itself.

Exodus 25:35 ...with a capital [that is] a pair of branches from her, a capital [that is] a pair of branches from her and a capital [that is] a pair of branches from her... (Kukis mostly literal translation)

We have to be careful about the criticisms brought on by archeology. For years, Biblical critics claimed that the tabernacle and the furniture of the tabernacle, including these lamp stands, made a relatively late appearance in the history of Israel, claiming that the evidence of archeology could at best show these things existed circa 600 B.C. (and this all went right along with the idea that Moses did not write the Law but that it was compiled and written in final form many centuries later). Eventually, W. F. Albright spearheaded an excavation south of Jerusalem which turned up seven-sprouted lamps dating back to 1200 B.C. Joseph P. Free found similar lamps which dated back to 1400–1200 B.C. somewhat later. The point here is that *lack of evidence* does not in itself constitute evidence.

Exodus 25:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph <sup>e</sup> tôwr/kaph <sup>e</sup> tôr (כַּפֹּתֹרַיִם/כַּפֹּתֹרַיִם) [pronounced <i>kaf-TORE</i> ]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3730 BDB #499

Exodus 25:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâneh (קָנֶה) [pronounced <i>kaw-NEH</i> ]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7070 BDB #889
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224

This last phrase was found earlier and gave me some translation difficulties there.

**Translation:** The capitals and their branches from it are...

Should this phrase be connected to the one which follows?

Exodus 25:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i> ]; also kol (כֹּל) [pronounced <i>kol</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3605 BDB #481
miq <sup>e</sup> shâh (מִשְׁקָה) [pronounced <i>mihk-SHAW</i> ]	<i>hammered work, shaped [molded] by hammering; possibly made from one piece</i>	feminine singular noun	Strong's #4749 BDB #904
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>BV</sup></i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) [pronounced <i>taw-BOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** ...[to be] all hammered work [and] only pure gold.

All that is constructed for these lampstands were to be made of pure gold, hammered out rather than melted and placed into a mold.

Exodus 25:36 ...—to [be] six branches [in all] going out from the lampstand. The capitals and their branches from it are to be all hammered work [and] only pure gold. (Kukis mostly literal translation)

The one piece represents the unity of the trinity, the one Savior, the one God.

Exodus 25:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (אָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nêr (נֵר) [pronounced <i>nair</i> ]	lit., <i>a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5216 BDB #632
This is also spelled nîyr (נִיַּר) [pronounced <i>near</i> ]; nêyr (נֵיַּר) [pronounced <i>nair</i> ]; nir (נִר) [pronounced <i>nir</i> ]; and nêrâh (הַנֵּר) [pronounced <i>nay-RAW</i> ].			
shib <sup>e</sup> âh (שִׁבְעָה) [pronounced <i>sh<sup>i</sup>v<sup>e</sup>-GAW</i> ]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987

**Translation:** You will make [these] seven lamps,...

All together, 7 lamps were to be constructed (so we have 6 of them around the main stalk, and then one lamp coming from the main stalk itself).

Exodus 25:37b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âlâh (אָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5927 BDB #748
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## Exodus 25:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nêr (נֵר) [pronounced <i>nair</i> ]	lit., <i>a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5216 BDB #632

**Translation:** ...you will bring up the lamps,...

I do not know what is being asked for—how exactly were the individual lamps to be brought up? Or does this simply mean that each one would be placed on the lampstand.

## Exodus 25:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ôwr (אוֹר) [pronounced <i>ohr</i> ]	<i>to bring light, to cause to be light, to make light; to make shine; to enlighten; to refresh [gladden]; to kindle</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #215 BDB #21
'al (לְעַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
'êber (רֵבֵעַ) [pronounced <i>GAY<sup>B</sup>-ver</i> ]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
Although this word occurs 115 times in the Old Testament, this is the first time we find it in Exodus; and most of the time, it is a much different context.			
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular) with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6440 BDB #815

**Translation:** ...and you will cause them to be lit [for] the space in front of it.

This appears to indicate that these lamps would be lit, and that this would allow for them to be lit and light the way in front of the lampstand.

Exodus 25:37 You will make [these] seven lamps, you will bring up the lamps, and you will cause them to be lit [for] the space in front of it. (Kukis mostly literal translation)

This will all be enclosed inside the tabernacle; however, it is to be seen to whomever God chooses to reveal His gospel to. The number seven represents perfection or completeness in the Bible.

Exodus 25:34–37 The lampstand [will be constructed in this way]: [you will make] four almond-shaped cups, its capitals and its flowers, with a capital [that is] a pair of branches from her, a capital [that is] a pair of branches from



her and a capital [that is] a pair of branches from her—to [be] six branches [in all] going out from the lampstand. The capitals and their branches from it are to be all hammered work [and] only pure gold. You will make [these] seven lamps, you will bring up the lamps, and you will cause them to be lit [for] the space in front of it. (Kukis mostly literal translation)

Exodus 25:34–37 You will construct the lampstand as follows: you will make four almond-shaped cups...you will make the capitals and the branches as hammered work using only pure gold. After making the lamps, you will bring them out and light them so will light up the space in front of the lamp. (Kukis paraphrase)

We now return to much easier language and therefore, a passage which is easier to translate and to understand.

Many translations place v. 37 with this passage.

**And her [two] tongs and her tray [will be of] gold pure. A talent of gold pure he will make her with all the manufactured goods the these.**

Exodus  
25:38–39

**[You will make] its tongs and its tray [from] pure gold. He will make it and all of these manufactured items [from] a talent of gold.**

**You will also make the tongs and the tray from pure gold. Using a talent of gold, you will make the lampstand and all of the related manufactured items for it.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And her [two] tongs and her tray [will be of] gold pure. A talent of gold pure he will make her with all the manufactured goods the these.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And its snuffers and shovels (shall be made) of pure gold. Of a talent of pure gold shall he make it and all these vessels.
Targum (Pseudo-Jonathan)	And its snuffers and its shovels of pure gold. Of a talent of pure gold shall he make it and all these its vessels.
Revised Douay-Rheims	The snuffers also and where the snuffings shall be put out, shall be made of the purest gold. The whole weight of the candlestick with all the furniture thereof shall be a talent of the purest gold.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Its snuffers and its snuff dishes shall be of pure gold. It shall be made of a talent of pure gold, with all these accessories.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make snuffers thereof, and snuff dishes thereof of pure gold. Of a talent of pure gold shall you make it, with all these vessels.
Updated Brenton (Greek)	And you shall make its wick-trimmers and its snuff-dishes of pure gold. All these articles <i>shall be</i> a talent of pure gold.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English And the instruments and trays for use with it are all to be of the best gold. A talent of gold will be needed for it, with all these vessels.

Easy English	Then make 7 lamps and fix them to the lampstand. Fix them so that they will light the space in front of it. You must make small tools from gold, with which to clean the lamps. You must also make dishes for it. You must make the lampstand and all its tools and dishes from 34 kilos of gold. V. 37 is included for context.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Use pure gold to make the lamp snuffers and trays. Use 75 pounds [Literally, “1 talent” (34.5 kg).] of pure gold to make the lampstand and the things to be used with it.
God’s Word™	The tongs and incense burners must be made of pure gold. Use 75 pounds of pure gold to make the lamp stand and all the utensils.
Good News Bible (TEV)	Make its tongs and trays of pure gold. Use seventy-five pounds of pure gold to make the lampstand and all this equipment.
The Message	“Make seven of these lamps for the Table. Arrange the lamps so they throw their light out in front. Make the candle snuffers and trays out of pure gold. “Use a seventy-five-pound brick of pure gold to make the Lampstand and its accessories. Study the design you were given on the mountain and make everything accordingly.” V. 37, 40 are included for context.
Names of God Bible NIRV	.
New Simplified Bible	The trays and wick cutters must be made out of pure gold. Use 75 pounds of pure gold to make the lampstand and everything used with it.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The tongs and trays for taking care of the lamps are to be made of pure gold. The lampstand and its equipment will require seventy-five pounds of pure gold,...
The Living Bible	The snuffers and trays are to be made of pure gold. You will need about 95 pounds [literally, “a talent.” The exact weight is not known.] of pure gold for the lampstand and its accessories.
New Berkeley Version	.
New Life Version	The objects for putting out the light and their dishes will be of pure gold. Make it and all the objects for it out of a piece of gold about half the weight of a man.
New Living Translation	.
Unlocked Dynamic Bible	Tell them to make tongs from pure gold, to remove the burned wicks and trays in which to put the burned wicks. Tell them to use thirty-three kilograms of pure gold to make the lampstand, the tongs, and the trays.
Unfolding Bible Simplified	.

#### Partially literal and partially paraphrased translations:

American English Bible	.
Beck’s American Translation	.
Common English Bible	You should also make its tongs and fire pans out of pure gold. All these items should be made from pure gold weighing one kikkar.
New Advent (Knox) Bible	Even the snuffers, and the trays for the burnt wick, must be made of pure gold. The whole weight of the lamp-stand, together with its appurtenances, must be a talent of pure gold.
Translation for Translators	<i>Tell them to make tongs from pure gold, to remove the burned wicks and trays in which to put the burned wicks. Tell them to use 75 pounds/35 kg. of pure gold to make the lampstand and the tongs and the trays.</i>

#### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Their snuffers and firepans are to be made of pure gold. Have [the craftsman] use a talent weight of pure gold to make it, along with all these vessels. The talent was the weight that a porter could carry on his back. This would be about 75 pounds in the English system.
Ferrar-Fenton Bible	And dishes and snuffers of pure gold. You shall use a talent of pure gold for it, and all its instruments.
God's Truth (Tyndale)	And you shall make seven lamps and put them on high thereon, to give light unto the other side that is over against it: with snuffers and firepans of pure gold. An hundred pound weight of fine gold shall make it with all the apparel. And see that you make them after the fashion that was showed you in the mount. V. 37 is included for context.
HCSB International Standard V	. Its tongs and trays shall be of pure gold. The lamp stand [Lit. It] and all its furnishings shall be made from a talent [i.e. 75 pounds; a talent weighed about 75 pounds] of pure gold.
Jubilee Bible 2000 H. C. Leupold	.
Lexham English Bible	And its snuffers and its fire pans [will be] pure gold. It will be made [from] a talent of pure gold, with all these [pieces of] equipment.
NIV, ©2011 Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	The snuffers and the fire-holder for it will be made of pure gold. All these vessels will be made with 75 pounds of pure gold.
Wikipedia Bible Project	And you made its lights seven, and light up its lights, and light up all over its face, and its ladles and its reservoirs pure gold. He will make it from a talent of pure gold, all these implements. V. 37 is included for context.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Tongs for extinguishing the burning lamps and trays must be of pure gold. 39. You are to use seventy-five pounds of pure gold for making the lampstand and all its accessories.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	These, as well as the trimming shears and trays,* must be of pure gold. Use a talent* of pure gold for the menorah and all these utensils. * [25:38] <b>Trays:</b> small receptacles for the burnt-out wicks. * [25:39] <b>Talent:</b> Heb. kikkar. The largest unit of weight used in the Bible, equivalent to 3,000 shekels (see 38:24). It is difficult to be precise about biblical weights; the Israelite talent may have weighed between 75–80 pounds.
New English Bible–1970	.
New Jerusalem Bible	The snuffers and trays must be of pure gold. You will use a talent of pure gold for the lamp-stand and all its accessories; and see that you work to the design which was shown you on the mountain.' V. 40 is included for context.
New RSV	.
Revised English Bible–1989	Its tongs and firepans are to be of pure gold. The lampstand and all these fittings are to be made from one talent of pure gold.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Its tongs and trays are to be of pure gold. The <i>menorah</i> and its utensils are to be made of sixty-six pounds of pure gold.
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exeGesés companion Bible	And its tongs and its trays of pure gold: a round of pure gold he works it, with all these instruments.
Hebraic Roots Bible	.
Israeli Authorized Version	And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	“And its snuffers and their trays are of clean gold. “It is made of a talent of clean gold, with all these utensils.
Tree of Life Version	“The tongs and the censers are to be of pure gold. It is to be made from a talent of pure gold, with all these pieces.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL MAKE ITS FUNNEL AND ITS SNUFF-DISHES OF PURE GOLD. ALL THESE ARTICLES SHALL BE A TALENT OF PURE GOLD.
Awful Scroll Bible	Its tongs and its fire pans are to be of pure gold. A talent of pure gold was you to make it, with its implements.
Charles Thomson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And the tongs thereof, and the spoons thereof, shall be of zahav tahor. Of a talent of zahav tahor shall he make it, with all these vessels.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Its snuffers and their trays shall be of pure gold. It shall be made from a talent (50-80 lbs.) of pure gold, including all these utensils.
The Expanded Bible	The ·wick trimmers [snuffers] and trays must be made of pure gold. Use ·seventy-five pounds [ <sup>L</sup> one talent] of pure gold to make the lampstand and everything with it.
Kretzmann's Commentary	And the tongs thereof, the snuffers, and the snulf-dishes thereof, the shears, or pincers, for trimming the wicks, or the small dishes for holding the trimmings, shall be of pure gold. of a talent of pure gold shall he make it, the artisan entrusted with the work, with all these vessels. It was a costly and heavy candlestick, for a talent is about 118 pounds Troy.
Syndein/Thieme	.
The Voice	The tools and accessories for trimming the wicks and caring for the lamps are to be made of pure gold as well. The lampstand and all its accessories will require 75 pounds [Or one talent of gold] of your finest gold.

### Bible Translations with Many Footnotes:

The Complete Tanach	And its tongs and its scoops [shall be] of pure gold.
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**And its tongs:** Heb. הַיִּתְקַלְמוֹ. They are the tongs made to take the wicks from the oil, to set them in place and to draw them into the mouths of the lamps. Since they [are used for] taking (מִיִּתְקַלְמוֹ) [the wicks] with them, they are called מִיִּתְקַלְמוֹ, a pair of “takers.” [The Aramaic word] אַהֲתִיבְצִי, which Onkelos renders [for הַיִּתְקַלְמוֹ], is a term related to תְּבַצֵּי, tenailles in French, tongs.

**and its scoops:** Heb. הַיִּתְקַרְחָמוֹ. They are a kind of small cup with which he [the kohen] would scoop the ashes that are in the lamp every morning when he [the kohen] cleaned the lamps from the ashes of the wicks that burned during the night and were [now] extinguished. The word מִתְקַרְחָמָה is [the equivalent of] poseydure [or poysedure] in Old French, a little shovel [or] ash pan, like “to scoop (לְתוֹרְחָתָהּ) fire from a hearth” (Isa. 30:14).

He shall make it of a talent of pure gold, with all these implements.

**a talent pure gold:** Heb. תַּלְתָּיִט. [This means] that its weight along with all its implements shall be nothing but a talent, no less and no more. The talent used for mundane matters was sixty maneh, and the one used for holy matters was double, thus one hundred twenty maneh (Bech. 5a). The maneh is the litra with which silver is weighed according to the weight used in Cologne, which is the equivalent of one hundred gold pieces [or] twenty-five selas, for the sela is equivalent to four gold pieces. [This is the equivalent of sixty-four pounds.]

The Geneva Bible  
Kaplan Translation

[The menorah's] wick tongs and ash scoops shall [also] be made out of pure gold. [The menorah], including all its parts, shall be made of a talent of pure gold.

#### **wick tongs**

Malkachaim in Hebrew, tongs or tweezers to insert and adjust the wicks (Rashi; Rashbam; Ralbag). Others say that they were 'wick holders,' built into the menorah, possibly as plates over the oil holders (Ramman).

#### **ash scoops**

Machtoth in Hebrew, small scoops to remove the ashes from the cups each day (Rashi; Rashbam; Ralbag). Others say that these were 'ash catchers', small pans around each lamp to catch sparks and ashes, built into the menorah (Ramman).

#### **all its parts**

Literally, 'all its utensils.' However, the tongs and scoops were not included in the talent (Menachoth 88b; Yad, Beth HaBechirah 3:6).

#### **talent**

Kikar in Hebrew. A talent is equal to 3000 shekels (see Exodus 38:26, Rashi ad loc.; Rashi here) or 150 pounds (68.4 kg.). It can therefore easily be calculated that the diameter of the stem and branches of the menorah was around 1-1/8 inches (3 cm.).

[The weight of the menorah was 68.4 kg., and since the specific gravity of gold is 19.2, the volume of the menorah was 3562 cc. The combined length of the stem and all seven branches can be calculated to be around 200 inches (500 cm.). Therefore, the cross section of the branches was 7 square centimeters, and their diameter was 3 cm.]

NET Bible®

Its trimmers and its trays<sup>65</sup> are to be<sup>66</sup> of pure gold. About seventy-five pounds<sup>67</sup> of pure gold is to be used for it<sup>68</sup> and for all these utensils.

<sup>65sn</sup> The first word refers to something like small tongs or tweezers used to pull up and trim the wicks; the second word refers to fire-pans or censers.

<sup>66tn</sup> “are to be” has been supplied.

<sup>67tn</sup> Heb “a talent.”

<sup>68tn</sup> The text has “he will make it” or “one will make it.” With no expressed subject it is given a passive translation.

New American Bible (2011)

**Literal, almost word-for-word, renderings:**



Brenner's Mechanical Trans.	...and her tongs and her fire pans with pure gold, a kikar of pure gold he will (make) her (with) all these items,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	Its snuffers and their trays [Lit <i>its snuff dishes</i> ] <i>shall be</i> of pure gold. It shall be made from a talent of pure gold, with all these utensils.
New European Version	.
New King James Version	And its wick-trimmers and their trays <i>shall be</i> of pure gold. It shall be made of a talent of pure gold, with all these utensils.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"And its snuffers and its snuff dishes are of pure gold; of a talent of pure gold he does make it, with all these vessels.

**The gist of this passage:** Tongs and dishes were to be made. It would take approximately 75 lbs of gold to make all of the things described in this section.

38-39

### Exodus 25:38

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mel <sup>o</sup> qâch/mal <sup>o</sup> qâch (מִלְקָח/מַלְקָח) [pronounced <i>mehl-KAWKH/mahl-KAWKH</i> ]	<i>tongs [for altar use], snuffers [for lamps in temple or tabernacle], tweezers, tweezers; wick trimmers</i>	masculine dual noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4457 BDB #544
The NET Bible: [This] word refers to something like small tongs or tweezers used to pull up and trim the wicks. <sup>27</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mach <sup>et</sup> tâh (מַחְתָּה) [pronounced <i>mahkh-TAW</i> ]	<i>a fire holder, fire pan, a tray, a censer, a snuff-dish</i>	feminine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4289 BDB #367
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>BV</sup></i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

<sup>27</sup> From <https://bible.org/netbible/index.htm?exo25.htm> (footnote); accessed January 31, 2020.

## Exodus 25:38

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâhōwr (טוֹהַר) [pronounced <i>taw-BOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** [You will make] its tongs and its tray [from] pure gold.

There are two more items to be made: tongs (or snuffers) and a tray upon which they may be laid. So, the flame is put out using these tongues (or snuffers). These tongs or tweezers would pull up the wick and trim it. I have a tool that the very end of it is like needle-nose pliers; and there is a blade and clamp for cutting in the middle of the tool. This sounds like a very similar type tool.

Pure gold is used in order to make these items as well.

Exodus 25:38 [You will make] its tongs and its tray [from] pure gold. (Kukis mostly literal translation)

When referring to deity, there is no substitute for gold.

## Exodus 25:39

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kikâr (כִּכָּר) [pronounced <i>kik-KAWR</i> ]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun	Strong's #3603 BDB #503
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>BV</sup></i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טוֹהַר) [pronounced <i>taw-BOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʿêth (אֵת) [pronounced <i>ayth</i> ]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
ʿêth (אֵת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

## Exodus 25:39

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
k <sup>e</sup> lîy (כֵּלִי) [pronounced k <sup>e</sup> lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the definite article	Strong's #3627 BDB #479
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

**Translation:** He will make it and all of these manufactured items [from] a talent of gold.

The lampstand and all of the related items to it should be manufactured from a talent of gold.

Exodus 25:39 He will make it and all of these manufactured items [from] a talent of gold. (Kukis mostly literal translation)

None of these things are to be worshipped; they merely represent symbolically Jesus Christ and the plan of God the Father as revealed to us by the Holy Spirit. Nothing is made into an image of any sort. Similarly, we have no idea as to what Jesus looked like in His physical form. There are no paintings, statues, etc. Nothing was created during those first three centuries to reveal to us what He looked like; as was God purpose. We have many paintings which were done long afterwards, with a great deal of artistic license. However, no man has seen God at any time. And no one really knows much about what Jesus looks like, apart from a few general things (He was male, very strong, very healthy, probably dark skinned and had short hair and a beard).

Exodus 25:38–39 [You will make] its tongs and its tray [from] pure gold. He will make it and all of these manufactured items [from] a talent of gold. (Kukis mostly literal translation)

Exodus 25:38–39 You will also make the tongs and the tray from pure gold. Using a talent of gold, you will make the lampstand and all of the related manufactured items for it. (Kukis paraphrase)

In this chapter, we have seen how God wants the furniture of the Tabernacle to be made. This is not all of it here. There will be more articles of furniture described in Exodus 30. Sometimes, it is a good idea to see the order and substance of what lies ahead.

## Bird's Eye View of Exodus 25–31

25	God describes the ceremonial things which are to be made/built. A description of the sacred furniture is given: the Ark of the Covenant, the Mercy Seat, the Table of Showbread, and the Golden Lampstand.
26	God describes how the Tabernacle is to be designed, as well as the Holy of Holies. Where the furniture is to be placed is also described.
27	The Altar, the Courtyard area, and the oil for the Lamp are described.
28	A description of the priest's clothing, the Ephod and the Breast piece is given.

<b>29</b>	The consecration of the priests is described.
<b>30</b>	A description of the Altar of Incense. God speaks of the redemption price which must be paid for each person. God then describes the Bronze Basin, the anointing oil, and the incense, all which will become a part of the rituals to be practiced by the Hebrews.
<b>31</b>	God tells Moses about specific craftsmen whom He has chosen to build these things. God speaks to Moses about the Sabbath again. When God was finished speaking to Moses, He gives him the two tablets of the Law, written by the finger of God.

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### The Models (or, Patterns)

I decided to separate this verse from the previous two. The passages are only slightly related; and this verse is really a separate paragraph. It very much stands alone.

<b>And look and do in their model that you are being caused to see in the mountain.”</b>	Exodus 25:40	<b>Look [carefully] and [then] do just like [lit., <i>in, by means of</i>] the model that you are being shown on the mountain.”</b>
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**Concentrate on this model that you are being shown on the mountain, and build these items according to what you have seen.”**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And look and do in their model that you are being caused to see in the mountain.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And look thou, and make, according to their resemblance which was displayed in the mount.
Targum (Pseudo-Jonathan)	And look thou, and make according to their forms which thou hast seen in the mount.
Revised Douay-Rheims	Look and make it according to the pattern, that was shewn you in the mount.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	See that you make them after their pattern, which has been shown to you on the mountain.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And see that you make them after the same pattern which I have shown you on the mountain.
Updated Brenton (Greek)	See, you shall make them according to the pattern which was shown you on the mount.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And see that you make them from the design which you saw on the mountain.
Easy English	Be careful how you make all these things. You must copy them completely as you saw them on the mountain.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	Be sure to make them according to the plans you were shown on the mountain.”
Good News Bible (TEV)	Take care to make them according to the plan that I showed you on the mountain.
The Message	Study the design you were given on the mountain and make everything accordingly.”
Names of God Bible	.
NIRV	Be sure to make everything just like the pattern I showed you on the mountain.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The lampstand and its equipment will require seventy-five pounds of pure gold, and they must be made according to the pattern I showed you on the mountain. V. 39 is included for context.
The Living Bible	“Be sure that everything you make follows the pattern I am showing you here on the mountain.
New Berkeley Version	.
New Life Version	Make it and all the objects for it out of a piece of gold about half the weight of a man. See that you make them by following the plan for them that was shown to you on the mountain.
New Living Translation	.
Unlocked Dynamic Bible	Make sure that they make these things according to the instructions that I am giving you here on this mountain.”.
Unfolding Bible Simplified	.

**Partially literal and partially paraphrased translations:**

American English Bible	‘You must also make funnels and serving plates of pure gold. They should each be made with a measurement of pure gold, using the pattern that I will show you on the mountain.’ Vv. 38–39 are included for context.
Beck's American Translation	.
Common English Bible	See to it that you make them according to the blueprint for them that you were shown on the mountain.
New Advent (Knox) Bible	Look well, and make everything in due accord with the pattern which has been shewn to thee on the mountain.
Translation for Translators	Make sure that they make these things according to the instructions that I am giving you <i>here on this</i> mountain.”

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	See that these are made after their model that was showed to you on the mountain.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
HCSB	Be careful to make them according to the pattern you have been shown on the mountain.
International Standard V	.



Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	And observe with care that you fashion these according to their design patterns that were given to you in the mountain.
Wikipedia Bible Project	And see and do, as their plans, which you are in sight of, on the mountain.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And see that you make them after their pattern which you were caused to see in the mount.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	And see that you make them according to the pattern for them, which is being shown you on the mountain.
Revised English Bible—1989	See that you work to the design shown to you on the mountain.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	See that you make them according to the design being shown you on the mountain.
exeGesés companion Bible	And see that you work them after their pattern you saw on the mount.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Carefully observe the pattern that you will be shown on the mountain and make [the menorah] in that manner.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

### Weird English, 𐤀𐤃𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Be seeing you was to make them, in the form you is being shown in the mountain.
Charles Thomson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And see that thou make them after their tavnit, which was shown thee in HaHar.
Rotherham's <i>Emphasized B.</i>	And see thou and make them, by the pattern of them, which thou wast caused to behold in the mount.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

The Amplified Bible	See that you make them [exactly] after their pattern which was shown to you on the mountain.
The Expanded Bible	Be very careful to make them by the ·plan [pattern] I showed you on the mountain [25:9].
Kretzmann's Commentary	And look that thou make them after their pattern, which was showed thee in the mount. Moses had seen the picture, or model, and he was to have an exact copy made. The golden candlestick, which is here described in such detail, was to remind Israel of the high calling which the believers have in this world. And in the same way the Christians are never to lose sight of the fact that the Lord expects them to be the light of the world, that they should let their light shine before men in word and work.
Syndein/Thieme The Voice	. Be sure that you make <i>the covenant chest, table, lampstand and all their accessories according</i> to the pattern I have shown you on the mountain. Hebrews 8:5

### Bible Translations with Many Footnotes:

The Complete Tanach	Now see and make according to their pattern, which you are shown on the mountain.
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**Now see and make:** See here on the mountain the pattern that I am showing you. [This] informs us that Moses had difficulties with the construction of the menorah, until the Holy One, blessed is He, showed him a [model] menorah of fire. -[from Men. 29a]

**which you are shown:** Heb. הָאָרְמָה הַתְּרָא-רְשָׁא, as the Targum [Onkelos] renders: יִדְּוֹתְמִתְרָא יְדִ, which you are shown. If it were punctuated with a “pattach,” it would mean that you show others. Now that it is punctuated with a short “kamatz,” it means that you are shown, that others show you, (for the punctuation distinguishes between the active and the passive).

The Geneva Bible Kaplan Translation NET Bible®	. . Now be sure to make <sup>69</sup> them according to the pattern you were shown <sup>70</sup> on the mountain. <sup>71</sup> <sup>69tn</sup> The text uses two imperatives: “see and make.” This can be interpreted as a verbal hendiadys, calling for Moses and Israel to see to it that they make these things correctly. <sup>70tn</sup> The participle is passive, “caused to see,” or, “shown.” <sup>71sn</sup> The message of this section surely concerns access to God. To expound this correctly, though, since it is an instruction section for building the lampstand, the message would be: God requires that his people ensure that light will guide the way of access to God. The breakdown for exposition could be the instructions for preparation for light (one lamp, several branches), then instructions for the purpose and maintenance of the lamps, and then the last verse telling the divine source for the instructions. Naturally, the metaphorical value of light will come up in the study, especially from the NT. So in the NT there is the warning that if churches are unfaithful God will remove their lampstand, their ministry (Rev 2-3).
New American Bible (2011)	.

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and see and do them (with) their pattern which you were being [shown] in the hill,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.

King James 3	And see <i>that they are</i> made by their patterns which you <i>were</i> caused to see in the mountain.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	And see to it that you make <i>them</i> according to the pattern which was shown you on the mountain.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	And see, (said He) Thou should make all according to the pattern shown to Thee in the Mount. Heb 8:5 .
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And see you and do them by their pattern which you are shewn in the mount.

**The gist of this passage:** God finally tells Moses to carefully make all of the furniture and their accessories according to the pattern or blueprint or model shown to him on the mountain.

### Exodus 25:40

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>look, see, watch; behold, view, see here, listen up; observe</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #6213 BDB #793
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tab <sup>e</sup> nîyth (תִּבְנִיֶּת) [pronounced <i>ta<sup>b</sup>v<sup>e</sup>-NEETH</i> ]	<i>model, resemblance, pattern, figure, a form; a building</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8403 BDB #125
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'attâh (אַתָּה) [pronounced <i>aht-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61

## Exodus 25:40

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'âh (רָאָה) [pronounced raw-AWH]	<i>being caused to see, were caused to look, being caused to view, being shown; being exhibited to</i>	Hophal participle	Strong's #7200 BDB #906
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (רָה) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** Look [carefully] and [then] do just like [lit., in, by means of] the model that you are being shown on the mountain.”

Interestingly enough, the the Complete Tanach and the Kaplan Translation (among others) apply this verse to the Menorah alone. Even though I found the Menorah to be particularly difficult to understand, I believe that Moses was shown some sort of model of all the articles of furniture to be built.

At this point, it appears that Moses sees more than just the words spoken by God. God has a model which can be seen by Moses. Whether this is *on paper* or a scale model, we won't know. God could have made these things before Moses like a hologram. Moses may have viewed blue prints. We do not know exactly what Moses saw, but this appears to be something which was visual, that Moses could record in his head, and take with him. Therefore, Moses is able to see some kind of a pattern or a model, and he would use this, kept in his memory, to help guide the work to be done.

This began and continued the religious continuity which was necessary for Israel throughout its history during the Age of Israel. All of these things were made as God required; and then Solomon came along and possibly made some changes in the articles of furniture (which he then placed in the Temple rather than in the Tabernacle).

Today, no one knows with full certainty, what all of these words mean. People construct models of the Tabernacle furniture and we have all sorts of photographs of them (or drawings or graphic representations). However, today, they are all different; and the tools specified in this chapter—we do not even know what each and every tool is (although we can, without a doubt, speculate). We still have the words of Scripture, but we do not have the religious continuity necessary for the words and the Tabernacle furniture to match up. This is additional evidence that, these words of Moses were written down while Moses was still alive. All of this furniture was constructed during his lifetime. Because every generation had both the furniture and the Scriptures, if anything needed to be fixed or replaced, there would be dozens of men—at the very least—who knew exactly what each item was, how it functioned and what it looked like (things that we do not know today).

Exodus 25:40 Look [carefully] and [then] do just like [lit., in, by means of] the model that you are being shown on the mountain.” (Kukis mostly literal translation)

It should be clear that, like the original tablets of the Law, God could have made any of the furniture required by His Law. But He chose not to. Man is always to be a willing participant in God's plan. We are not in a virtual reality, but in a true reality that we truly interact with.

God has a definite plan to reveal the gospel to Israel. It has to be done through His Word, through the animal sacrifices, through the Levitical priesthood, through the tabernacle and through the furniture of the tabernacle. All of these things reveals Jesus Christ to the people of Israel without revealing to Satan, the greatest genius of

all creation of all time, insofar as we are aware, that Christ would come in the form of a man and die upon the cross for our sins. Satan knew that there would be a Messiah, but was nonplussed by the dichotomy of Isa. 53 and Psalm 68 (or Isa. 43 or 49). How could a plan be greater than to reveal the gospel through the Holy Spirit to millions of people throughout the times of the Old Testament and yet keep the cross a complete secret from Satan!

Now if He [Jesus Christ] were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve [as] a copy and shadow of the heavenly things, just as Moses was warned when he was about to erect the tabernacle, for He says, "See that you make all things according to the pattern which was shown you on the mountain." But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises (Heb. 8:4–6). For the Law [and what we are studying is the Law], since it has only a shadow of the good things to come and not the ver substance of things, it can never by the same sacrifices year after year, which they offer continually, make perfect those who draw near [to the altar] (Heb. 10:1).

Exodus 25:40 Concentrate on this model that you are being shown on the mountain, and build these items according to what you have seen." (Kukis paraphrase)

<b>Beginning of Document</b>	<b>Chapter Outline</b>	<b>Charts, Graphics, Short Doctrines</b>
<b>Introduction and Text</b>	<b>First Verse</b>	<b>Addendum</b>
<a href="http://www.kukis.org">www.kukis.org</a>	<b>Exodus folder</b>	<b>Exegetical Studies in Exodus</b>

## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Exodus 25 is in the Word of God

1. T
- 2.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

These are things which we learn while studying this particular chapter.

### What We Learn from Exodus 25

1. T
- 2.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).



## Jesus Christ in Exodus 25

Jesus is revealed by the furniture as described by God.

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV; capitalized is used below

### Hebrews 9—A Brief Exegesis

Scripture	Text/Commentary
<p>Heb. 9:1 Now even the first covenant had regulations for worship and an earthly place of holiness.</p>	<p>The first covenant I believe is a reference specifically to the Mosaic Law. However, some might understand it to refer to the Old Testament in general.</p> <p>In the Mosaic Law, there is a description of their place of worship (the Tabernacle—Exodus 26) and the regulations of worship (see the book of Leviticus).</p>
<p>Heb. 9:2 For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place.</p>	<p>The description of the Menorah and the Table of Showbread are found in Exodus 25. The <i>Holy Place</i> is a reference to the Tabernacle itself (its plans for construction are found in Exodus 26).</p>
<p>Heb. 9:3–4 Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant.</p>	<p>The Tabernacle would be divided into two sections. In the common section, where the priests ministered, there was the altar of incense right in front of the second curtain. Behind that curtain was the Ark of the Covenant, within which was the golden urn with manna, Aaron's staff that budded, and the tables of the covenant.</p> <p>Exodus 25 describes how the Ark is to be built; and Exodus 26, the Tabernacle itself.</p>
<p>Heb. 9:5 Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.</p>	<p>On top of the Ark of the Covenant was the Mercy Seat, and the Cherubim stood on the Mercy Seat for the Tabernacle; but they were much larger in the Temple, and I believe stood on each side of the Ark. See Exodus 25:17–22 37:6–9.</p>
<p>Heb. 9:6–7 These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.</p>	<p>The priests ministered in the first section of the Tabernacle; and this was not seen by the public. The second section could only be entered once a year. The High Priest would enter with blood, and offer it for his sins and the sins of the people.</p> <p>Compare Exodus 30:10 Lev. 16:2–20</p>

## Hebrews 9—A Brief Exegesis

Scripture	Text/Commentary
<p>Heb. 9:8–10 By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.</p>	<p>By this description, the Holy Spirit (the Divine Author of the OT) indicates that these sections are not open to the general public.</p> <p>The gifts and sacrifices are never enough to perfect the worshiper. They are superficial.</p> <p>The time of reformation would be the time of the Lord.</p>
<p>Heb. 9:11–12 But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) He entered once for all into the holy places, not by means of the blood of goats and calves but by means of His Own blood, thus securing an eternal redemption.</p>	<p>Jesus Christ is our true High Priest. He secures our eternal redemption by means of His Own blood; not by the sacrifices of animals.</p>
<p>Heb. 9:13–14 For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God.</p>	<p>If there was any purification to be had by means of the animal sacrifices, how much more is the true sanctification through the blood of Jesus Christ.</p> <p><i>Dead works</i> here a human good.</p> <p>Our true purification comes through Jesus Christ.</p>
<p>Heb. 9:15 Therefore He is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.</p>	<p>The new covenant here is not the New Testament, per se, but the promise that His death on the cross secures our salvation and the promise of our eternal inheritance.</p> <p>The first covenant would be understood to be the Mosaic Law.</p>
<p>Heb. 9:16–17 For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive.</p>	<p>In order to receive an inheritance, there must be a death. There is no inheritance as long as the person is alive from whom the inheritance will come.</p>
<p>Heb. 9:18–20 Therefore not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant that God commanded for you." (Exodus 24:8)</p>	<p>Even the original covenant, the Law of Moses, was inaugurated with the use of blood. What was written was sprinkled with blood and the people themselves, who agreed to it, were sprinkled with blood. Exodus 24:8</p>

## Hebrews 9—A Brief Exegesis

Scripture	Text/Commentary
<p>Heb. 9:21 <i>And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.</i></p>	<p>Everything that was used in worship was purified with blood. The blood would be sprinkled on all the vessels of worship, because our salvation stands upon the blood of Christ.</p> <p>The sprinkling of blood certainly occurs with the altar itself and the Mercy Seat. Compare Lev. 9:18 16:14-19</p>
<p>Heb. 9:22 <i>Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.</i></p>	<p>Since everything under the Mosaic Law was purified with blood, then we should understand that is a requirement for the true forgiveness of sins.</p> <p>Compare Lev. 4:20, 26, 35</p>
<p>Heb. 9:23 <i>Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.</i></p>	<p>Of all these things related to the Old Covenant were shadows of what God had for His people (that is, <i>the heavenly things</i>). The actual sacrifice of our Lord is what saves us.</p> <p>Throughout the exegesis of Exodus 25, we have described the relationship of the furniture to the Lord Jesus Christ.</p>
<p>Heb. 9:24 <i>For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the Presence of God on our behalf.</i></p>	<p>Jesus Christ did not enter into the Holy of Holies, a sanctuary made with man's hands; but He entered into heaven, and He stands before God the Father on our behalf. The Tent and its two compartments were a shadow of the good things to come.</p>
<p>Heb. 9:25–26 <i>Nor was it to offer Himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, He has appeared once for all at the end of the ages to put away sin by the sacrifice of Himself.</i></p>	<p>Jesus would not offer Himself over and over again. He suffered once for our sins, taking upon Himself the penalty for our sins. This is what the <i>blood</i> is all about (spoken of in both the Old and New Testaments).</p>
<p>Heb. 9:27–28 <i>And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for Him.</i></p>	<p>Man dies once; and the Lord would die once, bearing the sins of many (there were 3 hours on the cross where the sins of mankind were poured out on the Lord). When Jesus returns, it will not be to deal with sin. That is a past issue. He will return to save those waiting for Him.</p>

[Chapter Outline](#)

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Shmoop tends to be rather flippant.

### Shmoop Summary of Exodus 25

#### The Priestly Shopping List

- Okay, Shmoopers. We're going to be completely straight with you. This whole section has some important pieces, but to be frank, it's very long and very boring.

## Shmoop Summary of Exodus 25

- Talk about a letdown. We just saw God engulf Moses in a cloud of divine stormfire, and now we get this huge section on ritual. Whoop-dee-doo. It's a total Buzz Killington.
- We'll give you the rundown here, but check out the "Symbols" and "Themes" sections for some more, um, fun thoughts on these chapters.
- A brief introduction before we deal with all of this. Why would an author go from fire and brimstone to legal jargon almost immediately? It breaks the tension, bores the casual reader, and isn't very helpful unless you're a priest.
- So let's assume that these passages don't come from the time the Israelites were in the desert. The whole section's tone, purpose, and writing style are completely different than what comes before it—and after it, for that matter.
- But even if they weren't stuck in the desert, how is the average Israelite supposed to get all the stuff mentioned here, like gold, silver, opals, iron, and jewels? This stuff doesn't exactly grow on cacti in the desert or even on your local organic Israelite farmer's land.
- The point is that this piece of text has a distinct purpose from the rest of the Exodus story. It wasn't written by or for an average worshipper. More likely, it was written by someone who had a vested interest in the priesthood. Think about it: would a doctor write a memo full of industrial jargon? Of course not. You write what you know, and this passage is no exception.
- And who wants to read lines and lines and lines of specific instructions for how to meld gold? Only people who meld gold every day. This section of Exodus was written by priests, for priests.
- Okay, let's dive in.
- **25:1-9: The Checklist and The Receptacle**
- God gives Moses a nice big list of things he'll accept as offerings. Notice how every one of these things has some association of luxury.
- He also says he's about to give Moses directions for building a place to house all of this stuff. God needs a pad, and he's going to tell them how to build it.
- **25:10-30: The Ark of the Covenant**
- Indy, just grab it! Okay, so Harrison Ford wasn't in the Bible, but all of those Ark legends come from this one spot, where God gives the Israelites instructions on how to build the thing. See more about the Ark in our "Symbols" section.
- **25:31-39: Lampshades...No, Lampstands!**
- Ever heard of a menorah? Or a candelabra? Or a free-standing chandelier? Yup. That's this thing. Check out the image in 25:33, where the writer says that the candle-holder's cup should look like "almond blossoms." Not only is that a beautiful image, but it's super naturalistic. The fire on the gold looks just like blossoms on a tree.
- Never let anybody tell you differently: these writers had style.

From <https://www.shmoop.com/exodus/chapter-25-31-verse-18-summary.html> accessed July 29, 2019.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

## Edersheim Summarizes Exodus 25

### CHAPTER 12

The Pattern Seen On The Mountain - The Tabernacle, The Priesthood, And The Services In Their Arrangement And Typical Meaning - The Sin Of The Golden Calf - The Divine Judgment - The Plea Of Moses - God's Gracious Forgiveness - The Vision Of The Glory Of The Lord Vouchsafed To Moses

## Edersheim Summarizes Exodus 25

Exodus 24:12; 25-33

NEVER assuredly have we stronger proof of the Divine origin of what we call grace, and of the weakness and unprofitableness of human nature, than in the reaction which so often follows seasons of religious privilege. Readers of the New Testament will recall many instances of this in the Gospel-history, and will remember how our Lord, ever and again, at such times took His disciples aside into some desert place for quietness and prayer. But perhaps the saddest instance of how near the great enemy lingers to our seasons of spiritual enjoyment, and how great our danger of giddiness, when standing on such heights, is furnished by the history of Israel, immediately after the solemn covenant had been ratified.

Now that God had set apart His reconciled people unto Himself, it was necessary to have some definite place where He would meet with, and dwell among them, as also to appoint the means by which they should approach Him, and the manner in which he would manifest Himself to them. To reveal all this, as well as to give those "tables of stone," on which the commandments were graven, God now called Moses once more "up into the mount." Accompanied by "Joshua, his minister," he obeyed the Divine behest, leaving the rule of the people to Aaron and Hur. For six days he had to wait, while "the glory of Jehovah abode upon the mount" On the seventh, Moses was summoned within the bright cloud, which, to the children of Israel beneath, seemed "like a devouring fire", Joshua probably remaining near, but not actually with him. "Forty days and forty nights" "Moses was in the mount," without either eating bread or drinking water. (Deuteronomy 9:9) The new revelation which he now received concerned the Tabernacle which was to be erected, the priesthood which was to serve in it, and the services which were to be celebrated. Nay, it extended to every detail of furniture, dress, and observance. And for what was needful for this service, the free-will offerings of Israel were to be invited. (Exodus 25:1-8)

We have it upon the highest authority, that, not only in its grand outlines, but in all minutest details, everything was to be made "after the pattern" which God showed to Moses on the mount. (Exodus 25:9) And so we also read in Acts 7:44, and Hebrews 8:5; 9:23, teaching us, that Moses was shown by God an actual pattern or model of all that he was to make in and for the sanctuary. This can convey only one meaning. It taught far more than the general truth, that only that approach to God is lawful or acceptable which He has indicated. For, God showed Moses every detail to indicate that every detail had its special meaning, and hence could not be altered in any, even the minutest, particular, without destroying that meaning, and losing that significance which alone made it of importance. Nothing here was intended as a mere ornament or ceremony, all was symbol and type. As symbol, it indicated a present truth; as type, it pointed forward (a prophecy by deed) to future spiritual realities, while, at the same time, it already conveyed to the worshipper the firstfruits, and the earnest of their final accomplishment in "the fullness of time." We repeat, everything here had a spiritual meaning - the material of which the ark, the dresses of the priesthood, and all else was made; colors, measurements, numbers, vessels, dresses, services, and the priesthood itself - and all proclaimed the same spiritual truth, and pointed forward to the same spiritual reality, viz., God in Christ in the midst of His Church. The Tabernacle was "the tent of meeting" (Ohel Moed) where God held intercourse with His people, and whence He dispensed blessing unto them. The priesthood, culminating in the high-priest, was the God-appointed mediatorial agency through which God was approached and by which He bestowed His gifts; the sacrifices were the means of such approach to God, and either intended to restore fellowship with God when it had been dimmed or interrupted, or else to express and manifest that fellowship. But alike the priesthood, the sacrifices, and the altar pointed to the Person and the work of the Lord Jesus Christ. So far as the Tabernacle itself was concerned, the court with the altar of burnt-offering was the place by which Israel approached God; the Holy Place that in which they held communion with God; and the Most Holy Place that in which the Lord Himself visibly dwelt among them in the Shechinah, as the covenant-God, His Presence resting on the mercy-seat which covered the Ark.

It is most instructive to mark the order in which the various ordinances about the Tabernacle and its furniture were given to Moses. First, we have the directions about the Ark, as the most holy thing in the Most Holy Place; (Exodus 25:10-22) then, similarly, those about the table of shewbread and the golden candlestick (25:23-40), not only as belonging to the furniture of the Holy Place, but because spiritually the truths which they symbolized - life and light in the Lord - were the outcome of God's Presence between the cherubim. After that, the dwelling itself is described, and the position in it of Ark, table, and candlestick. (Exodus 26)



From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html) accessed April 5, 2020.

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## Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

**Antiquities of the Jews - Book III**

**CONTAINING THE INTERVAL OF TWO YEARS.**

**FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.**

#### CHAPTER 6.

**CONCERNING THE TABERNACLE WHICH MOSES BUILT IN THE WILDERNESS FOR THE HONOR OF GOD AND WHICH SEEMED TO BE A TEMPLE.**

1. HEREUPON the Israelites rejoiced at what they had seen and heard of their conductor, and were not wanting in diligence according to their ability; for they brought silver, and gold, and brass, and of the best sorts of wood, and such as would not at all decay by putrefaction; camels' hair also, and sheep-skins, some of them dyed of a blue color, and some of a scarlet; some brought the flower for the purple color, and others for white, with wool dyed by the flowers aforementioned; and fine linen and precious stones, which those that use costly ornaments set in ouches of gold; they brought also a great quantity of spices; for of these materials did Moses build the tabernacle, which did not at all differ from a movable and ambulatory temple. Now when these things were brought together with great diligence, (for every one was ambitious to further the work even beyond their ability,) he set architects over the works, and this by the command of God; and indeed the very same which the people themselves would have chosen, had the election been allowed to them. Now their names are set down in writing in the sacred books; and they were these: Besaleel, the son of Uri, of the tribe of Judah, the grandson of Miriam, the sister of their conductor and Aholiab, file son of Ahisamach, of the tribe of Dan. Now the people went on with what they had undertaken with so great alacrity, that Moses was obliged to restrain them, by making proclamation, that what had been brought was sufficient, as the artificers had informed him; so they fell to work upon the building of the tabernacle. Moses also informed them, according to the direction of God, both what the measures were to be, and its largeness; and how many vessels it ought to contain for the use of the sacrifices. The women also were ambitious to do their parts, about the garments of the priests, and about other things that would be wanted in this work, both for ornament and for the divine service itself.

2. Now when all things were prepared, the gold, and the silver, and the brass, and what was woven, Moses, when he had appointed beforehand that there should be a festival, and that sacrifices should be offered according to every one's ability, reared up the tabernacle<sup>(12)</sup> and when he had measured the open court, fifty cubits broad and a hundred long, he set up brazen pillars, five cubits high, twenty on each of the longer sides, and ten pillars for the breadth behind; every one of the pillars also had a ring. Their chapters were of silver, but their bases were of brass: they resembled the sharp ends of spears, and were of brass, fixed into the ground. Cords were also put through the rings, and were tied at their farther ends to brass nails of a cubit long, which,

## Josephus' History of this Time Period

at every pillar, were driven into the floor, and would keep the tabernacle from being shaken by the violence of winds; but a curtain of fine soft linen went round all the pillars, and hung down in a flowing and loose manner from their chapiters, and enclosed the whole space, and seemed not at all unlike to a wall about it. And this was the structure of three of the sides of this enclosure; but as for the fourth side, which was fifty cubits in extent, and was the front of the whole, twenty cubits of it were for the opening of the gates, wherein stood two pillars on each side, after the resemblance of open gates. These were made wholly of silver, and polished, and that all over, excepting the bases, which were of brass. Now on each side of the gates there stood three pillars, which were inserted into the concave bases of the gates, and were suited to them; and round them was drawn a curtain of fine linen; but to the gates themselves, which were twenty cubits in extent, and five in height, the curtain was composed of purple, and scarlet, and blue, and fine linen, and embroidered with many and divers sorts of figures, excepting the figures of animals. Within these gates was the brazen laver for purification, having a basin beneath of the like matter, whence the priests might wash their hands and sprinkle their feet; and this was the ornamental construction of the enclosure about the court of the tabernacle, which was exposed to the open air.

<sup>(12)</sup> Of this tabernacle of Moses, with its several parts and furniture, see my description at large, chap. 6. 7. 8. 9. 10. 11. 12. hereto belonging.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed April 5, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Exodus 25

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Y <sup>e</sup> howah spoke to Moses, saying, "Speak to the sons of Israel, [telling them that] they will take up an offering for Me from every man whose heart is willing. You [all] will receive My offering.	Jehovah then said to Moses, "Soon you will speak to the sons of Israel. The first thing that they must do is take up an offering on My behalf from every man whose heart is willing. You and Aaron and the elders will be in charge of receiving these offerings.
This [is] the offering which you [all] will receive from them: gold, silver and copper; violet [threads and fabrics], purple [threads and fabrics] and scarlet dye; [both] linen and goat's hair; the hides of rams and the hides of sheep; pieces of acacia wood; oil for light, spices for anointing oil and for the sweet incense; gem stones and set stones for the ephod and for the sacred pouch.	This is the offering which you will ask for and receive from the willing people: gold, silver, and other metals; threads and fabrics and dyes which are violet, purple and scarlet; linen fabric and goat's hair; hides of rams and hides of other animals; pieces of acacia wood; oil for lamps, spices for the anointing oil and for the incense; gem stones and set stones which can be used for the ephod and for the breatpiece (or, the sacred pouch).
Various artisans of Israel [lit., <i>they</i> ] will make a sanctuary for Me and I will live among them.	Various artisans of Israel will build a sanctuary for Me and furniture for that sanctuary and will will then live among you in Israel.

<b>A Complete Translation of Exodus 25</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
According to all that I show you, [you all will build according to] a design for the sanctuary and a design for the articles of furniture—so you [all] will do.	I will provide blueprints for the building of the sanctuary and the furniture, and you will build these things according to those designs.
They will make an ark [out] of acacia wood, 2.5 cubits its length, 1.5 cubits its width and 1.5 cubits its height.	Your best artisans will first make a box out of acacia wood with the following dimensions: 45 inches long, 27 inches wide and 27 inches high.
You will overlay it with pure gold; from within and without you will overlay it. Also you will make a crown molding of gold all around it. You will cast four rings of gold for the Ark [lit., <i>for it</i> ] and attach them at the four corners [lit., <i>feet</i> ]; two of the rings [will be placed] along one side of it and two rings along the other side of it.	You will overlay the box with pure gold. In fact, you will plait the box inside and out with gold. At the top of the box, you will make a crown molding to go all around it. You will cast four rings of gold for the Ark and attach them to the four corners of the Ark; two rings on one side of the Ark and two rings on the other side.
You will make poles of acacia wood and overlay them with gold. Then you will place the poles into the rings along the sides of the Ark to carry with Ark by them. The poles will remain in the rings of the Ark; they will not be removed from them [lit., <i>it</i> ].	You will make poles out of acacia wood and overlay these poles with gold. Then you will place these poles through the rings of the Ark so that the Ark may be lifted up and carried by means of these poles. The poles must remain within the rings; they are not to be removed from the rings.
Finally [lit., <i>and</i> ], you will place the testimony which I will give to you into the Ark.	Finally, you will place the testimony that I will give you into the Ark.
You will make the cover [or, <i>Mercy Seat</i> ] [from] pure gold, 2½ half cubits in length [lit., <i>its length</i> ] and 1½ cubits [is] its width.	You will make the mercy seat out of pure gold, 45 inches long and 27 inches wide.
You will make the cherubim [from] gold hammered work. You will make them [to be] at two ends of the cover. You will make one cherub for one end [lit., <i>from the end here</i> ] and the other cherub [lit., <i>the one cherub</i> ] for the other end of the cover [lit., <i>from the end here</i> ]. You [all] will make the [two] cherubim [to stand] at each end [lit., <i>at two of its ends</i> ]. The cherubim [will be made so that they] are spreading [their] wings upward these [lit., <i>their</i> ] wings overshadowing the cover. Each angel [lit., <i>each one, a man</i> ] will face the other [lit., <i>his brother</i> ] on the Mercy Seat [or, <i>cover</i> ] opposite one another [or, (so) the faces of the cherubim will be].	You will also make two cherubim fashioned from gold. They will stand opposite one another affixed to each end of the cover (or, <i>mercy seat</i> ). Each cherub will be standing at its end, its wings spread upward so that they overshadow the mercy seat. The angels will be facing towards one another and looking down upon the mercy seat.
You will place the Mercy Seat over the Ark on top [of it]; and you will place the testimony that I will give you into the Ark.	You will place the Mercy Seat over the Ark, on top of it; and you will place the stone tablets that I will give you—the testimony—into the Ark.

## A Complete Translation of Exodus 25

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
I will meet you there and I will speak with you from over the Mercy Seat in between the two cherubim which [are] upon the Ark of Testimony, all that I will mandate you [to teach] the sons of Israel.	I will meet with you there at the Mercy Seat between the two cherubim who are over the Ark of Testimony, and from that place, I will charge you with all that you are to teach the sons of Israel.
You will make a table from pieces of acacia wood, two cubits its length, a cubit its width and a cubit and a half its height.	You will make a table from acacia wood, 36 inches wide, 18 inches wide and 27 inches high.
You will overlay it [with] pure gold; and you will make a molding of gold around it. You will also make for it a border of a span [all] around and and you will make a molding of gold around it.	You will overlay all of it with pure gold. You will make a molding of gold to go around it. You will also make a border for this table, about the width of your hand, and a molding of gold going around it.
You will make for it four rings of gold and place [these] rings at the four corners which [are] four of its legs. Corresponding with the border are the rings for holders for the poles [used] to carry the table.	You will make four rings out of gold, and you will attach these rings to the four corners of the table, near the four legs. The location of the rings will match up with the border and they will act as receptacles for poles that will be used to carry the table.
You will make the poles from acacia wood and you will overlay them with gold. By these poles [lit., <i>them</i> ] the table will be carried.	The poles will be made with acacia wood and overlaid with gold. The table will be carried about using these poles.
You will also make [for the table] its plates, its spoons, its cups and its bowls, which [will be used for] pouring out [blood into] them. You will make them out of pure gold.	You will also make plates, spoons, cups and bowls to be used at this table for the pouring of blood for the sacrificial offerings. You will make these accessories out of pure gold.
You will place on [this] table the Bread of Presence before Me always.	You will always have the Bread of Presence on this table before Me.
You will make the lampstand of pure gold; the lampstand will be done [as] hammered work—its base and its branch, its bowls, its capitals and its flowers, from it they are [all hammered work].	The will make the lampstand from pure gold—and stand itself, its base, it branches, its bowls, its capitals and its flowers will all be hammered work.
And the six branches, those which go out from its sides—three branches of the lampstand from one side and three branches of the lampstand from the other [lit., <i>second</i> ] side. [There will be] three cups, shaped like almonds, on the one branch, a capital and a flower; and three cups, shaped like almonds, a capital and a flower, on the other [lit., <i>the one</i> ] branch. So [there will be] six branches [in all] going out from the lampstand.	Three branches will come out from one side, and three branches will come out from the other side. On one side, there will three cups, shaped like almonds, with a capital and flower for each; and the same is true for the other side. Altogether, there are six branches which extend out from the lampstand itself.

A Complete Translation of Exodus 25	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The lampstand [will be constructed in this way]: [you will make] four almond-shaped cups, its capitals and its flowers, with a capital [that is] a pair of branches from her, a capital [that is] a pair of branches from her and a capital [that is] a pair of branches from her—to [be] six branches [in all] going out from the lampstand. The capitals and their branches from it are to be all hammered work [and] only pure gold. You will make [these] seven lamps, you will bring up the lamps, and you will cause them to be lit [for] the space in front of it.	You will construct the lampstand as follows: you will make four almond-shaped cups...you will make the capitals and the branches as hammered work using only pure gold. After making the lamps, you will bring them out and light them so will light up the space in front of the lamp.
[You will make] its tongs and its tray [from] pure gold. He will make it and all of these manufactured items [from] a talent of gold.	You will also make the tongs and the tray from pure gold. Using a talent of gold, you will make the lampstand and all of the related manufactured items for it.
Look [carefully] and [then] do just like [lit., in, by means of] the model that you are being shown on the mountain.”	Concentrate on this model that you are being shown on the mountain, and build these items according to what you have seen.”
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 25			
	Series	Lesson (s)	Passage
	1972 Hebrews (#419)	#91, 97, 98	Exodus 25
	1981 Revelation (#457)	#382	Ark of the Covenant
R. B. Thieme, Jr. taught this	1970 Jeremiah (#540)	#16	Ark of the Covenant
	1972 David (#631)	#249, 400	Ark of the Covenant
	1982 Spiritual Dynamics (#376)	#887	Bezalel crafted the Ark of the Covenant
Wenstrom		<a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a> (Search “Exodus”)	
Jeremy Thomas		<a href="https://fbgbible.org/?s=exodus">https://fbgbible.org/?s=exodus</a>	
Syndein		<a href="http://syndein.com/exodus.html">http://syndein.com/exodus.html</a>	
Keil and Delitzsch Commentary on Exodus		<a href="https://www.gracenotes.info/exodus/exodus.pdf">https://www.gracenotes.info/exodus/exodus.pdf</a>	
Todd Kennedy overview of Exodus		<a href="http://www.spokanebiblechurch.com/books/exodus">http://www.spokanebiblechurch.com/books/exodus</a>	

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-



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verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this on any available lesson.

R. B. Thieme, Jr. did not exegete any portion of this chapter in any of his available lessons; but he did cover some of the material found in this chapter (see above).

## Word Cloud from a Reasonably Literal Paraphrase of Exodus 25

### Word Cloud from Exegesis of Exodus 25<sup>28</sup>

These two graphics should be very similar; this means that the exegesis of Exodus 25 has stayed on topic and has covered the information found in this chapter of the Word of God.

<a href="#">Beginning of Document</a>	<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics, Short Doctrines</a>
<a href="#">Introduction and Text</a>	<a href="#">First Verse</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exodus folder</a>	<a href="#">Exegetical Studies in Exodus</a>

<sup>28</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.